

IN̄IYAVAI NĀR̄PATU

In English Verse and Prose

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IN̄IYAVAI NĀR̄PATU

*Text, Transliteration and Translations in
English Verse and Prose*

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INİYAVAI NĀRPATU

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INTRODUCTION

Quite classical in style, the forty quatrains of *Īṇiyavai Nāṛpatu* enumerate the things that are supposed to yield abiding pleasures to man. Since every stanza speaks for the good of man, they have become constantly quoted verses either in full or in parts.

Cētanār is the author of this excellent work. He was the son of Pūtan, who was a Tamil teacher in Madurai. Hence he is known by his full name – Madurai Tamil Asiriyar Maganar Pūtan Cētanār. Apart from this information, nothing is known about this author.

Īṇiyavai Nāṛpatu consists of 41 stanzas, the first one being 'invocation'. Written in *veṇpā* metre, all stanzas are in the form of quatrains known in Tamil as *innicai veṇpā*, the exception being the eighth verse running to five lines, known as *Pakṛōtai veṇpā*.

Quatrain nos 1, 3, 4 and 5 contain four messages while the others give only three each. Scholars are of the opinion that *Īṇiyavai Nāṛpatu* is not so closely packed with ideas as *Īṇṇā Nāṛpatu*.

Kapilar's *Īṇṇā Nāṛpatu* states four characteristic features which are not sweet from the moral point of view. Following the model provided by Kapilar, Pūtan Cētanār in his *Īṇiyavai Nāṛpatu* deals with themes that are sweet.

Of-quoted and meticulously memorized by school children only to realize the great import of the stanzas at a later stage, *Īṇiyavai Nāṛpatu* speaks in fitting terms of the glory of education and of the importance of friendship.

Only those who have a complete control over their five senses will be able to lead a happy and contented life. It is always good to keep ourselves away from the uneducated even if their friendship is bound to bring us a fortune. And it is always good to avoid a companion devoid of sound common sense and courage. So goes yet another stanza.

The Tamils down the ages believed that one's mother is the real god and the word of one's father is law. But a stanza in *Īṇiyavai Nāṛpatu* prescribes a yardstick to understand the character of one's father and if he does not rise to the level, then it is advisable not to listen to his words.

In the very beginning of this work, the author stresses the need for educating oneself. He even goes to the extent of advising that it is good to have education even by stooping to beg. In another stanza he advises everyone to study everyday the great works in order to have a clear knowledge of them. That is the importance Pūtan Cētanār attaches to education.

The poems of the *Caṅkam* period never spoke ill of women. It was the Siddhas who practised mud-slinging as an art and portrayed women in their base forms. The *Caṅkam* poets considered women as the very incarnation of love and affection. With the advent of the Buddhists and the Jains women were looked down upon as 'evil'. *Iniyavai Nāṛpatu* advises the readers to consider women as 'venom' and thereby initiates the Tamil mind into thinking low of women. Perhaps this is the beginning of denigration of women.

Several ideas found in Kapilar's *Innā Nāṛpatu* get repeated in Pūtan Cētanār's *Iniyavai Nāṛpatu*. What use is the beauty of a wife if she fails to fulfil the desires of her husband? says *Innā Nāṛpatu* (11). It is good if the wife co-operates with her husband's wishes says *Iniyavai Nāṛpatu* (2). It is unwise to thrive on flesh (2) says *Innā* (22). *Iniyavai* (4) repeats the same idea. Any number of examples can be culled from these two works to show that *Iniyavai Nāṛpatu* is only a second version of *Innā Nāṛpatu* written by Kapilar.

Several ideas of Thiruvalluvar are also incorporated in *Iniyavai Nāṛpatu*. And so, scholars aver that Pūtan Cētanār, perhaps had lived after the time of Kapilar, say 5th century A.D.

In the invocation too, Pūtan Cētanār, like his predecessor Kapilar, invokes the gods. While the latter prays to Siva and Vishnu, the former includes Brahma too for invoking their blessings. 'Brahma' worship was only a later addition to the three great Trinity.

Iniyavai Nāṛpatu is quite interesting in the sense that though it provides a long list of things that are good, it does it in an alluring way.

INĪYAVAI NĀR̥PATU

கடவுள் வாழ்த்து

கண்மூன் றுடையான்தாள் சேர்தல் கடிதினிகே
தொல்மாண் துழாய்மாலை யானைத் தொழலினிகே
முந்துறப் பேணி முகநான் குடையானைச்
சென்றமர்ந் தேத்தல் இனிது.

Kaṭavul Vālttu

*kaṇmūn ruṭaiyāntāl cērtal kaṭitiniṭē
tolmān tuḷāymālai yānait tolaliṇiṭē
munturap pēṇi mukanān kuṭaiyāṇaic
cenramarn tēttal initu.*

INVOCATION

1. Very blissful to abide at the feet
Of the three-eyed one (Lord Siva).
Blissful the devotion to the hoary
Thiru-thuzhai - garlanded one (Lord Vishnu).
Much more blissful
The willing devotion that seeks
And sits in front, and prays
To the four-faced one (Lord Brahma).
2. Very good it's to surrender at the sacred feet
Of the three-eyed Lord Siva, the Destroyer;
Good it's to adore Lord Vishnu, the Preserver, Who's wearing
Sacred basil of ancient glory, as garland;
And good it is to precede and reach Lord Brahma,
The creator, who is having four faces,
Sit in front of him, worship
And extol the first of the Triad!

3. Greatly pleasing it is to attain the feet of the three eyed God (Siva); sweet it is to worship the God (Vishnu) of ancient glory wearing the Tulsi garland; it is sweet to go and sit before the four-faced god Brahma and worship with deep devotion.

1. பிச்சைபுகக் காயினுங் கற்றல் மிகஇனிதே
நற்சுவையில் கைகொடுத்தல் சாலவும் முன்னினிதே
முத்தேர் முறுவலார் சொல்லினி தாங்கினிதே
தெற்றவும் மேலாயார்ச் சேர்வு.

piccaipuk kāyinuṇ karraḷ mikaiṇitē
nar_cavaiyil kaikoṭuttal cālavum munninītē
muttēr muruvalār collini tāṅkinītē
terravum mēlāyārc cērvu.

1. Even if it were through begging,
Most delectable is learning.
Much more delectable, when learning
Lends her hand in an assembly of the wise.
Delectable the words of women
Of sparkling pearly smile;
And delectable, likewise, when considered,
The company of great souls.
2. So good it is to acquire learning, even by going in for alms;
Extending a helping hand in an august assembly,
Is good always;
So pleasant is the word from a smiling damsel
Who's having pearl-like teeth;
And likewise, keeping company with elders, will enable
One stand in good stead.
3. Greatly sweet it is to learn though by begging; highly pleas-
ing it will be if such acquired learning readily comes to the
help of one in an assembly of the learned; sweet are the
words of lovely ladies of pearly teeth; so too verily sweet
it is to seek the company of the noble.

2. உடையான் வழக்கினி தொப்ப முடிந்தால்
மனைவாழ்க்கை முன்னினிது மாணாதா மாயின்
நிலையாமை நோக்கி நெடியார் துறத்தல்
தலையாகத் தான்இனிது நன்கு.

uṭaiyān valakkiṇi toppa muṭintāl
maṇaivālkkai muṇinītu māṇātā māyīn
nilaiyāmai nōkki neṭiyār turattal
talaiyākat tāṇinītu naṅku.

1. The rich, if munificent, are delectable.
 Much more delectable, the home,
 When husband and wife
 Have similar views.
 When the home lacks lustre,
 The most delectable of all
 Is to think of transitoriness
 And renounce without any delay.
2. So good is the willing munificence by rich
 ones and likewise
 Eminently good would be the home-life,
 Should the couple be homologous;
 If it doesn't come that way worthy, realizing then
 The truth of uncertainty of life,
 The excellent thing would be the renunciation
 Of mundane life, by one without any delay.
3. The benevolence of the affluent is sweet; conjugal life is
 greatly pleasing if there be perfect concord between the
 husband and the wife; if there be not such praiseworthy
 harmony (in their household life) greatly sweet it is to in-
 vestigate with care the transitoriness of things worldly and
 to take to asceticism without delay.

3. ஏவது மாறா இளங்கிளைமை முன்இனிதே
 நாளுந் நவைபோகான் கற்றல் மிகஇனிதே
 ஒருடையான் வேளாண்மை தானினிது ஆங்கினிதே
 தேறிற்கோள் நட்புத் திசைக்கு.

ēvatu mārā iḷaṅkiḷaimai muṇinīṭē
nāḷum navaipōkāṇ karraḷ mikainīṭē
ēruṭaiyān vēḷāṇmai tāṇinītu āṅkinīṭē
tēriṅkōḷ naṭput ticaikku.

1. Most delectable, young sons who do
One's biddings without forgetting.
Learning without any blemish -
Every day - is delectable.
Cultivation by one who owns
His ploughshare is delectable.
Delectable, likewise, when considered,
Friendly planets in all directions.
2. So good it is, if the relative youths do not disobey
What is directed;
And it is eminently good to learn daily,
By discarding the evils;
It's only the ploughman's cultivation
That is really superb;
And if considered, keeping friendship in all directions
Would be best forever.
3. Greatly pleasing it is to have scions who do, without op-
posing, what they are asked to; greatly sweet it will be if
one keeping away from evil daily learns; the husbandry of
the tiller who possesses bullocks is prosperous, so too, if
we consider, it is sweet to pick up friendship in a strange
place we go to.

4. யானை யுடைய படைகாண்டல் முன்இனிதே
ஊனைத்தின் றானைப் பெருக்காமை முன்இனிதே
கான்யாற் றடைகரை யூர்இனி தாங்கினிதே
மான முடையார் மதிப்பு.

yānai yuṭaiya paṭaikāṇṭal muṇiṇitē
ūnaittin rūṇaip perukkāmai muṇiṇitē
kānyār raṭaikarai yūriṇi tāṅkiṇitē
māṇa muṭaiyār matippu.

1. Most delectable (for kings) the establishment
Of a regiment of elephants.
Most delectable not to pamper
Flesh by eating flesh.
Delectable, the township
On the buttressed banks of a river.

And delectable, likewise,
The esteem of honourable men.

2. So good is it for the ruler to have a force of elephants;
And it is eminently good for one,
Not to become bulky by taking meat;
A village situated on the banks of sylvan tract
Of a river, would be fine;
And the regard of men of respect
Is superbly good.
3. Greatly sweet it is for the king to equip himself with an
army possessed of elephants; highly pleasing it is to re-
frain from eating flesh and rearing the body; the village
situated on the bank of a sylvan river with perennial flow
of water is sweet.

5. கொல்லாமை முன்னிதிது கோல்கோடி மாராயஞ்
செய்யாமை முன்னிதிது செங்கோலன் ஆகுதல்
எய்துந் திறத்தால் இனிதென்ப யார்மாட்டும்
பொல்லாங் குரையாமை நன்கு.

*kollāmai muninītu kōlkōḍi mārāyaṅ
ceyyāmai muninītu ceṅkōlaṇ ākutaḷ
eytun tirattāl inītenpa yārmāṭṭum
pollāṅ kuraiyāmai nan̄ku.*

1. Most delectable, abstinence from killing;
Not to bend one's sceptre
And commit flagrant injustice
But to become a righteous monarch
Is most delectable. And delectable,
Not to spread ill-will
Against anyone as far as
Within one's power.
2. Eminently good is the abstinence from killing a
living being;
And so good it is, to desist
From bestowing honour with a bias;
It's said to be good to be a righteous ruler

By achieving quality in administration;
And it is always well
Not to find fault with others.

3. Not to kill lives is highly pleasing; to refrain from honouring people who deviate from the path of equity is greatly pleasing; to become a righteous ruler is most welcome; to avoid, as far as possible, speaking ill of others to anyone is, it is said, most sweet.

6. ஆற்றுந் துணையால் அறஞ்செய்கை முன்இனிதே
பாற்பட்டார் கூறும் பயமொழி மாண்பினிதே
வாய்ப்புடைய ராகி வலவைகள் அல்லாரைக்
காப்படையக் கோடல் இனிது.

ārrun tuṇaiyāl arañceykai muninītē
pārpattār kūrum payamoli mānpinītē
vāyppuṭaiya rāki valavaikaḷ allāraik
kāppataiyak kōṭal initu.

1. Most delectable to be righteous
To the extent possible for one;
Most delectable, the worth of wise counsel
Uttered by men of good conduct;
Delectable to be blessed
With opportunities and be protected
By men of grace who
Never indulge in acts of disgrace.
2. Eminently good is doing virtuous acts
To the extent possible;
Par-excellence is the useful word of advice
Uttered by men of virtue;
And good it is to seek the protection from those
Who're having all means
Of wealth, power and intrepidity
And who are not immodest.
3. Doing charity to the best of one's ability is greatly pleasing; the glory of fruitful words by men of virtue is sweet; securing the patronage of people possessed of learning,

wealth , power and valour, and who are not devoid of modesty is sweet.

7. அந்தண ரோத்துடைமை ஆற்ற மிகஇனிதே
பந்தம் உடையான் படையான்மை முன்இனிதே
தந்தையே ஆயினுந் தானடங்கான் ஆகுமேல்
கொண்டடையா னாகல் இனிது.

antaṇa rōttuṭaimai ārra mikainitē
pantam uṭaiyāṇ paṭaiyāṇmai muninītē
tantaiyē āyinun tāṇaṭaṅkāṇ ākumēl
koṇṭaṭaiyā nākal initu.

1. Most delectable for Brahmins
To live up to vedic lore.
For men of kingship most delectable
The sway over an army.
Though he were one's father
Better not to follow his counsel
If he happens to be
Devoid of self-control.
2. Very good it's for savants not to forget the scriptures;
It is eminently good, if one who is attached
To his family, leads the forces;
And good it is for one not to accept and follow
The ways of even his own father,
If the latter doesn't control himself
From indulging in evil acts.
3. Greatly sweet it will be if authors maintain their knowl-
edge of vedic books; it will be most welcome if one who
loves his kith and kin commands the army; it is desirable
that the words of a libertine, even if he be one's own par-
ent are not followed.

8. ஊருங் கலிமா உரனுடைமை முன்இனிதே
தார்புனை மன்னர் தமக்குற்ற வெஞ்சமத்துக்
கார்வரை யானைக் கதங்காண்டல் முன்இனிதே
ஆர்வ முடையவர் ஆற்றவும் நல்லவை
பேதுறார் கேட்டல் இனிது.

ūruṇ kalimā uraṇuṭaimai muninītē
tārpunai maṇṇar tamakkurra veṇcamattuk
kārvarai yāṇaik katankāṇṭal muninītē
ārva muṭaiyavar ārravum nallavai
pēturār kēṭṭal initu.

1. Most delectable if the horse
 Be strong, on which one rides.
 Most delectable for garlanded kings,
 In battles they are engaged in,
 To witness the havoc of dark
 Hill-like enraged elephants.
 Delectable to listen
 And understand rightly
 The good counsels given
 By men of concern and good will.
2. It is eminently good, should the horse one rides
 Be of enduring strength;
 And it is equally so, for the king who is putting
 on garland,
 To witness the elephants' fight in the battle-field;
 Likewise, good it is for those
 Who do evince interest in good things,
 To hear them, unbewildered.
3. It will be highly pleasing if the steed a king rides on be
 strong and fleet-footed; it will be a greatly pleasing sight
 for garlanded kings to witness in the field of battle, the
 warring of irate elephants resembling black mountains; it
 will be sweet if one who is greatly enthusiastic about ac-
 quiring knowledge, listens without illusion, to good teach-
 ings.

9. தங்க ணமர்புடையார் தாம்வாழ்தல் முன்னினிதே
 அங்கண் விசம்பின் அகல்நிலாக் காண்பினிதே
 பங்கமில் செய்கைய ராகிப் பரிந்துயார்க்கும்
 அன்புடைய ராதல் இனிது.

taṅka ṇamarpuṭaiyār tāmvaḷtal muṇinīṭē
aṅkaṇ vicumpiṇ akalnilāk kāṇpiṇitē
paṅkamil ceykaiya rākip parintuyārkkum
aṇpuṭaiya rātal inītu.

1. Most delectable, if men
 Who befriend us are wealthy.
 Delectable to witness the expanding
 Full-moon in the beautifully vast skies.
 Delectable to grow into
 Men of blemishless conduct
 Capable of bestowing
 A loving concern for all.
2. Good it's for one to see that those
 Who keep friendship with one live in prosperity;
 Good it's to look at the moon with a large halo around it,
 In the beautiful wide sky;
 And good it's to be one who is doing faultless deeds
 And condescending and kind towards all.
3. It will be greatly pleasing if those under one's patronage
 thrive; it will be pleasing to see the full moon in the lovely
 far-flung sky; it will be sweet if one free from evil acts is
 sympathetic to all and fills them with love.

10. கடமுண்டு வாழாமை காண்டல் இனிதே
 நிறைமாண்பில் பெண்டிரை நீக்கல் இனிதே
 மனமாண்பி லாதவரை யஞ்சி யகறல்
 எனைமாண்புந் தான்இனிது நன்கு.

kaṭamuṇṭu vāḷāmai kāṇṭal inīṭē
niraimāṇpil peṇṭirai nīkkal inīṭē
maṇamāṇpi lātavarai yañci yakaral
eṇaimāṇpun tāṇinītu naṅku.

1. Delectable to see men not subsist
 By eating borrowed food;
 Delectable to desert one's wife
 Who has not the fullness of virtue.

More delectable than any other virtue,
And the best of all,
To cast off in dreadful fear
The company of the mean-minded.

2. Good it's to find one who's living in a state sans debts,
And good it is to expel women
Who are not adhering to chastity;
Superbly good it's rather than any other grace,
To keep away in fear from those
Who don't have noble mind.
3. It is pleasing to see one living free from debt; it is sweet to
discard an unchaste wife; it is most desirable to draw and
keep aloof from people who are not virtuous.

11. அதர்சென்று வாழாமை ஆற்ற இனிதே
குதர்சென்று கொள்ளாத கூர்மை இனிதே
உயிர்சென்று தான்படினும் உண்ணார்கைத் துண்ணாப்
பெருமைபோற் பீடுடையது இல்.

atarcenru vālāmai ārra initē
kutarcenru kollāta kūrmai initē
uyircenru tāṇpaṭinum unṇārkait tuṇṇāp
perumaipōr pīṭuṭaiyatu il.

1. Delectable, not to wander
In search of one's livelihood;
Delectable, the subtlety that grasps
Without faulty reasoning;
Nothing more honourable
Than the glory of refusing
To eat from the hands
That are unfit to feed us,
Even if we were
To die of starvation.
2. Very good it is, not to resort to live by moving to places;
It is that sharp brain that doesn't construe
Sophistically, is so good;

13. மான மழிந்தபின் வாழாமை முன்இனிதே
தான மழியாமைத் தானடங்கி வாழ்வினிதே
ஊனமொன் றின்றி உயர்ந்த பொருளுடைமை
மானிடவர்க் கெல்லாம் இனிது.

māṇa malintapiṇ vālāmai muninīṭē
tāṇa maḷiyāmaṭ tāṇaṭaṅki vāḷvinīṭē
ūṇamon rinri uyarnta poruḷuṭaimai
māṇitavark kellām inītu.

1. Delectable not to live
After the loss of one's honour,
Delectable, a life of self-humility
Without losing one's means of livelihood.
Delectable to all human beings
The possession of immense fortunes
Acquired through employing
Not a single faulty means.
2. Good it is, not to live for a moment
After one's honour is lost;
So good is the life of one who doesn't lose
What he got as gift
And yet keeping up self-restraint;
And likewise, it would be so good for human beings all,
To possess great things without any flaw.
3. It will be highly desirable not to keep alive after losing
one's honour; it is sweet to live in modesty without endan-
gering one's position; it is good for all mankind if one ac-
quires great wealth of knowledge free from any flaw.

14. குழவி தளர்நடை காண்டல் இனிதே
அவர்மழலை கேட்டல் அமிழ்தின் இனிதே
வினையுடையான் வந்தடைந்து வெய்துறும் போழ்து
மனனஞ்சான் ஆகல் இனிது.

kulavi taḷarnaṭai kāṇṭal inīṭē
avarmalalai kēṭṭal amilṭin inīṭē
vinaiyuṭaiyāṇ vantaṭaintu veyturum pōḷtu
maṇaṇāñcāṇ ākal inītu.

1. Delectable to witness the babes -
 Their tender swaying steps,
 More delectable than the elixir of gods
 To listen to their prattling.
 Delectable to grow fearless of heart
 When consequences
 Of one's past deeds smite one
 In sorrowful times
2. Pleasing it would be, to look at the tottering walk of a babe;
 Hearing their prattling is sweeter
 Than ambrosial nectar;
 And good it's for one becoming not dreadful at heart
 At all, while he has to suffer from anguish
 That comes upon him as a consequence
 Of his evil deeds.
3. To witness the toddling of children is sweet; to hear the
 lisps of children is sweeter than ambrosia; it will be sweet
 if one who had committed sins in a former birth where he
 suffers the evil effects thereof boldly puts up with them.

15. பிறன்மனைப் பின்னோக்காப் பீடினி தாற்ற
 வறனுழக்கும் பைங்கூழ்க்கு வான்சோர் வினிதே
 மறமன்னர் தங்கடையுள் மாமலைபோல் யானை
 மதமுழக்கங் கேட்டல் இனிது.

piranmanaip pinnōkkāp pīṭini tārra
varanulakkum painkūlkku vāncōr vinitē
maramannar taṅkaṭaiyul māmalaipōl yānai
matamulakkaṅ kēṭṭal initu.

1. Delectable the manliness
 That ogles not after other men's wives;
 Delectable a shower of rain
 To pining crops in drought.
 At the threshold of courageous kings
 Delectable to listen
 To the enraged hootings
 Of huge hill-like elephants.

2. Good and great it is, not to look back lustily
At another man's wife;
So good is the falling of rain, to the tender crops
Which are withering for want of rain;
And very good it's to hear the trumpeting
Of berserk elephant which is huge like a mountain,
At the outer-gate of the fortress
Of brave king.
3. The greatness of casting not a lustful glance at another's
wife is sweet; the downpour of rain for green crops that
wither for want of it is sweet; it is sweet for valorous kings
to hear at their gates the trumpeting of great mountain like
rutting elephants.

16. கற்றார்முன் கல்வி உரைத்தல் மிகஇனிதே
மிக்காரைச் சேர்தல் மிகமாண முன்இனிதே
எள்துணை யானும் இரவாது தான்ஈதல்
எத்துணையும் ஆற்ற இனிது.

karrārmun kalvi uraittal mikainitē
mikkāraic cērtal mikamāṇa muninītē
eḷṭunai yāṇum iravātu tāṇītal
ettunaiyum ārra inītu.

1. Most delectable the exposition
Of one's learning before scholars;
Most delectable and most worthy
Befriending of men greater than us;
Most delectable in every respect
Is to make gifts to others
While receiving nothing
Even as little as a seed of sesame.
2. Good it is to submit one's learning attainment
Before the learned,
Very good it's to be in contact with great persons
Who are reputed for their deeds;
And excellent it is by all means to give a gift
By oneself to others,

Instead of begging for alms, yes, not even a little
As the size of a sesame seed.

3. It is greatly sweet to show one's learning to scholars; it is highly pleasing and honourable to seek the company of learned superiors; it is most pleasing in all ways to give without in the least begging from others.

17. நடட்டார்க்கு நல்ல செயலினி தெத்துணையும்
ஒட்டாரை ஒட்டிக் கொளல்அதனின் முன்இனிதே
பற்பல தானியத்தது ஆகிப் பலருடையும்
மெய்த்துணையுஞ் சேரல் இனிது.

nattārkkku nalla ceyalini tettunaiyum
ottārai ottik koḷalatanin muninītē
parpala tāṇiyattatu ākip palaruṭaiyum
meyttunaiyuñ cēral initu.

1. Delectable to do good
To those who love us;
More delectable than that,
To make them our friends
Who have no truck with our foes.
Delectable to reside
Stored with grains of various kinds
And guarded by warriors many and true.
2. Nice it's for one to do good things to his sincere chums;
And better than that would be, to befriend with those
Who won't join at all with foes;
And good it's for one who is possessing
Cereals of many kinds,
To have for self, a bodyguard who would be able
To discomfit many.
3. It is sweet to do good to those who are on friendly terms
with one; sweeter still it is to befriend those who are not on
friendly terms with one's enemy; it is sweet to have a king-
dom where varied grains do grow in plenty; sweet it is to
have for one's bodyguard one who can successfully with-
stand the onslaught of a number of enemies.

18. மன்றின் முதுமக்கள் வாழும் பதிஇனிதே
தந்திரத்தின் வாழும் தவசிகள் மாண்பினிதே
எஞ்சா விழுச்சீர் இருமுது மக்களைக்
கண்டெழுதல் காலை இனிது.

manrin mutumakkaḷ vālum patiiniṭē
tantirattin vālum tavacikaḷ māṇpiṇiṭē
eñcā viḷuccīr irumutu makkaḷaik
kaṇṭelutal kālai initu.

1. Delectable the town where dwell
The wise men of the world.
Delectable the virtue of the mystic
Who lives as per the sacred code;
Delectable the morning – the rising from bed –
Greeting the faces
Of one's two aged parents
Of lasting and full glory.
2. Best is the town where the learned do render justice
From the court-hall;
Good is the greatness of ascetics who live up to the tenets
Of the treatise on rites;
And so good at morn is to reach the parents
Of undiminished distinction
Prostrate at their feet,
Pay respects to them and rise.
3. The place in the village common where people assemble is
sweet; the glory of the ascetics who live as enjoined in the
Sastras is sweet; to prostrate before one's greatly worthy
parents each morning and rise worshipping them is sweet.

19. நட்டார்ப் புறங்கூறான் வாழ்தல் நனிஇனிதே
பட்டாங்கு பேணிப் பணிந்தொழுகல் முன்இனிதே
முட்டில் பெரும்பொருள் ஆக்கியக்கால் மற்றது
தக்குழி ஈதல் இனிது.

nattārp purāṅkūrān vāṭtal naṇiiniṭē
paṭṭāṅku pēṇip paṇintolukal muṇiniṭē
muṭṭil perumporuḷ ākkiyakkāl marratu
takkuli ītal initu.

1. Delectable to live without
Talking behind the back of one's friends.
Most delectable, a humble conduct
Fostering truth.
If one earns wealth
Vast and limitless
Delectable to bestow it
On appropriate hands.
2. So good it is, not to backbite about one who's friendly;
Eminently good it's to stick on to truth
And to be humble to all;
And when huge wealth is made sans any want,
Good it's to give in charity where the case
Is a deserving one.
3. To live without backbiting our friends is most pleasing; to
live in humility suffering truth is sweet beyond measure;
when one earns flawless wealth in plenty, it is sweet to
help the deserving with such riches

20. சலவரைச் சாரா விடுதல் இனிதே
புலவர்தம் வாய்மொழி போற்றல் இனிதே
மலர்தலை ஞாலத்து மன்னுயிர்க் கெல்லாம்
தகுதியால் வாழ்தல் இனிது.

calavaraic cārā viṭutal initē
pulavartam vāymoli pōrral initē
malartalai ṇālattu maṇṇuyirk kellām
takutiyāl vāltal initu.

1. Delectable to desert the company
Of the wicked and the cheat.
Delectable the appreciation
Of words from a poet's mouth.
Delectable for all the living creatures
In this vast space of earth
To live according to
And by their merits.
2. Good it is to keep off from joining deceitful persons;
Good it is to hold fast to the true utterances of poets;

And very good it is to live in congruity with humanity
Of this wide universe,
Treating all living beings alike.

3. To keep away from the deceitful is sweet; to venerate the words of the learned is sweet; it is sweet to live showing compassion to the innumerable lives on this far-flung earth.

21. பிறன்கைப் பொருள்வெளவான் வாழ்தல் இனிதே

அறம்புரிந் தல்லவை நீக்கல் இனிதே
மறந்தேயும் மாணா மயரிகள் சேராத்
திறந்தெரிந்து வாழ்தல் இனிது.

pirankaip porulvauvān vāltal initē
aṛampurin tallavai nīkkal initē
marantēyum māṇā mayarikaḷ cērāt
tiranterintu vāltal initu.

1. Delectable to live without coveting
The wealth in others' hands.
Delectable to do what is righteous
And shun what is unrighteous.
Delectable to live discerning
Always, and even
In forgetfulness, how to avoid
The company of unworthy fools.
2. Good it is to live without seizing the property
From others' hands;
Good it's to perform virtuous deeds,
Duly abandoning the evil acts;
And very good it's to live, knowing well the strategic means
As how not to join the ignorant persons,
Even out of forgetfulness.
3. To live without appropriating what belongs to another is sweet; to do charity and avoid sin is sweet; to know the ways by which one could avoid association with unworthy stupid persons is sweet.

22. வருவா யறிந்து வழங்கல் இனிதே
 ஒருவர்பங் காகாத ஊக்கம் இனிதே
 பெருவகைத் தாயினும் பெட்டவை செய்யார்
 திரிபின்றி வாழ்தல் இனிது.

varuvā yarintu valaṅkal initē
oruvarpaṅ kākāta ūkkam initē
peruvakait tāyinum peṭṭavai ceyyār
tiripinri vāltal initu.

1. Delectable to know one's income
 And dole out accordingly.
 Delectable to be energetic in action
 Without being partial to anyone.
 Delectable to live without
 Deviating from one's native virtues,
 Without doing what pleases one,
 Even if manifold profits thereby ensue.
2. Good it is to give commensurately
 With one's level of income;
 Good it's the self-impelling stimulus
 That's not attributable to someone;
 And very good it's to be one who doesn't act
 As per his own liking even if it fetches big gains,
 And to live sans throwing aside
 His own good nature.
3. To do charity with a full knowledge of the extent of one's
 income is sweet; to have the courage to avoid partiality to any
 is sweet; to avoid doing things to one's liking however beneficial
 without deep thought and live true to one's real nature is sweet.

23. காவோ டறக்குளம் தொட்டல் மிகஇனிதே
 ஆவோடு பொன்னீதல் அந்தணர்க்கு முன்இனிதே
 பாவமும் அஞ்சாராய்ப் பற்றுந் தொழில்மொழிச்
 சூதரைச் சோர்தல் இனிது.

kāvō ṭarakkulaṁ tottal mikainitē
āvōṭu poṇṇītal antaṇarkku muṇinitē
pāvamum aṅcārāyp parrun toḷilmolic
cūtaraic cōrtal initu.

1. Delectable the digging of tanks
With shady trees on the bank;
Delectable making gifts
Of cow and gold to Brahmins.
Delectable to cast off
The company of gamblers
Who grab in deeds and words
Fearless of ensuing evil.
2. Eminently good it is to grow a grove
And dig a charity tank;
So good it is to give cow and gold away
To those savants of virtue;
And good it is to keep off from the artful
Who, even sans dreading of sin,
Do carry on a trade and employ the words
Which again hold fast the sin.
3. It will be greatly pleasing if one digs up tanks for charity
and rears a grove; it will be most pleasing if one gives as
gift to brahmins gold; to avoid association with gamblers
who without dreading even sin, indulge in sinful acts brings
delight.

24. வெல்வது வேண்டி வெகுளாதா னோன்பினிதே
ஒல்லுந் துணையும்ஒன்று உய்ப்பான் பொறை இனிதே
இல்லது காமுற் றிரங்கி இடர்ப்படார்
செய்வது செய்தல் இனிது.

velvatu vēṇṭi vekulātā nōnpinitē
ollun tunaiyumonru uyppān porai initē
illatu kāmur riraṅki iṭarppaṭār
ceyvatu ceytal initu.

1. Delectable the penance of one
Who espousing victory is not angered.
Delectable the patient endeavour of one
Who keeps to his job to the best of his ability.
Delectable to accomplish what one can
Rather than aspire for abilities

Absent, and feel depressed
For not possessing them and suffer.

2. Good it is the penance of one who is non-irascible
In his desire to excel;
Good it is the tolerance of one who goes ahead,
As far as he can, with what he undertakes;
And good it is for one to do what should be done,
Without suffering afflictions
By longing for anything
Which does not exist at all.
3. The asceticism of a person who with a view to perform
tapas successfully avoids anger is sweet; the forbearance
to the extent possible of one who performs an act is sweet;
without longing for a thing which is not attained and then
sorrowing for not attaining it is sweet; to do that which has
to be done with diligence is sweet.

25. ஐவாய வேட்கை யவாவடக்கல் முன்இனிதே
கைவாய்ப் பொருள்பெறினுங் கல்லார்கண் தீர்வினிதே
நில்லாத காட்சி நிறையில் மனிதரைப்
புல்லா விடுதல் இனிது.

*aivāya vēṭkai yavāvaṭakkal muninīṭe
kaivāyp poruḷperinun kallārkaṇ tīrviniṭe
nillāta kāṭci niraīyil maṇitaraip
pullā viṭutal inītu.*

1. Most delectable the control of desire
The thirst of the five senses.
Delectable to forsake the company
Of the unlearned even if it means
The immediate achievement of an object.
Delectable to relinquish men
Of wavering minds and infirm hearts
And to shun their association.
2. Good it is to extirpate the desires
Which are arising from the quinary senses;
Good it is not to join with those who are uneducated,

Even if such joining would fetch the riches
That may remain on hand;
And good it is to keep off from the men
Who don't hold their wavering mind firmly.

3. It is sweet to control the desire born of the five senses and avoid hankering after such enjoyments; even if one were to get rich treasure it is better to avoid association with the unlearned; it is sweet to associate not with those whose knowledge is not deep-rooted and whose mind is wavering.

26. நச்சித்தற் சென்றார் நசைகொல்லா மாண்பினிதே
உட்கில் வழிவாழா ஊக்கம் மிகஇனிதே
எத்திறத் தானும் இயைவ கரவாத
பற்றினின் பாங்கினியது இல்.

naccittar cenrār nacaikollā māṇṇiṇitē
uṭkil valivālā ūkkam mikaiṇitē
ettirat tānum iyaiva karavāta
parrinṇin pāṅkiṇiyatu il.

1. Delectable not to kill men's aspirations
When they seek guidance for achieving them.
Delectable patient perseverance
In the absence of an honourable living.
There is nothing more delectable
Than the friendly attitude
Which does not conceal
What help it can render.
2. Good it is not to kill one's desire
Who approaches with his longing;
And eminently good is the impulse of living
Not at the cost of dignity;
Nothing else is better than the goodness
Of one who does not hide from him,
What he would be able to offer to others,
By any means.

3. The greatness of one who does not disappoint a person who comes seeking help is sweet; the glory of ceasing to live when one loses his honour is sweet; there is nothing so sweet as a person's kindness that knows not to hide a thing and refuse to give when it is somehow possible to give.

27. தானங் கொடுப்பான் தகையாண்மை முன்னினிதே
மானம் படவரின் வாழாமை முன்னினிதே
ஊனங்கொண் டாடார்உறுதி உடையவை
கோள்முறையாற் கோடல் இனிது.

tānaṅ koṭuppāṇ takaiyāṇmai munṇiṇitē
māṇam paṭavarin vālāmai munṇiṇitē
ūṇaṅkoṇ ṭāṭāruruti uṭaiyavai
kōlṃuraiyār kōṭal iṇitu.

1. Most delectable the manliness
That protects those who surrender;
Most delectable not to live
When shorn of one's honour.
Delectable to accept duties
In which no fault can be found –
In proper ways of acceptance –
If they are grounded in firm virtues.
2. Eminently good is the proudful intrepidity of one
Who's giving sanctuary to those who seek;
And more so it is, not to live, should one uphold
His honour only on his death;
Good it is to take only good things without finding fault
With others' acts,
And that too in a manner that befits to receive
Such lasting facts.
3. The great heroism of the man who gives protection to one
seeking it is most sweet; to court death when one is con-
fronted with disgrace is highly desirable; to learn firm truths
of life in the way one should, without finding fault with
others is sweet.

28. ஆற்றானை யாற்றென் றலையாமை முன்இனிதே
கூற்றம் வரவுண்மை சிந்தித்து வாழ்வினிதே
ஆக்க மழியினும் அல்லவை கூறாத
தேர்ச்சியின் தேர்வினியது இல்.

ārrānai yārren ralaiyāmai muninīṭē
kūrram varavunmai cintittu vālviniṭē
ākka maḻiyinum allavai kūrāta
tērciyiṇ tērviniyatu il.

1. Delectable not to harass one
To do something that he cannot do.
Delectable to live bearing in mind
The certainty of approaching death.
There is no discernment more delectable
Than the discernment
That utters not words of evil
Even when one's wealth is lost.
2. Good it is not to harass one to do a work
Which he is incapable of doing;
And good it is to live keeping in mind
That the arrival of death is certain one day;
And there is no other perspicuity
Than the discernment of one
That makes him not to utter sinful words,
Even if it costs his whole wealth.
3. Vexing not one to do a thing which is beyond his compe-
tence is very desirable; it is sweet to live one's life bestow-
ing thought on the certainty of death; there is nothing so
sweet as the discernment of the man who indulges not in
sinful words even if he were to lose his all.

29. கயவரைக் கைகழிந்து வாழ்தல் இனிதே
உயர்வுள்ளி ஊக்கம் பிறத்தல் இனிதே
எளியர் இவரென் றிகழ்ந்துரையா ராகி
ஒளிபட வாழ்தல் இனிது.

kayavaraik kaikalintu vāltal inītē
uyarvulli ūkkam pīrattal inītē
eḷiyar ivaren rikaḷinturaiyā rāki
olipaṭa vāltal initu.

1. Delectable to live washing off
 The company of the wicked.
 Delectable the birth of zeal
 In pursuit of upliftment.
 Delectable to live in the limelight
 Without ever disgracing
 Anyone because he is
 Indigent and weak.
2. Good it is to live keeping apart from the base fellows;
 Getting the impulse to reach the lofty height
 By thinking high, is good;
 And good it is to live in celebrity without despising one
 As pitiable and poor, without knowing
 His merit or talent.
3. It is sweet to live keeping aloof from the wicked; it is sweet
 for one to fill with energy with a view to his advancement;
 to live in glory without uttering words of derision against
 the poor is sweet.

30. நன்றிப் பயன்தூக்கி வாழ்தல் நனிஇனிதே
 மன்றக் கொடும்பா டுரையாத மாண்பினிதே
 அன்றறிவார் யாரென் றடைக்கலம் வெளவாத
 நன்றியின் நன்கினியது இல்.

nanrip payantūkki vāltal naniinītē
manrak koṭumpā ṭuraiyāta māṇpinītē
anrarivār yāren rataikkalam vauvāta
nanriyin nankiniyatu il.

1. Very delectable weighing still in gratitude
 The worth of goodness shown.
 Delectable the honesty that stands not as
 False witness in a court of justice.

There is nothing more delectable
 Than the honest goodness
 Which covets not things left in trust,
 Saying "Who knows the day or the deed?"

2. Good it is to live, keeping in mind forever
 The benefits of one's help;
 Speaking not partially in a court,
 Is a great thing indeed;
 And nothing else is so good as the pious act
 Of not taking away for self,
 Those things deposited by others for custody,
 Thinking who'd know about the past deed.
3. It is sweet to think of the fruit of the good done to us by others
 and so live; the glory of bearing not false witness at court is
 sweet; there is nothing so good as the nature of one who does
 not appropriate the thing entrusted to his care thinking,
 'Whoever was a witness to this when it was entrusted to me?'

31. அடைந்தார் துயர்கூரா ஆற்ற இனிதே
 கடன்கொண்டுஞ் செய்வன செய்தல் இனிதே
 சிறந்தமைந்த கேள்விய ராயினும் ஆராய்ந்து
 அறிந்துரைத்தல் ஆற்ற இனிது.

aṭaintār tuyarkūrā ārra iṇitē
kaṭankōṇṭuñ ceyvāṇa ceytal iṇitē
ciraṇtamainta kēlviya rāyinuṁ ārāyntu
aṛinturaittal ārra iṇitu.

1. Delectable to so order things
 That those who surrender do not suffer.
 Delectable to get things done that are to be done
 Even incurring debts.
 Even if one were well-versed
 In learning and listening
 Delectable to offer his opinion
 After proper enquiry and understanding.
2. Good it's for one to see that those who took refuge in him
 Do not suffer much,

Good it is to do what is to be done,
 Albeit it may cost incurring a debt;
 And good it is even for those renowned for sound wisdom
 Of learning by hearing,
 To ruminate and then utter their considered opinion
 Over a thing.

3. It will give delight if the grief of one who has sought one's protection is assuaged; it will be a source of delight if one, even if it be by running into debt, does things that have to be done; it is most desirable that however learned one may be, he examines things deeply and then expresses himself.

32. கற்றறிந்தார் கூறும் கருமப் பொருள்இனிதே
 பற்றமையா வேந்தன்கீழ் வாழாமை முன்இனிதே
 தெற்றென வின்றித் தெளிந்தாரைத் தீங்குக்காப்
 பத்திமையிற் பாங்கினியது இல்.

karrarintār kūrum karumap poruḷinitē
parramaiyā vēntankīl vālāmai muninitē
terreṇa vinrit teḷintārait tīṅkūkkāp
pattimaiyir pāṅkinīyatu il.

1. Delectable the consequences of one's deeds
 Explained by the learned-wise.
 Delectable not to live as the subject
 Of a loveless monarch.
 There is nothing more delectable
 Than the forgiving attitude of love
 That injures not those, who,
 With no forethought have harmed us.
2. What the erudite scholars indicate as the
 Outcome of a deed, would be good;
 Good it is not to live under a ruler,
 Who hath no love towards his citizens;
 And nothing is so good as one's gentility of trying
 Not to do harm to those
 Who, without any thought, hath done to him
 All evil deeds with speed.

3. The fruit of words of the learned is sweet; it is greatly desirable that one lives not under a king who has no love towards his subjects; there is nothing so great as the kindness of the man who does not harm those who without forethought have done him harm.

33. ஊர்முனியா செய்தொழுகும் ஊக்கம் மிகஇனிதே
தானே மடிந்திராத் தாளாண்மை முன்இனிதே
வாள்மயங்கு மண்டமருள் மாறாத மாமன்னர்
தானை தடுத்தல் இனிது.

ūrmuniyā ceytolukum ūkkam mikaiṇitē
tāṇē maṭintirāt tālāṇmai muṇiṇitē
vālmayaṅku maṇṭamaruḷ mārāta māmaṇṇar
tānai taṭuttal iṇitu.

1. Very delectable the zeal
In pursuits not faulted by the wise.
Most delectable the enterprising nature
That guards one from self-lethargy.
Delectable the prevention of wars
Between armies of mighty kings
Who accept not defeat
And swords smite thick against swords.
2. Very good is the conviction of doing a thing
Which the society does not censure;
Eminently good it is for one as the chief to persevere,
Without himself remaining indolent;
And good it is to avert waging a war
With the army of a great king
Who won't retreat in the warfare,
Where sword-fight will be dominant.
3. The glory of one who does things not hated by the people
of the place is very pleasing; greatly sweet it is if one who
is himself the chief without keeping idle exerts himself to
the utmost; it is sweet if one prevents a clash between the
unflinching armies of kings of great renown ranged close
in the battle field with flashing swords against each other.

34. எல்லிப் பொழுது வழங்காமை முன்இனிதே
சொல்லுங்கால் சோர்வின்றிச் சொல்லுதல் மாண்பினிதே
புல்லிக் கொளினும் பொருளல்லார் தங்கேண்மை
கொள்ளா விடுதல் இனிது.

ellip polutu valaṅkāmai muninīṭe
colluṅkāḷ cōrvinṛic colluṭal māṇpinīṭe
pullik koḷiṇum poruḷallār taṅkēṇmai
kollā viṭuṭal inītu.

1. Most delectable is it
Not to travel by night-time.
Delectable when explaining, the power
To explain without forgetfulness.
Delectable to give up the company
Of worthless ones
Even if their friendship
Is freely volunteered.
2. Very good it is not to proceed on an unknown way
During night time;
Eminently good it is to tell without forgetting anything
While telling so;
And good it is to abandon without entertaining
The friendship of those unworthy fellows,
Even if they voluntarily come forward
To cling.
3. It is greatly desirable to avoid travelling by night; the glory
of speaking without blemish when one talks is sweet; it is
sweet to eschew friendship with the unworthy though they
come of their own accord seeking such association.

35. ஒற்றினான் ஒற்றிப் பொருள்தெரிதல் முன்இனிதே
முற்றான் தெரிந்து முறைசெய்தல் முன்இனிதே
பற்றிலனாய்ப் பல்லுயிர்க்கும் பாத்துற்றுப் பாங்கறிதல்
வெற்றிவேல் வேந்தர்க்கு இனிது.

orriṇān orrip poruḷterital muninīṭe
murrāṇ terintu muraiceyṭal muninīṭe
parrilanāyp palluyirkkum pātturruṭ pāṅkarital
verrivēḷ vēntarkku inītu.

1. Most delectable to set spies on spies
And understand the true import.
Most delectable to render justice
After making clear the nature of offence.
Delectable for kings of victorious spear
To be without partiality,
To favour all and be accessible
And to understand the nature of offence.
2. Eminently good it is for a king
Who is a conquering lance-bearer,
To discern the truth by espionage, duly employing
Skilful spies;
Eminently good it is for him to do justice,
After enquiring into the offence himself, first;
And good it is for him to share with all living-beings
Treating them alike and to monitor where they err.
3. To the king of the victorious spear, the excellence of understand-
ing the significance of secrets culled from one's enemy
country by means of spies gives joy; to conduct a proper
investigation and then mete out punishment is greatly pleasing;
without partiality to anybody, with equal love at heart to-
wards all, to investigate and find out the truth of a crime is sweet.

36. அவ்வித் தழுக்கா றுரையாமை முன்இனிதே
செவ்வியனாய்ச் செற்றுச் சினங்கடிந்து வாழ்வினிதே
கவ்வித்தாங் கொண்டுதாங் கண்டது காமுற்று
வவ்வார் விடுதல் இனிது.

avvit talukkā ruraiyāmai muninīṭē
cevvīyanāyc cerruc ciṇaṅkaṭintu vālviṇitē
kavvittāṅ koṇṭutāṅ kaṇṭatu kāmurru
vavvār viṭutal inītu.

1. Most delectable not to utter
Through crookedness words of envy.
Delectable to live free from anger
With an open mind.
Delectable to relinquish things

Rather than grasp at them
With a mind lusting for them –
What one has and what one sees.

2. Eminently good it is not to utter words
In envy, out of perversity;
Good it is to live as a guileless gentleman,
Duly discarding and killing the fury;
And good it is for one to leave without taking hold
Of other's things for himself at opportune time,
Out of unjust desire of getting at it
By keeping an evil mind over it.
3. It is greatly sweet to avoid uttering with perversion at heart
words of jealousy; with uprightness at heart to passionately
put down wrath and so live is sweet; to refrain from
appropriating at an opportune moment a thing seen, cov-
eting it with the heart greatly set on it is sweet.

37. இளமையை மூப்பென் றுணர்தல் இனிதே
கிளைஞர்மாட் டச்சின்மை கேட்டல் இனிதே
தடமென் பணைத்தோள் தளிரிய லாரை
விடமென் றுணர்தல் இனிது.

iḷamaiyai mūppen ruṇartal initē
kiḷaiñarmāṭ ṭaccinmai kēṭtal initē
taṭamen paṇaittōḷ taḷiriya lārai
viṭamen ruṇartal initu.

1. Delectable the realization
That one's youth is but old age.
Delectable the fearless conversation
Among one's kith and kin.
Delectable to consider as poison
Women of shoulders
Tender and smooth as bamboos
And soft as tender leaves.
2. Good it is to consider youth
As ripe old age and act likewise;
Good it is to hear of the kinsfolk,

Those words which do not cause fear;
 And good it is to realize that all other women
 Who are tender as sprout
 And who are having soft shoulders like bamboo,
 Are nothing else than poison
 (and keep off from them).

3. To discern age in youth is sweet; to enquire the welfare of
 kith and kin is sweet; to deem tender sprout-like women
 with big soft bamboo like shoulders as venom is sweet.

38. சிற்றா ளுடையான் படைக்கல மாண்பினிதே
 நட்டா ளுடையான் பகையாண்மை முன்னினிதே
 எத்துணையும் ஆற்ற இனிதென்ப பால்படுங்
 கற்றா உடையான் விருந்து.

cirrā luṭaiyān paṭaikkala mānpinītē
nattā ruṭaiyān pakaiyānmai muninītē
ettunaiyum ārra initenpa pālpātuṅ
karrā uṭaiyān viruntu.

1. Delectable the possession of weapons
 For one surrounded with young warriors.
 Most delectable the overpowering of enemies
 For one surrounded with kith and kin.
 The feast given by one
 Owning a milch cow and her calf —
 They call it delectable
 In every respect.
2. The eminence of the arms of one
 Who's having his own hirelings, is good;
 Great is the strategy of one
 Who's having relatives to deal with enmity;
 And good in all respects is the banquet
 Feasted by one
 Who possesses milk-giving milch cows
 Along with calves.

3. The possession of war weapons by a king who has young and energetic soldiers is greatly pleasing; the capabilities of the man possessed of kith and kin to manage the enemies are sweet beyond measure; the feast given by a householder raising a cow and a calf yielding plenteous milk is highly delightful, they say, in all ways.

39. பிச்சைபுக் குண்பான் பிளிறாமை முன்இனிதே
துச்சி லிருந்து துயர்கூரா மாண்பினிதே
ஏற்றபே ராசை கருதி அறனொருதம்
ஒற்கம் இலாமை இனிது.

piccaipuk kunpān piḷirāmai muninītē
tucci liruntu tuyarkūrā mānpinītē
ērrapē rācai karuti araṇorūm
oṛkam ilāmai inītu.

1. Good for him who eats by begging
Not to shout in anger.
Good not to live in the lone corner
Of a house and suffer.
Good the absence of mental depression
Caused by greed dwelling
In the minds inducing one
To swerve from righteousness.
2. Eminently good it is for one who lives on alms,
Not to burst in anger;
Great is the avoidance of suffering on account of living
In a place of retreat;
And good it is, not to fall in a droop
Which causes deviation from the path of virtue,
Having developed in mind
An unjustified avarice.
3. It will be highly pleasing if one who begs does not get angry;
to fill not with grievous thought dwelling in a mean hovel is
gloriously sweet; to be without the weakness of heart that
out of greed tends to deviate from the path of virtue is sweet.

40. பத்துக் கொடுத்தும் பதியிருந்து வாழ்வினிதே
 வித்துக்குற் றுண்ணா விழுப்பம் மிகஇனிதே
 பற்பல நாளும் பழுதின்றிப் பாங்குடைய
 கற்றலிற் காழினியது இல்.

pattuk koṭuttum patiyiruntu vālvinitē
vittukkur runnā viluppam mikainitē
parpala nālum palutinrip pāṅkuṭaiya
karralir kāliniyatu il.

1. Delectable to dwell in one's native town
 Even by spending in tens.
 Most delectable the sufficiency
 That eats not what is kept for seed.
 There is nothing more delectable
 Than to keep on learning
 Day after day, in a faultless way
 Things of useful value.
2. Good it is to live in one's own locality, even at the cost
 Of presenting ten kinds of things;
 Very good it is the eminence of living not on the income
 Derived by selling the seed grain of paddy;
 And there's no other good act
 Like that of learning such books
 Which do good without any fault,
 For days and days together.
3. It is desirable to live in one's native place even by paying
 the penalty imposed; the easy condition that makes it pos-
 sible for one to avoid pestling and eating the seed set apart
 for sowing is highly pleasing; there is nothing so sweet as
 the flawless study each day of good words.

இனியவை நாற்பது
செய்யுள் முதற்குறிப்பகராதி
(எண்: செய்யுள் வரிசை எண்)

MUTARKURIPPAKARĀTI

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A GLOSSARY OF CULTURE SPECIFIC TERMS

(Prepared by Prof. N. Murugaiyan)

This glossary covers the culture specific terms found in the works, namely, *Inna Nārpatu* (IN), *Iniyavai Nārpatu* (Ini N), *Kārnārpatu* (KN) and *Kaḷavaḷi Nārpatu* (Kaḷa N). The abbreviations indicated within brackets are used along with the verse numbers for enabling the users' easy identification of the verses in the four different works.

- aimpālār* : Women who have dressed their hair in five modes or pleats IN 14
- aimpālāy* : By the five modes of dressing a woman's hair KN 11
- aitu ilaṅku* : Appearing handsome Kaḷa N 33
- aivāya vēṭkai* : The five types of desire emanating from senses connected with the body, mouth, eyes, nose and ears Ini N 25
- alavaṅkaṇ* : The eyes of the male crab KN 39
- amarpuṭaiyār* : Those who have the companionship Ini N 9
- ampi* : Wooden boats Kaḷa N 37
- aṅcanak kuṇru ēykkum* : Appearing like the blue hills Kaḷa N 7
- aṅkaṇvicumpiṇ* : The vast spaced picturesque sky. These words are found in one of the most memorable lines of the work *aṅkaṇ vicumpiṇ akal nilā* which means 'the full moon in the picturesque sky' Ini N 9
- antaṇar* : Brahman. But the word refers to those who are known for their graciousness or to those who chant the Vedas. The following lines from Tirumular's Tirumantiram refer to the same meaning : *antaṇmai pūṇṭa aṇumaṇai yantattuc cintaicey yantaṇar* Ini N 7
- aracu uvā* : The royal elephant with a frontlet. The Tamil Lexicon describes it as follows: with its four legs, sexual organ, trunk and tail touching the ground, with white toe-nails, seven cubits in height, nine cubits long and thirteen cubits in circumference, with the fore part of the body Kaḷa N 35

- arimān ōṭu* : A hunting dog used for tracking lions Kaḷa N 35
- ārtta* : One who got married IN 2
- ārttu* : Raising a warrior's shout of triumph, joy, valor or defiance Kaḷa N 2
- atarcenru* : Going round villages and towns asking for alms Ini N 11
- atēparuti* : That chariot's wheel Kaḷa N 4
- aṭṭa kaḷattu* : A battlefield in which the king destroyed or killed enemies to conquer or subdue them, the term aṭukaḷam means Field of Battle Kaḷa N 1
- āvōṭu poṇṇītal* : Gifting gold in addition to a cow to a Brahman. This is considered to be the First Type of gift. Ini N 23
- avvittu* : Bending one's mind Ini N 36
- cakkarattānai* : The wheel-weapon wielding Vishnu, the husband of the goddess of Earth IN 1
- calam* : Obstinacy Ini N 20
- calavarai* : Deceitful person Ini N 20
- cāru* : Festival Kaḷa N 17
- cattiyān* : The Lance armed God Muruga, the younger son of Siva and the lord of hilly regions IN 1
- cekkar* : Reddish in color Kaḷa N 23
- celcuṭar* : Moving sun Kaḷa N 4
- celkalākātu* : Unable to move Kaḷa N 10
- cēṇ* : Sky, distance, remoteness KN 31
- ceṇkaṇmāl* : Māl is one of the names of the Cholas as they are the descendents of Vishnu or Thirumal. Kaḷa N 4
- ceṇal* : Getting angry or enraged IN 4
- ceṇraṅkoḷal* : Getting angry IN 37
- cērtal* : Constantly thinking about Ini N 1
- cevval kunram* : Red hill Kaḷa N 10
- ceyyatu* : Covered with a red carpet Kaḷa N 32
- ciṇaiyil* : Fenceless or without enclosure IN 5
- ciral* : Kingfisher KN 36
- cirrālūṭaiyān* : Those who have young soldiers under their control Ini N 38

<i>cōṭu</i>	: Sandal, <i>cōṭu</i> is the contracted form of <i>cuvāṭu</i> . Kaḷa N 9
<i>curam</i>	: Jungle KN 29
<i>curampōtal</i>	: Getting into the forest IN 12
<i>eḱkam</i>	: Spears Kala N 5
<i>eḷil oṭai</i>	: A beautiful frontlet for elephants Kaḷa N 31
<i>eḷili</i>	: Cloud KN 37
<i>ellippolutu</i>	: At night Ini N 34
<i>ēmamil</i>	: Unguarded or defenseless, with no fortified wall of protection for the safety of those who are within the enclosed fence IN 24
<i>eṇ aṛiyā māntar</i>	: Those who are not familiar with books on astrology IN 31
<i>eṇilāṇ</i>	: One who has not mastered arithmetic IN 16
<i>ērkkāṭi</i>	: At the beginning of an agricultural season farmers get together to plough for the first time in the season on an auspicious day with appropriate ceremonies. This is also known as <i>ponnēr</i> (golden ploughshare) or <i>nallēr</i> (good ploughshare) KN 39
<i>eruttu</i>	: The navel, the back of the neck of an elephant Kaḷa N 38
<i>eruvai</i>	: Vultures Kaḷa N 20
<i>ēvatu</i>	: As deployed in service Ini N 3
<i>evvam</i>	: affliction, distress, fault, blemish KN 33
<i>ikalan</i>	: A Jackal Kaḷa N 28
<i>iḷaṅkiḷaimai</i>	: Tenderness of offspring Ini N 3
<i>iḷukkutal</i>	: Lying severed Kaḷa N 3
<i>īṅkulikam kunru</i>	: Vermilion Hills. The elephants that look like blue hills become vermilion hills after moving around the battlefield. Kaḷa N 7
<i>intin</i>	: Datepalm, <i>phoenix dockylifera</i> KN 40
<i>irunḱaṇ mū</i>	: Dark clouds KN 12
<i>iṭaṅkaḷiyāḷar</i>	: One who passes beyond bounds overstepping the proper limit IN 11
<i>iṭumpai</i>	: Suffering or affliction or distress or calamity. According to Tamil Lexicon it is one of the eight

- evil dispositions such as *kāmam*, *kurōtam*, *ulōpam*, *mōkam*, *matam*, *mārcariyam*, *iṭumpai*, *acūyai* IN 6
- kaikaḷintu* : Leaving Ini N 29
- kaittinmai* : Having nothing in the hand. The Tamil word *kaittu* means 'That which is in hand. Gold, riches, wealth' Tamil Lexicon, p. 1105 IN 36
- kāl initu* : Very sweet Ini N 40
- kālāmpi pōnra* : Similar to the fang of a poisonous snake Kaḷa N 36
- kaḷarum* : Speaking fully understanding the nature of the hall of assembly Ini N 12
- kaḷattu* : In the field of battle Kala N 1
- kaḷikaṭku* : Those in a state of intoxication after taking toddy. The word *kaḷittal* means being in a state of intoxication in the past. But it now refers to the state of being joyful. IN 9
- kaḷirrukkōṭu* : The horns or tuskers of a male elephant Kaḷa N 3
- kallātān* : One who has not learnt the art of riding on horseback IN 29
- kaḷumalam* : A place in the *cērā* country Kaḷa N 36
- kamañcūl* : Wateriness of clouds KN 37
- kaṇmāri* : Losing ground IN 4
- kaṇmūnruṭaiyān* : The three-eyed god is *siva*, having the eye of fire on his Forehead. His three eyes are often described as *cōma* (Moon), *cūri* (Sun) *yākkiṇi* (Fire). Inna N 1
- kaṇṇēr kaṭuṅkaṇai* : Terrible arrows which are as sharp as women's eyes. It is the practice of poets to use the simile of arrows to describe women's eyes. Kaḷa N 8
- kārttikai* : Festival of lights placed at the gate and other parts of the house (Tamil Lexicon) KN 26
- kārttikai cāruil* : The festival of lamps celebrated in the eighth Hindu month *kārttikai* in honor of *Skanta* or *Kārttikēyā*. Kaḷa N 17
- karumpu* : Sugarcane, *saccharum officinarum*, a tropical crop with tall thick stems from which sugar is extracted IN 5
- karuvaṇikālam* : Dark rain bearing clouds frequented rainy season KN 34

- karuvi* : A column of army IN 4
- karuviḷai* : A wild creeper with dark blue flowers, *clitoria ternatea*, KN 9
- katam* : The fiercely fought battle Ini N 8
- kavarriṇāl* : Using dice (for playing a game), The Tamil word *kavaru* means a die IN 25.
- kavvai* : Scandal, slander KN 28
- kēḷir ilantār* : Women who have lost their husbands in war Kaḷa N 29
- kiḷamaiyuṭaiyār* : Those who have the right or authority IN 27
- kolkaḷiru* : Slayed War-elephants Kaḷa N 30
- kōlkōṭi* : Sceptre becoming dented in the case of a king who fails to render Justice. But, In the verse under reference, the partiality of someone is referred to. Ini N 5
- kōṇāy puraiyum* : Jackals appearing like hunting dogs Kaḷa N 34
- koṇkarai* : People belonging to the *koṇku*, the ancient country governed by the Seran dynasty on the Western coast. Kaḷa N 14
- koṇmū* : The cloud Kaḷa N 23
- kōṭal* : Taking or receiving Ini N 27
- kōṭṭuyar pāyṭal* : To jump off the tall tree branch IN 30
- koṭumpāṭu uṭaiyār* : One who is cruel-minded or endowed with perversity IN 6
- koṭuṅkōl* : A crooked scepter representing tyrannous rule as opposed to a right scepter, *ceṅkōl* IN 3
- koycuvaṇmā* : A horse with trimmed hair Kaḷa N 33
- kukkil puṛatta* : The exterior of a red bird *centropus rufipennis* Kaḷa N 5
- kumilīṇ pū* : The flower of Coomb teak KN 28
- kumpattup pāyvaṇa* : Pounced on the forehead of an elephant Kaḷa N 16
- kuṇcaram* : An elephant KN 12
- kuṛiyariyāṇ* : One who knows nothing about the art of snake charming IN 29
- kūrram* : Yama, the god of death, considered to be one of

- the protectors of the world along with Indra, Fire, wind etc Ini N 28
- kurukilai* : White fig leaf, *Ficus Virens* Ait KN 27
- maintar* : Soldiers Kaḷa N 34
- maintikantār* : Those who have lost strength Kaḷa N 11
- mākkolai* : Not allowing an animal caught in the cross current of water from saving itself is an offence. IN 33
- malartalai* : Vast spaced Ini N 20
- mānamalintapin* : After losing one's dignity or self-respect Ini N 13
- māṇātām āyin* : If it turns out to be worthless. Ini N 2
- maṇil* : A black paste smeared on the head of a drum to increase its resonance Tamil Lexicon, University of Madras, P. 3170
- mānilam* : Broad land Kaḷa N 40
- maṇiyilāk kuṇṇcaram* : An elephant with no bells attached to its saddle. There is an adage in Tamil that goes as follows: The sound of bell comes first and the elephant comes later on. IN 13
- maññai* : Peacock (KN 4)
- maṇṇin* : In the open space that serves as the hall of assembly Ini N 18
- marai* : Words of advice Kaḷa N 40
- maramaṇṇar* : The king who has killing as his occupation IN 3
- mārramaṇiyān* : One who is unable to comprehend the constituent parts of words IN 7
- marumattu* : On the chest, a vital part of the body Kaḷa N 21
- mayarikaḷ* : People whose minds are in a state of confusion or bewildered people Ini N 21
- mēvār* : Enemies or foes Kaḷa N 25
- mīlimai* : Prowess IN 40
- mīn* : This Tamil word that refers to fish is presented as *mīṇam* in Sanskrit with the same meaning according to N.M. Venkatasamy Nattar, p. 13, *Kaḷavaḷi*, 1966, Kaḷa N 7
- moympu* : Shoulder Kaḷa N 30
- mukam nāṇkuṭaiyān* : Brahma, the lotus-born son of Vishnu, is a four-faced

god. He is worshipped 'as creator, progenitor or evolver of the worlds and creatures' of the universe KN 1

- mukkaṇ pakavaṇ* : The three-eyed god Sivā, having the third eye, the eye of fire, on his forehead. Siva, one having the color of fire, one of the chief gods of the triad with a special function of destruction. IN 1
- mukkōṭṭa pōṇra kaḷirellām* : The elephants with three horns, two tuskers and a spear thrown at them getting stuck in between the tusks Kaḷa N 19
- murukiyam* : A drum used in the hilly tracts. It is played in temples dedicated to Muruka, the Younger son of Siva and Parvati KN 27
- muttērmuṇvalār* : Girls or women having pearl-like teeth. It is a common practice among Tamil poets to use a pearl simile to describe women's teeth. Ini N. 1
- mutumakkaḷ* : The learned or wise Ini N 19
- nacai* : Desire Ini N 26
- nakkum pāmpu* : It is generally believed by people that there is some enmity between the moon and the snake. The snake that licks the moon is responsible for the lunar eclipse. According to Hindu mythology, the total lunar eclipse taking place is caused by the swallowing of the moon by the snake. Kaḷa N 22
- nalcavaiyil* : In a renowned hall of assembly, The Sanskrit word capā becoming capai in Tamil first and got changed to cavai as per an easy interchange of pa and va available in Tamil Phonology Ini N 1
- nalkūra* : The hot rays of the sun weakening KN 2
- namar* : Our lord KN 37
- nāṇ nāyiru* : Morning time with the rising of the sun Kaḷa N 1
- nāṇappaṭal* : Getting humiliated IN 15
- nāñcil vaḷavan* : Balaraman, an elder brother of Krishna, known for having his ploughshare as his war-weapon KN 19
- nāñkar* : At all sides: above, on, over KN 29
- nañkātalar* : Our lord KN 35

- nārāmai* : To sprout IN 19
- nāriṇmai* : Being loveless IN 8
- nārāram ilāta* : Having no fragrance IN 7
- ñātpiṇ ul* : Inside the columns of an army Kaḷa N 2
- nērārai* : Enemies Kaḷa N 9
- neyttōr* : Floods of blood Kaḷa N 37
- nilāk kāṇpiṇitē* : It is indeed a pleasure to witness the full the moon of the vast spaced picturesque sky Ini N 9
- nilameṇum nallavaḷ* : The earth called lady. Earth is treated as woman by the Tamil as well as by the other linguistics groups in India. Terms such as pūmā tēvi, nilamaṭantai referring to earth will serve as illustration to the statement made above. Kaḷa N 32
- niraimānpuil* : A woman devoid of chastity Ini N 10
- nīrmīṭā* : Water-tank Kaḷa N 27
- nīrttūmpu* : Sluice Kaḷa N 2
- niruti* : One of the eight protectors of the world as found in the following list : Indra, Fire, Wind, Rains, Niruthi, regent of the south-west, Kuperan, lord of the north and Isanan, Siva, the lord of the north. Ini N. 30
- ollum tuṇaiyum* : As far as possible Ini N 24
- olukkum* : The transitive verb form of olukum which is intransitive. Kaḷa N 3
- ōmpāviṭal* : Leaving unprotected IN 17
- or̥kam* : Losing mind power Ini N 39
- orriṇān* : By the spies or secret agents or emissaries Ini N 35
- ōttilā* : Not in the habit of chanting Vedas IN 21
- ōṭṭu* : Making a retreat showing one's back in a field of battle IN 8
- ōttu uṭaimai* : Not forgetting the Vedas. As it is chanted ōtappaṭutalīn, it has become ōttu the veda or sacred writing. Ini N 7
- pacalai* : Greenishness of complexion owing to love sickness KN 4
- pakal pōlum neṇcam* : The mind as clear as the sun IN 8
- paḷḷiyil* : Like the places Kaḷa N 15

- pālpaṭum* : Bestowing a large quantum of milk Ini N 38
- paṇai* : Bamboo. A woman's shoulder is often compared with the bamboo. Ini N 37
- paṇai* : Grown big Kaḷa N 38
- pañcicey* : Pouring reddish curry inside Kaḷa N 39
- paṇil* : Saddleless. Riding a horse that has no saddle is painful. IN 9
- pantam* : Bond, relatives IN 1
- parippu* : A burden IN 9
- pariyārkkku* : To those who show no loving kindness towards one IN 26
- parumam* : Saddle The words *parumam*, *paṇ*, *kallaṇai* are all synonyms same meaning according to N.M. Venkatasamy Nattar p. 13 *kaḷavaḷi Nārpatu*, Saiva Siddhanta Works Publishing Society Limited, Tinnevely Madras, Kaḷa N 16, 38
- pati iruntu* : From the home town Ini N 40
- pātiri* : Yellow-flowered fragrant trumpet flower, one of the eight kinds of flowers used for daily worship, *bignonia chelonoides* KN 3
- pāttu unal* : Sharing food with those in the southern country IN 21
- pāttuil* : With no folding IN 2
- pāṭṭuraittal* : Saying whatever one wants to say in a verse composed IN 10
- pāṭu ār* : With a roaring sound Kaḷa N 41
- pauvam* : Sea Kaḷa N 37, KN 17
- pavar* : A creeper KN 29
- payamoli* : Useful words Ini N 6
- peṇṇaiyantōṭṭam* : A palm orchard Kaḷa N 24
- peruviral vāṇam* : The sky is celebrated as a giver and taker. The sky that sends showers to the earth is the giver and while it absorbs water from the sea it is the taker. That is why it is described as 'big fingered sky'. KN 34
- pētai peru maṭam* : Lady love's simplicity KN 30
- peṭṭavai* : All that one is fond of Ini N 22
- pīlirāmai* : Not getting angry Ini N 39

- piṭi* : A female elephant KN 38
- piṭitta paṭai* : Hand-held war weapon IN 7
- pollāṅku* : Wickedness Ini N 5
- poṅkarum* : Orchards KN 29
- ponpanaiveḷḷai* : The white complexioned Balarāma who has the palm tree as flag IN 1
- pulai uḷḷi* : Desirous of eating flesh, fish, meat etc IN 12
- pulcēval* : Simple Kite-cock Kaḷa N 26
- pullārai* : Enemies Kaḷa N 4
- puṇaiiṇri* : Without a float IN 3
- puṇkūrutal* : Speaking ill of a person while he is not present by making a false or malicious statement. Ini N 19
- puṭavai* : Clothing or dress of women. It will also refer to the dress of men. IN 2
- pūval kunram* : A hillock formed by red earth Kaḷa N 12
- takaintaṇa* : Blossomed KN 19
- tālam* : Earthen dish Kaḷa N 39
- taḷavam* : Golden Jasmine, *Jasmine humile* KN 36
- taḷiriyā* : As soft as the tender leaf. A woman's skin is often compared to a tender leaf. Ini N 37
- taṇmaiylāḷar* : Those who are mean-natured. The sweet-natured are kind even to their enemies while the mean-natured are known for harming even their best friends. That is why the enmity of mean-natured must be avoided at all costs. Na Mu Venkatasamy Nattar in his edition of Nānārpatu, p. 28 Inna Nārpatu, The South India Saiva Siddhantha Nūrpatippukkaḷakam, Madras, 1966 IN 31
- tannaittān pōrrutal* : Safeguarding one's own self is nothing but having control over one's mind, language used and senses deployed in one's day-to-day life IN 32
- tantirattin* : As per the norms prescribed in treatises Ini N 18
- tariyariyāṇ* : Without knowing what sort of obstruction is at the bottom or middle of the water in a river or a tank IN 29
- taṇukanmai* : Boastfulness IN 13

<i>taṭumār̥ram</i>	: The restlessness caused by poverty and other things IN 3
<i>tēriṇ</i>	: If examined Ini N 3
<i>teruḷvī</i>	: A creeper garden KN 25
<i>tevvēntarai</i>	: Enemy kings Kaḷa N 6
<i>timil</i>	: A boat in the sea Kaḷa N 18
<i>tiripin̄ri</i>	: With no aberration of mind Ini N 22
<i>tirumāl</i>	: Vishnu is the preserver, who furnishes each soul with its allotted portion of joys, sorrows, as the results of former actions. He is a sea-water like complexioned god who is the brother of Indra. He took the bow of his brother and placed it vertically for preventing the pouring of rains. KN 1
<i>tiruvil</i>	: The bow of Indra, king of the Devas, lord of the clouds, rain, season, crops and worshipped at the seasons of sowing and reaping KN 1
<i>tōṇri</i>	: Red species of Malabar glory-lily Tamil Lexicon KN 26
<i>tuḷāymālaiyān</i>	: God Vishnu who has worn the garland made of holy basil, <i>Ocymum Grattissimum</i> , tuḷaci 'The basil is a fragrant herb held in veneration by the Hindus, which is said to be female metamorphosed (Tamil Lexicon)'. There are several varieties of basil found in various parts of the country, some of them are sacred to Siva while others are sacred to Vishnu Ini N 1
<i>tūṇkum</i>	: Hanging IN 14
<i>tun̄nārai</i>	: Enemies Kaḷa N 38
<i>tuṭakkam</i>	: Effort IN 40
<i>uḷai</i>	: Hair plume made of Yak's (<i>Bos Grunniens</i>) on a horse's head KN 22
<i>ūnam koṇṭāṭār</i>	: Those who are not magnifying lapses Ini N 27
<i>uraicēr</i>	: To reside or dwell IN 5
<i>ūrum</i>	: Directing the horse mounting its saddle IN 29
<i>urum meri</i>	: Thunder struck Kaḷa N 13
<i>uṭarriyār</i>	: The infuriating enemy Kaḷa N 18
<i>uṭkil</i>	: While estimating Ini N 26
<i>utai</i>	: The cold wind KN 30

- uvaṇattil* : Like the white headed kite Kaḷa N 26
- vālumatar* : A way that has been put to active use by the terrible tigers IN 30
- vañcikkō* : A town of the cēra country, now applied to one in the Coimbatore district, commonly Karuvūr Kaḷa N 39
- vaṭuviṭai* : Tender mango fruit divided into two parts KN 6
- vāyppuṭaiyār* : Those who are endowed with literacy, wealth, authority and masculinity Ini N 6
- vēlam* : An elephant, KN 38
- vēlāṇmai* : Saving others from suffering IN 36
- verumpuṛam* : The unsaddled back of a horse, particularly a war elephant IN 38
- yāṇaiyiṇ kai* : An elephant's trunk, the elongated prehensile nasal part Kaḷa N 14
- yātta naṭpu* : Friendship forged IN 11

