

KALĀVALI NĀRPATU

In English Verse and Prose

KAYAK LIAISON

Intergovernmental Relations

KALAVALI NĀRPATU

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

Compiled and Edited by

P. RAJA

Translators

S. Raman, Poet Desini
Nalladai R. Balakrishna Mudaliyar



CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI

2012

Ancient Tamil Classics in Translation Series

KALĀVALI NĀRPATU

Text, Transliteration and Translations in English

© Central Institute of Classical Tamil, Chennai

CICT Publication No. 20

First published 2012

Published by

CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI

ISBN: 978-93-81744-09-3

Typeset by

Central Institute of Classical Tamil

Printed by

Government of India Press, Coimbatore – 641 019
Tamil Nadu, India.

INTRODUCTION

Legend has it that an eminent *Chōla* King by name Chengannan (the red-eyed or the furious by nature) waged war against Kanaikkal Irumporai, a *Chēra* king and defeated him at *Kaḷumalam*. The victorious king had the vanquished ruler thrown behind bars. A poet named Poykaiyar of the *Chēra* kingdom, who was a well-wisher of the imprisoned *Chēra* king, ruminated over a ruse to have his friend released from *Kuṭavāyil* prison. As a social thinker, Poykaiyar was not unaware of the fact that even a cat or a dog loves a pat on its back and poor human beings will be flat after listening to a few words of praise. Perhaps he had the same wavelength of Plutarch who declared in public: "Those who are greedy of praise prove that they are poor in merit". The poet made an attempt at singing the glory of the *Chōla* king whose lands were perennially blessed with the ever-flowing river *kāviri*, a war drum that reverberated like thunder, and a chariot with all amenities and conveniences. The jewel-adorned broad-chested valorous and undaunted king *Chōla* too gave ear to everyone of the forty poems of Poet Poykaiyar. He was so carried away by the enchanting similes employed by the poet that the magnanimous king granted the poet's wish. Thus the court poet had his king released from prison.

The poems that paved the way for the release of the *Chēra* King are grouped under the title *Kaḷavaḷi Nārpātu*. The word *kaḷavaḷi* is a combination of two words: *kaḷam* + *vaḷi*. Two different meanings are attributed to the word *kaḷam*: 1 battlefield and 2 threshing ground. *Vaḷi* is the ground or path or way. Thus *kaḷavaḷi* poems deal either with weapons of war and the havocs they are capable of causing in the battlefield or with the ploughshare that tills the ground and proves its yield on a little elevated place from the ground in the countryside.

Kaḷavaḷi Nārpātu is a series of pen portraits, each one studded with an unusual image of the battlefield. Written in *Veṇpā* form, the work contains 41 poems and no scholar is ever able to pull out the intruder for as the title suggests, there can only be forty. And this is the only one among the 18 *Kīlkkāṇakku* works that belongs to *puram* (war) poetry.

Streams and streams of blood forming a river of blood, the elephants of the *Chēra* king slaughtered by the mighty warriors of the *Chōla* king,

the fallen elephants appearing like uprooted hills and their cut off trunks wriggling like fish while blood from the other part of the trunk dripping like precious red stones from a bag make lovely scenes. There is no sense of sorrow in the poet's voice but only joy brimming over as he describes the battlefield. He is all praise for the *Chōla* king and his mighty warriors. He speaks highly of their horses that are as good as tigers springing on the hills.

The severed trunks lying under the fallen white royal umbrellas appear like the black snake endeavouring to swallow the full moon. Kites soaring to the sky with the cut off hands of the soldiers appear as though the giant birds were seen with a five headed cobra in their beaks. Elephants drifted by the blood current resembled vessels tossed by waves in an ocean. And falling elephants touching the ground with their tusks appeared like a tiller turning the soil with silver ploughs.

Literary historians aver that *Kaḷavaḷi Nārpatu* belongs to the second phase of Tamil War Poetry. The war poems of the *Caṅkam* period are individual pieces that sang of different kings. The poets of that period never sang so many poems in praise of a single king. But *Kaḷavaḷi Nārpatu* is different. It sings of the glories of a single king in 41 *Veṇpās*. The work is in fact the harbinger of a later genre called *Paraṇi*.

Poykaiyar gives a gruesome picture of the atrocities of war and the havocs it is capable of causing. Mutilated corpses and carcasses, jet black crows turning red in colour after having gamboled on the flesh of the torn enemy soldiers, the elephants turning completely red – huh! Horrible. Yet through his similes the poet makes our heart light.

Kaḷavaḷi Nārpatu is the best illustration of the adage – “Pen is mightier than the sword.” It was through his poems Poykaiyar melted the stony heart of King *Chōla* and paved way for the release of King *Chēra*. Two mangoes in one shot – that was the result of the poem.

Nothing is known about the poet Poykaiyar. *The Tamil Plutarch*, Simon Casie Chetty (1859) remains absolutely silent about the poet who wrote *Kaḷavaḷi Nārpatu*. Some scholars identify him as one of the first three Alwars and credits him as the author of *pāṭṭu-lyal*.

KALĀVALI NĀRPATU

1. நாண்ஞாயி றுற்ற செருவிற்கு வீழ்ந்தவர்
வாண்மாய் குருதி களிறுழக்கத் – தாண்மாய்ந்து
முன்பக லெல்லாங் குழம்பாகிப் பின்பகல்
துப்புத் துகளிற் கெழுமம் புன்னாடன்
தப்பியா ரட்ட களத்து.

nāṇṇāyi rurra ceruvirku vīlntavar
vāṇmāy kuruti kaḷirulakkat – tāṇmāyntu
munpaka lellān kuḷampākip pinpakal
tupput tukaḷir kelūum punanātan
tappiyā raṭṭa kaḷattu.

1. In the field of battle
Where the monarch of the land
Of vitalizing waters
Slaughtered his escaping foes,
The gushing gore
From the gaping wounds opened with swords
Of those
Who thronged in the morn
Only to fall in the fight
Slushed under the feet of elephants
All through the forenoon
Coagulated into red crystalline dust
And rose up to the sky
In the afternoon.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom watered by River
Cauviri, has killed his enemies,
The blood which was bleeding by pressing
of the swords of the warriors
who having reached at sunrise,
had died at the Warfield,

On being stirred up by the male elephants with their feet
 had turned like macerated slime during the forenoon;
 And in the afternoon, it looks like the particles
 of red-coral, spreading through out the sky.

3. The Chozha king Senganan of the riverine plains killed the erring enemies who had come to the field of battle in the morning; the war elephants ploughed with their feet the ground whereon gushed the blood from the sword wounds of the bodies of the enemy army. The ground became blood-miry in the morning sun; and in the evening the soil-soaked blood now becoming dry and broken was blown by the wind into the sky like coral dust.

2. ஞாட்பினு ளெஞ்சிய ஞாலஞ்சேர் யானைக்கீழ்ப்
 போர்ப்பி விடிமுரசி னூடுபோ மொண்குருதி
 கார்ப்பெயல் பெய்தபிற் செங்குளக் கோட்டுக்கீழ்
 நீர்த்தூம்பு நீருமிழ்வ போன்ற புனனாடன்
 ஆர்த்தம ரட்ட களத்து.

ñātpinu leñciya ñālañcēr yānaikkīlp
pōrppi liṭimuraci nūṭupō moṇṇakuruti
kārppeyal peytaṭir ceṇṇuḷak kōṭṭukkīl
nīrttūmpu nīrumilva pōṇra punanāṭan
ārttama raṭṭa kaḷattu.

1. In the field of battle
 Where the monarch of the land
 Of irrigating waters
 Slaughtered his opponents,
 In the space available in between
 Lay the thundering battle drums
 All uncovered
 And crushed
 Under the weight of elephants
 And the blood collected therein
 Oozed out
 Like the spouting waterways
 Discharging water
 Into a crimson lake

In the rainy season
After the rainfall.

2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom
watered by River Cauviri,
has roared and killed his enemies,
The shining blood is flowering thro the wrappage-less drum
which roars like thunderbolt and lies
under the remaining male elephants of the army
which have fallen on the ground;
It looks as if the sluices at the bottom of the banks
of a tank, the water of which gets reddish colour
After the fall of rain in the rainy season,
are discharging that reddish water.

3. In the battlefield where the king of the riverine regions
waged uproarious war and killed his enemies, the elephants
(of the enemy king) fell dead and beneath them, through
the thundering drums (of victory) with torn and broken
sides, shining blood flowed out like water gushing out of
the aqueduct beneath the bund of a red-soiled tank (full
with water) after the winter rains.

3. ஒழுக்குங் குருதி யுழக்கித் தளர்வார்
இழுக்குங் களிற்றுக் கோடுன்றி யெழுவர்
மழைக்குரன் மாமுரசின் மல்குநீர் நாடன்
பிழைத்தாரை யட்ட களத்து.

*olukkun̄ kuruti yulakkit talarvār
ilukkun̄ kalirruk kōṭūnri yeluvar
malaikkuraṇ māmuraciṇ malkun̄r nāṭan
pilaittārai yaṭṭa kaḷattu.*

1. In the field of battle
Where the monarch of the land
Of copious waters,
Of mammoth drums of war
Rattling like rain-laden clouds,
Slaughtered his vanquished foes,

Warriors weary
 Wading through the spouting blood
 Fell down
 And struggled to their feet
 Resting on
 The horns of elephants
 While in-swept drew
 The whirling blood tide.

2. At the battlefield, where Chengatcholan the red-eyed King who possesses the royal drums which roar like thunder and the river-watered Chola kingdom, has killed his enemies, The warriors who are stirring up the blood which is flowing from the bodies of enemies and getting collected there And who are reeling being unable to cross the same, Are seen catching the tusks of the deceased elephants, as supporting staff and rising up.
3. In the field of battle where the Chozha king of well watered riverine region with the huge drum (of victory) which sounded like the thunder of the clouds killed his erring opponents, the warriors who got tired by ploughing with their feet the blood flowing out of enemies invariably wounded and killed, propped themselves up with the broken tusks of elephants lying on the blood-miry ground.

4. உருவக் கடுந்தேர் முருக்கிமற் றத்தேர்ப்
 பரிதி சுமந்தெழுந்த யானை - யிருவிசும்பிற்
 செல்குடர் சேர்ந்த மலைபோன்ற செங்கண்மால்
 புல்லாரை யட்ட களத்து.

uruvak kaṭuntēr murukkimaṛ rattērp
pariti cumantelunta yānai - yiruvicumpir
celcuṭar cērnta malaipōṇra ceṅkaṇmāl
pullārai yaṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Slaughtered the vanquished enemies,
Smashing the chariots of frightful speed
And lifting their wheels aloft
The elephants stood
Resembling the mountains
Where the hastening sun retires
In the lofty skies.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom,
has killed his enemies,
The elephants which destroyed the dreadful chariot,
have risen up thereafter, carrying its wheel above;
And it looks like the scene of the mountain reached
by the Sun, after traversing the vast sky.
3. In the battlefield where the king Senganmal killed his enemies,
the elephants smashing the dreadful, fleet wheeled chariots,
rose with the chariot wheel, on the bodies. This looked like
the western mountains whereon the setting sun showed itself.

5. தெரிகணை யெஃகந் திறந்தவா யெல்லாம்
குருதி படிந்துண்ட காகம் - உருவிழந்து
குக்கிற் புறத்த சிரல்வாய் செங்கண்மால்
தப்பியா ரட்ட களத்து.

terikaṇai yekkan tīrantavā yellām
kuruti paṭintuṇṭa kākam - uruvīlantu
kukkīr puratta cīralvāy ceṅkaṇmāl
tappiyā raṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Slaughtered his escaping foes,
From out of the wounds
All opened through
Piercing arrows and spears of steel
Gushed gore,

Feeding on which
 The crow
 Lost its hue and shape
 Turned scarlet
 Resembling *Kukkil's* exterior
 And the inside of a *Siral's* beak.

2. At the battlefield, where Chengatcholan the red-eyed King of the Chola Kingdom, has killed his enemies, The crows which are bathing in the blood which is flowing out from the mouths of all wounds opened by choice arrows and lances, Have drunk it and thus lost their original black complexion and got the colour of the nape of crow-pheasant And their beaks have also become like those of the kingfisher.
3. In the field of battle when King Senganmal killed his erring enemies, blood gushed out from the many wounds inflicted in their bodies by choice arrows and spears. The crows dipping in and drinking the blood lost their identity and emerged with their outer form turned into red-feathered crow-pheasants with their beaks turned blood-red like those of the kingfisher.

6. நானாற் நிசையும் பிணம்பிறங்க யானை
 யடுக்குபு பெற்றிக் கிடந்த - இடித்துரறி
 யங்கண் விசம்பி னுருமெறிந் தெங்கும்
 பெருமலைத் தூறெறிந் தற்றே யருமணிப்
 பூணெந் தெழின்மார் பியறிண்டேர்ச் செம்பியன்
 வேந்தரை யட்ட களத்து.

nānār ricaiyum piṇampiraṅka yānai
yaṭukkupu perrik kiṭanta - iṭitturari
yaṅkaṇ vicumpi nurumerin tenkum
perumalait tūrerin tarre yarumaṇip
pūṇēn telinmār piyarinṭērc cempiyan
vēntarai yaṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Of handsome chest
Buckled in plated armour
Pressed with precious gems,
Of strong and speeding chariot,
Slaughtered the rival kings,
Here, there and in all directions fourfold
Fell to the ground numberless corpses
Hurled by the elephants
In heaps and mounds
As the clear sky space
When lightning strikes
And thunders roll
Hurled by winds
Is strewn with
Mountains of clouds.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who's having an imposing breast,
wearing ornaments with precious gems inlaid
And who's having a fast moving and strong chariot,
has killed his enemies,
The corpses abounding in all the directions
and the carcasses of the elephants are getting
piled up one upon another;
It looks as if the thunderbolt which has fallen from the sky
has displaced the mountains
and has thrown them away everywhere.
3. The Chozha king Senganan of the mighty chest addressed
with diamond-studded jewels and a fast wheeled mighty
chariot killed his enemy king in the field of battle. There
on all sides carcasses abounded and elephants killed were
found fallen one over the other. The whole scene looked
as if the clouds thundering from the lovely far-flung sky
sent down a thunderbolt and broke down high mountains
and scattered them all round.

7. அஞ்சனக் குன்றேய்க்கும் யானை யமருழக்கி
இங்கு லிகக்குன்றே போற்றோன்றுஞ் -செங்கண்
வரிவரான் மீன்பிறமுங் காவிரி நாடன்
பொருநரை யட்ட களத்து.

añcanak kunrēykkum yānai yamaruḷakki
inku likakkunrē pōrrōṇruñ - ceṅkaṇ
varivarān mīṇpiraluṇ kāviri nāṭan
porunarai yaṭṭa kaḷattu.

1. In the field of battle
Where the monarch of the land
Of Cauvery,
Where the red-eyed fish
Of frilled fin frisk and play,
Slaughtered his opponents,
Elephants
Smeared in the battle gore
Resembled blue hillocks
Turned crimson
By flamboyant jathilinga buds.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who's ruling the land having River Cauviri,
where red-eyed murels with streaks therein
are flopping and leaping,
has killed his enemies,
The elephants which were looking like blue mountains,
after ravaging at war,
Are now appearing like the vermilion hills,
with their reddish colour.
3. The Chozha king Sengannan of the Cauvery region where
red-eyed and striped Varal fish shining roll killed his en-
emies in the battle field. These elephants resembling dark
hills fighting a bloody war looked like vermilion hillocks.

8. யானைமேல் யானை நெறிதர வானாது
கண்ணேர் கடுங்கணை மெய்ம்மாய்ப்ப – எவ்வாயும்
எண்ணருங் குன்றிற் குரீஇயினம் போன்றவே
பண்ணா ரிடிமுரசிற் பாய்புன னீர்நாடன்
நண்ணாரை யட்ட களத்து.

yānaimēl yānai neritara vānātu
kaṇṇēr kaṭuṅkaṇai meymmāyppa – evvāyum
eṇṇaruṅ kunṇir kurīiyiṇam pōṇravē
paṇṇā riṭimuracir pāypuna nīrṇāṭan
naṇṇārai yaṭṭa kaḷattu.

1. In the field of battle
Where the monarch of the land
Of fertilizing waters
That thundered
Like wardrums in décor
Slaughtered his opponents,
Elephants rushed against elephants
Every pore of their skin
Pierced through and through
By arrows
Leaving wounds
Resembling the eyes of women.
The elephants
Resembled hillocks
With swarms of little birds.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom
Who's possessing the decorated thundering drum
and the land where water of River Cauviri is flowing,
The deadly arrows which look like the eyes of ladies
are darting in all directions
Making the elephants fall one upon another
and covering their bodies fully
It looks as if the small birds are flocking together
on innumerable mountains.
3. The king of the region of the Cauvery in which water
flowed sounding like well-tuned drum, killed his enemies

in the battle ground. There were elephants struck down, fell one over another and with the fast flying (lovely ladies') eye-like arrows unintermittently piercing their bodies all over and so covering them looked like numberless hillocks whereon perched flocks of sparrows (little birds).

9. மேலோரைக் கீழோர் குறுகிக் குறைத்திட்ட
காலார் சோடற்ற கழற்கா லிருங்கடல்
ஊணில் சுறாபிறழ்வ போன்ற புனனாடன்
நேராரை யட்ட களத்து.

mēlōraik kīlōr kurukik kuraittiṭṭa
kālār cōṭarra kaḷarkā lirunkaṭal
ūnil curāpiralva pōnra punanāṭan
nērārai yaṭṭa kaḷattu.

1. In the field of battle
Where the king of the land
Of flowing waters
Slaughtered the unrighteous,
The warriors on foot
From below
Rushed against
The horsemen
High above
And hacked off the plated legs.
The severed limbs
Adorned with ankle-rings
Twisted and turned
Like twirling sharks
Hungering for prey.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who's reigning the land where River Cauviri flows,
has killed his enemies,
The anklets-wearing legs of warriors of cavalry and elephantry
have been hewed and cut off along with the leggings
by the infantry who are fighting from the ground;
And those severed legs look like the sharks

which are flopping in the big sea,
without getting any food.

3. In the field of battle where the king of the riverine plains
killed his enemies, the legs wearing anklets of valour and
the plated leg-wear cut down by foot-soldiers from riders
on horsebacks rolled in the sea of blood like the hungry
sharks swimming in the far-flung ocean.

10. பல்கணை யெவ்வாயும் பாய்தலிற் செல்கலா
தொல்கி யுயங்குங் களிநெல்லாந் – தொல்சிறப்பிற்
செவ்வலங் குன்றம்போற் றோன்றும் புனனாடன்
தெவ்வரை யட்ட களத்து.

palkañai yevvāyum pāyṭaliṛ celkalā
tolki yuyankuṅ kaḷirellān – tolciṛappiṛ
cevvalaṅ kuṇṇampōṛ rōṇṇum puṇanāṭan
tevvarai yaṭṭa kaḷattu.

1. In the field of battle
Where the monarch of the land
Of vitalizing waters
Slaughtered his repugnant foes,
As weapons of every kind
Flew and pierced
Every limb,
The elephants,
Unable to move,
Stood motionless
Like the mountain Meru
Of ancient fabled fame.
2. In the battle-field, where Chengatcholan the red-eyed
King of the Chola Kingdom,
watered by River Cauviri,
has killed his enemies,
All the elephants having fainted on account of the darting
Of innumerable arrows over all parts of their bodies
Are suffering much, without being able to proceed further
And are tottering;

And they thus look like the red Hills
of age-old fame.

3. In the battlefield where the king of the riverine plains killed his foes, the elephants with innumerable arrows shooting into all parts of their body found themselves unable to move forward; so they staggered and suffered greatly. In such a condition they looked like the old famed red ochre mounds.

11. கழுமிய ஞாட்பினுண் மைந்திழந்தா ரிட்ட
ஒழிமுரசு மொண்குருதி யாடித் – தொழின்மடிந்து
கண்காணா யானை யுதைப்ப விழுமென
மங்குன் மழையின் திரு மதிராப்போர்ச்
செங்கண்மா லட்ட களத்து.

kaḷumiya ṇāṭpinuṇ maintilantā riṭṭa
olimuraca moṇkuruti yāṭit – tolinmaṭintu
kaṇkāṇā yāṇai yutaippa viḷumēna
mankuṇ malaiyiṇ tiru matirāppōrc
ceṇkaṇmā laṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Unperturbed in war
Slaughtered his foes,
Losing their might
In the jostling fight
Men let fall
The drums of war
Which
Half-sunk in the luminous gore
Lost their native resound
And mumbled
Like rain-laden clouds
When elephants eyeless tumbled against them.
2. In the battle-field, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who never gets startled in waging wars,
has killed his enemies,

The war drums left behind by the warriors
 who lost their strength,
 Having got immersed in abundant blood,
 Are kicked by the elephants, which after having lost their eyes
 On account of the wounds inflicted by the forces,
 Have left their warfare action;
 And they (the war-drums) are thus resounding as thunder,
 by such kicking.

3. In the field of battle where the unfaltering fighter
 Senganmal killed his foes, the war drums relinquished in
 the thick of the fight (and ceased to be beaten) by weak-
 ened (wounded) soldiers dipping in the shining blood and
 ceasing to be of service as of old, now killed by blinded
 elephants mumbled.

12. ஓவாக் கணைபாய வொல்கி யெழில்வேழந்
 தீவாய்க் குருதி யிழிதலாற் செந்தலைப்
 பூவலங் குன்றம் புயற்கேற்ற போன்றவே
 காவிரி நாடன் கடாஅய்க் கடிதாகக்
 கூடாரை யட்ட களத்து.

ōvāk kaṇaipāya volki yelilvēlan
tīvāyk kuruti yiḷitalār centalaip
pūvalan kunram puyarkērra pōnraṇē
kāviri nāṭaṇ kaṭāayk kaṭitākak
kūṭārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land of Cauvery
 Slaughtered the unfriendly foes
 In spiteful speed,
 The handsome elephants
 Grew weak in limbs
 In the endless pouring of arrows;
 And smeared in smirching blood
 Flamboyant
 Resembled
 Hillocks of red rock
 After a drench of rain.

2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom where River Cauviri flows,
Has killed his enemies in quick succession
By driving his forces,
As the dynamic elephants having fainted
On account of incessant piercing of arrows,
Are pouring down heavy blood of the colour of fire;
And they look as if the Red Hills having red colour area
are bathing in the fall of rain.
3. In the field of battle where the king of the Cauvery region
killed his enemies making a furious attack with his army,
the stately elephants continuously pierced by arrows be-
came enfeebled with fire-like blood flowing down their
bodies. In such a plight they looked like crimson mounds
of sand drenched by rain.

13. நிரைகதிர் நீளெஃக நீட்டி வயவர்
வரைபுரை யானைக்கை நூற – வரைமேல்
உருமெறி பாம்பிற் புரளுஞ் செருமொய்ம்பிற்
சேய்ப்பொரு தட்ட களத்து.

niraikatir nīlēkka nīṭṭi vayavar
varaipurai yāṇaikkai nūra – varaimēl
urumeri pāmpir puraluñ cerumoympir
cēeyporu taṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Of battle-strong
Fought against and vanquished his foes,
Warriors
Lifting up their long sparkling swords
Well behind
Their heads and shoulders
Chopped off
The trunks of elephants
Resembling hillocks
And the severed trunks
Rolled on the ground

Like pythons hit
By a stroke of lightning.

2. In the battle-field, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who is renowned for his prowess at war-field,
Has killed his enemies,
His warriors had drawn out their long swords
Of swarming radiance and cut down the trunks
Of mountain-like elephants;
And the trunks so butchered are rolling over
Like the thunder-struck snakes
Of the mountain.

3. In the field of battle where the redoubtable warrior king fought
and killed his enemies, warriors holding aloft their long
scintillating swords cut down the mountainous elephants'
trunks which dropping on the ground writhed like huge
snakes on the mountain struck down by a thunderbolt.

14. கவளங்கொள் யானையின் கைதுணிக்கப் பட்டுப்
பவளஞ் சொரிதரு பைபோற் நிவளொளிய
வொண்ணெங் குருதி யுமிழும் புன்னாடன்
கொங்கரை யட்ட களத்து.

kavalankol yānaiyin kaituṇikkap paṭṭup
pavaḷaṇ coritaru paipōr rivaloliya
voṇceṇ kuruti yumilum punanāṭan
koṅkarai yaṭṭa kaḷattu.

1. In the field of battle
Where the king of the land
Of copious waters
Slaughtered the foes from Kongu,
The trunks of elephants
Used to lift balls of rice
Now dismembered
Resembled huge sacks
Scattering coralline beads
As scarlet blood
Strained through them.

2. In the battle-field, where Chengatcholan the red-eyed King of the Chola Kingdom watered by River Cauvirri, Has killed the warriors of Kongu country, The elephants which usually take balls of rice, Now on getting their trunks cut down, Are discharging shining blood, Which is like the act of a cobra Effusing shining red-coral.
3. In the battlefield where the king Senganan of the riverine plains killed the Kongars the elephants' trunks with which food was taken were cut down and shinning blood gushed out of such severed trunks like corals pouring out of a bag.

15. கொல்யானை பாயக் குடைமுருக்கி யெவ்வாயும்
புக்கவா யெல்லாம் பிணம்பிறங்கத் – தச்சன்
வினைபடு பள்ளியிற் றோன்றுமே செங்கட்
சினமால் பொருத களத்து.

*kolyāṇai pāyak kuṭaimurukki yevvāyum
pukkavā yellām piṇampiraṅkat – taccan
viṇaiṇaṭu paḷḷiyir rōṇrumē cenkaṭ
cinamāl poruta kaḷattu.*

1. In the field of battle
Where Sen Kan Chozhan
Of great rage
Fought against his foes,
Everywhere
Fell to pieces
The flagmasts and umbrellas
As elephants
Enraged to killing
Rushed here and there;
Carcasses piled and scattered
In all places
Resembling
A carpenter's place of work.
2. In the battle-field, where Chengatcholan the indignant red-eyed King of the Chola kingdom,

has killed his enemies,
 As his murderous elephants are breaking
 their royal umbrellas and pouncing on
 in all the directions,
 All the places they have so entered have become
 the places of piles of corpses;
 And they look like the workshops where carpenters
 are engaged in carpentry.

3. In the battlefield where the furious king Senganmal waged war, deadly elephants, attacked and destroyed all round the royal umbrellas of enemies and in the places where the elephants entered (in the fray) corpses lay scattered and the whole field looked like the place where carpenters worked.

16. பரும வினமாக் கடவித் தெரிமறவர்
 ஊக்கி யெடுத்த வரவத்தி னார்ப்பஞ்சாக்
 குஞ்சரக் கும்பத்துப் பாய்வன குன்றிவரும்
 வேங்கை யிரும்புலி போன்ற புன்னாடன்
 வேந்தரை யட்ட களத்து.

paruma vinamāk kaṭavit terimaravar
ūkki yeṭutta varavatti nārppaṇcāk
kuñcarak kumpattup pāyvaṇa kunrivarum
vēṅkai yirumpuli pōṇra punanāṭaṇ
vēntarai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land
 Of flowing waters
 Slaughtered the rival kings,
 The horses in armored plates
 Driven by the choicest of horsemen
 Neighed in resounding echoes
 And jumped on the heads
 Of elephants fearless
 Resembling
 Tigers of ferocity
 Pouncing on prey
 Among the hills.

2. In the battlefield, where Chengatcholan the red-eyed King of the Chola Kingdom watered by river Cauviri, Has killed his enemy king,
The destroyers of fine race which are having saddles,
Being ridden by the warriors of excelling prowess,
Are raising great tumultuous noise and pouncing on
The frontal globe of the prehead of elephants
Which do not get frightened by the said noise;
It looks like the act of a large tiger
Which is rushing at a huge mountain.
3. In the field of war where king Senganmal of the riverine plains killed his enemy kings, saddled horses in battle array, ridden by courageous cavalrymen, spring on the forehead of elephants which are unmoved by the great uproar raised by warriors with gusto. Such action of the steeds looked like the large striped tiger springing on a rock.

17. ஆர்ப்பெழுந்த ஞாட்பினு ளாளா ளெதிர்த்தோடித்
தாக்கி யெறிதர வீழ்தரு மொண்குருதி
கார்த்திகைச் சாற்றிற் கழிவிளக்குப் போன்றனவே
போர்க்கொடித் தானைப் பொருபுன னீர்நாடன்
ஆர்த்தம ரட்ட களத்து.

ārppelunta ṇāṭpiṇu ḷāḷa ḷetirttōṭit
tākki yeritara vīḷtaru moṇkuruti
kārttikaic cārriṇ kalivilakkup pōṇṇanavē
pōrkkōṭit tānaiṇ porupuna nīrnāṭan
ārttama raṭṭa kaḷattu.

1. In the field of battle
Where the king
Of an army of flag-marchers,
And of a land
Of waters embattling with the banks,
Slaughtered his arrogant foes;
In that resounding field
Warrior against warrior
Dashed and ran,
Attacked and threw

Their weapons,
The ample blood
Shed shone
Like very many lamps
On karthigai festival.

2. At the battlefield, where Chengatcholan the red-eyed King
Of the Chola kingdom who is having a mighty army
with the war-flag on its van
And who's having a river-watered kingdom
With River Cauviri of dashing waves,
Has roared and killed his enemies,
The shining blood is flowing down
From the wounded warriors on both sides
Who're moving towards and attacking one another
By throwing missiles in the tumultuous battle;
It's looking like the scene of a large number of earthen lamps
Which every house is beautifully lit with,
On the full moon day of Karthikai month
3. Chozhan Senganan, the possessor of a war-flag and ruler
of the land where the waters of the river Kaveri beat against
the banks, wages war with great uproar and kills many an
enemy in the field of battle. In such a noisy battlefield
soldier dashes against soldier and throws the javelin, in
consequence whereof, the shining blood that gushes down
from the warriors resembles the many glowing lamps lit
during the Karthigai festival.

18. நளிந்த கடலுட் டிமிறிரை போலெங்கும்
விளிந்தார் பிணங்குருதி யீர்க்குந் – தெளிந்து
தடற்றிடங் கொள்வாட்டளை யவிழுந் தார்ச்சேய்
உடற்றியர் ரட்ட களத்து.

*nalinta kaṭaluṭ ṭimirirai pōlenkum
viḷintār piṇaṅkuruti yīrkkun – telintu
taṭarriṭaṅ koḷvāṭṭalai yaviḷun tārcceey
uṭarriyar raṭṭa kaḷattu.*

1. In the field of battle
Where the youthful Sen Kan Chozhan
Of sword that handsomely fits
The easily identifiable sheath
Slaughtered his angering foes,
The swift current of blood
Swept away the corpses
Resembling
The waves of the wide sea
And the swirling vessels in tide.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom
Who possesses the bright sword which occupies
The interior space of the ornamental scabbard
And who is wearing the garland of blossomed flowers,
Has killed his enemies who have enraged him,
The blood-flood is dragging along
The heap of corpses in all the directions,
Like the waves in the sea which is vast in extent,
Are dragging boats with persons therein.
3. In the field of battle where the king Sengannan bearing a
shining sword in the scabbard and wearing a loosening
garland (round his neck) killed his enemies who infuriated
him, the heaps of corpses were tossed about by waves of
blood as boats by billows in the deep sea.

19. இடைமருப்பின் விட்டெறிந்த வெஃகங்கான் முழ்கிக்
கடைமணி கான்வரத் தோற்றி - நடைமெலிந்து
முக்கோட்ட போன்ற களிற்றெல்லா நீர்நாடன்
புக்கம ரட்ட களத்து.

iṭaimaruppin viṭṭerinta veḷḷkaṅkāṇ mūḷkik
kuṭaimaṇi kāṇvarat tōṟri - naṭaimelintu
mukkōṭṭa pōṇra kaḷirellā nīrnāṭaṇ
pukkama raṭṭa kaḷattu.

1. In the field of battle
Where the king of the land

Of copiously flowing waters
 Fought in person and slew his foes,
 The piercing steel
 Sank deeply into the flesh
 In between the two horns
 Leaving only its handle in sight.
 The elephant
 Unable to move or sink
 Seemed to have grown
 Three horns.

2. In the battlefield, where Chengatcholan the red-eyed King of the Chola Kingdom watered by river Cauviri, Has entered and killed his enemies, With the spear flung at the middle of the tusks, The shaft of the spear being thrust in the tusks And its handle alone being sighted, All the elephants so seen faltering are looking As if they're having three tusks.
3. In the battlefield where the king of the riverine plains entering killed his enemies, the javelins aimed and thrown between the tusks of elephants pierced to the depth of the extreme joint which was visible. The javelins thus sticking up between the tusks of elephants looked as if the animals which now appeared greatly weakened had three tusks instead of two!

20. இருசிறக ரீர்க்குப் பரப்பி யெருவை
 குருதி பிணங்கவருந் தோற்றம் – அதிர்விலாச்
 சீர்முழாப் பண்ணமைப்பான் போன்ற புனனாடன்
 நேராரை யட்ட களத்து.

iruciraka rīrkkup parappi yeruvai
kuruti piṇaṅkavarun tōrram – atirvilāc
cīrmulāp paṇṇamaippān pōnra punaṇāṭan
nērārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land
 Of flowing waters

Slew his opposing foes,
 The vultures
 Flapping their feathers
 Under the two wings
 Gorged at the corpses
 Drenched in gore;
 The spectacle and sound
 Resembling
 A musician and his small drum
 And the perfectly rhythmic beats.

2. In the battlefield, where Chengatcholan the red-eyed King of the chola kingdom watered by river Cauviri, Has killed his enemies,
 The scene of vultures spreading their wings
 And seizing the corpses from which blood is flowing out,
 Appears as if one who is trying to set tune
 His drum which raises no tremolo.
3. In the battlefield where the king of the riverine plains killed his enemies, the eagles spreading the roots of their wings wide and clawing the bloody corpses looked like a person setting right the drums lacking the proper tune.

21. இணைவே லெழின்மருமத் திங்கப்புண் கூர்ந்து
 கணையலைக் கொல்கிய யானை – துணையிலவாய்த்
 தொல்வலி யாற்றித் துளங்கினவாய் மெல்ல
 நிலங்கால் கவரு மலைபோன்ற செங்கட்
 சினமால் பொருத களத்து.

iṇaivē leḷinmarumat tīṅkappuṇ kūṛntu
kaṇaiyalaik kolkiya yānai-tuṇaiyilavāyt
tolvali yārṛit tuḷaṅkiṇavāy mella
nilaṅkāḷ kavaru malaipōṇra ceṅkaṭ
cinamāl poruta kaḷattu.

1. In the battlefield
 Where Sen Kan Chozhan
 Of great fury
 Fought and slew,

The entwined spears
 Penetrated deep
 Into their breasts;
 And the elephants
 Grown weak in limbs
 By the shifting steel
 With no drivers to guide
 Shorn of their strength
 Shivered and fell
 Grasping the land with their legs
 Sinking in the land with their legs
 Sinking in slow degrees
 As mountains slide
 Flattened to the ground.

2. In the battlefield, where Chengatcholan the red-eyed
 King of the Chola kingdom, has waged war,
 The elephants which have excessive wounds
 On account of the brace spears going deep
 Into their beautiful breasts,
 And have got fainted by the distress
 Caused by the infliction of arrows,
 Are now derelicts which have lost
 Their earlier strength and are now drooping;
 They thus look like mountains which are grasping
 The land with their legs.
3. In the field of battle where the king Senganmal waged war,
 well-fitted out javelin's piercing their strong breasts and
 wounding them deeply, and greatly staggered by the fast
 flying arrows, the elephants losing their riders and losing
 their wonted strength trembling collapsed on the ground,
 looking like mountains, grasping the earth with their legs.

22. இருநிலஞ் சேர்ந்த குடைக்கீழ் வறிநுதல்
 ஆடியல் யானைத் தடக்கை யொளிறுவாள்
 ஓடா மறவர் துணிப்பத் துணிந்தவை
 கோடுகொ ளொண்மதியை நக்கும்பாம் பொக்குமே
 பாடா ரிடிமுரசிற் பாய்புன னீர்நாடன்
 கூடாரை யட்ட களத்து.

irunilañ cērnta kuṭaikkīl varinutal
āṭiyal yānait taṭakkai yoliṛuvāl
ōṭā maravar tuṇippat tuṇintavai
kōṭuko ḷoṇmatiyai nakkumpām pokkumē
pātā riṭimuracir pāypuna nīrnāṭan
kūṭārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land of copious waters
 Of battle drums
 Resounding like thunder
 Slaughtered his envious foes
 As warriors
 Who never showed their back to the field
 Hacked and whacked,
 The swaying trunks of victorious elephants
 Of ash-lined foreheads now dismembered
 Writhed in the field under the white umbrellas
 Resembling the dark serpent
 That swallows
 The white shining moon.
2. At the battlefield, where Chengatcholan the red-eyed
 King of the Chola kingdom
 Who possesses the royal drum
 Which is like roaring thunder
 And the River Cauviri which has flowing waters,
 Has killed his enemies,
 His warriors who are holding glittering swords
 And who would never show their back in defeat,
 Have cut off the long trunks of victorious elephants
 Having streaks on the foreheads;
 And the trunks so severed and which are now
 Lying near the royal umbrellas
 Which have fallen on earth,
 Look like the snakes which touch the brilliant moon
 Which has a cusp.
3. In the battlefield where the king of the plains where rivers
 flow, the possessor of drums sounding like great thunder,

killed his enemies, unfleeing warriors with flashing swords cut down the long trunks of victorious elephants with striped foreheads. The trunks so cut down looking like the snake licking full moon (the earth's shadow darkening the full moon) lay by the side of the royal white umbrellas knocked down in the field.

23. எற்றி வயவ ரெறிய நுதல்பிளந்து
நெய்த்தோர்ப் புனலு ணிவந்தகளிற் றுடம்பு
செக்கர்கோள் வானிற் கருங்கொண்மூப் போன்றவே
கொற்றவேற் றானைக் கொடித்திண்டேர்ச் செம்பியன்
செற்றாரை யட்ட களத்து.

erri vayava reriya nutalpīlantu
neyttōrp punalu ṇivantakaḷir ruṭampu
cekkarkōḷ vāṇir karuṅkoṇmūp pōṇravē
korravēr rāṇaik koṭittiṇṭerc cempiyan
cerrārai yaṭṭa kaḷattu.

1. In the battlefield
Where Sen Kan Chozhan
Of an army of victorious spears,
And of chariots
Strongly built and flagged,
Slew his opposing foes,
The dead carcasses of elephants
On which the warriors tumbled
Their foreheads blown
And sunk in the fury and mire
Of blood
Resembled
Black clouds in a scarlet sky.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom
Who possesses a victorious force of spearmen
And a strong chariot which has a tremulous standard,
Has killed his enemies,
The bodies of the elephants over which the blood is flowing
On account of breaking of their foreheads

By throwing of arms by the warriors,
Look like the black clouds on the red-sky.

3. In the battlefield where the Chozha king Senganan, the owner of a victorious spear-borne army and a flagged strong chariot, killed his enemies, the bodies of elephants whose foreheads were split by weapons of war aimed against them by warriors dipping and floating in the pool of blood, looked like black clouds in a red-hued sky.

24. திண்டோண் மறவ ரெறியத் திசைதோறும்
பைந்தலை பாரிற் புரள்பவை – நன்கெனைத்தும்
பெண்ணையந் தோட்டம் பெருவளி புக்கற்றே
கண்ணார் கமழ்தெரியற் காவிரி நீர்நாடன்
நண்ணாரை யட்ட களத்து.

tiṇṭōṇ marava reriyat ticaitōrum
paintalai pāriṭ puralpavai – nanṅenaittum
peṇṇaiyan tōṭṭam peruvaḷi pukkarrē
kaṇṇār kaṁaḷteriyar kāviri nīrnāṭan
naṇṇārai yaṭṭa kaḷattu.

1. In the field of battle
Where the king of the land of Cauvery,
Of fragrant and eye-filling garlands,
Slew his unfriendly foes;
Thrown by warriors
Strong and broad-shouldered,
In all directions,
Rolled in mud
The greenish-brown heads;
And as these grew in number
Resembled
A typhoon in a palm grove.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom having River Cauviri,
Who is wearing fragrant garland
Which is so pleasing to the eyes,
Has killed his enemies,

The black-haired heads of the enemies are tumbling
 O'er the ground in all the directions
 On account of throwing of swords by his warriors
 Who're having strong shoulders;
 And they look like the rolling over of palmyra fruits
 On account of the entry and blowing of gale
 In palmyra grove.

3. In the battlefield where the king of the Cauvery region wearing lovely sweet-smelling garlands killed his enemies, because of the sword cuts by strong-shouldered warriors' black heads (cut down) rolled on the ground on all sides and looked as if a violent storm blew over a palmyra grove (knocking down the black fruits and rolling them all round).

25. மலைகலங்கப் பாயு மலைபோ னிலைகொள்ளாக்
 குஞ்சரம் பாயக் கொடியெழுந்து – பொங்குபு
 வானந் துடைப்பன போன்ற புனனாடன்
 மேவாரை யட்ட களத்து.

malaikalankap pāyu malaipō nilaikollāk
kuñcaram pāyak koṭiyeluntu – poṅkupu
vānan tuṭaippana pōṇra punanāṭan
mēvārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land
 Of copious waters
 Slew the advancing foes,
 Elephants standing firm
 Uprooted other elephants
 Like mountains uprooting mountains
 And the flags afluttering
 Flew up and furled
 As if
 Cleansing the skies.
2. In the battlefield, where Chengatcholan the red-eyed King of the Chola kingdom watered by River Cauviri, Has killed his enemies,

As the elephants are firmly pouncing
 Like the act of mountains which strike against mountains
 And nonplus them,
 The standards tied on their heads are rising up,
 and waving, as if they are sweeping the sky.

3. In the field of battle where the king of the riverine plains
 killed his enemies, like mountain strangling a mountain
 shatteringly, elephants with their rear legs firmly rooted
 sprang on the enemy elephants and when they did so, the
 ensigns housed on their backs rose high and flapped as if
 they brushed the very skies!

26. எவ்வாயு மோடி வயவர் துணித்திட்ட
 கைவாயிற் கொண்டெழுந்த செஞ்செவிப் புன்சேவல்
 ஐவாய் வயநாகங் கவ்வி விசும்பிவருஞ்
 செவ்வா யுவணத்திற் றோன்றும் புன்னாடன்
 தெவ்வரை யட்ட களத்து.

evvāyu mōṭi vayavar tuṇittitta
kaivāyir koṇṭelunta ceñcevip punceval
aivāy vayanākaṅ kavvi vicumpivaruṅ
cevvā yuvaṇattir rōṇrum punanāṭan
tevvarai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land
 Of flowing waters
 Slaughtered his repugnant enemies
 Rushing everywhere
 Warriors
 Hacked and struck,
 And the red-eared male kite
 Snatching in its beak
 A hewn hand dismembered,
 Winged aloft
 Resembling
 The Brahmin-kite
 Whirling in the sky
 Snatching a five-headed serpent
 In its claws and beak.

2. In the battle-field, where Changatcholan the red-eyed
King of the Chola kingdom watered by River Cauviri,
Has killed his enemies,
The tawny kites which are having reddish ears,
Are seizing by their mouths
The hands slain by the warriors
Who are running here and there,
Are raising on high;
They look as if the white-headed kites which are having
Reddish mouths and are flying high in the sky,
Are seizing the mighty
Five-mouthed snakes.
3. In the field of war where the king Senganan of the riverine
plains killed his enemies the red-eared male kites rose in
the air holding in their mouths enemy warriors' hands,
which, the Chozha soldiers rushing in on all sides cut down;
the scene resembled a red-mouthed brahmin kite flying in
the sky holding the mighty five-mouthed snake in its mouth.

27. செஞ்சேற்றுட் செல்யானை சீறி மிதித்தலால்
ஒன்செங் குருதிகள் தொக்கீண்டி நின்றவை
பூவிர் வியன்றமிடாப் போன்ற புனனாடன்
மேவாரை யட்ட களத்து.

ceñcērruṭ celyānai cīri mitittalāl
oñcen kurutikaḷ tokkīṇṭi ninṛavai
pūvir viyanṛamiṭāp pōṇra punanāṭan
mēvārai yaṭṭa kaḷattu.

1. In the field of battle
Where the king of the land
Of copious waters
Slew the advancing foes,
The rushing elephants
Infuriated
Trampled under their feet
The mire of blood;
And in the holes
Collected

Pools of shining scarlet blood
 Resembling
 A water tank of flaming flowers.

2. At the battle-field, where Chengatcholan the red-eyed
 King of the Chola kingdom watered by River Cauviri,
 Has killed his enemies,
 The shining and reddish blood is getting collected
 At the cavities created
 By the treading of the infuriated elephants
 Which are walking in the mud mired by bloodshed;
 It looks like a water pot which is
 Replete with reddish flowers.
3. In the battlefield when the king Senganan of the riverine
 plains killed his foes, the passing elephants violently tread-
 ing the blood-miry ground, blood collected in pools, in
 the footprints and the blood so collected in the pits re-
 sembled red flowers in large wide vessels.

28. ஓடா மறவ ருருத்து மதஞ்செருக்கிப்
 பீடுடை வாளார் பிறங்கிய ஞாட்பினுட்
 கேடகத்தோ டற்ற தடக்கை கொண்டோடி
 இகலன்வாய்த் துற்றிய தோற்ற மயலார்க்குக்
 கண்ணாடி காண்பாரிற் றோன்றும் புனனாடன்
 நண்ணாரை யட்ட களத்து.

ōṭā marava ruruttu matañcerukkip
pīṭuṭai vālār pirāṅkiya ṇāṭpinuṭ
kēṭakattō ṭarra taṭakkai koṇṭōṭi
ikalanvāyt turriya tōrra mayalārkkuk
kaṇṇāṭi kāṇpārir rōṇrum punanāṭan
naṇṇārai yaṭṭa kalattu.

1. In the field of battle
 Where the king of the land
 Of flowing waters
 Slew the unfriendly foes,
 Warriors who never ran away from the field
 Frowned big in pride and valour fought,
 Their swords of glory

Held aloft;
And the long hands
Still clutching the shield
Rolled on the ground.
The night-prowlers
With these limbs in their fearful jaws
Looked at strangers
Through their rolling eyes
Resembling beads of glass.

2. In the battle-field, where Chengatcholan the red-eyed
King of the Chola Kingdom watered by river Cauviri,
Has killed his enemies,
The scene of jackals seizing by their mouth
And running away with the large hands of warriors
Which have fallen, being cut off along with buckler,
At the said battlefield,
Where those warriors who never showed their back in defeat
And who are carrying swords of victorious greatness
Are fighting vigorously and getting exhilarated pride,
Does appear to those who stand nearby
as those who see themselves in the mirror.
3. In the field of war where the king Senganan of the riverine
plains killed his enemies, the unfleeing warriors furiously
and with gusto fought holding in their hands their renowned
swords. In such a battle, the jackals ran away holding in
their mouths the enemy soldier's hand with the shield
therein cut down. For the onlookers it looked as if people
were looking at mirrors!

29. கடிகாவிற் காற்றுற் றெறிய வெடிபட்டு
வீற்றுவிற் றோடு மயிலினம்போல் - நாற்றிசையும்
கேளி ரிழந்தா ரலறுபவே செங்கட்
சினமால் பொருத களத்து.

kaṭikāvir kārur reriya veṭipattu
vīrruvīr rōṭu mayilinampōl - nārricaiyum
kēli rilantā ralarupavē ceṅkaṭ
cinamāl poruta kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Of great fury
Fought and slew,
Like unto peacocks
Running helter shelter
In packs and shoals
Frightened
By the increasing speed of wind
In a dark crowded grove
So did
The women
Who lost their men
Run helter-skelter
Weep and wail
In all directions fourfold.
2. In the battlefield, where Changatcholan
the king of the Chola kingdom
who's having reddish eyes and wrath,
has fought with his enemies,
Those women who've lost their husbands
are weeping aloud in all the directions
Like groups of peacocks which are running severally,
getting afraid of the blowing of cold biting wind
o'er the garden which has trees of fragrant flowers.
3. In the field of battle where the furious Chozha king with bloody
eyes waged war, like the flock of peacocks that scared runs about
severally in a dense grove when a tempest rages, the women who
lost their husbands raised a wail on all sides, running about.

30. மடங்க வெறிந்து மலையுருட்டு நீர்போல்
தடங்கொண்ட வொண்குருதி கொல்களி நீர்க்கு
மடங்கா மறமொய்ம்பிற் செங்கட் சினமால்
அடங்காரை யட்ட களத்து.

maṭaṅka verintu malaiyuruṭṭu nīrpōl
taṭaṅkoṇṭa voṅkuruti kolkali rīrkku
maṭaṅkā maramoympir ceṅkaṭ ciṇamāl
aṭaṅkārai yaṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Of leonine
Strength, valour and fury
Slaughtered the recalcitrant foes,
Like unto the flood
That uproots mountains
And rolls them on
So did
The expanding flood
Of shining grisly gore
Roll in its course
The slain elephants.
2. In the battlefield, where Changatcholan the red-eyed
King of the Chola kingdom,
Who has imposing shoulders and breast
And renowned for untumbled bravery
Has killed his enemies, who are raging in wrath,
The bright blood-flood which is widespread like the water-
flood
Which uproots the mountains,
Throws them, making them roll and tumble,
Is dragging the slain elephants
Along with it.
3. In the field of war where the red-eyed furious Senganan of un-
flinching valour killed his foes, like the flooding water dashing
against the rocks and rolling down the huge boulders, the vast
shinning flood of blood dragged the dead elephants along.

31. ஓடா மறவ ரெறிய நுதல்பிளந்த
கோடேந்து கொல்களிற்றுக் கும்பத் தெழிலோடை
மின்னுக் கொடியின் மிளிரும் புன்னாடன்
ஒன்னாரை யட்ட களத்து.

ōṭā marava reṛiya nutalpīlanta
kōṭēntu kolkaḷirruk kumpat telilōtai
minnuk koṭiyiṇ mīlirum punanāṭan
onṇārai yaṭṭa kaḷattu.

1. In the field of battle
Where the king of the land
Of copious waters
Slew his dissenting foes,
As the warriors
Who never ran away from the field
Aimed their weapons,
The killing elephants of uplifted horns,
Their foreheads blown,
And their heads
Covered in plated gear
Shone like streaks
Of lightning.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom watered by river Cauviri,
Has killed his enemies,
The imposing frontlet tied o'er frontal globe
Of the killing elephants which get their foreheads
Cleaved by the throwing of spears by warriors
Who never show their back in defeat in war,
Looks like gleaming streak of lightning
Running thro' dark clouds.
3. In the field of battle where the king of the riverine plains
killed his enemies, the lovely golden plate on the fore-
heads of the deadly elephants whose foreheads were split
by the unfleeing warriors throwing their javelins at them
resembled lightnings (in the sable clouds).

32. மையின்மா மேனி நிலமென்னு நல்லவள்
செய்யது போர்த்தாள்போற் செவ்வந்தாள்—பொய்திர்ந்த
பூந்தார் முரசிற் பொருபுன னீர்நாடன்
காய்ந்தாரை யட்ட களத்து.

maiyiṇmā mēni nilamennu nallaval
ceyyatu pōrttālpōr cevvantāḷ-poytīrnta
pūntār muracir porupuṇa nīrṇāṭan
kāyntārai yaṭṭa kalattu.

1. In the field of battle
Where the king of the land
Of copious rivers
Never turning dry or proving false
Embattled the banks;
Where the king
Of the garland of flowers
And of victorious drums
Slaughtered the jealous enemies,
The goodly earth
Of blemishless beauty
Covered in a blanket red
Turned crimson herself.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom, who wears a garland
Of fragrant flowers which don't wither,
Possesses the Royal Drum of war, which is ever-beaten
In token of victory and who is having River Cauviri,
Water of which does not dry up at all
But dashes against the shores,
Has killed his furious enemies,
Lady Earth who has a spotless body
Of fertile elegance
Has tuned red in colour as if she put on a red garment,
On account of the blood
Flowing out of warriors' fight.
3. In the field of war, the flower-garlanded king, possessing
the drum of victory and lord of the region where the pe-
rennial waters of the Cauvery dash against the banks, killed
his enemies. There Dame Earth of flawless beauty became
red-hued as if she drew a red mantle over her body.

33. பொய்கை யுடைந்து புனல்பாய்ந்த வாயெல்லா
நெய்த லிடையிடை வாளை பிறழ்வனபோல்
ஐதிலங் கெஃகி னவிரொளிவா டாயினவே
கொய்சுவன் மாவிற் கொடித்திண்டேர்ச் செம்பியன்
தெவ்வரை யட்ட களத்து.

*poykai yuṭaintu puṇalpāyṇta vāyellā
 neyta liṭaiyṭai vāḷai pīralvaṇapōl
 aṭilani kekki ṇavirolivā ṭāyinaṇē
 koycuvaṇ māvir koṭittiṇṭērc cempiyaṇ
 tevvarai yaṭṭa kaḷattu.*

1. In the field of battle
 Where Sen Kan Chozhan
 Of strong chariot and fluttering flag
 Drawn by well-kempt horses
 Slew his hateful enemies,
 The spectacle
 Of handsome steel spearheads
 Flashing now and then
 Among long swords
 Shining bright
 Resembled
 A lake of broken bunds
 With stagnant pools of water
 Collected everywhere
 And the neithal flowers in bloom
 And in between
 The frisking and gamboling Valai fish.
2. In the battlefield, where Chengatcholan the red-eyed
 King of the Chola kingdom, who has
 royal horse with sheared mane
 and a strong chariot with his standard tied to it,
 has killed his enemies,
 The glittering swords are flying along
 with beautiful gleaming lances
 Like the scabbard-fish flopping every now and then
 thro' the fingers of water-lily flowers all o'er the places,
 Where the water had gushed out from the buttress
 of the bund of a tank which got breached.
3. In the field of battle where the Chozha king Senganan, the
 possessor of horses with trimmed manes and mighty chari-
 ots killed his enemies, like the valai fish swimming and
 rolling along amidst the neithal blooms blowing in the (red)

waters that have flooded all round with the bund of the tank giving way, attractive javelins and flashing swords rolled along (in the moving flood of blood).

34. இணரிய ஞாட்பினு ளேற்றெழுந்த மைந்தர்
சுடரிலங் கெஃக மெறியச் சோர்ந்துக்க
குடர்கொண்டு வாங்குங் குறுநரி கந்தில்
தொடரொடு கோணாய் புரையு மடர்பைம்பூட்
சேய்பொரு தட்ட களத்து.

*inariya ñāṭpinu lēṛrelunta maintar
cuṭarilaṇ kekka meriyac cōrntukka
kuṭarkoṇṭu vāṇkuṇ kurunari kantil
toṭaroṭu kōṇāy puraiyu maṭarpaimpūṭ
cēyporu taṭṭa kaḷattu.*

1. In the field of battle
Where Sen Kan Chozhan
Of greenish brown plated breast
Fought and slew,
In the thickening field
Valiant warriors
Rose up, in all their might
Aimed and threw
Spears of shining steel
And wounded,
Fell to the ground
And the pack of vixen
As they grabbed at the intestines
In their mouth and ran
Resembled
Hounds in tethering chains.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom, who wears ornaments
Made of fine gold in the shape of foil the thin flap,
Has killed his enemies,
The jackal is seizing by its mouth and dragging away,
The bowels which have been falling o'er the ground
By the throwing of shining lances by his warriors

Who proceeded against their enemies
In the dense and continuous fight;
And it resembles the scene of a wolf
Which is chained, and tied to a pillar
Being dragged away.

3. In the battlefield where the Chozha king wearing thick-set lovely ornaments, fought and killed (his foes), in the thick of the fight warriors rose with fury and threw the javelins in consequence of which the bowels of enemy soldiers protruded and the foxes taking hold of them in their mouths tugged at them. This looked like the hunting dogs tethered to pillars (tugging at the chain).

35. செவ்வரைச் சென்னி யரிமானோ டவ்வரை
ஒல்கி யுருமிற் குடைந்தற்றான் – மல்கிக்
கரைகொன் றிழிதருஉங் காவிரிநாடன்
உரைசா னுடம்பிடி மூழ்க வரசோடு
அரசுவா வீழ்ந்த களத்து.

cevvaraic cenni yarimānō ṭavvarai
olki yurumir kuṭaintarrāṇ – malkik
karaikoṇ rilitarūuṇ kāvirināṭaṇ
uraicā nuṭampitī mūlka varacōṭu
aracuvā vīlnta kaḷattu.

1. In the field of battle
Where the king of the land
Of overflowing,
Bund-breaking Cauvery fought and slew,
Felled with their kings
The armoured elephants as well
Bathed in a shower of spears,
Resembling
Mountains of red-rock
And the lion in its peaky haunts
Both giving way to strokes
Of lightning and thunder
And sliding to the level ground.
2. At the battlefield, where Chengatcholan the red-eyed King of the Chola kingdom watered by River Cauviri

Which is abound and flowing ruining the bunds,
 Has killed his enemies,
 The state elephants of his enemy have fallen dead
 Along with their kings, with the spears of victorious fame
 Of the Chola king piercing their bodies;
 It looks as if the guileless mountain is getting trembled
 And falling along with lion on its peak,
 On account of thunder.

3. The renowned javelins thrown by the king of the region of the bank-breaking Cauvery, piercing the royal elephants with the royal rides on the back collapsed on the ground. This looked like the red hills with the lions on them breaking to pieces at the fall of a thunderbolt.

36. ஒஓ உவம னுறழ்வின்றி யொத்ததே
 காவிரி நாடன் கழுமலங் கொண்டநாள்
 மாவுதைப்ப மாற்றார் குடையெலாங் கீழ்மேலா
 ஆவுதை காளாம்பி போன்ற புனனாடன்
 மேவாரை யட்ட களத்து.

ōo uvama nuralvinri yottatē
kāviri nāṭan kalumalan konṭanāl
māvutaippa mārār kuṭaiyelān kīlmēlā
āvutai kālāmpi pōṇra punanāṭan
mēvārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the monarch of the land
 Of copious waters
 Slaughtered his advancing foes,
 On that fateful day
 When the lord of the land of Cauvery
 Captured kazhumalam
 The umbrellas of rivaling kings
 Trampled by horses
 Were strewn upside down
 Like the mushroom
 Upturned under the feet
 Of pasturing kine.

Oh! Oh! How very similar
Was the spectacle!

2. At the battlefield, where Changatcholan the red-eyed King of the Chola kingdom watered by River Cauviri, Has killed his enemies,
On the day of his capture of Kazhumalam town of the Chera kingdom,
The royal umbrellas of his enemies are getting turned Upside down on account of kicking by his horses,
And they look like the mushrooms being kicked By the herd of cows;
Yes, the simile has become very apt and consistent Without any contrast.
3. On the day when the king of the Cauvery region (the Chozha king) annexed the place called Kazhumalam, killing his enemies in the field of battle, the (royal) umbrellas of his enemies that had been kicked up by the (war) horses topsy-turvy looked like the mushrooms kicked up by the (grazing) cows. O, this comparison without flaw suits the scene!

37. அரசர் பிணங்கான்ற நெய்த்தோர் முரசொடு
முத்துடைக் கோட்ட களிற்ற்ப்ப - எத்திசையும்
பெளவம் புணரம்பி போன்ற புனனாடன்
தெவ்வரை யட்ட களத்து.

*aracar piṇaṅkāṇra neyttōr muracoṭu
muttuṭaik kōṭṭa kaḷirṛppa - etticaiyum
pauvam puṇarampi pōṇra puṇanāṭan
tevvurai yaṭṭa kaḷattu.*

1. In the field of battle
Where the king of the land
Of copious waters
Slew his hateful foes,
The corpses of kings
Shedding
A flood of blood
In all directions

Were swept in the tide
The horned elephants
The battle drums,
And the pearls
Resembling
A vast ocean and a fleet of ships.

2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola Kingdom watered by River Cauviri,
Has killed his enemies,
The flood of blood shed by the corpses of dead kings
On the opposite side, is dragging along
In all the directions,
The elephants which are wearing
Pearl-stitched ornamental cloth on their faces,
Are having long tusks and carrying their royal drums
O'er them and which are since dead;
The flood of blood looks like an ocean
And the dead elephants like the ships
Sailing on it.
3. In the field of war where the king of the riverine plains
killed his enemies, the blood gushing out of the bodies of
kings, dragged along in the current all round the war drums,
and the fallen elephants with pearl bearing tusks. This looked
like the wavy sea with the ships moving on the waves.

38. பருமப் பணையெருத்திற் பல்யானை புண்கூர்ந்து
உருமெறி பாம்பிற் புரளுஞ் - செருமொயம்பிற்
பொன்னார மார்பிற் புனைகழற்காற் செம்பியன்
துன்னாரை யட்ட களத்து.

parumap paṇaiyeruttir palyānai puṇkūrntu
urumeri pāmpir puraluñ - cerumoympir
ponnāra mārpir punaikālarkār cempiyan
tunnārai yaṭṭa kaḷattu.

1. In the field of battle
Where Sen Kan Chozhan
Of war renown
And a valiant chest

Bejewelled in gold,
 And of ring-adorned ankles,
 Slew his enemies,
 The bull-necked
 Elephants huge,
 Several of them
 Sorely wounded
 Rolled on the ground
 Like pythons
 Caught in a stroke
 Of lightning and thunder.

2. In the battlefield, where Chengatcholan the red-eyed
 King of the Chola kingdom
 Who is renowned for his prowess at war,
 Having a wide breast, wearing gold necklace over it
 And having his ankles with anklets strung around them,
 Has killed his enemies,
 A number of elephants which have cushions
 On their necks and have large-naped necks,
 Are tumbling over an account
 Of the excessive wounds inflicted
 On them by his armed forces,
 Like the snakes which are scared away,
 By the noise of thunder.
3. In the battlefield where the Chozha king of valour wearing
 gold chains on his bosom and anklets of valour on his legs
 killed his enemies, many decorated big elephants deeply
 wounded rolled on the ground and wriggled like (huge)
 snakes struck down by a thunderbolt.

39. மைந்துகால் யாத்து மயங்கிய ஞாட்பினுட்
 ப்யந்துகால் போகிப் புலான்முகந்த வெண்குடை
 பஞ்சிபெய் தாலமே போன்ற புனனாடன்
 வஞ்சிக்கோ வட்ட களத்து.

*maintukāl yāttu mayankiya ṇātpinuṭ
 puyntukāl pōkip pulānmukanta veṇkuṭai
 pañcipey tālamē pōṇra punanāṭan
 vañcikkō vaṭṭa kaḷattu.*

1. In the field of battle
Where the king of the land
Of flowing waters
Vanquished his foe,
The king of Vanchi,
Struggling to their feet
The warriors stayed on;
Their legs caught
In the mire and the mud
And the white umbrellas
Their stems broken
Lay aslant and sunk
Taking in
The strewn pieces of flesh
Resembling
A crimson earth
Of crushed Banyan fruits.
2. In the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom watered by River Cauviri,
Has killed Cheraman kanaikkaal Irumporai,
the Chera king who ruled o'er the Chera kingdom,
from his capital town 'vanchi',
The white royal umbrella is unable to proceed
on account of the fetters, caused by the crowding warriors,
Since its poles are getting torn off at the war;
And it looks like a salver into which
the paste of red-cotton is poured.
3. In the battlefield where the king of the riverine plain killed
the king of Vanchi, in the thick of the flight where warriors
of unflinching valour crowding participated, the royal white
umbrellas with their handles plucked away and filled with
red flesh looked like vessels filled with red-cotton juice.

40. வெள்ளிவெண் ணாஞ்சிலான் ஞால முழுவனபோல்
எல்லாக் களிறு நிலஞ்சேர்ந்த - பல்வேற்
பணைமுழங்கு போர்த்தானைச் செங்கட் சினமால்
கணைமாரி பெய்த களத்து.

*velliven ṇāñcilān ṇāla muluvanapōl
ellāk kaḷiru nilañcērnta – palvēr
paṇaimulaṅku pōrttāṇaic ceṇkaṭ ciṇamāl
kaṇaimāri peyta kaḷattu.*

1. In the field of battle
Where Sen kan Chozhan
Of implacable rage,
And of an army
Of long-resounding battle drums,
Shot a shower of arrows,
It appeared
As if
The elephants all
Tethered to silver shares shining
Ploughed the entire field.
2. At the battlefield, where Chengatcholan the red-eyed
King of the Chola kingdom who has a pile of spears
And a fighting army, along with the royal drum
Which makes loud sound,
Has thrown his arrows like rain-fall
On his enemies,
All the elephants which have long trunks are stooping
Out of shame, towards the earth;
And it looks as if they are ploughing the land
With the ploughs made of silver.
3. In the battlefield where the furious Chozha king Senganan
possessed spears galore and an army with the drum of vic-
tory showered arrows, the male elephants with their tusks
ploughing up the land collapsed on the ground. This looked
like the ploughing of the land with white silver ploughs.

41. வேனிறத் திங்க வயவரா லேறுண்டு
கானிலங் கொள்ளாக் கலங்கிச் செவிசாய்த்து
மாநிலங் கூறு மறைகேட்ப போன்றவே
பாடா ரிடிமுரசிற் பாய்புன னீர்நாடன்
கூடாரை யட்ட களத்து.

vēnirat tiṅka vayavarā lēruṇṭu
kāṇilaṇ kolḷāk kalāṅkic cevīcāyṭtu
māṇilaṇ kūru maraikēṭpa pōṇravē
pātā riṭimuraciṛ pāypuna nīrnāṭaṇ
kūṭārai yaṭṭa kaḷattu.

1. In the field of battle
 Where the king of the land
 Of copious waters flowing,
 Of thundering drums resounding,
 Slaughtered his opposing enemies,
 Pierced in the breast
 With spears thrown
 By doughty warriors,
 The elephants
 Unable to stand
 Rolled on their sides
 Resting on their ears
 As if they were listening
 To the sacred truths
 Taught
 By Mother Earth.
2. In the battlefield, where Chengatcholan the red-eyed
 King of the Chola kingdom
 watered by the flowing waters of River Cauviri,
 Who has war-drum roaring like thunderbolt,
 has killed his enemies,
 The elephants with the piercing spears transfixed
 by the warriors into their breasts,
 being unable to set their feet firmly on the ground,
 Are lying and inkling their ears
 on one side in decumbence;
 It looks as if they hear the esoteric teaching
 imparted by the Goddess of Earth.
3. The javelins thrown by the warriors piercing their bodies,
 the elephants, getting stunned and unsteady in the legs fall
 to the ground, with their ears close to the earth. It looks as
 though they are listening to the hidden truths that Maiden
 Earth whispers into their ears!

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

களவழி நாற்பது
செய்யுள் முதற்குறிப்பகராதி
(எண்: செய்யுள் வரிசை எண்)

MUTARKURIPPAKARĀTI

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
(First Edition, 1900)
MUTAKHABIRAT

களவழி நாற்பது
செய்யுள் முதற்குறிப்பகராதி
(எண்: செய்யுள் வரிசை எண்)

Mutarkurippakarāti

அஞ்சனக் குன்றேய்க்கும்	7	<i>añcanak kunrēykkum</i>
அரசர் பிணங்கான்ற	37	<i>aracar piṇaṅkāṇra</i>
ஆர்ப்பெழுந்த ஞாட்பினு	17	<i>ārppelunta ñātpinu</i>
இடைமருப்பின் விட்டெறிந்த	19	<i>iṭaimaruppin viṭṭerinta</i>
இணரிய ஞாட்பினு	34	<i>iṇariya ñātpinu</i>
இணைவே லெழின்மருமத்	21	<i>iṇaivē leṇmarumat</i>
இருசிறக ரீர்க்குப் பரப்பி	20	<i>iruciṛaka rīrkkup parappi</i>
இருநிலஞ் சேர்ந்த	22	<i>irunilaṅ cērnta</i>
உருவக் கடுந்தேர்	4	<i>uruvak kaṭuntēr</i>
எவ்வாயு மோடி	26	<i>evvāyu mōṭi</i>
எற்றி வயவ ரெறிய	23	<i>erri vayava reṇiya</i>
ஒழுக்குங் குருதி	3	<i>oḷukkuṅ kuruti</i>
ஒஓ உவம னுறழ்வின்றி	36	<i>ōo uvama nuralvinri</i>
ஓடா மறவ	28	<i>ōṭā marava</i>
ஓடா மறவரெறிய	31	<i>ōṭā maravareṇiya</i>
ஓவாக் கணைபாய	12	<i>ōvāk kaṇaipāya</i>
கடிகாவிற் காற்றுந்	29	<i>kaṭikāvīr kārur</i>
கவளங்கொள் யானையின்	14	<i>kavaḷaṅkoḷ yānaiyin</i>
கழுமிய ஞாட்பினுண்	11	<i>kaḷumiya ñātpinun</i>
கொல்யானை பாயக்	15	<i>kolyānai pāyak</i>
செஞ்சேற்றுட் செல்யானை	27	<i>ceñcērruṭ celyānai</i>
செவ்வரைச் சென்னி	35	<i>cevvaraic ceṇṇi</i>
ஞாட்பினு ளெஞ்சிய	2	<i>ñātpinu leñciya</i>
திண்டோண் தறவ	24	<i>tiṇṭōṇ tarava</i>
தெரிகணை யெஃகந்	5	<i>terikaṇai yeḱkan</i>
நளிந்த கடலுட்	18	<i>naḷinta kaṭaluṭ</i>
நாண்ஞாயி றுற்ற செருவிற்கு	1	<i>nāṇñāyi rurra ceruvirku</i>

நானாற் றிசையும்	6 <i>nānār ricaiyum</i>
நிரைகதிர் நீளெஃக	13 <i>nirai_{ti}katir nīle_{ka}</i>
பரும வினமாக்	16 <i>paruma viṇamāk</i>
பருமப் பணையெருத்திற்	38 <i>parumap paṇaiyeruttir</i>
பல்கணை யெவ்வாயும்	10 <i>palkanai yevvāyum</i>
பொய்கை யுடைந்து	33 <i>po_ykai yu_ṭaintu</i>
மடங்க வெறிந்து	30 <i>maṭaṅka ve_{ri}ntu</i>
மலைகலங்கப் பாயு	25 <i>malaikalaṅkap pāyu</i>
மேலோரைக் கீழோர்	9 <i>mēlōraik kīlōr</i>
மைந்துகால் யாத்து	39 <i>maintukāl yā_ṭtu</i>
மையின்மா மேனி	32 <i>mai_yiṇmā mē_{ṇi}</i>
யானைமேல் யானை	8 <i>yā_naimēl yā_nai</i>
வெள்ளிவெண் ணாஞ்சிலான்	40 <i>veḷḷiven ṇāñcilā_n</i>
வேனிறத் திங்க வயவரா	41 <i>vē_{ṇi}rat tiṅka vayavarā</i>

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

- cōṭu* : Sandal, *cōṭu* is the contracted form of *cuvāṭu*. Kaḷa N 9
- curam* : Jungle KN 29
- curampōtal* : Getting into the forest IN 12
- eḱkam* : Spears Kala N 5
- eḷil oṭai* : A beautiful frontlet for elephants Kaḷa N 31
- eḷili* : Cloud KN 37
- ellippolutu* : At night Ini N 34
- ēmamil* : Unguarded or defenseless, with no fortified wall of protection for the safety of those who are within the enclosed fence IN 24
- eṇ aṛiyā māntar* : Those who are not familiar with books on astrology IN 31
- eṇilāṇ* : One who has not mastered arithmetic IN 16
- ērkkāṭi* : 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 *ponnēr* (golden ploughshare) or *nallēr* (good ploughshare) KN 39
- eruttu* : The navel, the back of the neck of an elephant Kaḷa N 38
- eruvai* : Vultures Kaḷa N 20
- ēvatu* : As deployed in service Ini N 3
- evvam* : affliction, distress, fault, blemish KN 33
- ikalan* : A Jackal Kaḷa N 28
- iḷaṅkiḷaimai* : Tenderness of offspring Ini N 3
- iḷukkutal* : Lying severed Kaḷa N 3
- īṅkulikam kunru* : Vermilion Hills. The elephants that look like blue hills become vermilion hills after moving around the battlefield. Kaḷa N 7
- intin* : Datepalm, *phoenix dockylifera* KN 40
- irunḱaṇ mū* : Dark clouds KN 12
- iṭaṅkalīyālar* : One who passes beyond bounds overstepping the proper limit IN 11
- iṭumpai* : 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
- kumiḷin pū* : The flower of Coomb teak KN 28
- kumpattup pāyvaṇa* : Pounced on the forehead of an elephant Kaḷa N 16
- kuṇṇcaram* : An elephant KN 12
- kuṇṇiyariyān* : One who knows nothing about the art of snake charming IN 29
- kūrṛam* : 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 kuñcaram* : 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
- nīrmiṭā* : 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
- payamoḷi* : 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
- pīḷirāmai* : 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
- purāṅkūrutal* : 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
- taḷiriya* : 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
- taṛukaṇmai* : Boastfulness IN 13

<i>taṭumārram</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>tiripinri</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>tūṅkum</i>	: Hanging IN 14
<i>tunṇārai</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

