

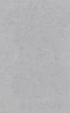
KĀR NĀRPAṬU

In English Verse and Prose

Translated by

J. Ramesh Babu Chari

Published by S. Balakrishna Murthy



CENTRAL INSTITUTE OF CLASSICAL TAMIL

CHENNAI

2011

KÄR NÄRVA
In English Verse and Prose

KĀR 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

KĀR NĀRPATU

Text, Transliteration and Translations in English

© Central Institute of Classical Tamil, Chennai

CICT Publication No. 19

First published 2012

Published by

CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI

ISBN: 978-93-81744-08-6

Typeset by

Central Institute of Classical Tamil

Printed by

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

INTRODUCTION

Forty stanzas in *Veṅpā* metre constitute *Kār Nārpatu*. *Kār* means black. The rain bearing clouds black in color make their appearance in the rainy season, that is, from October to December. The arrival of the monsoon is something special to the *Mullait tiṅai* and so the work comprises an enchanting description of the cloudy weather and of nature's bounty during this season.

Kār Nārpatu speaks of the life and times of the young couple who belong to the forest region. According to conventions, the hero of this land has no way but to leave his beloved and go out of his region for one reason or the other – perhaps on official duty obeying the commands of his king or in search of wealth for the betterment of his future or to station himself in the frontier to safeguard his land from alien invasion.

The hero promises his wife that he would come back during the monsoon. But owing to overpressure of work he delays his return, though the plight of his wife is very much in his mind. *Kār Nārpatu* depicts the state of the heroine expecting the return of the hero at the appointed time of the season. All these days of tedious waiting are bound to vanish like a dream at the very sight of the hero. But there is no sign of the hero's coming home.

The readers cannot but admire the patience with which the heroine awaits the arrival of her lord. Her confidante is a real consolation to her. It is she who instils lots of hope into her. In fact, she serves as the best example for the definition of a true friend – “One who comforts and supports at the time of need”. And the hero too, somewhere far away from home, prepares for his return journey and informs his charioteer to hurry up so that they cover the long distance in a short time. The conduct of these four characters – hero, heroine, friend and charioteer – is typical of *Mullait tiṅai* and is admirably depicted in *Kār Nārpatu*.

Every stanza in *Kār Nārpatu* is a feast to the mind's eye, for it depicts the beauty of Nature in all its glory. The different kinds of blooms typical of the forest region with their shapes and colours are painted in words. Through realistic similes, the whole work simply translates the beautiful ideas of the earlier *Caṅkam* poetry in the new idiom and rhythm of the age.

The hungry clouds after sucking deep the ocean climb over hills and mountains to reach the skies. These rain-bearing clouds make the skies look black. There appears the rainbow that looks like the garland strung with multicoloured flowers that adorn the neck and chest of Lord Thirumal. Lightning strikes like the dazzling blade of the king's sword used to behead elephants at one go. Thunder rolls and roars like a reverberating war drum, thereby making the oxen cry and the hissing cobras too shiver in fear.

It rains like cats and dogs. Rain water reaches the earth like a lady with her unbundled long hair floating. Rain drops, both big and small, reach the land driving out the heat waves and making the region cool. And the forest that resembled the body of an uncared for poor, now puts on a new rich garb. Its beauty is akin to that of the enticing beauty of girls in their teens. All the trees laugh through their blooms and a fine scent emanates throughout the forest.

Cenkānta! flowers look like lamps lit during *kārttikai* festival. A bunch of *Kānta!* flowers resembles the hood of a snake. And like the lovely milk-white teeth of beautiful girls are the jasmine buds. Oh! What alluring images!

If there are flowers and flowers all over the forest, then what do we expect the honeybees to do? They all swarm around the flowers and suck their nectar. They hover over flowers and hum around them. They look as if they were blowing trumpets and enjoying their action like a rich man achieving an everlasting fame.

Kār Nārpatu is a work of metrical beauties and treats of love. This work is a good example of the saying: "Absence makes love grow fonder!"

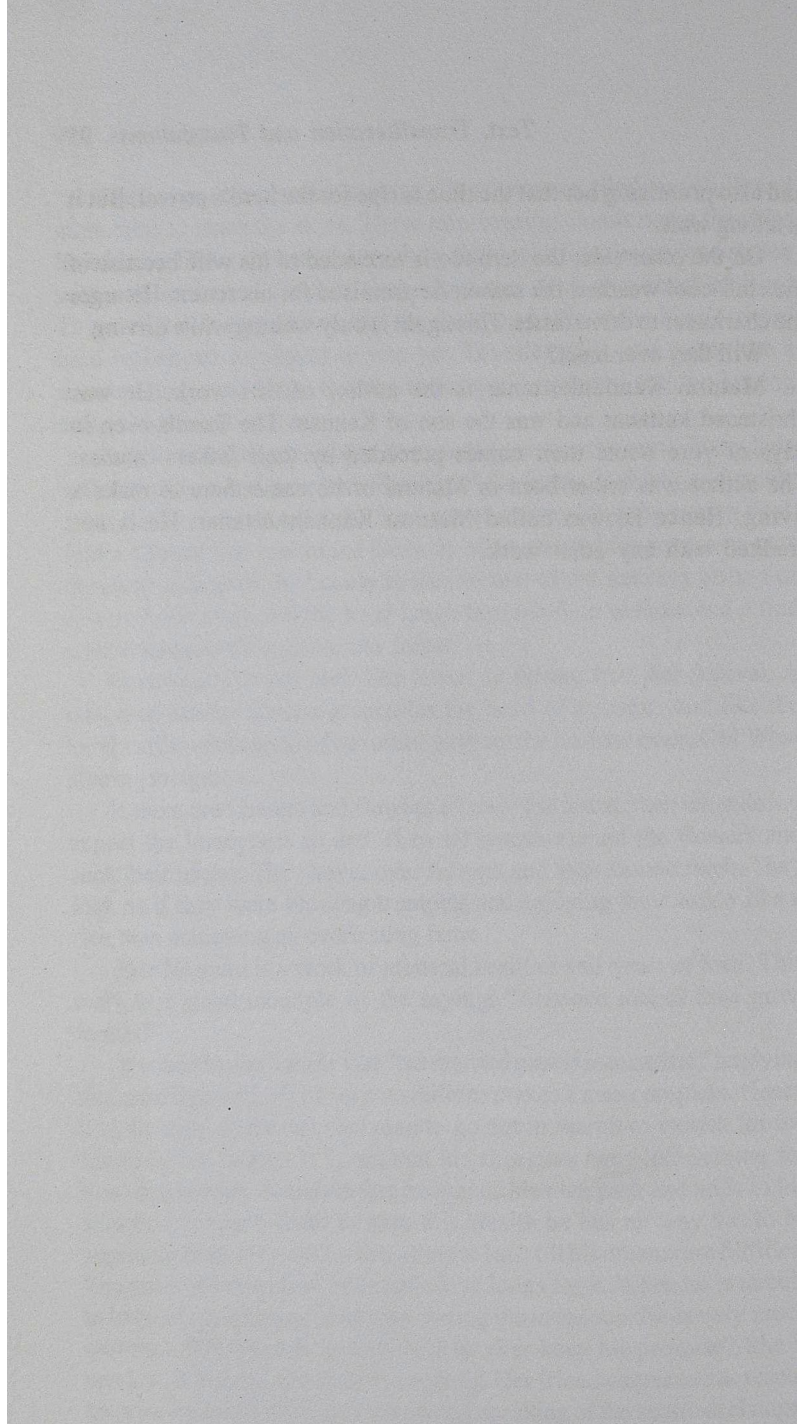
It is said by the Tamils that "No married man is incomplete" implying that marriage with all its responsibilities makes a man complete. Hence it is the duty of the married man to go out in search of wealth for the future of his family. It is not that his ancestors have left nothing for him. But society demands that he makes his own path and adds to his ancestral property. And to earn this wealth he has no way but to be separated from his wife for sometime at least till his dreams are fulfilled. The poor wife bereft of her man's love longs for it. When he is unable to keep his promise of returning during the monsoon she is very much worried. Will he ever come? Will he ever keep his promise? She is cross with him for she fears the society. Her friend comes to her rescue by pointing at the different flowers and speaking of the seasonal changes

and also promising her that the time is ripe for the hero's arrival. But it is a long wait.

On the other side, the hero too is reminded of his wife because of the chill-cool weather, the season he promised for his return. He urges the charioteer to drive faster. This again is only waiting while driving.

Will they ever meet?

Maturai Kannankuttanar is the author of this work. He was christened kuttanar and was the son of Kannan. The Tamils even in days of yore wrote their names preceded by their fathers' names. The author was either born in Maturai or he came there to make a living. Hence he was called Maturai Kannankuttanar. He is not credited with any other work.



KĀR NĀRPATU

1. பொருகடல் வண்ணன் புனைமார்பிற் றார்போல்
திருவில் விலங்குன்றித் தீம்பெயல் தாழ்
வருதும் எனமொழிந்தார் வாரார்கொல் வானங்
கருவிருந் தாலிக்கும் போழ்து.

porukaṭal vaṇṇaṇ punaimārpīr rārpōl
tīruvil vilankūṇṇit tīmpēyal tāla
varutum eṇamolintār vārārkol vāṇaṇ
karuvirun tālikkum pōltu.

1. "We would be back,"—
So promised our lord,—
"When like unto
The garland across the chest
Of the deep-blue
Wave-tossed
Sea-complexioned one,
The rainbow
Shines athwart
In the sky,
And the clouds
Fall down
In a drizzle".
Won't he be back,
Now that
The sky and the impregnated cloud
Have begun to drizzle?
2. The pleasant rain falls, placing the beautiful rainbow
athwart the sky,
Like the garland put on His bosom by the Lord Vishnu,
the Preserver;
And the black cloud which is laden with water,
drops its opening showers;

Behold, O my lady, it's sure our hero who gave word,
will now return this season.

3. Our lord told us that he would return home when, like the garland worn on the bosom of Thirumal, who is of the colour of the sea that breaks on the shore, bending the rainbow in high heaven, sweet showers of rain are poured down. Now that pregnant clouds send down drops of rain, would he not return?

2. கடுங்கதிர் நல்கூரக் கார்செல்வ மெய்த
நெடுங்காடு நேர்சினை யினக்-கொடுங்குழாய்
இன்னே வருவர் நமரென் றெழில்வானம்
மின்னு மவர்தூ துரைத்து.

*kaṭuṅkatir nalkūrak kārcelva meyta
neṭuṅkāṭu nērcinai yīnak-koṭuṅkuḷāy
innē varuvar namaren relilvānam
minṇu mavartū turaittu.*

1. Lady of curved ear ornaments;
Impoverishing the hot rays of the sun,
And enriching the monsoon
And enabling the extended forests
All their rich flora to bloom
The beautifully clouded sky
Betokens through these harbingers
That our lord will be back,
Even now.
Look: the sky lightens.
2. Behold, O my lady wearing golden ear-rings,
the fire-rays of the Sun have become less hot;
The rainy season has brought prosperity;
Flower-buds are budding in plenty
throughout the forest way;
And the rising cloud is emitting lightning, yes, conveying
a message, as our hero's messenger,
That he would arrive now, at this moment,
since the season has approached.

3. O maid with a bent hollow pendant in the ear! The heat of the sun subsiding, the winter season mellowing in richness, the extensive jungles putting forth buds galore, the potent clouds as the envoy of our lover, announce by means of lightning, his return home at this very hour.

3. வரிநிறப் பாதிரி வாட வளிபோழ்ந்
தயிர்மணற் றண்புறவி னாலி - புரள
உருமிடி வான மிழிய வெழுமே
நெருந லொருத்தி திறத்து.

varinirap pātiri vāṭa valipōln
tayirmaṇar raṇpuravi nāli - puraḷa
urumiṭi vāna miḷiya velumē
neruna lorutti tirattu.

1. Padiri flowers of lined hues

Droop;
Through the groves cool
Of soft sands
Winds sway;
And little icicles of rain
Drop;
From yester morn
The low rumbling clouds
Lower;
Leaving this lady alone
To pine.

2. The purple-coloured flowers of fragrant
trumpet-flower tree do wither;

In the chill forest of fine sand, the hail-stones, having been
cut thro' by the wind, pour down and roll;
And the thundering cloud has since yesterday
risen to fall as rain,
To afflict this love-lorn lady who's pining in solitude
for the arrival of her lover.

3. The trumpet flower with coloured streaks fading, the hail-
stones in the small soft sanded cool forest rent asunder by

the winds, rolling up the thunder clouds have gathered (en masse) from yesterday with a view to rain and put a lovely maid to grief!

4. ஆடு மகளிரின் மஞ்ஞை யணிகொளக்
காடுங் கடுக்கை கவின்பெறப் பூத்தன
பாடுவண் டூதும் பருவம் பணைத்தோளி
வாடும் பசலை மருந்து.

*āṭu maḱaḱiriṅ maññai yaṅikolak
kāṭuṅ kaṭukkai kavinperap pūttana
pāṭuvaṅ ṭūtuṁ paruvam paṇaittōḷi
vāṭuṁ pacalai maruntu.*

1. Of shoulders smooth as bamboo!
Like unto well-decorated danseuses
The peacocks spread their wings,
And are beautiful;
Beautiful are the forests
With Konrai flowers all in bloom;
And the intoning bees
Blow and pipe their ditties;
This season of monsoon
Is the medicine
For the sickness of separation
That turns you pale.
2. The peacocks have got elegant looks
like those of dancing damsels;
The forests have also cast a charming grace
with the blooming of Indian Laburnum;
And the humming bees are getting honey out of those flowers;
Yes, O, my lady, having bamboo-like shoulders;
This is the season which is a sure cure for the paleness
of complexion of thy afflicting love-sickness.
3. Like dancing maid the peacocks appear lovely in the jungle,
the cassia becomes lovely too with blooms; the droning beetles
probe the flowers (for honey); so O lady with shoulders bamboo-
-like! This season is the curative for thy lovesick sallowness.

5. இகழுநர் சொல்லஞ்சிச் சென்றார் வருதல்
பகழிபோ லுண்கண்ணாய் பொய்யன்மை யிண்டைப்
பவழுஞ் சிதறி யவைபோலக் கோபந்
தவழுந் தகைய புறவு.

ikaḷunar collaṅcic ceṅṅār varuṭal
pakaḷipō luṅkaṅṅāy poyyaṅmai yīṅṅaiṭṭap
pavaḷaṅ citari yavaipōlak kōpan
tavaḷun takaiya puravu.

1. Lady of collyrium-fed eyes
Sharp as arrows!
Like unto these coral beads
Scattered here,
The groves are strewn
With Indragopa buds.
Our lord who had gone abroad,
Fearing ridicule of those who jest,
Will certainly be back;
This is no lie.
2. O, my lady having arrow-like eyes, which are painted black
on their lower lids,
The forests are seen with the sight of the cochineal insects
which have spread on all sides,
Like the spill of red corals from thy red coral bracelet here;
and so it's no falsity that our hero,
Who proceeded in pursuit of wealth, would now return,
dreading the words of blame of the scorers.
3. O lady with arrow-like collyrium painted eyes! Look in
the jungle here, like corals sprinkled, the silky red worms
abound; so that thy lord who fearing the evil tongue of
slander went away (to acquire wealth) will return home is
not untrue.

6. தொடியிட வாற்றா தொலைந்ததோ னோக்கி
வடுவிடைப் போழ்ந்தகன்ற கண்ணாய் வருந்தல்
கடிதிடி வான முரறு நெடுவிடைச்
சென்றாரை நீடன்மி னென்று.

toṭiyiṭa vārrā tolaintatō ṇōkki
vatuvīṭaip pōḷntakanra kaṇṇāy varuntal
kaṭitiṭi vāna muraru neṭuvīṭaic
cenrārai nītanmi nenru.

1. Of eyes

Resembling a mango
Of unhardened seed
Hewn in the middle!
The thundering clouds
Rumble to our lord,
Gone to distant lands
Not to tarry long.
Look not so mournfully
At your shoulders and arms
Grown weak
Incapable of wearing
Even the bangles.

2. O, my lady having broad eyes which look like
the tender unripe mango cut in the middle,
The cloud which thunders loudly roars, yes, suggesting
to our hero who hath gone to a distant place,
Not to delay his return; so don't be distressed over it,
by looking at thy shoulders
Which have become so lean out of love-sickness,
as not to bear the armlets with grip.

3. O lady with eyes wide like the cut up middle of a tender
mango, the thundering clouds will peal forth to our lord
who ventured into the distant road, that he should hasten
back home. So pine not looking at thy shoulders that have
weakened, making thy shoulder bracelets loose.

7. நச்சியார்க் கீதலு நண்ணார்த் தெறுதலுந்
தற்செய்வான் சென்றார்த் தருஉந் தளரியலாய்
பொச்சாப் பிலாத புகழ்வேள்வித் தீப்போல
எச்சாரு மின்னு மழை.

*nacciyārk kīṭalu naṇṇārt teruṭalun
tarceyvān cenrārt tarūun taḷariyalāy
pocčāp pilāta pukalvēḷvit tippōla
eccāru minnu malai.*

1. Dejected damsel;
Look! On all sides
The rain-clouds lighten
Like unto
The hoary sacrificial fires
Unforgettingly observed.
Our lord,
Gone abroad to bestow
Good on those who befriend,
And punish those who oppose,
Thus to confirm his fame,
Will be brought back
And given to us.
2. O, damsel so tender as a sprout, look at the sky
where lightning is seen on all sides,
Like the sacrificial fire of faultless celebrity! Yes,
this season would bring our hero back here,
Who proceeded in pursuit of wealth, after deciding
that bestowing munificence to those who approach
And destroying the foes who don't approach in friendship,
would make his position strong.
3. O lady with a tender heart! Our lord thinking that giving
gifts to those who approach us asking for them, and wip-
ing out these enemies who do not do so are acts that stand
us in good stead went in search of wealth. Such a one the
clouds lightning on all sides like the unforgettable renowned
altar fire, will bring back.

8. மண்ணியன் ஞாலத்து மன்னும் புகழ்வேண்டிப்
பெண்ணிய னல்லாய் பிரிந்தார் வரல்கூறும்
கண்ணிய லஞ்சனந் தோய்ந்தபோற் காயாவும்
நுண்ணரும் பூழ்த்த புறவு.

*maṇṇiyan nālattu maṇṇum pukalvēṇṭip
peṇṇiya nallāy pirintār varalkūrum
kaṇṇiya lañcanan tōyntapōr kāyāvum
nuṇṇarum pūlta puravu.*

1. Lady of endearing virtues;
In forests and groves,
The weebuds of Kaya flowers,
Looking as if
They have been drenched
In collyrium salve
With which
Eyes are washed and fed,
Are now in bloom.
They speak
Of our lord's return,
Who left our company
Seeking to perpetuate his fame
In this earthly world.
2. O, damsel having full feminine grace,
look at the forests where doth bloom
The slender buds of purple-coloured 'Kaya' plants
like the collyrium painted o'er eye-lids;
Yes, they do suggest the return of our hero
who parted thee earlier
And proceeded in pursuit of wealth, in order
to maintain enduring fame on this earth.
3. O lady with good womanly characteristics; the jungles that
with little Kaya buds ablooming resemble maids with col-
lyrium painted eyes foretell the return home of our lord, who
aspiring for lasting fame on this sand-made world departed.

9. கருவிளை கண்மலர்போற் பூத்தன கார்க்கேற்
 றெரிவனப் புற்றன தோன்றி – வரிவளை
 முன்கை யிறப்பத் துறந்தார் வரல்கூறும்
 இன்சொற் பலவு முரைத்து.

*karuvilai kanmalarpōr pūttana kārkkēr
 rerivanap purrana tōnri – varivalai
 munkai yirappat turantār varalkūrum
 incor palavu muraittu.*

1. The cool buds of Karuvilai
 Have blossomed;
 Against the season of rain
 The thonri flowers
 Set the forest aflame,
 Fair flame of the forest.
 They speak
 Of our lord's return.
 Consoling us
 With sweet comforting words
 He left us,
 Causing the lined bangles
 To loosen and slide
 Down the forearms.
2. The dark-blue flowers of the winding wild creeper
 which have bloomed like the eye-flowers
 And the red species of the November flower which have
 got the elegance of fire, are receiving the rainy season;
 And they foretell the return of our hero who parted
 consoling thee with so many sweet words
 And yet has caused thy ornamental bangles loosen
 from thy forearm, on account of separation.
3. The Karuvilai that has bloomed like flowing eyes, the
 thondri blooms lush with the wintry season, taking on the
 beauty of fire, foretell the home-return of the lord who
 spoke a sweet word and departed, making the streaked
 bangles, on thy wrist loose.

10. வானேறு வானத் துரற வயமுரண்
ஆனேற் றெருத்த லதனோ டெதிர்செறுப்பக்
கான்யாற் றொலியிற் கடுமான்றே ரென்றோழி
மேனி தளிர்ப்ப வரும்.

*vānēru vānat turara vayamuran
ānēr rerutta latanō ṭetirceṛuppak
kānyār roliyir kaṭumānrē renrōli
mēni talirppa varum.*

1. My bosom friend!
As the sky-spread clouds
Rattle and thunder
The strong contending buck
Is startled,
And runs against
The imagined rival.
The chariot of our lord
Drawn by horses swift
Hurtles along like forest streams
Making your beautiful mien
Spring to life again.
2. O, my lady, the thunder-bolt raises thunder at the cloud
And the mighty and valiant he-buffalo is getting
furious and roaring against the thunderbolt;
The fast-moving horse-attached chariot of our hero
is arriving fast raising the sound like that of a river
flowing in sylvan tract, so that thy body may regain its
wanting charm.
3. My mistress! Peals of thunder rolling from the clouds and the
mighty furious ox bellowing in wrath in return, our lord's
chariot drawn by fleet-footed horses, making noise like a jungle
stream is coming, making thy body attractive (with joy).

11. புணர்தரு செல்வந் தருபாக்குச் சென்றார்
வணரொலி யைம்பாலாய் வல்வருதல் கூறும்
அணர்த்தெழு பாம்பின் றலைபோற் புணர்கோடல்
பூங்குலை யீன்ற புறவு.

*puṇartaru celvan tarupākkuc cenṛār
vaṇaroli yaimpālāy valvarutal kūrum
aṇarttelu pāmpinṇ ralaipōr puṇarkōṭal
pūṅkulai yīṅra puravu.*

1. Damsel of curled tresses
Of hair done in five different ways!
Like unto a Cobra's lifted hood
The white attractive Kanthal
Has blossomed in the forest,
Flowers in bunches.
They tell us
That our lord,
Gone abroad
To secure well-won wealth
Will be back,
Even now.
2. O, my lady having luxuriant tresses dressed in five modes,
look at the forest
Which has brought forth the crowded white species
of the Gloria flower, which look like the hood of a cobra;
It does tell us about the speedy return of our hero
Who proceeded far away,
To bring the required wealth for the enjoyments
Of the parents and future life.
3. O lady with luxurious tresses made into knots! The forests
where the white gloriosa superba, like the lifting hooded
head of the cobra, blooms in clusters foretell the speedy
return home of our lord who went with a view to earning
wealth so very necessary for life on earth and after.

12. மையெழி லுண்கண் மயிலன்ன சாயலாய்
ஐயந்தீர் காட்சி யவர்வருதல் திண்ணிதாம்
நெய்யணி குஞ்சரம் போல விருங்கொண்பு
வைகலு மேரும் வலம்.

*maiyeḷi luṅkaṇ mayilanna cāyalāy
aiyaṅtīr kāṭci yavarvarutal tiṅṅitām*

*neyyaṇi kuñcaram pōla viruṅkoṇmū
vaikalu mērum valam.*

1. Of dazzling eyes collyrium washed
And of peacock mien!
Like unto
Elephants smeared with oil
Two enormous clouds
Circle clock-wise
Dawn after dawn.
Our lord
Of discerning insight
Will be back.
It is certain.
2. O, my lady having eyes painted with collyrium,
which are black and beautiful
And having the resemblance in features
like that of a peacock,
The dark clouds which look like
the smeared elephants, are rising up daily towards right;
It's certain that our hero known for his knowledge
of certainty, would return this season and now.
3. O lady with lovely black eyes painted with collyrium and
charming like the peacock, like elephants smeared with
oil the black clouds rise each day in the sky on the night,
so our lord who is wise without being assailed by any
doubts, will, to be sure, return home.

13. ஏந்தெழி லல்குலா யேமார்ந்த காதலர்
கூந்தல் வனப்பிற் பெயறாழ - வேந்தர்
களிறெறி வாளரவம் போலக்கண் வெளவி
ஒளிறுபு மின்னு மழை.

*ēnteli lalkulā yēmārnta kātalar
kūntal vaṇappir peyarāla - vēntar
kaḷiṟeri vālaravam pōlakkaṇ vauvi
olirupu minnu malai.*

1. Damsel callipygian!
Like unto the tresses of women
Loosened and beautiful
In love-bout with their beloved ones,
The rain-clouds
Lower and fall.
Like unto the sheen
Of swords for kings
To encounter elephants,
The lightning flashes —
Dazzling the eyes —
And it rains.
2. O, my lady having the holding-waist of surpassing beauty,
the rain is falling like the sliding tresses of
women who have enjoyed
the company of their heroes;
And the cloud is stealing the eyes and is flashing
emitting the lightning like the sound of the sword
Which cuts the king's elephant
and causes it to fall.
(Yes, our hero will arrive now!)
3. O lovely-waisted lady! To pour down rain like the lovely
flowing tresses of women after their engagement with their
lord, resounding like the swords of thugs that cut down
the elephants and flashes with lightning blinding the eyes
(So be sure that our lord will return home now).

14. செல்வந் தரல்வேண்டிச் சென்றநங் காதலர்
வல்லே வருத றெளிந்தாம் வயங்கிழாய்
முல்லை யிலங்கெயி நீன நறுந்தண்கார்
மெல்ல வினிய நகும்.

*celvan taralvēṅṅic cenṛanaṅ kātalar
vallē varuta reḷintām vayankilāy
mullai yilankeyi rīṅa naruntankār
mella viṅiyā nakum.*

1. The mullai has yielded
Its beads
Glistening like white teeth;
The intensely chilled cloud
Lightens in sporadic smiles;
Making clear to us
That our lord,
Gone in quest of wealth,
Will be back,
Soon.
2. O, my lady wearing glittering ornaments,
the chill cloud is flashing gently and sweetly,
So that the wild jasmine creepers may bear buds
like the teeth of ladies;
We clearly know that our hero, who parted us
in his willing pursuit of wealth,
Would return speedily now, since this is the season
he promised to arrive.
3. O lady with lustrous ornaments with a view to make the
mullai (jasmine) creepers give birth to buds that look like
the bright teeth of maids; the good cool clouds lightening
softly and sweetly smile; so the speedy return home of our
lord who went to acquire wealth is inferred (by me).

15. திருந்திழாய் காதலர் தீர்குவ ரல்லர்
குருந்தின் குவியிண ருள்ளுறை யாகத்
திருந்தி னிளிவண்டு பாட விருந்தும்பி
இன்குழ லாதும் பொழுது.

tiruntīlāy kātalar tīrkuva rallar
kuruntiṅ kuviyiṇa ruḷḷurai yākat
tirunti ṇilivaṇṭu pāṭa viruntumpi
inkula lūtum polutu.

1. Damsel of discerning decor!
Our lord
Will not long remain
In separation.

For the wasps
 Making their home
 In the curved insides
 Of the dangling shoots
 Of kurunthai palm
 Are intoning in clarity;
 The hovering insects
 Are piping melodiously.

2. O, my lady adorned with jewels, the beetles are raising
 the melody of the fifth cerebral tone of the gamut,
 By occupying the inside area of the closed cluster
 of Kurunthai tree of fragrant foliage, as safe resting-place;
 And the black dragon-flies are humming,
 on getting honey from the flowers;
 At such a time, our hero won't stay there leaving thee here,
 to suffer from impatience of separation further.
3. O lady with attractive jewels! The beetles taking up their abode
 in the curved clusters of blooms of the Kurunthai tree hums
 the rich, sweet tune, while the black beetles sing a sweet tune;
 at a time such as this, our lord will not stay away from us.

16. கருங்குயில் கையற மாமயி லாலப்
 பெருங்கலி வான முரறும் - பெருந்தோள்
 செயலை யிளந்தளி ரன்னநின் மேனிப்
 பசலை பழங்கண் கொள.

karuṅkuyil kaiyara māmayi lālap
peruṅkali vāṇa murarum - peruntō!
ceyalai yilantaḷi ranṇaniṅ mēniṅ
pacalai paḷaṅkaṅ koḷa.

1. The black cuckoo
 Has become silent;
 The proud peacock
 Is in ecstatic dance;
 The clattering clouds
 Rumble in the sky;
 Broad-shouldered lady,
 The paleness of your complexion.

Pale as the Asoka tendril,
Will become a thing of the past.

2. O, my lady having large shoulders,
the black cuckoos are in distress without knowing
what to do;
The peafouls keep raising a screech;
and the clouds are making a loud noise with rolling
of thunder;
And it's just to make sallowness of the body
which was like the tender sprout of the Asoka
tree, to wane;
Yes it's the very same time, our hero would return
to delight thee now.
3. O mistress with big shoulders! The sallowness on thy body
lovely like the tender shoots of the Asoka (Peepul) tree
will fade out; the black koel will plunge into grief help-
lessly; the huge peacocks filled with joy will dance, be-
cause the vast thunderclouds have begun to peal.

17. அறைக்க லிறுவரைமேற் பாம்பு சவட்டிப்
பறைக்குர லேறொடு பௌவம் பருகி
உறைத்திருள் கூர்ந்தன்று வானம் பிறைத்தகை
கொண்டன்று பேதை நுதல்.

*arai_{ka} liruvaraimēr pāmpu cavattip
paraikkura lēroṭu pauvam paruki
uraittiru! kūrntanru vānam piraittakai
koṭtanru pētai nutal.*

1. Fond Maiden!
The clouds
Drunk with sea-brine
Persecute the serpents
With thunder
Beating like drums
Of musicians,
On neighbouring roofs
And buttressing stones.
Your forehead

Shines beautiful
As the crescent-moon
In the darkening sky.

2. O, simple-minded damsel, the clouds which had drunk the waters from the sea, are afflicting the snakes With the sound of thunder, as the beat of drums; and they are pouring forth rain o'er the high mountains Which are full of rocky stones and thus everywhere it's dark and dark now, with the arrival of rainy season; And it's also quite natural that your forehead is regaining the grace of the crescent moon (as our hero will arrive now).
3. O fond lady! The clouds having drunk the sea water with their peals of thunder like the beat of the drum, putting the snakes to grief, pouring down rain on the bouldered slopes of the hill have become greatly dark. So thy forehead has acquired the beauty of the crescent.

18. கல்பயில் காணங் கடந்தார் வரவாங்கே
நல்லிசை யேறொடு வான நடுநிற்பச்
செல்வர் மனம்போற் கவினீன்ற நல்கூர்ந்தார்
மேனிபோற் புல்லென்ற காடு.

*kalpayil kāṇaṅ kaṭantār varavāṅkē
nallicai yēroṭu vāna naṭunirpac
celvar maṅampōr kavīṇīṇra nalkūrntār
mēṇipōr pullenra kāṭu.*

1. The clouds
Bellowing like a bull
Have spread all over the sky;
And pour down in rain.
The forests
That had lost their sheen
Looking lean
As the poor and the impoverished
Have turned lush and green
As the hearts of the rich.

The season has come
 For our lord's return
 Who left us
 Traversing the hill terrain.

2. Our hero who had traversed forests covered with mounts,
 is returning home;
 Along with his arrival, the forests which lost their splendour
 like the body of an indigent person,
 Are now presenting an elegant look
 like the mind of the wealthy people,
 As the clouds with the growling thunderbolt
 are pouring rain impartially.
3. At this very hour which is ripe for the return of our lord,
 who traversed the jungles studded with crowded hills, the
 clouds overhead with deafening thunder pour down rain
 all round, the jungles that formerly had faded like the body
 of the poverty-stricken, now, like the heart of the rich, have
 yielded charm.

19. நாஞ்சில் வலவ னிறம்போலப் பூஞ்சினைச்
 செங்கான் மராஅந் தகைந்தன - பைங்கோற்
 றொடிபொலி முன்கையாள் தோடுணையா வேண்டி
 நெடுவிடைச் சென்றதென் னெஞ்சு.

nāñcil valava ñirampōlap pūñciṇaic
ceṅkāṇ marāan takaintana - painkōr
roṭipoli muṅkaiyāḷ tōṭunaiyā vēṅṅi
neṭuviṭaic cenraten neñcu.

1. The Kadamba flowers
 With stalks,
 White as Balarama,
 The conquering hero of the ploughshare,
 And red petals
 Have bloomed.
 My heart
 Journeying across

The long forest
 Seeks already
 The company of her shoulders
 Her forearms
 Bangled green.

2. The 'Ma-raa-am' tree, which is having red-trunk with flower-buds, gives a lovely appearance like the complexion of the God Balarama, Who uses plough for His weapon; My thought hence is traversing the long forest way and it's just to make the shoulders of my lady Who's having the elbow adorned with beautiful golden bracelets, to be of help to me.
3. The Kadamba trees with lovely boughs white like the complexion of him who obtained victory with the plough as his weapon of war and with their tree trunks red in colour have bloomed; so my heart, with a view to secure for my embrace the shoulders of her on whose wrists shine rich (round) gold bangles, has already crossed the long jungly 'tract of land'.

20. வீறுசால் வேந்தன் வினையு முடிந்தன
 ஆறும் பதமினிய வாயின - ஏறோ
 டருமணி நாக மனுங்கச் செருமன்னர்
 சேனைபோற் செல்லு மழை.

vīrucāl vēntaṅ vinaiyu muṭintaṅa
ārum pataminiya vāyiṅa - ēro
ṭarumaṅi nāka maṅuṅkac cerumannaṅṅar
cēṅaipōr cellu maḷai.

1. The king heroic -
 His task has ended.
 The path is clear, sweet,
 Inviting and ready.
 The rain-laden clouds
 Are torturing
 The crown-jewelled serpents

Like unto armies
Pouring arrows in the field
Of watering chieftains.

2. The war activities of the king of greatness
have come to an end;
The path has become firm and smooth for travel;
And the clouds are moving, like the army of the
king who wages war,
With the noise of the thunderbolt causing affliction
to cobras which are having
gems on their heads
(so, let us start for our home!).
3. The duties relating to the war of the renowned king are
ended; the roads have become agreeably sweet to traverse;
the clouds sending forth peals of thunder grieving the snakes
with rare gems in their heads move along like a warring
army (on the march). So it is time for us to return home.

21. பொறிமாண் புனைதிண்டேர் போந்த வழியே
சிறுமுல்லைப் போதெல்லாஞ் செவ்வி - நறுநுதற்
செல்வ மழைத்தடங்கட் சின்மொழிப் பேதைவாய்
முள்ளெயி நேய்ப்ப வடிந்து.

porimāṇ punaitiṇṭēr pōnta valiyē
cirumullaip pōtellaṅ cevvi - narunutar
celva maḷaittataṅkaṭ ciṇmolip pētaivāy
mulḷeyi rēyppa vaṭintu.

1. The strong chariot
Carved magnificently
And set with contrivances
Traversed
By this very same route.
Look at the little mullai buds
Glistening sharp as the teeth
Of the fond maiden
Sparse in speech,
Of handsomely fair forehead,

Of cool, wide eyes –
Cool as fertilizing rains.

2. Throughout the route of the decorated and strong chariot fitted with excellent mechanism, which is on its return journey,

The buds of little 'mullai' flowers are getting sharp points and they look like the sharp teeth in the mouth of the damsel

Who's having a graceful perfumed forehead,
and large cold eyes like copious rain and who speaks not much but a few words!

(Yes, this is the season we should return home!)

3. All along the road by which the chariot came, the chariot well decorated and strong with many a unique mechanical device the little jasmine buds (about to bloom) with sharp ends resemble the sharp teeth in the mouth of the simple lady with a lovely fragrant forehead, with eyes wide and cool like copious showers who breathes out soft words.

22. இளையரு மீர்ங்கட் டயர வுளையணிந்து
புல்லுண் கலிமாவும் பூட்டிய – நல்லார்
இளநலம் போலக் கவினி வளமுடையார்
ஆக்கம்போற் பூத்தன காடு.

*ilaiyaru mīrñkaṭ ṭayara vulaiyaṇintu
pulluṇ kalimāvum pūṭṭiya – nallār
iḷanalam pōlak kaviṇi vaḷamuṭaiyār
ākkampōr pūttāna kāṭu.*

1. The attendants
Have put on
Winter garments.
Shaking their heads
The steeds proud,
Fed on grass,
Are harnessed
To the chariot.
The forests

Have grown lush
 As the glow of youth
 Of virtuous maidens,
 And are filled with flowers
 Plentiful as the riches
 Of the opulent.

2. The attendants, after wearing their winter-robe
 are attached to the chariot;
 The sprightly horse which eats grass
 is now wearing the hair-plume on its head;
 It's at this time the forest tract, by getting the elegance
 of the youthful gracefulness of ladies
 of excellent qualities,
 Gives a bright look like the wealth of those
 who have regular income.
3. The servants put on the dress of the winter season; the proud
 horse with head-gear is yoked to the chariot; the forests getting
 beautiful like the youthful loveliness of good natured maids and
 like the prosperity of those with a good income put forth blooms.

23. கண்டிரண் முத்தங் கடுப்பப் புறவெல்லாந்
 தண்டுளி யாலி புரளப் புயல்கான்று
 கொண்டெழில் வானமுங் கொண்டன் றெவன்கொலோ
 ஒண்டொடி யூடு நிலை.

kaṇṭiraṇ muttaṅ kaṭuppap puravellān
taṇṭuḷi yāli puraḷap puyalkāṅru
koṇṭelil vāṇamuṅ koṇṭaṅ revaṅkolō
oṇṭoṭi yūtu nilai.

1. Damsel
 Decked with bangles brilliant!
 All along the forest
 Like unto scattered pearls
 The chilled water-drops,
 Little icicles –
 Roll.
 The clouds,

Drizzling rain,
Have spread
All over the sky-space.
Wherefore, then, this playful anger?

2. O, my damsel adorned with shining bracelets,
just behold there!
The cloud is covering the entire space of the sky
by its rain-fall,
And the cold water-drops which look like pearls
are getting collected at the spot;
And the hailstones are rolling o'er throughout the forest;
yes it's the promised time of our hero's return;
Why thou art in huffish mood, out of thy sulks!
3. O lady wearing lustrous bangles! Cool drops of water and
hailstones like well developed pearls roll over in the entire
forest; the clouds raining encompass the lovely sky in full;
so where is the need to go into sulks?

24. எல்லா வினையுங் கிடப்ப வெழுநெஞ்சே
கல்லோங்கு கானங் களிற்றின் மதநாறும்
பல்லிருங் கூந்தல் பணிநோனாள் கார்வானம்
மெல்லவுந் தோன்றும் பெயல்.

ellā vinaiyuṅ kiṭappa veluneñcē
kallōṅku kāṇaṅ kaḷiṟṟiṅ matanārum
palliruṅ kūntal paṇinōṇāḷ kārvāṇam
mellavun tōṅrum peyal.

1. The forests
Of ranged rocks and hills
Waft with fragrance
Of elephants in heat.
Athwart the dark monsoon sky
The falling rain-clouds
Drizzle lightly.
My lady of black tresses
Of hair manifoldly done
Will no longer brook,

Despite my consoling words.

My heart!

Let all other tasks remain.

Come and let us go.

2. The must of rutting elephants is smelling throughout
the forests having high mountains;
And the rain has begun to shower slowly
from the dark clouds;
So, my lady who's having thick dark tresses would no longer
bear patiently my word of return,
O, my heart, start right now (to return home), leaving
all other acts as they are.
3. The forests with lofty mountains fill with the smell of rut-
tish elephants; in the dark sky the rains slowly make their
appearance; so my lady love with variously dressed black locks
will no more patiently wait according to my word; O heart!
Leave aside all the work on hand and arise (we will go).

25. கருங்கால் வரகின் பொரிப்போ லரும்பவிழ்ந்
தீர்ந்தண் புறவிற் நெறுழ்வீ மலர்ந்தன
சேர்ந்தன செய்குறி வாரா ரவரென்று
கூர்ந்த பசலை யவட்கு.

karuṅkāḷ varakiṅ porippō larumpaviḷn
tīrntaṅ puravir rerulvī malarntana
cērntaṅ ceykuri vārā ravarenru
kūrnta pacalai yavaṭku.

1. All along the forest,
Wet and cool,
Like unto the flakes
Of Varagu corn
Of black husk
The theruzh buds
Have opened and bloomed.
All tokens
Of the lord's return
Have occurred.

Won't he be back home yet?
The damsel grows pale.

2. The buds of theruzh, have opened
and bloomed in the cold forest,
Like the parched grain of millet
which is having black-coloured foot;
Yes, the indications foretold by our hero have come true
and the sallowness has spread
o'er the body of this heroine,
Since she has come to the conclusion
that he won't return now as promised – what to do?
3. In the cool, cool jungle, the therezhvee buds open their
petals and so bloom resembling the fried grain of the black
stalked varagu plant; the signs specified by the hero have
all appeared; so concluding that the hero will not return,
the lady-love's sallowness has thickened in her.

26. நலமிகு கார்த்திகை நாட்டவ ரிட்ட
தலைநாள் விளக்கிற் றகையுடைய வாகிப்
புலமெலாம் பூத்தன தோன்றி சிலமொழி
தூதொடு வந்த மழை.

nalamiku kārttikai nāṭṭava riṭṭa
talaināḷ viḷakkir rakaiyuṭaiya vākip
pulamelām pūttana tōnri cilamoḷi
tūtoṭu vanta maḷai.

1. Lady of sparse words sweet;
The thonri flowers,
Like unto the lamps
Lit on the first day
Of auspicious Karthigai month
By every citizen,
Have blossomed
Beautifully
All over the place.
The rains
Have also accompanied
As harbingers.

2. O, damsel having soft speech, the glory lily* flowers have got the elegance of the first day lamp
Which is lighted serially by the natives to mark the beginning of prosperous 'Karthigai' festival
(of the land of Tamils)
And have bloomed throughout the tract
and the rain has come with the errand;
So, O, my lady, please bear for a while
(He will definitely return now).
3. O lady of few words! Lovely like the lamps lit by the people on the first day of the greatly welcome karthigai festival; the thondri blooms have blossomed everywhere; the rains have come as envoy (from our lord)!

27. முருகியம்போல் வான முழங்கி யிரங்கக்
குருகிலை பூத்தன கானம் - பிரிவெண்ணி
உள்ளா தகன்றாரென் றாடியாம் பாராட்டப்
பள்ளியுட் பாயும் பசப்பு.

murukiyampōl vāna muḷanki yiraṅkak
kurukilai pūttana kānam - piriveṇṇi
ullā takanrāren rūṭiyām pārāṭṭap
palliyuṭ pāyumu pacappu.

1. The clouds
Rattle like the tabors
Of forests and tribesmen.
The Kurukathi tendrils
Have unfurled into leaves
All along the forest.
If we continue to cherish
Our anger and sorrow
At our lord
That he had left us
Without considering
The suffering it causes,
Then
This paly sickness
Will sleep through the sheets.

2. The clouds are roaring like the sound
 raised by the beat of drum by mountaineers;
 And the leaves of 'kurukkathi'*
 have bloomed throughout the forest;
 Should thou resort to sulks assuming that our hero had
 proceeded as if separation is better
 Without considering thy distress, only the sallowness
 would swell and make thee lie on bed.
3. The clouds thundering like the beating of the Kurinchi
 drums, the leaves of the Karukathi trees have opened out;
 if we indulge excessively in sulks thinking that our lord
 deemed it beneficial to go away from us (in search of wealth)
 without bestowing any thought on our sad plight at his
 separation, then, verily, sallowness will creep into our bed
 (confine us to bed).

28. இமிழிசை வானம் முழங்கக் குமிழின்பூப்
 பொன்செய் குழையிற் றுணர்தூங்கத் தண்பதஞ்
 செவ்வி யுடைய சுரநெஞ்சே காதலியூர்
 கவ்வை யமுங்கச் செலற்கு.

*imilicai vānam muḷaṅkak kumilinpūp
 poṇcey kulaiyir ruṇartūṅkat taṇpatañ
 cevvi yuṭaiya curaneñcē kātaliyūr
 kavvai yaḷuṅkac celarku.*

1. Resounding clouds
 Clap musical tunes.
 The Kumizh blossoms
 Like unto golden ear-ornaments
 Hang in bunches.
 My heart!
 Cool are the forests,
 Propitious and inviting.
 It's time for us to return
 To the hearth of our beloved
 Healing her suffering loneliness.
2. The roaring sound of the clouds is resounding
 and the flowers of 'Kumizh' are hanging in cluster

like the ear-jewels made of gold;

O, my heart, these forests are witnessing chill weather
and are wearing a graceful look

To enable us start returning to the town of my beloved
and our return would put an end to the unwarranted
rumour and idle talk in the town.

3. O heart! The sweet-turned clouds rumbling, the Kumizh
blooms, blowing in hanging clusters like golden tresses,
the forest paths with a view to facilitate our passage home
to put an end to scandal in the heroine's village, have be-
come cool and pleasant.

29. பொங்கரு ஞாங்கர் மலர்ந்தன தங்காத்
தகைவண்டு பாண்முரலுங் கானம் - பகைகொண்ட
லெவ்வெத் திசைகளும் வந்தன்று சேறுநாஞ்
செவ்வி யுடைய சூரம்.

poṅkaru ṅāṅkar malarntaṇa taṅkāṭ
takaivaṅṭu pāṇmuraluṅ kāṇam - pakaikoṅṭa
levvet ticaikalum vantaṅru cērunāñ
cevvi yuṭaiya curam.

1. The groves
Have blossomed
In all directions.
The beautiful bees
Restless
Flit in the forest-bower
Humming a tune.
The contending clouds
Throng
From every side.
And the forests are cool.
2. All the groves are now full of blooming flowers of all kinds;
In the forest, the beautiful beetles which roam
here and there are singing;
The clouds rising in enmity have spread in all the directions;
And the forests are getting the graceful elegance
of the season.

So I must start right now,
for my home.

3. The groves have blossomed on all sides; the ever-moving lovely beetles sweetly hum; the clouds in fury uprising have spread over the entire sky; the jungles have become cool; so it is time for us to start (back home).

30. வரைமல்க வாணஞ் சிறப்ப வுறைபோழ்ந்
திருநிலந் தீம்பெய றாழ - விரைநாற
ஊதை யுளரு நறுந்தண்கா பேதை
பெருமட நம்மாட் டுரைத்து.

*varaimalka vāṇaṅ cirappa vuraipōln
tirunilan tīmpeya rāḷa - viraināra
ūtai yularu naruntaṅkā pētai
perumaṭa nammāṭ ṭuraittu.*

1. Fertilizing the hilly tracts,
Cleansing the skies,
And penetrating the rich soil
The sweet showers have fallen -
Fragrance everywhere,
The chill breeze babbles
Of the fond waiting
Of a fond woman.
2. The mountain region is flowering with fertility
and the cloud is being abundant;
The pleasant rain is falling and cutting the vast expanse
of earth, with its drops;
The sweet fragrance is spreading everywhere;
And the cold wind waffles in the sweet-scented
cold pleasure-grove;
It reminds me of the artlessness of my beloved
(O, my heart, I should return right now!).
3. The sweet rains enriching the hills and endowing the skies,
pouring down in torrents and cutting across the vast earth,
sweet odour emanates, the winter wind apprising us of
the great simplicity of the lady love will stop without

moving at the cool fragrant grove (So drive the chariot home fast).

31. கார்ச்சே ணிகந்த கரைமருங்கி னீர்ச்சேர்ந்
தெருமை யெழிலே றெறிபவர் சூடிச்
செருமிகு மள்ளரிற் செம்மாக்குஞ் செவ்வி
திருநுதற் கியாஞ்செய் குறி.

*kārccē ṇikanta karaimaruṅki nīrccērn
terumai yelilē reṛipavar cūṭic
cerumiku maḷḷariṛ cemmākkun̄ cevvi
tirunutar kiyāñcey kuri.*

1. The handsome buffalo
Grown taller than
The bounds of the clouded sky,
Entwined in flowers and creepers
That flowing waters
Collect in neighbouring pools
Looks up arrogantly
As victorious wrestlers in war.
The season of my return
The token against which
I asked the maiden
Of fair forehead
To wait, has come.
2. Passing the limit of the sky having clouds
and reaching the waters adjourning the bund,
The bull with the effort of the buffalo wears on its head,
the dense creepers flung therein
And gets intoxicated with joy, like the warrior at the battle;
Yes, this is the season, indicated by me to my beloved
who has elegant forehead, for my return!
(O, Charioteer, impel please the chariot with celerity.)
3. The energetic male buffalo getting into the pool with bank
higher than the cloud-spread sky, wearing the flowery creep-
ers on its body proudly looks like the greatly valorous

warriors; such an hour is the time fixed by me to my lady love with lovely forehead as the hour of my return to her (So speed up the chariot, O charioteer!).

32. கடாஅவுக பாகதேர் காரோடக் கண்டே
கெடாஅப் புகழ்வேட்கைச் செல்வர் மனம்போற்
படாஅ மகிழ்வண்டு பாண்முரலுங் கானம்
பிடாஅப் பெருந்தகை நற்கு.

*kaṭāavuka pākatēr kārōṭak kaṇṭē
keṭāap pukaḷvēṭkaic celvar maṇampōr
paṭāa makilyaṇṭu pāṇmuraluṅ kāṇam
piṭāap peruntakai narku.*

1. Charioteer!
Speed up the Chariot
After the speeding clouds;
The bees in unimpeded joy,
Like unto the happiness
Filling the hearts of the wealthy
Who work and will
For enduring fame,
Keep humming their ditties
To Pitava blossoms,
Magnificent in the forest.
2. Like the noble mind of the wealthy
who do only desire for undamaged fame,
The bees which are having undisturbed joy
are humming gaily before the 'pidava' plant
which is having majestic look in the forest;
O, charioteer, look at the cloud which is running fast
and impel please thy chariot with celerity
(So that I can see my love-lorn lady without delay!).
3. Like the heart of the rich desirous of faultless fame, the
beetles of unadulterated happiness hum their tune before
the munificent Pidava Plant (bush); O charioteer! Looking
at the fleeting clouds, speed up the chariot.

33. கடனீர் முகந்த கமஞ்சு லெழிலி
குடமலை யாகத்துக் கொள்ளப் பிறைக்கும்
இடமென வாங்கே குறிசெய்தேம் பேதை
மடமொழி யெவ்வங் கெட.

kaṭaṇīr mukanta kamañcū leḷili
kuṭamalai yākattuk kolḷap piraikkum
iṭameṇa vāṅkē kuriceytēm pētai
maṭamoli yevvaṅ keṭa.

1. Speed up
To redress and end
The foolish blabbering
Of the fond maiden;
For I have promised to her
And asked her to wait for my return
Against the season
When pregnant clouds
Scooping sea-brine in her womb
Pour down in rain
Along the western hills.
2. The teeming clouds which drew sea-water
are now pouring out
O'er the body of western mountain, the rain-water
which they're having;
Yes, this is the time which I had specified then itself
on my departure,
As the time of my return, to cure the affliction
of my soft-speaking lady
(Hence, O Charioteer, please impel the chariot
with celerity)!
3. To waft away her grief, I told my fond lady of simple words
that when the pregnant clouds that had drunk their fill at
the sea disgorge the waters over the western hills, that was
the time of my return to her (So speed up the chariot).

34. விரிதிரை வெள்ளம் வெறுப்பப் பருகிப்
பெருவிறல் வானம் பெருவரை சேருங்
கருவணி காலங் குறித்தார் திருவணிந்த
ஒண்ணுதல் மாதர் திறத்து.

*viritirai vellam veruppap parukip
peruviral vāṇam peruvarai cēruṅ
karuvaṇi kālaṅ kurittār tiruvaṇinta
oṅṅutal mātar tirattu.*

1. Our lord has asked our lady
Of ornamental head-gear
And of shinning forehead
To wait against
The season of his return
When clouds of great glory
Having drunk to their fill
The brine of wave-tossed ocean
Reach and rest
On the tall mountains.
2. The clouds which are known for their high greatness,
are reaching the high mountains
After taking the water in abundance from the sea
which is having spread-out waves;
This is the time when the clouds are seen filled with water,
which was specified by our hero to his beloved
Who's having bright forehead and wearing head ornament
as the time of his return
(yes, he will return now).
3. The greatly mighty clouds, drinking the waters of the sea
with lengthy waves, floating towards the high hills getting
impregnated, such an hour was signified by the lord to the
lady with bright forehead wearing the ornament of the head
as the hour of his return home.

35. சென்றநங் காதலர் சேணிகந்தா ரென்றெண்ணி
ஒன்றிய நோயோ டிடும்பை பலகூர
வென்றி முரசி னிரங்கி யெழில்வானம்
நின்று மிரங்கு மிவட்கு.

*cenranaṅ kātalar cēṅikantā reṅreṅṅi
oṅriya nōyō ṭiṭumpai palakūra
venri muraci niranki yeḷilvāṇam
niṅru miranku mivaṭku.*

1. She pines at the thought
That her lord
Has left her
And gone to distant climes.
She grows thin and pale
And suffers inwardly.
Pitying her lot,
The clouds that have risen —
Rumbling like drums
Victorious —
Stand,
And fall in showers.
2. This heroine has developed many afflictions
starting with the natural sallowness
O'er her thoughts that her lover had
to traverse a long distance
under orders of his Ruler to fight the enemy.
So, taking pity on her, the ascending clouds are roaring
like the triumph-drum and pouring down rain
(Yes, our hero will definitely return now, on seeing the
season's arrival).
3. Since the lady love thinking that her lord had traversed
long distances is plunged in grief, the colour of her body
getting sallow, the massive clouds, like the murasu pro-
claiming victory, thunders from on high (thus foretelling
the hero's return) and shows its sympathy for the lady.

36. சிரல்வாய் வணப்பின வாகி நிரலொப்ப
ஈர்ந்தண் தளவந் தகைந்தன — சீர்த்தக்க
செல்வ மழைமதர்க்கட் சின்மொழிப் பேதையூர்
நல்விருந் தாக நமக்கு.

cirālvāy vaṇappina vāki niraloppa
īrntaṇ taḷavan takaintaṇa — cīrttakka
celva maḷaimatarkkaṭ cinmolip pētaiyūr
nalvirun tāka namakku.

1. The wet and cool
 Alava blossoms
 Looking red
 Like the beak
 Of a kingfisher
 Glow beautifully
 Row after row.
 The home town
 Of our fond beloved
 Of few words
 And of cool wholesome eyes
 Rich like rain
 Shall be our destination.

2. The chilly golden jasmines are budding
 in captivating an array by each
 resembling the beauty of kingfisher's beak;
 Oh, it's time to reach the town of my wealthy lady,
 Who speaks not much but is pining for my arrival,
 with rain-like tearful lascivious eyes;
 A superb feast would be awaiting there,
 yes, I mean both my beloved and her delicacies!
 (yes, my charioteer, drive fast please.)

3. The greatly cool red jasmines like the beak of the halcyon
 bird, getting lovely have budded in rows; so let the greatly
 prosperous village of the lady love of sparing words with
 dignified eyes, cool like the rains become the place where
 we are to be given a grand feast.

37. கருங்கடல் மேய்ந்த கமஞ்சு லெழிலி
 இருங்க லிறுவரை யேறி யுயிர்க்கும்
 பெரும்பதக் காலையும் வாரார்கொல் வேந்தன்
 அருந்தொழில் வாய்த்த நமர்.

karuṅkaṭal mēynta kamañcū leḷili
iruṅka liṟuvarai yēri yuyirkkum
perumpatak kālaiyum vārārkol vēntan
aruntoḷil vāytta namar.

1. Pasturing on black sea brine
Comely clouds pregnant
Have strayed up
The neighbouring ranges
Of rocks and hills
To unburden.
These are days
Of wealth and comfort.
Our lord,
Destined to serve the king,—
Won't he be back?
2. The teeming cloud, full of moisture, which had drunk
the waters of the black sea,
Had ascended to the top of high mountain
and now showers down as rain;
So would not our hero, who proceeded on royal orders
to the war-field, be returning now,
Even at this opportune time,
on accomplishing his act?
(Yes, he will return now!)
3. Even when the greatly impregnated clouds, drunk deep at the
black sea, climbing up the great bouldered slopes of the hill
pour down rain, even at such greatly opportune hour, would
not our lord, who went on a royal expedition return home?

38. புகர்முகம் பூழிப் புரள வுயர்நிலைய
வெஞ்சின வேழம் பிடியோ டிசைந்தாடுந்
தண்பதக் காலையும் வாரா ரெவன்கொலோ
ஒண்டொடி யூடு நிலை.

*pukarmukam pūlip puraḷa vuyarnilaiya
veñciṇa vēlam piṭiyō ṭicaintātun
taṇpatak kālaiyum vārā revaṅkolō
oṇṭoṭi yūtu nilai.*

1. The tall elephant
Of lasting anger
With his cow embraced

Rolls on mud,
 His spotted front
 All besmeared.
 Even in this season,
 Inviting and cool,
 The lord has not cared to return.
 Oh, Lady of shining ornaments!
 Of what avail,
 This, your anger in dejection?

2. The high-ranking rutting elephants
 with their spotted face welting in the dust
 Are joining with the female ones
 and playing in the cool freshet;
 This is the time promised by our hero,
 but he has not yet returned,
 even after the starting of winter;
 O, my lady adorned with shining bracelets,
 of what avail, shouldst at thou resort to sulk?
 (Please bear with this, he will soon return!)

3. Even at the cool and opportune hour when the mighty furious male-elephants play with the female elephants, with their pock-marked faces wallowing in the sand (mud), our lord has failed to return; so, O lady wearing lustrous bracelets! Of what avail is thy going into sulks?

39. அவவன்க ணைய்ப்ப வரும்பீன் றவிழ்ந்த
 கருங்குர னொச்சிப் பசுந்தழை சூடி
 இரும்புன மேர்க்கடி கொண்டார் பெருங்கெளவை
 ஆகின்று நம்மு ரவர்க்கு.

*alavanka nēyppa varumpīn ravilnta
 karunkura noccip pacuntalai cūṭi
 irumpuna mērkkaṭi koṇṭār peruṅkavai
 ākinru nammū ravarkku.*

1. The farm hands
 Wearing the green foliage

Of Nochi on their heads,
 Which yield buds
 Like unto
 The eyes of a crab,
 That blossom later
 Into bunches of black,
 Have brought
 The extending lands
 Under the plough-staff.
 Our lord, his non-return,
 Has become
 The talk of our town.

2. The cultivators have commenced their ploughing
 of vast land suitable for dry grain,
 Duly wearing the strung leaves of 'nocci'
 which is having black-flower cluster,
 Which have bloomed after bearing the bud,
 like the eye of a crab;
 And so the high calumny of countryside talk
 has arisen in our village about our hero
 (Since he has not returned yet, as promised).

3. The nochi plant has put forth buds, very like the eyes of
 the crab, and yielded clusters of blooms; wearing the green
 nochi leaves, the tillers have begun to plough the vast fields;
 so our village is filled with slander against our lord.

40. வந்தன செய்குறி வாரா ரவரென்று
 நொந்த வொருத்திக்கு நோய்தீர் மருந்தாகி
 இந்தின் கருவண்ணங் கொண்டன் நெழில்வானம்
 நந்துமென் பேதை நுதல்.

vantaṇa ceykuri vārā ravareṇru
nonta voruttikku nōyīr maruntāki
intiṇ karuvaṇṇaṅ koṇṭaṅ reḷilvānam
nantumēṇ pētai nutal.

1. "The given signs
Have come.
But the lord –
He hasn't come"
To one pining thus,
Suffering inwardly,
As a medicine
To cure her dejection,
The beautiful skies
Have turned
Black -
As the fruits of Eechai palm.
The forehead
On the fond maiden
Revives still,
As before.
2. O, my grumbling lady, thou hast suffered
that our hero has not yet returned,
Despite the appearance of signs indicated by him;
Now, behold the teeming cloud!
It's getting the black colour
like that of the dwarf wild date palm
And it has come as a cure-drug for thy suffering;
Thy forehead would also get its radiance back
(*Our hero would now return, since the season has arrived!*)
3. O tender-hearted lady! The day and hour fixed by our lord
for his return to us have arrived; you have been grieving at
the fact that he returns not as a cure for such a malady the
lovely clouds have become dark in colour like the eechai
fruits; your forehead will henceforth brighten up.

The given sign
 Have come
 But the last
 His name? come
 To one thing this
 Sounding inwardly
 As a machine
 To show his direction
 The patterns of
 Have named
 Black
 As the pink & black
 The lastness
 For the lastness
 Revised still
 As before

O my question that the last
 But one has not yet
 Because the appearance of signs
 Have before the lastness
 It's getting the black
 The last of the signs
 And a last sign as a sign
 The lastness would not
 That lastness was
 For his return to us
 The fact that he
 Lastness would not
 But the lastness

கார் நாற்பது
செய்யுள் முதற்குறிப்பகராதி
(எண்: செய்யுள் வரிசை எண்)

MUTARKURIPPAKARĀTI

THE
UNIVERSITY OF
MICHIGAN
LIBRARY

கார் நாற்பது
செய்யுள் முதற்குறிப்பகராதி
(எண்: செய்யுள் வரிசை எண்)

Mutarkurippakarāti

அலவன்க னேய்ப்ப	39	<i>alavaṅka ṇēyppa</i>
அறைக்க விறுவரைமேற்	17	<i>araikka liṟuvaramēṟ</i>
ஆடு மகளிரின் மஞ்ஞை	4	<i>āṭu makaḷirin maññai</i>
இசமுநர் சொல்லஞ்சிச்	5	<i>ikaḷunar collaṅcic</i>
இமிழிசை வானம்	28	<i>imiḷicai vānam</i>
இளையரு மீர்ங்கட் டயர	22	<i>iḷaiyaru mīrṅkaṭ ṭayara</i>
எல்லா வினையுங்	24	<i>ellā viṇaiyuṅ</i>
ஏந்தெழி வல்குவா	13	<i>ēnteḷi lalkulā</i>
கடனீர் முகந்த	33	<i>kaṭaṇīr mukanta</i>
கடாஅவுக பாகதேர்	32	<i>kaṭāvuka pākatēr</i>
கடுங்கதீர் நல்கூரக்	2	<i>kaṭuṅkatir nalkūrak</i>
கண்டிரண் முத்தங்	23	<i>kaṇṭiraṅ muttaṅ</i>
கருங்கடல் மேய்ந்த	37	<i>karuṅkaṭal mēynta</i>
கருங்கால் வரகின்	25	<i>karuṅkāḷ varakiṅ</i>
கருங்குயில் கையற	16	<i>karuṅkuyil kaiyaṟa</i>
கருவிளை கண்மலர்	9	<i>karuviḷai kaṅmalar</i>
கல்பயில் காணங்	18	<i>kalpayil kāṇaṅ</i>
கார்ச்சே ணிகந்த	31	<i>kārcce ṇikanta</i>
சிரல்வாய் வனப்பின	36	<i>ciralvāy vaṇappina</i>
செல்வந் தரல்வேண்டிச்	14	<i>celvan taralvēṅṭic</i>
சென்றநங் காதலர்	35	<i>ceṅṟanaṅ kātalar</i>
திருந்திழாய் காதலர்	15	<i>tiruntiḷāy kātalar</i>
தொடியிட வாற்றா	6	<i>toṭiyiṭa vārrā</i>
நச்சியார்க் கீதலு	7	<i>nacciyārk kīṭalu</i>
நலமிகு கார்த்திகை	26	<i>nalamiku kārttikai</i>
நாஞ்சில் வலவ னிறம்போலப்	19	<i>nāñcil valava niṟampōlap</i>
புகர்முகம் பூமிப்	38	<i>pukarmukam pūmip</i>

புணர்தரு செல்வந்	11	<i>puṇartaru celvan</i>
பொங்கரு ஞாங்கர்	29	<i>poṅkaru ṅāṅkar</i>
பொருகடல் வண்ணன்	1	<i>porukaṭal vaṅṅan</i>
பொறிமாண் புனைதிண்டேர்	21	<i>poṛimāṅ puṅaitiṅṅēr</i>
மண்ணியன் ஞாலத்து	8	<i>maṅṅiyāṅ ṅālattu</i>
முருகியம்போல் வான	27	<i>murukiyampōl vāṅa</i>
மையெழி ஓண்கண்	12	<i>maiyeḷi oṅkaṅ</i>
வந்தன செய்குறி	40	<i>vantaṅa ceykuri</i>
வரிநிறப் பாதிரி	3	<i>varinirap pātiri</i>
வரைமல்க வானஞ்	30	<i>varaimalka vāṅaṅ</i>
வானேறு வானத்	10	<i>vāṅēru vāṅat</i>
விரிதிரை வெள்ளம்	34	<i>viritirai vellam</i>
வீறுசால் வேந்தன்	20	<i>vīrucāl vēṅṅaṅ</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 *Kaḷavali 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
- amarputaiyār* : Those who have the companionship Ini N 9
- ampi* : Wooden boats Kaḷa N 37
- añcaṅak kuṅru ēykkum* : Appearing like the blue hills Kaḷa N 7
- aṅkaṅvicumpiṇ* : The vast spaced picturesque sky. These words are found in one of the most memorable lines of the work *aṅkaṅ vicumpiṇ akal nilā* which means 'the full moon in the picturesque sky' Ini N 9
- antaṅar* : 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 : *antaṅmai pūṅṭa aṅumaṅrai yantattuc cintaicey yantaṅar* 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
- ārta* : 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
- ceṅkaṇmāl* : Māl is one of the names of the Cholas as they are the descendents of Vishnu or Thirumal. Kaḷa N 4
- ceṛal* : Getting angry or enraged IN 4
- ceṛraṅkoḷal* : 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
- ciṛaiyil* : Fenceless or without enclosure IN 5
- ciral* : Kingfisher KN 36
- cirrāḷuṭaiyān* : Those who have young soldiers under their control Ini N 38

- cōṭu* : Sandal, *cōṭu* is the contracted form of *cuvaṭu*. 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 ariyā māntar* : Those who are not familiar with books on astrology IN 31
- eṇilāṇ* : One who has not mastered arithmetic IN 16
- ērkkati* : 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
- iḷukkatal* : Lying severed Kaḷa N 3
- iṅkulikam kunru* : Vermilion Hills. The elephants that look like blue hills become vermilion hills after moving around the battlefield. Kaḷa N 7
- intiṅ* : Datepalm, *phoenix dockylifera* KN 40
- irunḱaṅ mū* : Dark clouds KN 12
- iṭaṅkaḷiyāḷar* : 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 kaṭuṅkanai* : 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 *kavaṟu* 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
- koṅkarai* : People belonging to the *koṅku*, 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 puṟatta* : 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
- kuṅcaram* : An elephant KN 12
- kuṟiyariyāṇ* : One who knows nothing about the art of snake charming IN 29
- kūṟram* : 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
- maṇai* : Words of advice Kaḷa N 40
- maṇamaṇṇar* : The king who has killing as his occupation IN 3
- māṇṇamaṇṇiyān* : 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 nāṅkuṭaiyān* : 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

- mukkaṅ pakavaṅ* : 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 pōnra 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
- muttērmuṟuvalār* : 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
- nāṅ ṅāyirū* : Morning time with the rising of the sun Kaḷa N 1
- nāṅappaṭal* : Getting humiliated IN 15
- nāṅcil vaḷavan* : Balaraman, an elder brother of Krishna, known for having his ploughshare as his war-weapon KN 19
- ṅāṅkar* : At all sides: above, on, over KN 29
- naṅkātalar* : Our lord KN 35

- nārāmai* : To sprout IN 19
- nāriṅmai* : Being loveless IN 8
- nārāram ilāta* : Having no fragrance IN 7
- nāṭpiṅ ul* : Inside the columns of an army Kaḷa N 2
- nērārai* : Enemies Kaḷa N 9
- neyttōr* : Floods of blood Kaḷa N 37
- nilāk kāṅpiṅitē* : 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
- niraimāṅpuil* : 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 tuṅaiyum* : As far as possible Ini N 24
- oḷukkum* : The transitive verb form of oḷukum which is intransitive. Kaḷa N 3
- ōmpāviṭal* : Leaving unprotected IN 17
- oṟkam* : Losing mind power Ini N 39
- oṟriṅān* : By the spies or secret agents or emissaries Ini N 35
- ōṭtilā* : 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 *ōtappaṭataliṅ*, it has become *ōttu* the veda or sacred writing. Ini N 7
- pacalai* : Greenishness of complexion owing to love sickness KN 4
- pakal pōlum neṅcam* : The mind as clear as the sun IN 8
- paḷliyiḷ* : 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 uṇal* : 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
- piḷirāmai* : Not getting angry Ini N 39

- piṭi* : A female elephant KN 38
- piṭitta paṭai* : Hand-held war weapon IN 7
- pollānku* : Wickedness Ini N 5
- poṅkarum* : Orchards KN 29
- ponpanaveḷḷai* : 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
- puṇaiinri* : Without a float IN 3
- purānkūrutal* : 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 *Nānārpātu*, p. 28 *Inna Nānārpātu*, 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
- tariyariyān* : Without knowing what sort of obstruction is at the bottom or middle of the water in a river or a tank IN 29
- taṛukanmai* : Boastfulness IN 13

- tatumārram* : The restlessness caused by poverty and other things IN 3
- tēriṅ* : If examined Ini N 3
- teruḷvī* : A creeper garden KN 25
- tevvēntarai* : Enemy kings Kaḷa N 6
- timil* : A boat in the sea Kaḷa N 18
- tiripiṅri* : With no aberration of mind Ini N 22
- tirumāl* : 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
- tiruvil* : 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
- tōṅri* : Red species of Malabar glory-lily Tamil Lexicon KN 26
- tuḷāymālaiyāṅ* : God Vishnu who has worn the garland made of holy basil, *Ocymum Grattissimum*, 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
- tūṅkum* : Hanging IN 14
- tunṅṅārai* : Enemies Kaḷa N 38
- tuṭakkam* : Effort IN 40
- uḷai* : Hair plume made of Yak's (*Bos Grunniens*) on a horse's head KN 22
- ūnam koṅṭāṭār* : Those who are not magnifying lapses Ini N 27
- uṛaicēr* : To reside or dwell IN 5
- ūrum* : Directing the horse mounting its saddle IN 29
- urum meri* : Thunder struck Kaḷa N 13
- uṭarriyār* : The infuriating enemy Kaḷa N 18
- uṭkil* : While estimating Ini N 26
- utai* : 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
- vēlānmai* : Saving others from suffering IN 36
- verumpuram* : The unsaddled back of a horse, particularly a war elephant IN 38
- yānaiyiṅ kai* : An elephant's trunk, the elongated prehensile nasal part Kaḷa N 14
- yātta naṭpu* : Friendship forged IN 11

