

TAMIL PROVERBS
Classified Collection
TAMIL PROVERBS
BY

REV. HERMAN JENSEN,

Danish Missionary. Madras.
AN OUNCE OF MOTHER WIT IS
WORTH A POUND OF LEARN1NG.
MADRAS

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Veeraswamy Krishnaraj: My input is identified. My translations, some
contrary to original translation are according to Tamil Lexicon.
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THE Luz, 19th April, 1897.

FROM
THE HON'BLE S. SUBRAMANIA C.I.E.,
Divan Bahadur
DEAR SIR,

I have no doubt that your forthcoming collection of Tamil proverbs
will prove highly useful and interesting. The collection of sayings in
the West by the side of these proverbs would enable many people
to see how much similarity in ideas exists between the East and the
West. As regards the translation into English the ideas underlying
those proverbs have been well brought out. I wish every success to
your laudable undertaking.

Yours sincerely,
(Signed) S. SUBRAMANIEM.

FROM
C. W. TAMOTHARAM PILLAY, ESQ., B.A., B.L.

The edition of proverbs brought out by the Rev. Mr. Jensen is decidedly an improvement upon its predecessors. Its classification under appropriate heads gives it a superior aspect, facilitating one to lay his hand on what he wants which he cannot do in a collection simply alphabetically arranged, the advantage of which is also combined in the edition by the index of the initial words.

Notwithstanding that there are slight errors of grammar and spelling, which a European compiler cannot but fall into, the book, I believe, will be of great use to both the Tamilians and foreigners.

(Signed) C. W. TAMOTHARAM PILLAY.

MADRAS, 23rd April, 1897.

From

C. W. Tamotharam Pillay, Esq., b.a., b.l.

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(Signed) C. W. Tamotharam Pillay.

Madras, 23rd April, 1897.

The original Tamil Text has many spelling mistakes. Many I left alone and some I corrected. Considering the time these proverbs are put together (1897), some proverbs may be considered inappropriate, politically incorrect and downright objectionable in the present day.

Krishnaraj

PREFACE Page III

About twenty years ago, when I got Percival's collection of Tamil proverbs into my hands, I had only been a short time in India, and had as yet got no insight into Indian thought and literature. I had read only a couple of small Tamil story books, but when reading these I had already perceived that the Indians could hardly tell a story without introducing some proverbs into it.

My attention was thus at an early period of my life in India drawn to proverbs, and I began to study Percival's collection. I got, however, very little out of my study, as Percival had only given a translation of the Tamil proverbs, and had given no hints as to their meaning. So

in those days I got no insight whatever into the real household proverbs, but had almost to rest satisfied with the many aphorisms, or what we in Tamil call நீதிமொழி, of which we find large numbers in all our Tamil proverb collections. Yet, from what I had seen in the story books and in Percival's collection I had got an interest in these terse, blunt and poetic sayings; and year after year on getting deeper into the thought and life of India, and at the same time becoming acquainted with more and more of the proverbs, my interest in them steadily increased. And whenever I met with a new proverb either when talking with the people or reading Tamil books, I always looked for it in Percival's collection, and if he had not got it, I took a note of it; and at times I tried to have some of them explained by the common people.

While I was thus leisurely prosecuting the study of Tamil proverbs, the Rev. J. Lazarus, b.a., began to prepare a "Dictionary of Tamil Proverbs." I looked forward to the publication of this book with very great interest, but when it appeared, I was somewhat disappointed with it, partly because Mr. Lazarus had not given a translation of the proverbs and partly because his explanation of the proverbs seemed to me, from the insight I had got into the proverbs through years of study, not always to be the right ► End page III

(Page IV)

► one. But the book roused my interest afresh, and I took a Tamil munshi (= a native interpreter or language instructor.) for about three years to go through all the proverbs I had found in other collections, and those I now found in Mr. Lazarus's book, and also those I had collected myself. This study with my munshi together with the kind help I got from other Tamil people led me to a fuller understanding of Oriental proverbial literature, and after a couple of years investigation, I got the idea of publishing a collection of these beautiful national sayings. But no sooner had I began to realize the idea, than I felt how much easier it was to get an idea than to carry it out. And hundreds of times, when going on with this work, have I felt the force of the Tamil proverb: "I stepped into the water without knowing its depth."

When the idea of publishing a collection of Tamil proverbs occurred to me, I saw at once that I had great difficulties to face. I had the difficulty of two languages, both of which were foreign to me. I had the fear—and still have it—that it might be too much for a foreigner

to venture on the publication of Tamil proverbs, as proverbs undoubtedly form the most difficult branch of a nation's literature to comprehend. Besides this, it was clear to me that if I were to publish Tamil proverbs, I could not adopt the usual alphabetical order, but would have to arrange them into groups. Another difficulty—and without comparison the most important one—was to get the proper meaning of the proverbs, not as some Pandits may please to explain them, but as common men and women understand them, when they use them in their everyday life. Another difficulty, again, was to have these thousands of proverbs before one sifted. What was to be taken, and what to be left out? It always seemed to me that our collections of proverbs suffered from a great evil, viz., that they contained too many useless sayings, too many aphorisms and too many repetitions of the same proverbs.

With these difficulties before one I started, hoping that the proverb would prove true: "Little strokes at last fell great oaks," or as we say in Tamil: "Stroke upon stroke will make even a grindstone creep." When going into the study of Tamil proverbs one finds that little has been done in the way of making a scientific investigation of them. All proverbs, sayings and aphorisms we meet with in our ► Page IV end

(Page V)

Tamil proverb collections we generally call Tamil proverbs, but these two terms—Tamil and Proverbs—raise two great questions: Are they all Tamil originally, and are they all proverbs? When comparing the Tamil proverbs with the Telugu ones, we find a good number almost word for word the same. And I remember when once walking with a friend in the streets of Poona, that he quoted two Marathi proverbs, both of which we have literally in Tamil. At Bombay I once happened to look into a Marathi proverb collection, and when I asked for a translation of the first proverb in the book I found it to be ours: "The dancing girl, who could not dance, said that the hall was not big enough." But which is which in our Tamil proverb collections. They are all called Tamil.

Again, is it right to insert in our collections of proverbs hundreds and hundreds of aphorisms, classical sayings (நீதிமொழி) and common sayings, when these only communicate a truth in a general way, without making use of any sort of illustration? It seems to me that we should not allow "the confusion of proverbs with mere

precepts or maxims destitute of proverbial significance and character"to go on. Each in its proper place. I have not left them out altogether, but tried to insert only such as are common, and at the same time contain rare words or idiomatic phrases.

To show what I mean by aphorisms and precepts, I shall quote a few here:

ஓ கண்டவன் எடானோ? ஓ உயிருள்ளமட்டும் தைரியம் விடலாமா?
ஓ முதலிலே கெட்டிக்காரன் முடிவிலே சோம்பேரி. ஓ வேலை
அதிகம் சம்பளம் கொஞ்சம். ஓ இச்சித்த காரியம்
இரகசியமில்லவே.ஓ கள்ளனுக்கு ஊர் எல்லாம் பகை. ஓ குடித்தனம்
ஒன்றுபண்ணினால், நன்மை வரும் தீமை வரும்.ஓ கேட்டவை
எல்லாம் நம்பாதே, நம்பினதெல்லாம் சொல்லாதே.ஓ
தீமைபேசுகிறவன் தீமையாளிதான். ஓ புதிய காரியங்களில் புதிய
யோசனை வேண்டும்.ஓ தருமத்தைப் பாவம் வெல்லாது.ஓ
இருவரேலே ஆகாதகாரியம் ஒருவராலே ஆகுமா? ஓ செலவு அதிகம்
வரவு போதாது.

Here are a few more of the same kind, but a little more classical in their grammar:—

ஓ குணமில்லாத வித்தை எல்லாம் அவித்தை; ஓ தீரக்கற்றவன்
தெசிகன் ஆவான்; ஓ பழிக்கு ஆனோர் சிலர், பழிபடுவோர் சிலர்; ஓ
உருவத்தினாலேயல்ல இன்பப் பேசினால் கிளி நன்குமதிக்கப்படும்;
ஓ உதிரத்துக்கு அல்லவோ உருக்கம் இருக்கும்; ஓ அறம் பொருள்
இன்பம் எல்லாருக்குமில்லை; ஓ தீயாரைச்சேர்ந்து ஒழுகல் தீது; ஓ
தீயார் பண்ணெய்வனவும் தீது; ஓ சொல்லும் சொல் ஆக்கமும் கேடும்
தரும்;ஓ நல்ல நினைவை அனுசரித்தலே கெட்ட நினைவெள நீக்கல்;
ஓ குலஸ்திரீ தன் பார்த்தாவையும், பரஸ்திரீ தன் மேனியையும்
பேணுவார். ஓ இல்லறமல்லது, நல்லறம்ன்று. மனையாள் விடியமுன்
எழுந்து வீட்டுப்பணி செய்வாள். End page V OK

Page VI OK

மனையாள் விடியமுன் எழுந்து வீட்டுப்பணி செய்வாள்.—But where would be the end of it, if these were to be passed off as proverbs? A fine collection, quite a Mahabharata, might be made out of them. The literature of India abounds in them. From the Mahabharata, Hitopadesa, ஔவையார்- and other books, we could easily get a beautiful collection of aphorisms and sayings counted by thousands. Many of the proverbs met with in books have so often been handled by Pandits, that we meet with the same proverb in a number of forms. The same is the case with a number of proverbs, which, just because they are in common use all over the country, have become slightly altered when wandering about the country from place to

place and from caste to caste. As they are in spite of slight changes the same proverb, they ought either to be put down together or references ought to be made from one to the other, as Captain Carr has tried to do in his collection of Telugu proverbs. If this is not done, they cannot but give the inexperienced student of proverbs a great deal of trouble; and to me they have been a real worry, as I had to find them all out, in order that I might not in this collection repeat two proverbs that are the same. Here are a few examples of this kind:—

கண்ணில் குத்தின விரளைக் கண்டிப்பார் உண்டோ = கண்ணில் பட்ட கையைத் தறிப்பாரில்லை = கைத்தப்பிக் கண்ணில் பட்டால் கையை கண்டிப்பதுண்டா = கைவிரல் கண்ணில்பட்டால் கையை என்ன பண்ணலாம் = விரல் கண்ணில் குத்தினது அன்று வெட்டிப்போடுவார்களா = விழியிலே குத்தின விரலை அறுப்பாருண்டா. — அம்பட்டன் குப்பையைக் கிளறினால் மயிர்மயிராய்ப் புறப்படும் = கிண்டக் கிண்ட அம்பட்டங்குப்பை மயிரே புறப்படும். — அமாவாசைப் பருக்கை என்றைக்கும் அகப்படுமா = நித்தியம் கிடைக்குமா அமாவாசைச்சோறு. — அப்பிடாவுமில்லை வெட்டுக்கத்தியுமில்லை = அவனுக்கு கப்படாவுமில்லை. வெட்டுக்கத்தியுமில்லை = கப்படாவுமில்லை. வெட்டுக் கத்தியுமில்லை = உடம்பு முழுவதும் நனைந்தவருக்குக் கூதல் என்ன. = அற நனைந்தார்க்குக் குளிரில்லை = முழுதும் நனைந்தவருக்கு ஈரமில்லை = முற்றும் நனைந்தவருக்கு ஈரம் ஏது. — இருந்தும் கெடுத்தான், செத்தும் கெடுத்தான் இருந்தும் = திருவாய்த்தான் இருந்தும் கெடுத்தான், செத்தும் கெடுத்தான் = சீயபுரத்துப் பள்ளி இருந்தும் கெடுத்தான், செத்தும் கெடுத்தான். — கடலிலே ஏற்றம் போட்ட கதை = சமுத்திரத்தில் ஏற்றம் போட்டதுபோல் = சமுத்திரத்தில் ஏற்றம் போட்டுத் தண்ணீர் இறைத்தாற்போல். — வேலையற்ற அம்பட்டன் மகளைப் பிடித்துச் சிரைத்தானாம் = வேலையில்லாத அம்பட்டன் ஆட்டை சிரைத்தானாம் = மினைக்கெட்ட அம்பட்டன் பூனையை சிரைத்தானாம்

Page VII

= வேலை மினக்கெட்ட அம்பட்டன் பென்சாதி தலையைச் சிரைத்தானாம். — கூழ் பிளித்தது என்றும் மாங்காய் புளித்தது என்றும் உணராமல் சொல்லலாமா = வாய் புளித்ததோ மாங்காய் புளித்ததோ. — உடைந்த சங்கு ஊது பறியுமா = ஓட்டை சங்கு ஊது பறியாது. — அரைக்குடம் தும்பும் நிறைகுடம் தும்பாது = குறைகுடம் தளம்பும் நிறைகுடம் தளம்பாது = குறைகுடம் கூத்தாடும் = நிறைகுடம் தளம்பாது. — கட்டாந்தரையில் கொட்டக் குட்டிச்சுவரில் நெறிகட்டினதாம் = குட்டிச்சுவரில் தேள்கொட்டிக் கட்டுத்தறியிலே நெறிகட்டுமா = திண்ணைக்குத் தேள் கொட்டிற்று தண்ணீர்மிலாவுக்கு நெறிகட்டிற்று = தென்னமரத்தில் தேள்கொட்டப் பனைமரத்தில் நெறிகட்டினதுபோல். — ஊர் மெச்ச நடவாமல் உடல் மெச்ச நடக்கிறவனைப்போல் = உடலுக்கோ

பால்வார்த்து உண்பது, ஊருக்கோ பால் வார்த்து உண்பது = ஊருக்கு பால் வார்த்து உண்கிறாயா உடம்புக்குப் பால் குடிக்கிறாயா. — நிழல் நல்லது முசிறு பொல்லாதது = மரம் நல்லதுதான் முசுடு கெட்டது.

The above are only a few examples of the many repetitions of the very same proverb.

There is another way of changing a proverb, viz., by putting the second half a proverb at the beginning, so that we get two proverbs out of one. As an instance: - பட்ட காலிலே படும், கெட்ட குடியே கெடும், changed into:- கெட்ட குடியே கெடும், பட்ட காலிலே படும்; இருந்தால் மூதேவி, நடந்தால் சீதேவி, changed into:- நடந்த காலிலே சீதேவி, இருந்த காலிலே மூதேவி,

As my aim in making this collection has been practical rather than scientific, I have not tried to solve all these difficulties in any other way than by trying my best to avoid all repetitions. But with reference to this there is much for anyone to do who would try to give us a scientific collection of Tamil proverbs. In such a work we should also expect to see what we call Tamil -proverbs sifted, so that we might learn where they have originated, as in a good English collection of proverbs we can see where each had its origin in Greece, in Italy, in Spain, in Germany or elsewhere.

This collection of proverbs is a selection from the thousands that are given in our Tamil proverb collections, and also from the many I have come across when reading Tamil books and conversing with Tamil people. Though I feel sure that there are a good number of real household proverbs I have not given that ought to be in such a collection as this, I am at the same time convinced that there cannot be very many. Once a man gave me 200 ► End Page VII OK

VIII PREFACE. OK

► proverbs which he had collected at Madura, but among them all I found only two new ones which were not more or less a repetition of what I had.

The Tamil proverb collections from which I have got help are: A bazaar book containing about 2,000 proverbs without any English. உவமை சொல் அகராதி, a collection of about 5,000 Tamil proverbs published in 1872, which is with reference to real household proverbs, far superior to Percival's. The book is out of print but can be seen in our public libraries. Then there is Percival's collection of about 6,000 proverbs with an English translation. A very useful little "Handbook of Tamil Proverbs and Phrases" was published in 1888 by

Mr. P. Satya Nesan, B.A., containing 500 proverbs only, but with translation, application and many similar English proverbs. The last collection that appeared was Mr. Lazarus's "Dictionary of Tamil Proverbs." This book is now the largest collection we have, and so far it makes its predecessors superfluous. Mr. Lazarus has not translated the proverbs, but to everyone he has given a hint as to its meaning.

The other books from which I have chiefly drawn are the Tamil story books and Sastras. Of such I shall mention a few: கதாமஞ்சரி, கதாசிந்தாமணி, பஞ்சதந்திரம், கிளிக்கதை, முப்பத்திரண்டு பதுமைகதை Pandit S. M. Natesa Sastri's "Folklore in Southern India," which has a number of proverbs and Tamil stories to illustrate them. A magazine published some years ago called: "The Saguna Bodhini Series." A book called இராமநாடகம் is, though written in poetry, full of proverbs. This is still more the case with "Vinoda Rasamanjari" by A. Viraswami Chettiar, late Pandit in the Madras Presidency College. This book is simply interwoven with Tamil Proverbs. "Mathar Neethy" is another story book containing many fine proverbs; and the same may be said of a book called: குடும்பசம்ரக்ஷணி "The Viveka Chintamani," a monthly magazine, published by Mr. C. V. Swaminatha Iyer in Triplicane, has for the last year had a number of Tamil proverbs with Tamil explanation in every issue. The Sastras translated from Sanskrit into Tamil contain hardly any proverbs except the Mahabharata. This royal storehouse of something of everything that India has produced contains a good number of proverbs interspersed throughout the huge volume. So even with reference to proverbs the Bengali proverb almost holds good: "What is there after the Mahabharata?" (OK) End Page X

PREFACE. IX (OK)

Dear as these beautiful little proverbs are to Tamil people, I have for years wondered that so little has been done to make them known to Europeans, specially to European ladies, who have, or, at least, could have, so much influence with Indian women. Percival gave a translation to his collection and left it there. But a mere translation of a real proverb will not in most cases bring us into contact with its homely meaning. Take as an instance Percival's: இளையாள் இலை தின்னி, மூத்தாள் காய் அறிவாள், translated: "the younger sister feeds on leaves, the elder is accustomed to fruit: "in this case the translation is wrong, but even if it were translated properly, it would

have no meaning to a European. As Percival says, "In many instances the application has equally puzzled both myself and others to whom I have applied for information." To be sure, there's the rub in trying to explain proverbs. And consequently Percival left out the application, although he says that foreigners destined to spend the best part of their life among the Tamil people will find their proverbs of inestimable value. But in many cases a Tamil proverb without its application is to a foreigner almost like an unbroken cocoanut to a dog, as the Tamil saying is. Mr. P. Satya Nesan in his collection began in the right way, but did not go far enough; Mr. J. Lazarus, on the other hand, had his thoughts chiefly directed on collecting all the Tamil proverbs into one book. Hence Tamil proverbs as such have hitherto been handed over to us like a chaos.

My desire, as I have already indicated, has been first to make the application of each proverb clear, and next to divide them into families. As far as I have succeeded in grasping the meaning, so far almost have I succeeded, I suppose, in getting them into their proper families. But it is hard to get such a register of sin, as proverbs almost are, into a systematic order. The phenomena of sinful life are so manifold, and the reflections on it so numerous that the difficulties sometimes seemed to me insurmountable. Be it remembered, that as long as I was working at the arranging of them I had not at hand the English index nor the two glossaries and the many references from one proverb to another, and from one family to another, that are now before the reader. But in spite of all the difficulties and drawbacks, it seems to me that it is only when we have arranged the proverbs in groups or families that we are able to see what the proverbs teach us. I do not look ► end Page IX
PREFACE. Page X (OK)

► upon the arrangement introduced by me as at all final. Far from it. What I have done I wish to be considered a beginning only, or a little attempt at cultivating the ground. Many of the proverbs are imperfectly explained, partly because their meaning has not been fully grasped, and partly because many of them to be well understood ought to have a little story attached to them. They might be divided into more families, and all the minor families might again be grouped into main families, as I have tried to do at the beginning of the book, and also at the end of it.

As the result of bringing the proverbs into groups, though I have in many cases not achieved what I have aimed at, one can easily get an insight into the social, ethical or domestic thoughts contained in them. Take as an instance the family on fate and fortune. There may within this family be a few that would have fitted in better somewhere else, and in some other family may be a few that might have been inserted under fate and fortune: but one can at once by the help of the arrangement of the book get an insight into what the Tamil proverbs teach on such a subject. I have also observed that the dividing of the proverbs into families is a great advantage in the study of the Tamil language itself. Though each proverb in a family may be said to harp on one and the same string, the thought is expressed in a variety of terms, some of which are synonymous. Look for instance at the family on ostentation or உம்பு one of the chief Indian sins, according to the proverbs at least in what a variety of language is vanity rebuked! Another advantage of the family arrangement is that as a number of similar proverbs are brought together, they need less explanation: for apart from a few that are misplaced, the heading of each chapter though in many cases it has been difficult to find an adequate! heading gives the key to the meaning of all that are included under it. It is a matter of consequence that though the proverbs in each family allude to the same thing, they are in most cases not synonymous. In the chapter on a mother, it is at once evident that most of the proverbs have little or nothing connecting them but this, that they refer to a mother. In the same chapter we get also a good insight into the way in which India regards a mother in all her capacities. In an hour's time one can by studying the chapter on a mother get some real knowledge of her position in India, a knowledge which one could hardly get from any ► end page X

Page XI OK

► other sources. The references from one number to another all through the book are 'not to be taken as references to synonymous proverbs. This holds good in a few cases, but more often the references mean only that the reader would do well to compare the particular proverb with another, because they are closely related in thought or in language. As related individual proverbs are referred to each other, so are whole families referred to each other by the numbers given below the different chapters.

In selecting English equivalents for the Tamil proverbs I have used the following books: W. Carew Hazlitt's "English Proverbs and Proverbial Phrases." "A Handbook of Proverbs which is a republication of Ray's collection of English Proverbs.

Captain Carr's "Telugu Proverbs "A collection of Marathi Proverbs. And "Eastern Proverbs and Emblems" by the Rev. J. Long.

A few words on the characteristics of Indian proverbs compared with the English, as they have struck me while working on them, may not be out of place, though I have not made a study of this subject.

"When going through an English collection of proverbs, one is struck by the number of proverbs referring to the weather and the seasons. India has very few proverbs of this kind. In India we have the South-West monsoon from May to October, and the North-East monsoon from November to April, and there is the end of it. The characteristic of the weather in England is change, while in India it is regularity. It would be thoroughly out of place in India to say: "A woman's mind and winter wind change oft." For the big chapter in this book on "Sorrow and lamentation of women" I could hardly find any equivalent from the English. The English woman has been respected, while her Indian sister has met with very little respect, hence her lamentation, and her revolting in bitter terms against her oppressors.

Again, in India we have no girls or young ladies. We meet in India with female children and wives, as the Indian woman passes at once from being a child to being a wife. But in Europe young women have a fine time for their development, both physical and intellectual, before they get married. In this transition period, then, there is a rich sphere for English proverbs, but as there is no such period in India, there are no such Indian proverbs. Even a widow is not overlooked by the English proverbs, as she some-► end page XI
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XII PREFACE. OK

► times aspires, if possible, to marry again, but the Indian widow has no such aspiration, for she is a mere widow, a முண்டைச்சி a contemptible thing! Woman's dress plays a part in English proverbs, but it is jewelry which is here the all-important thing; hence the tailor's shop plays the same part in Europe as the goldsmith's in India. In India a woman has had no trouble in dressing up in order to make an attractive appearance in Society, as her parents arranged

her marriage for her while she was still a child. Even if she is a monkey exceedingly ugly she will be married. The Tamil proverbs referring to vanity and ostentation outnumber the English and are at the same time very pointed. There is almost no end to the Tamil proverbs on the wicked tendency in the human race to see their enemies destroyed. Though India is saturated with superstition, it seems to me, strange to say, that we meet with more English than Tamil proverbs on superstition.

The Tamil proverbs almost altogether leave out criticism of superstition, ceremonies, gods and temples, in short, all that refers to religious life. Even on caste there are comparatively few. Folly and laziness are regarded so differently by the Indians and the English that it is impossible to find English equivalents for the Tamil.

The meaning of an English and a Tamil proverb may be the same, but the habits, customs and climate have formed them so differently. As an instance, we say in Tamil: "Ears (ornamented) with palmyra-leaves are better than ears with no ornaments: "for this we might put the English: "Better a bare foot, than no foot at all: "to go bare-footed in the Northern countries of Europe, especially in winter-time, would be very hard, but in India it is difficult to understand this English proverb, as all Indians still enjoy the great privilege of going bare-footed.

One great peculiarity about the Tamil or Dravidian proverbs is that the animals we meet with are but dumb figures brought in merely for the purpose of illustration. In the Panchatantra, on the other hand, all animals are imbued with sense and characteristics: they think, talk, move and behave in every way like man. Nay, some animals in those ancient days seem even to have been reading the Vedas. The Aryans have given life to all their animals. The Dravidians, on the contrary, seem not to have seen much in animals: in their proverbs, at least, they have not attributed anything like intellect to them, except perhaps a little ►

PREFACE. Page XI OK

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Page XII. Preface (OK)

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PREFACE. Page XIII

► to the cat. The shrewd and sensible elephant represents in Tamil proverbs outward greatness only. The gentle cow gives milk. The buffalo is for ploughing. Sheep are as stupid as their shepherd. The dog's faithfulness is unknown. Dogs, pigs and crows are dirty and greedy animals. The ass is ever obstinate, but has willingly or unwillingly to submit to hard work and hard treatment; its fate is a hard and pitiful one, indeed: in the hands of the washerman it fares as badly as the monkey in the hands of the mendicant. The doctor and medicine for the poor ass is to go and roll itself in the dust of the street. Whatever is done to an ass, it cannot become a horse: in this sense the horse is used for something great and grand. But as the animals are brought in only in order to illustrate, and not for their own sake at all, they are of little interest in this connection. I have always been much struck with the complaining, the sighing, the groaning under the tyranny of men and of fate that underlies so many of the Indian proverbs. This is also the case with the Indian songs, hence also almost all tunes in India are full of melancholy. The triumphant tone does not pervade anything Indian. In all departments of Indian literature, it is as if the goddess of the earth, Bhumidevi, stood personified, groaning under the burden heaped upon her. This feeling has found very strong expression in the Bhagavadgita:—

Arjuna.

Slayer of Madhu! Yet again, this Yog,
This Peace, derived from equanimity,
Made known by thee—I see no fixity
Therein, no rest, because the heart of men
Is unfixed, Krishna! rash, tumultuous,
Willful and strong. It were all one, I think,
To hold the wayward wind, as tame man's heart.

Krishna.

Hero long armed! beyond denial, hard
Man's heart is to restrain and wavering;
Yet may it grow restrained by habit, Prince!
By want of self-command. This Yog, I say,
Cometh not lightly to th' ungoverned: (who need it!)
But he who will be master of himself
Shall win it, if he stoutly strive thereto.

The Song Celestial.—E. ARNOLD. End Page XIII

Page XIV

PREFACE.

But why so much ado about nothing? Why take so much trouble about these proverbs? What is the good of it? Who cares for these obsolete childish things? Perhaps some old grandmother, when telling stories to women and children inside the houses who are half asleep on their mats, may make some use of them. But we men of the nineteenth century, what on earth have we to do with obsolete proverbial literature, some may ask. My answer is that it is well known that the more a nation develops the more its proverbs die out: but though Europe has now for many hundreds of years been developing, there are many proverbs still in circulation among the different nations of Europe, and some of these proverbs will not die out as long as there is a tongue on earth to speak them. Whether we look to the West or to the East we find that figurative speech always has great influence over the masses. I suppose this was the reason why Jesus, who "knew what was in man," "spake unto the multitude in parables; and without a parable spake he not unto them." It is interesting to observe that the latest Tamil drama: "Lilavati-Sulochana" written by an educated man, P. Sambandam, B.A., contains about a score of Tamil proverbs. If proverbs are still largely in use by the masses, if they still form a part of their daily language, used in practical life for practical purposes, it is clearly our duty to know them, if we want to exert any influence on the people. When we read biographies of great men, we often see these great men attribute much of their greatness to their mother's influence on them in their early life. A mother, or a home, does lay the first foundation in every child's heart for its future, and in most cases the foundation laid by the mother or by the women of the home, has a most important effect on the moral life afterwards. In this case India is no exception to the rule. But from where does the Indian mother get thoughts by which to educate her children at home? When a child is naughty, or when a daughter has quarreled with her mother-in-law and comes home, does an Indian mother in such cases in order to rebuke or comfort quote from the Bhagavatgita, or from the Upanishads? Does she from these books try to inculcate in the child's heart what the different indriya mean? that some of them are to be subdued, others again to be developed? The Indian mother has her own practical way at home. End page XIV

PREFACE. Page XV (OK)

Legends, stories and proverbs are her storehouse: from these she obtains material for rebuking, for sneering, for warning, for encouraging, for comforting and for praising. The proverbs and maxims are India's practical ethics. The Indian proverbs are not antiquarian curiosities, but living and stern realities, and hence perhaps more celestial than the so-called "Celestial Songs" of the Bhagavatgita.

By a good knowledge of Indian proverbs one is enabled, as it were, to feel the moral pulse of the Indian people, and a sound insight into the proverbial literature of India is like getting a microscope by which one can look deeply into the recesses of the native heart. Nothing else can throw so much light on the daily practice of the Indians as do the proverbs. And if one could publish the obscene ones also, which often contain most striking truths, we should see still deeper into the misery of the country. But the obscene ones with which I have met in our collections, and in intercourse with the people, I have left out. I have, however, reason to believe that there are many obscene ones besides the few that I have seen and heard: and that they are freely used by the great majority of the common people even in their children's presence. The children are often, I am told, made to laugh over them.

Proverbs are merciless in their criticism of sinful life, and they always aim at putting things right. As already said, the Indian mothers nurse their sons and daughters with them. By proverbs satire is pronounced over folly and over wickedness. By a proverb a crowd or a household is made to smile pleasantly, that otherwise might have got into a hot fight. In proverbs lies buried an endless store of criticism, encouragement, humor, sorrow and complaint, referring to all classes of mankind from the unborn child to the grey-haired veteran. And as the Hindu—and we might for that matter say the whole world—likes to hurt without hurting (சுடாமல் சுடுகிறது), that he may not burn his own fingers, he has in the proverbial literature material by the help of which he can indirectly express his sorrow and joy, his approval or disapproval. By proverbs the shrewd and avaricious Brahmin is criticized; the calculating and careful Chetty is held up to ridicule or indirectly praised: the shepherd's stupidity and the kuravan's rudeness is brought out; the ungrateful and deceitful friend is mercilessly ► End page XV.

XVI PREFACE.

► rebuked; the life of immoral women is censured in strong terms: vanity is ridiculed: the dullness and indifference of the Pariah is sarcastically blamed. No wonder that many of the proverbs are universal in their application, for human life is much the same all the world over. Anger, pride, arrogance, selfishness, avarice, passion, dissimulation, falsehood and many more sins that keep society at a low level, are all of them universal, and it is with such that the proverbs deal.

The Rev. J. Long in his "Eastern Proverbs and Emblems" says with reference to the Chinese proverbs—be has it from "Scarborough's Chinese Proverbs":—"Used as quotations, the value of proverbs in China is immense. So used in conversation, they add a piquancy and a flavour which greatly delight the Chinese and make mutual intercourse more easy and agreeable. But it is to the missionary that the value of an extensive acquaintance with Chinese proverbs is of the highest importance. Personal experience, as well as the repeated testimony of others, make us bold to assert, that even a limited knowledge of Chinese proverbs is to him daily of inestimable value. A proverb will often serve to rouse the flagging attention of a congregation, or to arrest it at the commencement of a discourse. A proverb will often serve to produce a smile of good nature in an apparently ill-tempered audience and so to call forth a kindly feeling which did not seem before to exist. And very often a proverb aptly quoted will serve to convey a truth in the most terse and striking manner, so obviating the necessity for detached and lengthy arguments whilst they fix at a stroke the idea you are wishing to convey." The same author remarks: "Like the proverbs of Solomon (நீதிமொழி), the Psalms, Bunyan's Progress, and the Arabian Nights, they speak in a language understood of the people'." And from Archbishop Trench he quotes: "Anyone who by after-investigation has sought to discover how much our rustic hearers carry away, even from sermons to which they have attentively listened, will find that it is hardly ever the course or tenor of the argument, supposing the discourse to have contained such; but if anything has been uttered as it used so often to be by the best Puritan preachers, tersely, pointedly, epigrammatically, this will have stayed by them, while all the rest has passed away. End page XVI PREFACE. Page XVII

Great preachers to the people, such as have found their way to the universal heart of their fellows, have ever been great employers of proverbs.”

Pandits when inserting proverbs in the books they have made, or in books translated by them, have often tried to refine the language in which they are expressed. They are always trying to employ big words and high-flown terms, not knowing as yet that simplicity is the highest beauty. I think it is our duty, when we meet with Pandit-refined proverbs to bring them back to their original form. I could give many examples of this kind, but I shall confine myself to one: பன்றியோடு இணங்கின or கூடிய கன்றும் மலம் தின்னும். The common form of this proverb is: பன்றிபின் போகிற கன்றும் பீ தின்னும். பீ is not an indecent word in a Hindu home as yet. Would that no worse words were used in Hindu houses! Real life has dictated the proverbs, and as they are used in real life, so they should be quoted. Their meaning, their words and their grammar are alike practical and simple, why then dress them up in a Pandit’s dress? When they die, let them die: but as long as they are realities, and play an important part in the life of the nation, we should let them go in their natural simplicity, and honour them in their natural dress.

The Two Tamil Indexes.

I might perhaps be blamed for arranging the proverbs into families, because this arrangement makes it almost impossible for us to find any individual proverb, when we wish to see it. It is, however, almost equally difficult to do this with the alphabetic arrangement, if one does not happen to remember the first word, which is often no easy thing, as it may be a most insignificant word, an இந்த or அந்த or எந்த or ஒரு or any other little word which has no relation to the meaning of the proverb. I have, however, furnished the book with an index, or alphabetical glossary, containing the first word of each proverb, so that if the first word is remembered it is easy to find any proverb.

I have noticed by experience that there are words within the proverbs that by and by stick to the mind: while we forget the first word of a proverb, we remember words within it. I have therefore also provided this book with an index of words from within each proverb arranged alphabetically. End page XVII OK

PREFACE. Page XVIII OK

This latter glossary is given not only to help the reader to find the proverbs, but also in order to supply a vocabulary of the most important words found in them. The student who takes an interest in Tamil can easily, whenever he meets with a word in other books, or in conversation, and wishes to see how the word used in proverbs, turn to the two indexes, find the word, and see the use of it and also its translation. As to translation, however, he may not always find direct help, as the translation of a proverb cannot but be somewhat free, if we are to get the meaning out of it by a translation.

To those who might prefer the proverbs arranged according to the letter, and not according to the spirit, the two glossaries will be of great help, as they can at once find out for themselves where the words horse, elephant, monkey, snake, poison, medicine, doctor, Brahmin, Pariah, Chetty, rain, wind, sickle, thali, husband, wife, woman, destiny and such like words appear.

I have in conclusion to express my thanks to all who have helped me in this work. My munshi, Mr. Vasudeva Pillai, has been my chief help in making the proverbs clear to me and in giving me their homely applications. He has also supplied me with a few hundreds of new proverbs, not found before in any collection I have come across. But after I had gone through the thousands of proverbs and phrases with my munshi, and as far as possible ascertained their meaning and their application, had selected those out of them that I wanted, had translated them into English, added their application, furnished some of them—about 1,500—with corresponding English proverbs, brought them into families, and made a copy of it all, there was one thing still to be done, and that was to make a thorough revision of the English part of the book. For this last, but very important part of the undertaking the Rev. A. C. Clayton of the Wesleyan Mission came to my assistance, and for the generous help he has given me I shall ever feel most grateful. For about a year and a half Mr. Clayton has almost daily worked at the revision of my English manuscripts, going over most of them twice at least. The proverbs being in a simple language, their translation ought also to be simple and plain. But it is very difficult to translate an Eastern proverb ► End page XVIII

PREFACE. XIX

► into English so that its meaning may be clearly understood and it is still more difficult to do it so that the language of the translation

may be in harmony with the original in directness and simplicity. So whatever the reader finds of idiomatic beauty in the English translation and application is almost all owing to the deep interest Mr. Clayton has taken in this work and the perseverance with which he has sought to improve it. To my great sorrow Mr. Clayton was transferred up-country at the beginning of this year. When he left there were still about 1,000 proverbs to be carried through the press, and up-country Mr. Clayton found it impossible to correct the proofs as quickly as I desired. Mr. A. Moffat, M.A., e.sc. of the Christian College has been kind enough to help me in correcting what was still left to be carried through the press. The Rev. N. Devasahayam, B.A., of the Leipzig Mission has also kindly gone over all the proof-sheets.

HERMAN JENSEN.

VEPERY, MADRAS.

24th April, 1897.

INDEX TO THE ENGLISH HEADINGS

A CLASSIFIED COLLECTION OF TAMIL PROVERBS.

Page 1. GOD.

These Sentences about God are not Proverbs, but Aphorisms.

கடவுள் துணை

God (is our) help, or The Lord is our help.

This little sentence is put above the Title of almost every Hindu book.

கடவுள் துணை or தெய்வமே துணை are the most common. But we

meet also with :

கணபதி துணை; ஸ்ரீராம ஜெயம் and other expressions.

1. அன்புக்கு ஒருவனே

God is love. (Upanishad.)

2. அறியாத வஸ்து or மனோவாக்குக்கு எட்டாதவன்

The unknown God, or The One that cannot be reached by mind or by words. அறியாத வஸ்து = that which is beyond comprehension.

3. அரிது அரிது அஞ்சு எழுத்து உணர்தல்.

Exceedingly difficult it is to know the five letters.

The 'five letters' refer to famous incantation, or the highest spiritual wisdom, or God's Name.

"The best way to see divine light, is to put out thine own candle."

"Some say that eight plain, hold all truth,
And some that it doth dwell in five!
No wonder that such living fools
Exalt Vishnu and Siva praise"

Ch. E. Gover: The Folk-Songs of Southern India.

4. அவன் அசையாது, அணுவும் அசையாது

Unless God move, not an atom will move. (More commonly:
Nothing moves from
a blade of grass to Brahma without His Will.)
God is the hidden power behind everything.

5. ஈசனுக்கு ஒப்பு இங்கு ஒன்றுமில்லை.

Nothing here is equal to God.

6. உள்ளக் கருத்து வள்ளளுக்குத் தெரியும்.

The secrets of the heart are known to God. (Psalm 44, 21.)

The Benevolent (God) knows the heart's design. —Krishnaraj

7. எள்ளுக்குள் எண்ணெய்போல எங்கும் நிறைந்திருக்கிறான்.

God pervades all, as the oil in the oil seed.

God pervades all, as the oil in the sesame seed. —Krishnaraj

8. ஒருவராயிருந்ததில் அவருக்கு சந்தோஷமில்லை.

God did not feel joy in being alone (and hence he created).
(Upanishad.)

9. சப்த பிரம்மத்தினால் அசப்த பிரம்மம் பிரகாசிப்பிக்கிறது.

The invisible God is made to shine by the revealed God.
(Upanishad.)

10. சப்த பிரம்மம் பரபிரம்மம் இரண்டையும் அறியவேண்டியது.

We should know both the revealed and the unrevealed God.
(Upanishad.)

**We should know both the manifest and the unmanifest God.-
Krishnaraj**

**சப்த பிரம்மம் = Sound Brahman. பரபிரம்மம் = Supreme
Brahman. -Krishnaraj**

11. தன்னிலேயே தான் இருப்பான்.

God is the self-existing. (Vishnu Purāna.)

12. தீதூறும் பாவச் செய்கை அற்றவன் தேவன்.

He who is without sin is God.

13. தெய்வ வணக்கமே நரக வாசலை அடைக்கும் தாழ்

The worship of God is the bolt that shuts the gates of hell.

14. நாராயணன் ஒருவன்தான், இரண்டாவதன் ஒருவனுமில்லை.

God is one, there is no second to him.

15. பரபிரம்மத்தைத் தியானம் செய்வதினால், பிரகாசிக்காமலிருந்த விஞ்ஞானமானது பிரகாசிக்கிறது.

By meditation on God the spiritual wisdom in man, which is unilluminated will become radiant. (Upanishad.)

16. புகை நுழையாத இடத்திலேயும் அவன் நுழைவான்.

Even where smoke cannot enter He can enter.

Said also of a crafty person.

17. ஆகாசத்திலிருந்து அறுந்துவிட்டேன், பூமிதேவி

ஏற்றுக்கொண்டாள்

I was torn off from heaven, but God's (Bhumidevi's) mercy received me on earth.

So says one who stands alone and helpless in this world.

18. அகதிக்கு ஆகாசமே துணை.

Heaven helps the helpless.

19. அடிக்கும் ஒரு கை, அணைக்கும் ஒரு கை.

(அடிக்கும் கையே அணைக்கும்.)

(God's justice and love) smite with one hand, and embrace with the other.

20. அரசன் அன்று கொல்லும், தெய்வம் நின்று கொல்லும்.

A king kills on the day of the offence, God stands (delays) and kills.

"God stays long, but strikes at last."

"Though the mills of God grind slowly, yet they grind exceeding small ;

Though he stands and waits with patience, with exactness grinds he

all."(Tennyson.)

Whereas the king kills (on the day of offence), God stays (his hand) before He kills.)-Krishnaraj

21. ஹரியும் சிவனும் ஒன்றல்ல எங்கிறவன் வாயிலே மண்.

May earth fall into the mouth of him who says, that Vishnu and Siva are not one !

22. ஆட்டுக்கு வால் அளவு அறுத்து வைத்திருக்கிறது.

God has cut the tail of the sheep as it is. 28.

God has limited each person's power.

23. ஈசனுடைய அடியார் மனம் எரிந்து புகைந்தால், வீண்போகுமா?

Shall it be counted as nothing that the hearts of God's worshippers

burn and smoke ? 24.

24. எளியாரை வலியார் அடித்தால், வலியாரை தெய்வம் அடிக்கும்.

If the mighty oppress the weak, God will punish the mighty. 23, 30.

25. ஏழை பிள்ளைக்குத் தெய்வமே துணை.

God is the protector of the helpless children. (Psalm 72, 4.)

"Where God helps, nought harms."

26. கண்ணைக் கெடுத்த தெய்வம் கோலைக் கொடுத்தது.

God who deprived him of sight gave him a staff (i.e., mental acuteness).

"God never shuts one door, but he opens another."

"A blind man's wife is in God's keeping." (Kashmiri Proverb.)

27. கிழவியும் காதம், குதிரையும் காதம்.

The old woman finished her ten miles, and so did the horse.

The story is that a man having performed the proper religious ceremonies

hastily mounted his horse and set off for heaven. At the same time an

old woman performed some ceremonies, with all her heart slowly and

carefully, and her real piety brought her to heaven before the man on

horseback.

"God knows well which are the best pilgrims."

28. குதிரை குணம் அறிந்து அல்லவோ தம்பிரான் கொம்பு

கொடுக்கவில்லை.

Is it not because God knew the disposition of the horse that He has not given it horns. 22.

"God sends the shrewd cow short horns." "Curs'd cows have short

horns."

29. குழந்தையும் தெய்வமும் கொண்டாடின இடத்தில்.

Children and God prefer to be where they are made much of.

Child and God in the place of celebration. Krishnaraj

30. கெடுப்பாரைத் தெய்வம் கெடுக்கும்.

Those that destroy others will be destroyed by God. 24.

31. சுவாமி இல்லை என்றால் சாணியைப் பார்; மருந்தில்லை என்றால் பாணத்தைப் பார்; பேதி இல்லை என்றால் (நேர்) வாளத்தைப் பார்.

If you say there is no God, look at the cow dung; if you say, there is no medicine, look at the fireworks; if you say, there is no purgative, look at the croton seed. 130.

The cow dung of which the image of Ganesa is formed does not get worm, eaten like other cow dung, because a grass root is put through it. The fireworks being made of 'medicines' or chemicals burn splendidly. And the croton tiglium never fails as a purgative.

32. தலைவன் சொல் கேள், நன்னெறி தவறேல்

Listen to the word of God and don't turn from the good path.

33. தான் ஒன்று நினைக்க, தெய்வம் ஒன்று நினைக்கிறது.

While man thinks one thing, God thinks another.

34. திருவாக்குக்கு எதிர்வாக்கு உண்டோ?

No word can go against God's word.

Is there a contrarian word against God's sacred word? --

Krishnaraj

35. தூங்காதவனே நீங்காதவன்.

He who is ever active is never moved.

36. பூனையானது தன்னைத் தழுவுத்தெரியாத சக்தியற்ற குட்டியைத் தன் வாயில் கவ்விச் செல்வதுபோல்.

As the cat takes its young one which is unable to crawl and carries it, (so "God takes the helpless and carries him, till he learns to cling to God as the young monkey clings to its mother). These illustrations from the cat and the monkey are called: மார்சால நியாயம், மர்க்கட நியாயம்.

37. தெய்வமில்லாதையா பொழுது போகிறது, பொழுது விடிகிறது.

Is it because there is no God, that the sun sets and rises? Said ironically to a disbeliever in God as the Designer.

38. தெய்வம் காட்டும், ஊட்டுமா?

God will show us a way but will he put food into our mouth ?

"God helps those who help themselves."

"God gives every bird its food, but does not throw it into the nest."

"God reaches us good things with our own hand."

39. தெய்வசித்தமிருந்தால், செத்தவனும் எழும்புவான்.

If it be the will of God, even the dead will rise.

40. முன்னவனே முன் நின்றால், முடியாத காரியம் உண்டோ?
If the first one (God) stand before us, there is nothing which we cannot do.

“What God will, no frost can kill.”

If the First Being (= முன்னவன் *munnavan* = God) stands before (you), is there an impossible deed? - Krishnaraj

41. வையம்தோறும், தெய்வம்தொழு.

Whatever world you inhabit (through the different transmigrations), worship God.

Worship God on earth. —Krishnaraj. வையம் = Earth.

FATE. விதி

NO ONE WILL ESCAPE WHAT GOD HAS PREDICTED.

42. அயன் இட்ட கணக்கு ஆருக்கும் தப்பாது

No one shall escape God's account.

Destiny ordained by Brahma (God) no one can escape. Krishnaraj

அயன் *ayan*, n. < A-ja. 1. Brahmā, as not born

அயன்கணக்கு *ayan-kanakku*, n. < Aja +. Destiny ordained by Brahmā.

43. அயன் இட்ட எழுத்தில் அணுவலவும் தப்பாது.

In what God has written there will not be an atom of failure.

Destiny ordained by the Unborn (God) cannot go amiss by an atom. Krishnaraj

44. அயன் அளந்தபடி.

According to God's measure.

45. அன்றைக்கு எழுதினதை அழித்து எழுதுவானா?

What God has written before that He will not destroy and re-write.

“That which must be, will be.”

What was writ then: Could He erase and rewrite? Krishnaraj

46. அயன் அமைப்பு ஆராலும் தள்ளக்கூடாது.

No one can cast off God's decree.

God's Design, no one should reject. Krishnaraj

47. இட்ட எழுத்துக்கு ஏற ஆசைப்பட்டால் கிடைக்குமா?

If we want more than God has appointed, shall we get it ?

Is desire to ascend above the Divine Mandate or Writ obtainable or feasible. Krishnaraj

48. இல்லது வராது, உள்ளது போகாது.

That which does not exist will not come into existence, and that which exists will not be annihilated.

Notes by Krishnaraj

இல்லது illatu = Non-spirit, matter; Asat; Prakriti. உள்ளது = ullatu.

That which is; Soul, spirit; Sat; Truth, that which is true; That which is destined. – Tamil Lexicon

அசத்து a-cattu = Asat = That which is non-existent

சத்து cattu= Sat = Truth, reality

Asat is mutable; Sat is immutable. Krishnaraj

49. ஊசி முனையில் தவம் செய்தாலும் உள்ளதுதான் கிடைக்கும்.

Even if a man make penance standing on the point of a needle, he will not get more than was destined for him. 56.

Though penance is done on the point of a needle, only that which is destined is obtained. Krishnaraj

உள்ளது = That which is destined.

50. ஊத்தை போனாலும், உள்வினை தீராது.

Though dirt may be got rid of, inherited fate will not expire.

Though impurities are gone, malice does not abate. Krishnaraj

உள்வினை ul-vinai = Malice, evil in the heart long cherished.-Tamil Lexicon

51. எண்ணெய் போக முழுகினாலும், எழுத்துப் போகத் தேய்ப்பாருண்டா?

One may bathe so as to wash off oil, but who can rub himself so as to free himself from fate.

Though immersion (bathing) washes off the oil (applied to the body), can anyone rub off the (God's) Writ. –Krishnaraj

Oil-bath is a custom in India, wherein cooking oil applied all over the body to remove oil with body dirt by rubbing the oiled body with

சிகைக்காய் - literally "hair-fruit", sigai=tresses and kaay=fruit;)

"fruit for hair"(Acacia concinna. Shikakai).–Krishnaraj



Shikakai

52. எழுதின விதி அமுதால் தீருமா?

Though one weeps, will the fate written (by Brahma) be removed?

Would wailing erase (God's) writ of fate.—Krishnaraj

53. கோட்டையில் (நாட்டையாள) பெண் பிறந்தாலும், போட்ட புள்ளி (எழுத்து) தப்பாது.

Though a woman is born in a fort (in a royal family), she will not escape her fate.

Though a girl (princess) was born in a fort (to rule the country), the declared point (God's Writ) will not fail.—Krishnaraj

54. ஜாதிக்குத் தக்கப் புத்தி, குலத்துக்குத் தக்க ஆசாரம்.

No one will be able to rise above the range of understanding and the religious customs that belongs to his caste.

Caste-appropriate Buddhi (Intellect, understanding, knowledge, wisdom) is proper conduct of the family (and lineage).—Krishnaraj

55. தலை எழுத்து இருக்க, தலையை சிரைத்தால் போகுமோ?

Since the letters of fate are on your head, will your fate leave you because you shave your head.

Head script (Fate) remaining (in place), will shaving the head erase (the script)? Krishnaraj

Our thoughts, speech, word and deed constitute Karma; good, bad, indifferent... Karma resides in the Sukshma or subtle body of the soul, which takes birth in a body ranging from amoeba to man, depending on the karmic load. This scripted Karma is called

Brahma's script or Head Script. The suture lines, the believers claim, are Brahma's script.

In Tamil Karam (கரம்) means hand and Karma is its extension. Our thoughts, words, speech, and deed constitute Karma; good, bad, indifferent... Karma resides in the Sukshma or subtle body of the soul, which takes birth in a body ranging from amoeba to man, depending on the karmic load. This scripted Karma is called Brahma's script or Head Script. The suture lines, some claim, is Brahma's script.

Ezuththu (எழுத்து) means Fate or Vidhi (விதி). Every thought, word, speech and deed originate karma, which is the precursor of Fate or Vidhi. Our acts cause good or bad luck. Past Karma determines the quality of present birth and life, and the Present Karma, the next birth and life.

There are three Karmas (Sanchita, Kriyamana (Agami) and Prarabdha); there are three fruits (desirable good fruits, undesirable bad fruits and mixed fruits).

Sañcita are seeds; Prārabdha are sprouting seeds.

சஞ்சிதம் = सञ्चित = Sañcita = Accumulated karma of former births that still remains to be experienced.

பிராரத்தம் = प्रारब्ध = Prārabdha = Past karma, whose effect has begun to operate.

ஆகாமியம் = आगामिन् = Āgāmin = Karma which is yet to come, good and bad karma of the present life expected to bring their rewards in future births. This karma yields results now, later or in the future births and if it so becomes part of Sañcita karma.

Sañcita Karma, a collection of past Karmas, includes Prārabdha karma (under resolution now in this birth).

Sañcita has three kinds of seeds: Sattvic Shukla white seeds, Tamasic Krishna black seeds and Shukla-Krishna mixed seeds; these seeds give their respective fruits. They are only seeds, which when they sprout in this birth as Prarabdha Karma, results in rewards (White), punishments (Black) and mixed (Black and White) experiences.

Prārabdha karma: set in motion; Sprouting; germinates and yields fruits according to the seeds.

Arabdha Karma: begun, started, initiated, sprouting.

An-arabdha Karma: not begun, not sprouting, seed.

Sancita: Accumulated; stored dormant seeds = Silos or storehouse.

Kriyamana Karma (Agami): coming; being made; actively made.

Notes by Veeraswamy Krishnaraj

56. தலைகீழாய்த் தவம் செய்தாலும், கூடுகிற
(கிடைக்கிற) காலம் வந்துதான் கூடும்.

Though you stand on your head to do penance you will only
succeed in your aim at the time of success. 49.

Success is attained not by effort, but by Fate.

**Though penance is done with head down, time of success comes at
its pace.—Krishnaraj**

57. 58. Missing from the original document.

59. தாரமும் குருவும் தலைவிதிபடி.

You get your wife and your priest according to destiny. 3429.

"Marriages are made in heaven." "In time comes she whom, God
sends."

Spouse and Guru according to Fate.—Krishnaraj

60. துள்ளித் துள்ளி குதித்தாலும், வெள்ளிப்பணமும்
கிடையாக்காலத்தில் கிடையாது.

However much a man exerts himself, he will not get even a silver
coin as long as fate is against him.

Leaps and jumps will not bring the silver coins before its time. -
Krishnaraj

61. பிரமதேவன் போட்ட புள்ளிக்கு இரண்டாமா?

When God has made a mark, there is no erasing of it.

There is no second guessing to God's point (intent).

**There is no second guessing to Brahma's (God's) line on the sand. -
Krishnaraj**

62. மண்டையில் எழுதி, மயிரால் மறைந்ததுப்போல்.

The fate written in our heads is hidden by our hair.

We cannot read our fate.

Like the hair hiding the Writ of God on the skull.

Fate does not vanish. Krishnaraj

63. வந்த கூத்து ஆடித்தானே தீரவெண்டும்

If he begins a dance at all, he must finish it.

"You must dree (endure) your ain weird."

The dance that came your way must be played out. Krishnaraj

64. வியாதிக்கு மருந்து உண்டு, விதிக்கு மருந்து உண்டா?

There is medicine for diseases, but is there any medicine for fate?

For disease medicine there is. For Fate is there a cure?

FATE DECIDES SUCCESS.

65. அடுத்து முயன்றாலும், ஆகும் நாள் தான் ஆகும்.
Though a man exerts himself over and over again, he shall only get
what he seeks at the appointed day.

"Man doth what he can, and God what he will."

Despite exertion again and again, day of accomplishment comes in
its time. Krishnaraj

66. ஆற்று மணலிலே தினம் புரண்டாலும்,
ஒட்டுகிறதுதான் ஒட்டும்.

Even if a man roll himself daily in the river sand only what sticks to
him will stick.

"No butter will stick to his bread."

That much only sticks, though rolling in the riverine sand daily.
Krishnaraj

67. முத்து அளக்கிறவளும் பெண்பிள்ளைதான்,
மூசப்பயறு அளக்கிறவளும் பெண்பிள்ளைதான்.
The woman who measures pearls is but a woman, and she who
measures spoiled beans is but a woman. 567.

Fate makes these outward differences.

"Every man hath his own planet."

Each is a woman, though one measures the pearls and the other
measures spoiled beans. –Krishnaraj

TRANSMIGRATION OR INHERITED DEEDS.

68. விதித்த விதையைவிட, வேறு நடக்குமா?

Will anything but what is destined happen to men?

"That which must be, will be."

Would anything show other than what is sown. Krishnaraj

69. வருந்தி அழைத்தாலும், வாராது வாராது.

Though we beg and call, that which will not come, will not come.

"Even man hay his lot."

No relief is forthcoming by anguished calls. Krishnaraj

TRANSMIGRATION OR INHERITED DEEDS.

வினை

70. அவன் அவன் செய்த வினை, அவன் அவனுக்கே.

The deeds of each individual will follow each individual (into the
next world).

"As you make your bed, so must you lie on it."

Your sins and merits, you own. Krishnaraj

71. கர்மத்தினாலே வந்தது, தர்மத்தினாலே போகவேண்டியது

What has come over one by inheritance, must be got rid of by virtuous acts.

What comes by Karma must go the way of Dharma. Krishnaraj

72. காளை போன வழியே கயிறு போகும்.

Wherever the bull runs, its rope will follow. 75.

Whatever one has done, good or evil, will follow him.

“As you sow, so you shall reap.”

The way the bull goes, the rope does so. Krishnaraj

73. செய்தவினை செய்தவர்க்கு எய்திடும் (வரும்).

What a person has done in a former birth, will come upon him again.

Merits and demerits descend on the doer (in the next birth). Krishnaraj

74. கூலி குறைத்தாயோ, குறைமரக்கால் இட்டாயோ?

Did you reduce your servants' wages, or did you measure with a scanty measure?

Said to one, who has a hard lot in this life; implying that the cause of it must be some bad actions done in a former birth. (This may be said in a quarrel in order to stop the mouth of an opponent.)

Shorting the wages, shortweighting goods. Krishnaraj

75. தன் நிழல் தன்னோடே வரும்.

Our shadow will follow us. 72.

One's shadow comes with self. Krishnaraj

76. தன் வினை தன்னைச் சுடும், ஓட்டப்பம் வீட்டைச் சுடும்.

His own deeds will burn him, and a cake will burn the house.

The following is the piece by the original author and edited by me.

Patanattu Pillayar, the poet, used to eat with men of all castes, which is contrary to Hindu rule. His sister sought his property before he gave it away to a mutt; Pattinatar refused. Thinking him better dead than alive spiked a cake with poison and gave it to him through her children. The cake had white phosphorus with a thick coat of cow dung. Once it is eaten and digested, the white phosphorus exposed to the intestinal air will catch fire. The person dies.

The sage knowing her purpose, took the cake and placed it among the tiles on the roof of her house. It set the house on fire. The evil woman's deed was requited.

ஓட்டப்பம் òṭṭappam. ஓடு + அப்பம். Pancake. Tamil Lexicon

77. தினை விதைத்தவன் தினை அறுப்பான், வினை விதைத்தவன் வினை அறுப்பான்.

He who sows millet, reaps millet, he who sows deeds (good or bad) will reap accordingly.

Sower of millet reaps millet; sower of deeds (good and bad) reaps the like. Krishnaraj

78. முற்பிறப்பில் செய்த வினை, இப்பிறப்பில் மூண்டது.

Deeds done in a former birth, burn in this birth.

Past life deeds (புண்ணியம் பாபம் = merits and demerits = Puniyam and Papam)

go aflame in this life.

Karma is expunged in this life by equitable resolution of both deeds

(இருவினையொப்பு), descent of Siva Sakti into the soul

(சத்திநிபாதம்), and Involution (ஒடுக்கம்). - Krishnaraj

79. வந்த வினை போகாது, வரா வினை வராது.

The fruits of deeds done in a former birth will not go, and the

fruits that do not come will not come.

Prārabdha Karma will not leave (until resolution). Non-existent Karma will not come (afflict).

Vinai (வினை) refers to the deed and not the fruit (பழம்) in my opinion.

prā-rabdha பிராரத்தம் pirā rattam பரஃ = Prārabdha = Past karma, whose effect has begun to operate. Krishnaraj

80. வரும் வினை வழியில் நிற்காது.

The approaching result of deeds done in a former birth does not stop on the road.

The arriving (Prārabdha Karma) Karma will not stand still on its way (to bear fruits). Krishnaraj

81. விட்டகுறை தொட்டகுறைவிடுமா?

The defects that were unremedied in a former birth, and the defects we now yield to, will not forsake us.

The faults and failings of a former birth affect a subsequent birth. This proverb is sometimes used about little things put off yesterday, that have to be done to-day.

Karma (Deed) left incomplete (in the past life): Will the present leave it (Deed) unfinished

விட்டகுறை viṭṭa-kurai = n. < விடு¹- +. Karma resulting from acts left incompletely performed in a previous birth, considered as the cause of progress in the present birth, dist. fr. totṭa-kurai; Tamil Lexicon

தொட்டகுறை totṭa-kurai, n. < தொடு¹- +. Karma or action commenced in a previous birth and left unfinished, opp. to viṭṭa-kurai; முற்பிறவியில் தொடங்கிவிட்ட வினைக்குறை. விட்ட குறை தொட்டகுறை யிரண்டு நிறைந்தனன் (அருட் பா, vi, சிவதரிசனம். 9). Tamil Lexicon

Comment: Whatever acts initiated in the past life will continue unabated in the present life.

FORTUNE = அதிஷ்டம்

THE FICKLENESS OF FORTUNE.

82. ஆகும் காலம் ஆகும், போகும் காலம் போகும்.

At the time for possessing it is possessed, at the time for losing, it is lost.

"Joy and sorrow are next-door neighbours."

Gain and loss come on their times (and Terms). Krishnaraj

83. அம்பா பாக்கியம் சம்பாவிளைந்தது, பாவி பாக்கியம்
By Amba's fate good rice grew up, by my miserable fate grew up
only chaff.

"Fortune and misfortune are two buckets in a well."

By Amba's good fortune, paddy yield was good; sinner's (mis) fortune... (it
was a crop failure). Krishnaraj

84. அதிர்ஷ்டமும் ஐசிவரியமும் ஒருவர் பங்கல்ல.
Good fortune and riches are never one man's share (Anyone may
be lucky enough to get them).

Good luck and prosperity are never one's share. Krishnaraj

85. அதிர்ஷ்டம் ஆறாய் பெருகுகிறது.

Fortune (if it comes) comes like a river in flood.

In the rainy season Indian rivers will often suddenly rise many feet in a few
hours.

Fortune swells like a deluge of a river. Krishnaraj

86. குப்பை உயர்ந்தது, கோபுரம் தாழ்ந்தது.

The dunghill is raised, the tower is sunk.

Said from envy to hurt a person who is getting on well in this world.

"To-day a king, to-morrow nothing."

The trash heap rose up higher; the temple tower sank lower.

The trash rose higher than the temple tower.

The trash represents matter, while the temple tower represents Spirit.

"Today's prince is tomorrow's pauper." Krishnaraj

87. சுகதுக்கம் சுழல் சக்கரம்.

Joy and grief are a whirling wheel. 2910.

"Change of fortune is the lot of life."

Happiness and grief are a spinning wheel. Krishnaraj

FORTUNE.

88. சுகம் தக்கிறதுமில்லை, விரதம் தக்கிறதுமில்லை.

Well-being does not last, and penance does not last.

These two do not abide in anyone.

Neither happiness nor penance has a long run. Krishnaraj

89. தங்கம் எல்லாம் தவிட்டுக்கு மாறுகிறது.

All the pure gold changes into bran.

In time of adversity or famine the well-to-do are reduced to beggary. Cf.

The story of the prodigal son and that of the five Pandavas in exile.

"To-day in finery, tomorrow in filth."

"The highest spoke in Fortune's wheel may soon turn lowest."

Gold turned into chaff.

90. முப்பதுவருஷம் வாழ்ந்தவனுமில்லை

தாழ்ந்தவனுமில்லை

There is no one who has prospered for thirty years, and no one

who has met with adversity for thirty years.

"Fortune and glass soon break, alas ! "

For thirty years (at a stretch), there is no one who remained prosperous or duntrodden. Krishnaraj

UNLUCKINESS.

91. அதிர்ஷ்டமில்லாதவனுக்குக் கலப் பால் வந்தாலும், அதையும் பூனை குடிக்கும்.

Even if an unlucky man gets a (large) measure of milk the cat will drink it. 96.

"He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose."

Though an unfortunate man comes across a pot of milk, the cat will drink it. Krishnaraj

92. அளகாபுரி (குபெரன் பட்டணம்) கொள்ளையானாலும், கொடுத்துவைக்காத பாவிக்கு ஒன்றுமில்லை.

Even when Alagapuri (the city of the God of riches) is plundered, the unlucky wretch will get nothing. 1706, 1750.

When Alagapuri, the richest town is plundered, the meritless sinner gets nothing. Krishnaraj

"A loser is always a loser."

கொடுத்துவை-த்தல் koṭuttu-vai- To merit or deserve by one's past deeds

93. சனியன் பிடித்தவளுக்குச் சந்தையிலும் கந்தை அகப்படாது.

A woman possessed by Sani will not get even a rag in a big market.

Sani (planet Saturn) is the most malignant of the planets: hence 'a woman possessed by Sani' means a very unlucky, unfortunate woman.

A woman possessed by Sani will not find a rag (to buy) in a large fair.

In the west, Saturn is synonym for prosperity, happiness, or peace:

Saturnian days. In India, Saturn (சனி) is a malefic force, lasting 7½ years.

People afflicted with or possessed by malefic influence coming from Saturn suffer misfortune. Krishnaraj

94. சனியன் பிடித்தவள் சந்தைக்குப் போனாலும், புருஷன் அகப்படமாட்டான்.

Though a woman possessed by Sani go to the (crowded) market she won't get a husband.

In India, the first priority of parents is to get the girl married off soon. The

boy though older may wait longer after his younger sister's marriage. An

unmarried woman is looked down upon by the society. In the traditional

household, the girl or woman is under the protection, guidance and

control of the father, the husband or the son. Krishnaraj

95. நாள் செய்கிறது, நல்லவர்கள் செய்யமாட்டார்கள்.

Good people cannot do what a lucky day can do. 2211.

All Hindus have a very great belief in the efficacy of auspicious days.

96. பால் குடிக்கப் பாக்கியமில்லாதவன் விலைப்பால் வாங்கினானாம், அதையும் பூனை குடித்ததாம்.

Though the man who is not fated to drink the milk, buy it for a price, the cat will drink it. 91.

The story is that a woman having lost all her children, bought a child from some poor people, but even it died.

"He that was born under a three-half penny planet shall never be worth twopence."

97. போலை பொறுக்கப் போச்சாம், பூனைகுறுக்கே போச்சாம்.

A vain woman went to pick up a little fuel, but a cat came across her path. For a cat to cross one's path is a bad omen. The meaning of the proverb is that an unlucky person cannot attempt the smallest deed without being checked by bad omens.

"Whither yoest thou, misfortune? To where there is more!"

98. விடியாமுஞ்சி வேலைக்குப் போனாலும் வேலை அகப்படாது, வேலை அகப்பட்டாலும் கூலி அகப்படாது.

Though the unlucky seek work, he will not find it, and even if he gets work he will get no pay for it.

விடியாமுஞ்சி viṭiyā-mūñci. Unlucky person; one who never sees the end of one's troubles.

கூலி = kūli = wages, pay. Commonly kūli goes with a daily wage earner and not a salaried employee. Coolie is derived from the Tamil word கூலி = kūli and refers to an unskilled laborer. Krishnaraj

LUCK.

99. அதிர்ஷ்டமிருந்தால், அரசு பண்ணலாம்.

If a man be lucky he may get a country to rule.

"Luck is all."

With luck, kingship can be done. Krishnaraj

100. அதிர்ஷ்டவான் மண்ணைத் தொட்டாலும் பொன்னாகும்.

The fortunate need only touch earth, and it becomes gold.

The Golden Touch: The lucky man's touch turns earth into gold. Krishnaraj

101. அவசாரி ஆடினாலும் அதிர்ஷ்டம் வேண்டும், திருடப்போனாலும் திசை வேண்டும்.

If one play the harlot, luck is needed: and if one goes to steal, fortune is needed.

102. அவனுக்கு சக்கிரதிசை அடிக்கிறது.

The favorable influences of the planet Venus is upon him. "Fortune's favorite."109.

103. அழகு இருந்து அழும், அதுர்ஷ்டமிருந்து உண்ணும்.

Where there is Beauty there will be weeping: where there is luck there will be eating.

104. அழகு சோறு போடுமா, அதிர்ஷ்டம் சோறு போடுமா.
Will beauty feed you, or will fortune feed you?

105. ஆகும் காலம் மெய் வருந்தவேண்டாம், தேங்காய்க்கு இளநீர்போல சேருமே.

At an auspicious time, there is no need to fatigue one's body; success will then come of itself as the juice gathers in the green coconut.

"When God wills, all winds bring rain."

Auspicious time (fulfillment) comes as the tender water comes into the coconut. Why go through misery of body in the meantime? Krishnaraj

106. ஆனை உண்ட விலாங்கனிபோல்.

Like the wood-apple eaten by the elephant.

Though it swallowed this hard shelled fruit whole, only the shell could be found in its stomach, the pulp had all been digested. In this way wealth disappears leaving only trouble. 2034.

107. குதிரை ஏற அதிர்ஷ்டம் இருந்தால், சூத்தின்கீழ் வந்து நுழையாதா?

If you are destined to ride a horse, will it not come and place itself under you? "He danceth well to whom Fortune pipeth."

If you had the luck to ride a horse, will it not position itself under your buttocks? Krishnaraj

108. கொடுக்கிற தெய்வம் முகம்மேல் (or மூஞ்சியிலே or சூத்திலே) அடித்துக் கொடுக்கும்.

When God gives, he will throw his gifts at us.

If we are lucky fortune will be forced on us. 2138.

The benevolent God (in the giving mood) strikes your visage (or your face or your buttocks) and grant it. Krishnaraj

109. சக்கிரதசை அவன் சூத்திலே அடிக்கிறது.

Fortune strikes him behind. (It comes unexpectedly.) 102.

சக்கிரதசை = Period of great prosperity from influence of Venus.

Great prosperity hits him on his behind. Krishnaraj

110. யோகவான் பல்லக்கு ஏறுவான்.

He who has luck in his favour will ride in a palanquin.

111. வந்தால் சும்மா வரும், வாராமல் போனால் ஒன்றும் வராது.

If (fortune) comes, it will come of itself: if it does not come, nothing will come.

THE UNLUCKY BRINGS MISFORTUNE WITH HIM.

112. ஆகாத நாளையில் பிள்ளைபிறந்தால், அண்டை வீட்டுகாரனை என்ன செய்யும்?

A child is born on an unlucky day, what harm can it do to the next door neighbors?

That it will bring ruin on its own relations is implied. 441.

113. உள்ளதையும் கெடுத்தாள் உதறகாலி வந்து.

When a woman with twitching feet came into the house, she destroyed what was in the house. 117.

114. என் வீட்டுக்குப் பூவாய்வர, பொன்னும் துரும்பாச்சுது.
When she came to my house as a young flourishing girl, my gold became an unlucky straw.

The mother-in-law may say so about daughter-in-law.

Arriving in my house as a flower, the gold turned into straw.

The implied person here is the daughter-in-law looking like a flower but bringing ill luck to the family: The gold turned into straw. The complainant is the mother-in-law.

Krishnaraj

Page12. TAMIL PROVERBS.

115. சீதை பிறக்க, இலங்கை அழிய.

By Sita's birth Ceylon was destroyed.

Said of one who is the ruin of a family.

Sita taking birth, Lanka perishing.

Sita, the consort of Sri Rama, was abducted by the demon king Rāvaṇa.

Rama killed Rāvaṇa in a big battle and the country of Lanka was destroyed.

Krishnaraj

116. தம்பி பிறக்க, தரைமட்டம் ஆச்சுது.

When the younger brother was born all was levelled to the ground.

By his ill luck or by his bad behavior.

117. துடைகாலி வந்ததும், எல்லாம் துலைந்துபோச்சுது.

No sooner had the woman with the affected walk (looked upon as unlucky) entered the house, than all was lost.

"An ill marriage is a spring of ill fortune"

Both this and No. 113 refer to an unlucky girl being married into the family.

துடைகாலி tuṭai-kāli , n. Female of துடைகாலன். A woman whose ill-luck is believed to bring ruin to her family.—Krishnaraj

118. ராகு திசையில் வாழ்ந்தவனுமில்லை, இராஜா திசையில் கெட்டவனுமில்லை.

No one prospers under the influence of the star Rahu, and no one is ruined under the influence of the star Raja.

Rahu is the ascending node, believed to be a monstrous dragon.

119. பரணி அடுப்புப் பாழ்போகாது.

A hearth kindled on the second lunar day will burn always.

120. பரணியில் பிறந்தால். தரணி ஆளலாம்.

A person born under the planet Bharani will rule the world.

"Better be lucky born than a rich man's son."

121. வந்ததும் அப்படியே, சிவன் தந்ததும் அப்படியே, எனக்கு முன் என் அதிர்ஷ்டம் போய் நிற்கிறது.

What came was thus, and what God gave was the same: my fate goes before me, stands there (and takes away my luck).

i.e., I am unfortunate wherever I go; I had a husband, but I am as poor as ever; God gave me a child, but even that died.

PRIEST: GURU. குரு

122. அடுத்து வந்தவர்களுக்கு ஆதரவு சொல்லுகிறவன் குரு.

Only he is a priest who speaks encouraging words to those who come to him for shelter.

Guru is he who speaks (words of) support, (comfort and consolation) to the (languished) visitor. Krishnaraj.

123. காரண குரு, காரிய குரு.

The priest for the sake of truth, and the priest for material gain.

The former has his mind set on essential truth and seeks the spiritual benefit of his disciples. While the latter seeks only his own interest.

A very interesting story about a Karya priest is told by Pandit S. M. Natesa Sastri in his Folklore in Southern India, pp. 179.

HEAVEN. 13

124. குப்பையும் கோழியும் போல குருவும் சீஷனும்.

The priest and his disciple are as close as the dunghill and a fowl.

As the fowl by constant scratching finds the seeds, &c., in the dunghill, so the disciple by constant enquiry finds out the truth that the Guru knows.

The mound of refuse and the fowl are Guru and the disciple. — Krishnaraj

125. குப்புற விழுந்து தவம் செய்தாலும், குருக்களுக்கு மோக்ஷமில்லை

Though a priest make penance lying flat on his face he will not be saved.

Though a Guru performs Tapas (penance) lying prostrate on his face, he will not attain mokṣa (liberation). Krishnaraj

126. புண்ணியமில்லாத வழிகாட்டி வீண்.

An ungodly spiritual guide is worthless.

"He preaches well that lives well."

A person devoid of merits (புண்ணியம்) as a guide is a waste (of time).

வழிகாட்டி vaḷi-kāṭṭi, = one who shows the way, Guide, leader; One who sets an example, exemplar. "You are Nothing, you are a FOOL and you are a waste of time." — Andy Tate.

127. பொறி வென்றவனே அறிவின் குருவாம்.

He who has conquered the five senses (or the flesh) will be a priest of wisdom.

VEDA OR SPIRITUAL WISDOM. வேதம்

128. அந்தணர்க்குத் துணை வேதம்.

The Veda is the strength of the Brahmins.

Brahmin's companion is Veda. Krishnaraj

129. ஆலயம் அறியாது ஒதின வேதம்.

The temple does not know the Veda you recite.

The temple in this case represents "the Holy of Holies "or heaven itself.

Said to one who preaches according to his own idea, and not according to the recognized scriptures.

The temple is unaware of recited Veda. Krishnaraj

130. சாஸ்திரம் பொய் என்றால், கிரகணத்தைப் பார்.

If you say the Shastras are false, look at the eclipse. 31.

The eclipse that occurs as foretold in the Shastras is a proof of the truthfulness of the Shastras.

131. சுருதி குரு சுகானுபவம் மூன்றும் ஒத்தது
மெய்பொருளாம்.

When the sacred writings, the priest, and one's own happiness are all in harmony, we have the truth. 134.

The Sacred Texts, Guru and self-realization: All three in congruity is The Truth (God as Reality). Krishnaraj

HEAVEN. மோகூடம்.

132. அற்றது பற்று எனில், உற்றது வீடு.

If you get out of bondage, heaven is yours. 137.

In com. language : பற்றில்லாமல் போனால், இருக்கிறது
மோகூடவீடு.

133. இடுவது பிச்சை, பெறுவது மோகூடம்.

What you give to another is alms, what you gain for yourself by that alms is 'bliss.'

What is given is alms, what is received is Liberation. Krishnaraj

134. சுருதி சுகானுபவம் இரண்டும் ஒத்தால் முக்தி.

Where the sacred writings and one's own happiness are in harmony there is salvation.

"He that will enter Paradise must have a good key."

Sacred Texts and wholesome experience of happiness (self-realization):

The twosome in conformity will bring liberation. Krishnaraj

135. சுவர்க்கத்திலே தோட்டியும் சரி, தொண்டமானும் சரி.

In heaven a scavenger and king Tondaman are alike.

"We shall lie all alike in our graves."

136. சுவர்க்கத்துக்குப் போனாலும், கக்கத்தில்
அக்ஷயப்பாத்திரமா?

Even when we go to heaven, shall we have an **old pot** under our arm?
2943,3361.

"When he dieth he shall carry nothing away." Psalm 49, 17.

அக்ஷயப்பாத்திரம் is not an old vessel, but an imperishable vessel.

அக்ஷயம் akṣayam , *n.* < *a-kṣaya*. That which is indestructible.

பாத்திரம் = vessel.

அக்ஷயப்பாத்திரம் = imperishable vessel.

137. பந்தம் கெட்டு, மோக்ஷம் காணியாச்சியாகும்.

If the fetters of sin be destroyed salvation is one's own. 132.

When the bonds perish, Moksa is one's own domain.

காணியாட்சி kāṇi-y-āṭci , *n.* *kāṇyācī*] Hereditary right to land, to

offices, to fees, to an estate or to a kingdom; domain obtained by

inheritance; that which is held as free and hereditary property; estate, one's

own possession. Krishnaraj

138. சூக்ஷ்மத்தில் இருக்கிறது மொக்ஷம்.

Salvation is a minute essential, or, Salvation is not a matter of multa but of

multum.

Multum = much, great deal.

Sūkṣma contains Liberation.

According to Tattvas, Liberation takes place when all the gross elements

(earth) involute in Siva-Sakti and become subtle, which has no dimension.

In Pravṛtti, the world and beings blossom out. In Nivṛtti, there is involution

or reabsorption.

Sakti has four parts: Nivṛtti, Pratistha, Vidya, and Sānti. Divine Sakti as a

Kalā (Inner Force) is negation (Sunnyatisunya), an empty space-giving or

vacuity-producing power (Avakāsadā) which is the negative pole of the

conjoint Siva-Sakti Tattvas.—Woodroffe Garland of Letters page 210.

Krishnaraj

SIN, FAULT, DEFICIENCY.

பாவம், குற்றம், குறை

EVERY MAN HAS HIS FAULTS.

139. அத்திப் பழத்தைப் பிட்டுப்பார்த்தால், அத்தனையும்

சொத்தை (or புழு)

If we break and examine a fig-fruit, it is all decayed (or worm-eaten).

Outwardly fine, but inwardly rotten.

140. ஊர் என்று இருந்தால் சேரியும் இருக்கும்.

Where there is a Hindu village, there is also a Paria village.

Where there is something good, there is also something evil.

Also used like "of course." "Have you thieves in your village? Have you water near your house? To such questions this proverb is an affirmative reply.

"It is in courts as it is in ponds; some figs, some frogs."

141. இலுப்பைப் பூவைத் திருப்பினால், இரண்டு புறமும் பொத்தல்.

If we turn the Bassia flower, holes will be found on both sides.

142. எல்லாத்துக்கும் ஒரு சொட்டு உண்டு. 2998, 3000, 3011, 3017.

Everything has its defect.

"Lifeless, faultless."

143. எல்லாத்துக்கும் உண்டு இலையும் பழுப்பும்.

Every tree has fresh leaves and decayed ones.

Defects are found in everyone.

"No garden without its weeds."

பழுப்பு = Leaf turned yellow with age. Krishnaraj

144. எல்லார் வீட்டு தோசையிலும் ஓட்டை.

Whosoever makes a pancake, there will be holes in it.

Refers to a particular thin kind of pancake made by the Brahmins for Ekādaśī festival.

Dosai from every household has holes. Krishnaraj

145. ஒளவையார் மேலும் குற்றம், அண்ணாவி யார் மேலும் பழுது உண்டு.

There is fault in Avvai and there are defects in teachers.

Avvai was a famous Tamil poetess.

"Shew me a man without a spot, and I'll shew you a maid without a blot."

அண்ணாவி aṇṇāvi, = Teacher. -Krishnaraj

146. கறந்த பாலும் எச்சில், பிறந்த பிள்ளையும் எச்சில்.

Fresh drawn milk is impure, and a new born baby is impure. 3004.

"There is none without a fault."

எச்சில் = Orts, remains of food, spittle, whatever has come in contact with the mouth, as defiling. Tamil Lexicon.

In India, the calf nurses on the udder and then only, the milk is drawn for family use. It is contaminated with the saliva of the calf.

The newborn emerging from the mother's birth passage is smeared with amniotic fluid, meconium, Vernix caseosa... It takes cleaning to make the baby presentable to the visitors. Krishnaraj

147. காகமில்லாத ஊர், பாவமில்லாத ஊர்.

A village without crows is also without sin.

148. பாவம் பெரியோரையும் தொட்டுக் கொண்டாடும்.

Sin lays hold even of great people triumphantly.

149. முத்திலும் சொத்தை உண்டு, பவழத்திலும் பழுது உண்டு.

There are defects in pearls and flaws in coral.

"A good garden may have some weeds."

150. வீட்டு வீட்டுக்கு மண் அடுப்பேதான், பொன் அடுப்பு இல்லை.

All houses have an earthen fire-place, a fire-place of gold exists nowhere.

Refers to the degenerate state of mankind with its wants and sorrows.

"Every man has his fault."

"NO ONE SEES HIS OWN FAULTS."

151. இமைக் குற்றம் கண்ணுக்குத் தெரியாது.

The eye cannot see the defect of the eye-lid. 2089, 3214.

152. கெடுமதி கண்ணுக்குத் தெரியாது.

Wickedness is not manifest to the eye.

153. தன் குற்றம் கண்ணுக்குத் தோன்றாது.

One's own faults are not seen by one's own eye.

"Men's years and their faults are always more than they are willing to own."

154. தன் முதுகு தனக்குத் தெரியாது.

No man can see his own back.

"That man sins charitably who damns none but himself."

"If the camel could see his hump, he would fall down and break his neck."

155. பித்தனுக்குத் தன் குணம் நூலினும் செவ்வை.

A. crazy man thinks his behaviour straighter than a straight line.

"Folly is wise in her own eyes."

"Ignorance is the mother of impudence."

TO CONDEMN IN OTHERS WHAT WE OURSELVES DO.

Faults of other men ye question,

Not the fault that ye have done !

Like chaff your neighbour's vices winnow,

Like a false die hide your own.

DUTT'S: Lays of Ancient India.

156. அக்காளைப் பழித்துத் தங்கை அவசாரியானாள்.

The sister who blamed her elder sister became a harlot herself.

"Everyone should sweep before his own door."

157. அசலார் குற்றம்போல் தன்குற்றம் பார்த்தால், பின் தீது உண்டோ மன்னுயிருக்கு?

Would there be any more evil in man, if each one would observe his own faults as he observes the faults of his neighbor?

"We carry our neighbor's failings in sight; we throw our own crimes over our shoulders."

158. ஓரக்கண்ணினைப் பழிக்கிறான், ஒற்றைக் கண்ணன்
The one eyed man mocks the man who squints.

"The pot calls the kettle black."

"The raven said to the rook, stand away, black-coat! "

159. தன்னைச் சிரிப்பது அறியதாம் பல்லாவரத்துக்
குரங்கு, தன் ஊரைச் சிரிக்குமாம்.

It is said, that the monkey of Pallavaram, without knowing that the village laughed at him, laughed at the village.

"Those who live in glass-houses should not throw stones."

160. தாயை பழித்துத், தங்கை அவசாரி ஆடுகிறாள்.

After blaming her mother, the younger sister played the harlot herself.

"Virtues all agree, but vices fight one another."

161. மகளுக்குப் புத்தி சொல்லிச், தாய் அவச்சாரி
போனாளாம்.

The mother after warning her daughter, played the harlot herself.

"Let him that has a glass skull not take to stone throwing."

162. மூக்கு அறுந்த மூளி, காது அறுந்த மூளியைப்
பழித்தாளாம்

The person who had a defective nose blamed the one who had a defective ear.

"Point not at others' spots with a foul finger '."

மூளி = One who is deformed or has defective limbs. Tamil Lexicon

SIN, FAULT, DEFICIENCY. Page 17

THE SIN OR FAULT IN ONE PEESON, THE BLAME OR
PUNISHMENT ON ANOTHER.

163. அண்டை மேலே கோபம், கடாவின் மேலே காட்டினது
போல (ஆறினதுபோல்).

Like wreaking on the goat the anger he felt towards his neighbor.

"Since he cannot revenge on the ass, he falls on the pack-saddle."

164. அண்ணன் பேரில் இருந்த கோபத்தை நாய் பேரில்
ஆற்றினான்.

The anger he felt towards his elder brother, he cooled on the dog.

"He that cannot beat his horse beats the saddle."

165. அவலை நினைத்துக்கொண்டு, உரலை இடிக்கிறான்.
Thinking of the steeped rice he beat the mortar.

Being angry with a superior whom he cannot harm he ill-treats some one in his power. Cf. சுடாமல் சுடுகிறது, to burn without burning, to punish indirectly, or : ஒன்றைச் சாக்கிட்டு மற்றொன்றைத் திட்ட,

making one thing an excuse for reproaching another.

அவல் aval, = Flattened rice. Rice obtained from fried paddy by pestling it. Tamil Lexicon.

166. அம்மி மிடுக்கோ, அறைப்பவள் மிடுக்கோ?

Is the power in the grinding stone or in the woman that grinds? 169.

Said when blame is laid not on the person who is the real sinner, but on a person who has been led into sin.

Who is more powerful: the grinding stone or the grinding woman?

Krishnaraj

167. இழிவு சொன்னவன் பேரிலேயா பழி?

Should you blame him who announces a death ?

"Messengers should neither be beheaded nor hanged."

168. உண்டவள் உண்டுபோக, என் தலை புண்டு போகிறதா?

Someone ate it and ran away; am I to lose my head for it ?

"Many without punishment, none without sin."

A woman ate (the lunch), my head getting chopped?

She ate the lunch and I am getting blamed. Krishnaraj

169. எய்தவன் இருக்க, அம்மை நோவானேன்?

Why blame the arrow, when he who discharged it is there ? 166.

The shooter at hand, why blame the Goddess?

அம்மை = Goddess Parvati. Any of the old word skin eruptions:

Smallpox, chickenpox, measles... inflicted by irate village deities. Krishnaraj

170. கத்திரிக்காய் சொத்தை என்றால், அரிவாள்மணை குற்றம் எங்கிறாள்.

If you say that the brinjals are decayed, she says it is the fault of the knife by which they were cut.

The eggplant is worm-eaten; she says it is the fault of the cutting board knife. Krishnaraj

171. கரும்பு கசக்கிறது வாய்க் குற்றம்.

If the sugarcane tastes bitter, the fault is in the mouth of the eater.

If one dislikes a good thing or a good person, the fault lies in himself.

Sugarcane is bitter; the blame is with the mouth. Krishnaraj

172. காக்காய் ஏறினதும், பனம் பழம் விழுந்ததும்.

The crow ascended the palm tree, and the fruit fell down.

The fruit was quite ripe, and it needed a slight touch to make it fall and this the crow accidentally gave, and was wrongly blamed for the fall of

the fruit. This thought is commonly expressed by: காகதாளி நியாயம், or more commonly: தொட்டவன்பேரில் பழி, and is applied to a person, who happens to show the flaw in a thing, that was broken before he touched it.

The crow landed (on the tree), the palm fruit fell down. Krishnaraj

18 TAMIL PROVERBS.

173. கோவூராள் அவசாரிபோக, குண்ணத்தூராள் தண்டம் கொடுக்க.

The woman from Ko-village played the harlot, but the woman from Gunnatur-village got the punishment.

174. சித்திரத்து கொக்கே, ரத்தினைத்தைக் கக்கு!

O, beautiful stork, vomit the jewel!

Said by an innocent person who is blamed for a theft.

O, Picture-perfect stork, upchuck the precious stone. Krishnaraj

175. செல்லம் செருக்குகிறதா? வாசல்படி வழக்குகிறதா? Was it indulgence that made you slip? Was the entrance to the house slippery? 3336.

Said to a spoiled child who blames something or somebody else for its faults.

176. தலை வெட்டி பழிபோடலாமா?

You have cut the head off. Is it right to blame somebody else?

Indra cut off the head of a Brahmin and asked the women to take part of the blame.

Blame somebody else, (pass the buck, Share the blame) Krishnaraj

The following is appended by Krishnaraj

[http://uncyclopedia.wikia.com/wiki/Blame somebody else](http://uncyclopedia.wikia.com/wiki/Blame_somebody_else)

I did not do this.

"Oscar Wilde told me to do it!"

~ Noel Coward on Blaming Somebody Else

"No one knows what it's like, To feel these feelings, Like I do, And I blame you!"

~ The Whom on Blaming YOU!

Just like with unexploded bombs, Blame is best dealt with by passing it as quickly as possible to someone else. To blame someone, therefore, is the right and proper action of assigning your blame to another. That way, you can relax and get on with your golf game. This activity of blaming is basic to hominid behaviour, and that seems a bit wrong, which you are so quick to point out, oh yes, aren't you? As always.

7. For it has been declared in the Veda, 'When Indra had slain (Vritra) the three-headed son of Tvashtri, he was seized by Sin, and he considered

himself to be tainted with exceedingly great guilt. All beings cried out against him (saying to him),

'O thou slayer of a learned Brâhmana! O thou slayer of a learned Brâhmana!' He ran to the women for protection (and said to them), 'Take upon yourselves the third part of this my guilt (caused by) the murder of a learned Brâhmana.' They answered, "What shall we have (for doing thy wish)?" He replied, 'Choose a boon.' They said, 'Let us obtain offspring (if our husbands approach us) during the proper season, at pleasure let us dwell (with our husbands until (our children) are born.' He answered, 'So be it.' (Then) they took upon themselves (the third part of his guilt). That guilt of Brâhmana-murder appears every month as the menstrual flow. Therefore, let him not eat the food of a woman in her courses; (for) such a one has put on the shape of the guilt of Brâhmana-murder.

177. பழி ஓரண்டை, பாவம் ஓரண்டை.

The blame on one side, the sin on another.

"One doth the scath, and another has the scorn."

178. முகம் ஆகாதிருந்தால், கண்ணாடி என்ன செய்யும்?

If your face is ugly, what can the mirror do?

Don't blame anything else for faults caused by yourself.

MISCONSTRUCTION.

179. அன்பற்ற மாமியாருக்குக் கால் பட்டாலும் குற்றம், கைபட்டாலும் குற்றம்.

Whether your foot or your hand touch an unkind mother-in-law, it is wrong.

"Faults are thick where love is thin." 185, 2765, 2838, 3643.

180. அன்பற்ற மாமியாருக்குக் கும்பிடுகிறதும் குற்றம் தான்.

Even a bow to an unkind mother-in-law will be taken as an offence.

"Where there is no love, all are faults." 2770.

181. ஆமை பிடிப்பார், மல்லாத்துவார். நாம் அது சொன்னால் பாவம்.

They will lay hold of a tortoise and turn it on its back; but to mention it is a crime.

"Speak what you will, bad men will turn it ill."

182. பாவி கொடுமை பாலும் புளிக்கிறது.

The heinousness of my sin will turn milk sour.

By my hard fate even the good I do to others is misconstrued.

"All are not thieves that dogs bark at."

183. பேசினால் வாயாடி, பேசாதிருந்தால் ஊமைப்பயல்.

If I speak, I am called a babbler; if I am silent, I am called a dumb fellow.

"It is hard to please all parties."

வாயாடி vāyāṭi. Talkative, loquacious person; babbler; chatterbox. Tamil Lexicon. Also means motor-mouth. Krishnaraj

184. மாமியார் துணி அவிழ்ந்தால், வாயாலும் சொல்லக்கூடாது, கையாலும் காட்டக்கூடாது.

If the mother-in-law's dress becomes unfastened, you must not tell her of it, nor show her it (for fear of offending her).

"If you want a pretense to whip a dog, it is enough to say he ate up the frying pan."

If mother-in-law's dress loosens (falls to a heap), say not a word by mouth and show not by hand. Krishnaraj

185. வேண்டாம் பென்சாதி கைப்பட்டால் குற்றம், கால் பட்டால் குற்றம்.

If a wife disliked by her husband touch him with her hand or her foot, it is wrong.

"When love fails we espy (discover) all faults."

"To crazy ship all winds are contrary." 179, 2770.

WILFUL SIN.

186. அறிந்து அறிந்து செய்கிற பாவத்தை அழுது அழுது தொலைக்கவேண்டும்.

One will have to weep endlessly to expiate sin done willfully. 728.

187. கழுவிக்கழுவிப் பின்னும் சேற்றை மிதிக்கிறதா? (மெரிக்கிறதா?)

After washing your feet, will you walk in the mud?

188. எட்டி எட்டிப் பார்த்து, குட்டிச்சுவரில் முட்டிக்கொள்ளுகிறதா?

After seeing a ruined wall, why should you go and knock your head against it?

How is it that you allowed yourself to sin willfully?

189. குட்டிச்சுவரில் முட்டிக்கொள்ள வெள்ளெழுத்தா?

Are you so blind as to run your head against a ruined wall?

Doing what one knows to be foolish or wrong.

190. பார்த்திருந்தும் பாழங்கிணற்றிலே விழுகிறதா?

Though you see an empty well, will you go and fall into it?

191. விளக்கைப் பிடித்துக்கொண்டு கிணற்றிலே விழுகிறதா?

Will you go and fall into a well with a lamp in your hand?

"Run not into ruin with your eyes open."

FAULT-FINDING.

192. ஒருவன் தலையிலே மாணிக்கம் இருக்கிறது என்று வெட்டலாமா?

Would it be right to cut off another person's head, because you think there is a gem in it ?

Why suspect without reason? 3327.

"Defaming others is the greatest of all sins."

"Throw much dirt and some will stick."

"He that would hang his dog, gives out first, that he is mad."

20 TAMIL PROVERBS.

193. குற்றம் பார்க்கில் சுற்றமில்லை.

If you look at men's faults you will have no friends.

"Deem the best of every doubt, till the truth be tried out"

194. தன் தப்பு பிறருக்குச் சந்து.

One's own faults are an opportunity for others. 742.

"The vulgar keep no accounts of your hits, but of your misses."

"In an enemy spots are soon seen."

195. தூர்ந்த கிணற்றைத் தூர்வாராதே.

Do not clear a well that has been filled up. 443, 459, 460.

Cf. மறந்துபோன சங்கதியைக் கிளறாதே. Don't stir up what is forgotten.

"Do not rake the gutters."

"Let sleeping dogs lie."

196. பகையாளிக்குப் பருப்பிலே நெய்விட்டதுபொல.

Like adding ghee to an enemy's favourite food.

A man's misfortunes are as pleasant to his enemies as clarified butter is to the Hindu palate. 247, 1842.

AS YOU MAKE YOUR BED, SO YOU MUST LIE ON IT."

197. அகப்பட்டுக்கொள்வேன் என்றொ கள்ளன் களவு எடுக்கிறது?

Does a thief steal expecting that he will be caught?

No one sins thinking that he will have to suffer for it.

198. அடாது செய்தவன் படாது படுவான்

If one does what is unseemly, he will suffer what he should not suffer.

"Fly that pleasure which paineth afterwards."

199. அஷ்டமத்துச் சனியை வட்டிக்கு வாங்கினதுபோல.

Like buying Saturn (a malignant star) in his worst shape with borrowed money.

i.e., Willfully courting utter destruction by one's folly.

"He that courts injury will obtain it."

200. அழிவழுக்குச் சொன்னவன், பழிபொறுக்கும் மன்னவன்.

A man who defends a false case is a king who tolerates crime.

i.e., Must take the consequences of his crime sooner or later.

"Trickery comes back to its master."

201. உதைத்தகால் புழுக்கிறபோது அல்லவோ புழுக்கும்.

When the time comes for worms to consume the kicking foot, will they not consume it?

In due course destruction will come even to the haughtiest.

"Every ill man hath his ill day."

"Vengeance belongeth to me, saith the Lord."

SIN, FAULT, DEFICIENCY. Page 21

202. உப்பு திங்கிறவன் தண்ணீர் குடிப்பான்

He who eats salt, will drink water. 2704.

As surely as a thirsty man drinks water, so surely will a sinful man incur punishment.

203. உருட்டப்புரட்ட உள்ளதும் உள்ளுக்கு வாங்கும்.

By reason of fraud and trickery, the truth within you will shrivel up. 3334.

"Ill sowers make ill harvest." 1

204. உருட்டும் புரட்டும் ஒடுக்கும் சிறப்பை.

Frauds and tricks will reduce a man's greatness.

"Most of our evils come from our vices."

205. உனக்கும் பேபே, உன் அப்பனுக்கும் பேபே!

To you Bebe, and to your father Bebe!

A man pressed by his creditors was advised by a friend, to whom also he owed money, to escape from their importunities by feigning madness. The debtor accordingly did so, replying to them all like an idiot, Bebe! The plan was successful and the creditors were deceived. Then the friend asked that the debt due to himself should be paid. But he himself received the treatment he had advised the deceitful debtor to use to the others. The proverb is also used about children who have no respect for older persons.

"Trickery comes back to its own master."

"He falls into the pit, who leads another into it."

206. குட்டிக்கலகம் பண்ணுகிறவன், குட்டுப்பட்டுச் சாவான்.

He who causes quarrels in a family will be cuffed to death.

"As a man lives so shall he die ; as a tree falls, so shall it lie."

207. சூதன் கொல்லையிலே மாடு மேயும்.

A bullock will feed in the cheat's garden. 456, 1806.

"Deceiving and being deceived." (2 Tim. 3, 13.)

Cf. "He went out shearing, he came home shorn."

208. சூதும் வாதும் வெதனை செய்யும்.

Deceit and quarrelling will end in suffering.

"The biter bit."

209. தின்னத் தெரியாமல் தின்று, பேலத் தெரியாமல்

பேலுகிறது.

A vulgar proverb meaning that he who eats without moderation, will suffer pain.

"He who swims in sin will sink in sorrow."

210. பசிக்குப் பனம்பழம் தின்றால், பித்தம் பட்ட பாடுபட்டும்.
If he will eat the palmyra fruit because he is hungry, let him suffer the biliousness it causes.

Said in condemnation of those who find their chief good in sensuous enjoyment.

"Gather thistles, expect prickles." "Dead-sea fruit."

In real life, children including me ate overripe palmyra fruit and suffered bad tummy ache. Krishnaraj

Page 22 TAMIL PROVERBS.

211. பண்ணின பாவத்திப் பட்டுத் தொலைக்கவேண்டும்.
We must suffer for the sin we have done and so atone for it.

Sins incurred must be suffered and expunged. Krishnaraj

212. பூ மலர்ந்து கெட்டது, வாய் விரிந்து கெட்டது.

Blossoms open and die, your mouth opens and destroys you. 2503.

Blossoms fade away after opening fully; the mouth opens to say what it should not, and ruins the speaker.

"The evil that cometh out of thy mouth flieth into thy bosom."

213. பொருள் பொனவழியே துக்கம் பொகும்.

In the way the wealth went, sorrow will follow.

He who gains wealth unfairly, gets sorrow too.

"Evil-gotten good never proveth well."

214. மரத்தின் பழம் மரத்தண்டை விழும்.

The fruit falls near the tree.

The results of your deeds will come upon yourself.

"A drunken night makes a cloudy morning."

215. மல்லாந்து உமிழ்ந்தால் மார்மேலே விழும்.

If you spit up while lying on your back, what you spit out will fall on your breast.

"Who spits against heaven, it falls on his head."

"You don't spit into the wind." Krishnaraj

216. மறந்த உடைமை மக்களுக்கு ஆகாது.

Forgotten property is no good to anyone.

If one forgets something somewhere and the people of the place keep the forgotten property as their own, it will be injurious both to them and to their off-spring.

217. மோசநாசம் கம்பளி வேஷம்.

A person who cheats and ruins will himself come to wear a common blanket only.

Said as a warning to him who deceives or uses false measures; or when family property is divided and one of the family secretes jewelry or other valuable things.

கம்பளி = blanket. Woolen Blanket. Holy men wander the length and breadth of India wearing a blanket. They are called கம்பளி சாது or Blanket Holy man. Some are not reputable and wear the garb of a Sadhu engaging in cheating and damaging (= மோசநாசம் = mōca-nācam, Cheating and damaging-Tamil Lexicon).

218. வாய்கொழுப்பு சீலையால் வடிக்கிறது.

The insolence of his mouth trickles through his cloth. 1287.

An impatient man while waiting for his rice abused the woman who was boiling it, and she threw it all into his lap, and the hot water in which it was boiled drained away from the rice, soaked through his clothes and scalded him.

"Pride goes before and shame follows after." Cf. 2605 ff

DECEIT, HYPOCRISY AND DISGUISE. Page 23

மோசம், பாசாங்கு, வேஷம்

"And no marvel; for even Satan fashioneth himself into an angel of light."
FALSE FRIENDSHIP.

219. அவன் ஒரு குளிர்ந்த கொள்ளி

He is a smoldering firebrand. 1929.

Said of dissembling enemies.

220. அரிவாளும் அசையவேண்டும், ஆண்டை குடியும்
கெடவேண்டும்.

The sickle will move, but his Master's family will be ruined.

He feigns working for his master's gain, but his thoughts are on ruining him.

221. ஆர் குடிகெடுக்க, ஆண்டிவேஷம் போட்டாய்?

When you disguised yourself as a mendicant, whose family did you intend to ruin ?

Said of one who feigns piety in order to gain an evil influence.

"What is good a friar never loved."

222. எட்டினால் குடுமியைப் பிடிக்கிறது, எட்டாவிட்டால்
காலைப் பிடிக்கிறது.

* If he can reach it, he will pull your hair; if not, he will seize your legs. 356.

Said of one who tries to ruin a superior, either by open attacks or by secret intrigue.

"I ask your pardon, coach, I thought you were a wheelbarrow, when I stumbled over you."

"A knavish confession should have a care for absolution."

223. ஈரச்சிலை போட்டு கழுத்தை அறுப்பான்.

He will tie a wet cloth round your neck and then cut your throat.

Sudden treachery.

"They scratch you with one hand, and strike you with the other."

224. கட்டிக்கொடுத்த சோறும், கற்றுக்கொடுத்த சொல்லும் எதுவரைக்கும்?

Boiled rice tied up in a cloth (provision for a journey), and a word you have learned, how long will these last ?

The food will be eaten up at the first stopping place and a thing learnt as a parrot learns is soon forgotten. Said of one who by following the interested advice of a third party, finds that all the profit he makes goes into the other's hands, whilst the advantage to himself is but momentary.

Page 24. TAMIL PROVERBS.

225. கண்டதைக்கொண்டு காலைவாரி அடிக்கிறது.

Through what he sees, he knocks your legs from under you.

A person says to a friend —but a false friend — "I think, I am going to get good employment"; the false friend replies, "Don't take it, I will get you a place with double that salary,"and so causes him to lose what he might have had.

"In the fair tale is foul falsity."

226. குளிர்ந்த கொள்ளியாயிருந்து, குடியை கெடுக்கலாமா? Is it right to destroy the family by pretending to be a cheering firebrand ? 2188.

"It is time to fear when tyrants seem to kiss."

227. கொல்லைக்குப் பல்லி, குடிக்குச் சகுனி.

He is a Palli plant (Buchnera) to the garden, and Sakuni to the family.

The Palli plant (Buchnera) saps the soil of the garden, while Saguni, the counselor of Duryodhana in Mahābhārata, ruined the Kaurava family completely.

"He knows one point more than the devil."

(கொல்லைப் பல்லி = A flowering parasitic plant)

The parasitic plant thrives by drawing the nutrition and water away from the cash crops. Likewise, Sakuni destroyed his family. The story is below the image of the parasitic plant. Krishnaraj



கொல்லைப் பல்லி

Striga asiatica - Kalli

Scientific name: Striga asiatica

Common name: Asiatic witchweed

Synonym: Buchnera asiatica

Credit: karkanirka.org

Sakuni: He was the brother of Gandhari and hence Duryodhana's maternal uncle. Portrayed as an extremely intelligent but devious man, Shakuni is often credited as the mastermind behind the Mahabharata war. Shakuni had two sons named Uluka and Vrikaasur (Bhasmasura).

Ways in which Shakuni incited war include:

Advising an adolescent Duryodhana to mix poison into Bhima's food.

Hiring Purochana to kill the Pandavas in the Palace of lac.

Secretly wanting the great sage Durvasa to curse the Pandavas in anger, he asked the sage to visit the Pandavas in the forest knowing that the Pandavas would then have nothing to feed him.

Before the war he advised Duryodhana to feed Shalya's army and make Shalya his ally who wanted to fight for the Pandavas.
During the Kurukshetra war he abetted in the killing of Arjuna's son Abhimanyu by cheating and breaking the war protocol.
Shakuni is perhaps best known for masterminding the infamous Game of Dice between the Kauravas and the Pandavas. A master of sorcery, Shakuni had his blessed dice which would always follow his will. Unaware of this fact, the Pandavas were defeated in the gambling match. Shakuni encourages Duryodhana, Dushasana, Karna, and the others when they taunt and humiliate the Pandavas.

Death.

After the Game of Dice episode in the Mahabharata, the youngest of the Pandava brothers Sahadeva had taken an oath to revenge Draupadi's insult and sworn to kill Shakuni, the mastermind of the episode. As sworn, Shakuni was killed by Sahadeva on the eighteenth day of the Kurukshetra war. - Wikipedia

228. சிரித்துக் கழுத்து அறுக்கிறது.

To smile on a man, and then cut his throat. 231, 229, 3101.

"A snake in the grass."

Smiling, as the neck is cut. Krishnaraj

229. சோற்றைக் கொடுத்தக் கழுத்தை அறுக்கிறது.

Giving a man a meal and then cutting his throat. 228, 231.

"Full of courtesy, full of craft."

230. தலையைத் தடவி மூளையை உரிவான்.

He will pat your head gently and take out your brains.

"He covers me with his icings, and bites me with his bill."

231. தேற்றிக் கழுத்தை அறுக்கிறது.

Comforting you and cutting your throat. 228, 229.

"It is an ill sign to see a fox lick a lamb."

232. தேனும் பாலும் போலிருந்து, கழுத்தை அறுத்தான்.

He was like honey and milk, but cut my throat.

"The fowler's pipe sounds sweet, till the bird is caught."

233. பகையாளி குடியை உறவாடி கெடுக்கவேண்டும்.

The family of an enemy must be destroyed by friendliness.

"Fair words and wicked deeds deceive wise men and fools."

234. மடிமாங்காய் போட்டு, தலைவெட்டுகிறது.

Putting mangoes into a man's lap, and then beheading him for stealing them. 782.

Ruining an enemy by treachery.

235. மோந்தாற்போல முகத்தை கடிக்கிறது.

He bites one in the face, while he makes it appear as if he would only smell one's head.

To "smell the head "is as tender an act as kissing among Europeans.
Coming to smell, biting the face. Krishnaraj

DECEIT, HYPOCRISY AND DISGUISE. Page 25

236. கையைப்பிடித்துக் கள்ளை வார்த்து,
மயிரைப்பிடித்துப் பணம் வாங்குகிறதா?

After receiving you with a friendly grasp of the hand, and giving you toddy to drink, will they not lay hold of your hair and take your money?

Hold the hand, serve the country liquor, pull the hair and get the money.
Krishnaraj

237. பள்ளத்திளே இருந்தால் பெண்சாதி, மேட்டிலே
இருந்தால் அக்காள்.

In the valley he treats her as his wife, on the hill he treats her as his elder sister.

Said of a man who will take every base advantage if he has no fear of being detected.

"Do in the hole as thou wouldst do in the hall."

In the pit a wife, on the mound the older sister. Krishnaraj

238. கைகொடுத்துக்கொண்டே கடையாணி
பிடுங்குகிறான்.

While he seems to give a helping hand (in pushing the conveyance), he takes out the linch-pin. 772. Of. 913 /.

Lending a helping hand, he yanks out the linchpin. Krishnaraj

HYPOCRISY.

"How many like to mask their lives,

Wash clean and seem upright,

And yet be black as hell."

CH. E. GOVER : The Folk-songs of Southern India.

239. அகோர தபசி விபரீத சோரன்.

He performs severe penance outwardly, but he is a great rogue.

"All saint without, all devil within."

"Hypocrisy is a sort of homage that vice pays to virtue"

Formidable ascetic, perverse adulterer or thief (சோரன்). Krishnaraj

240. அடிநாக்கிலே நஞ்சும், நுனிநாக்கிலே அமிர்தமுமா?

At the bottom of the tongue is poison; will there be sweetness at the tip ?

255.

"A honey tongue, a heart of gall."

Poison under the tongue; is it Ambrosia on the tip of the tongue?

அமிர்தம் = Ambrosia, Nectar of Immortality. Krishnaraj

241 . அண்டைவீட்டுப் பார்ப்பான் சண்டை மூட்டித்
தீர்ப்பான்.

The Brahmin in the next house breeds a quarrel and settles it.

He gains honour or profit by settling quarrels that he has himself aroused.
256, 264, 271.

"Reynard is still Reynard, though he put on a cowl."

242. அமுக்கினால்போலிருந்து அரணை அழிப்பான்.

He pretends to be submissive, but he will destroy a fort.

"Cats hide their claws."

243. அரிச்சந்திரன் வீடு அடுத்த வீடு.

The next house to that of Harishchandra.

Harishchandra was a king in the ancient time famous for never having uttered a lie. The proverb is said ironically about a person who pretends to be honest, but is a well-known liar.

Page 26 TAMIL PROVERBS.

248. அழுகள்ளன், தொழுகள்ளன், ஆசார்க்கள்ளன்.

A weeping hypocrite, a worshipping hypocrite and a ritualistic hypocrite.

123.

"An ill man is worst when he appeareth good"

245. அவன் ரொம்ப வைதீகமாய் (சீலமாய்) பேசுகிறான்.

He talks very piously.

"Honey in his mouth, words of milk ; gall in his heart, fraud in his deeds."

246. ஆடவிட்டு வேடிக்கை பார்க்கிறது.

Setting them going and watching the fun. 266, 292.

Instigating strife and making profit out of it.

247. ஆடு நனைகிறது என்று கோனாய் அழுகிறதாம்.

It seems that the wolf wept, because the sheep got wet.

"Crocodiles tears."196.

"Crows bewail the dead sheep and then eat them."

"Beware of the geese when the fox preaches"

248. ஆண்டியைக் கண்டால் லிங்கன் எங்கிறான்,

தாதனைக் கண்டால் ரங்கன் எங்கிறான்.

If he meet a Saivite mendicant, he speaks of Siva; if he meet a Vaishnavite mendicant, he speaks of Vishnu. 2838.

"He hath a cloak for his knavery"

249. ஆம்புடையானைக் (அகம்முடையான்) கொன்ற அற (படு) நீலி.

After killing her husband she feigns sorrow. 256, 288.

250. இங்கே தலை காட்டுகிறான், அங்கே வால்

காட்டுகிறான்.

Here he shows his head, and there his tail.

He will not show himself boldly in his true character.

"If you be false to both beasts and birds, you must like the bat, fly only by night"

251. இடாள் தொடாள், மனுஷாள்மேலே செத்த பிராணன்.
She will neither give to them nor touch them, but she is dying for love of them!

Said of one who makes great professions of kindness, but does not dream of carrying them out.

"She loves the poor well, but cannot abide beggars."

252. இது என் குலாசாரம், இது என் வயிற்றாசாரம்.

This is the law of my caste, and this is the law of my belly. 851.

Potters are never Vaishnavas ; but the potters at Srirangam were compelled by the Vaishnava Brahmins to put the Vaishnava mark on their foreheads; otherwise the Brahmins would not buy their pots for the temple. One clever potter, having considered this difficulty, after making the Saivite symbol (Vibhoothi) on his forehead put a big Vaishnava mark on his stomach. When rebuked for so doing by a Brahmin, he replied as above.

DECEIT, HYPOCRISY AND DISGUISE. 27

252a. இந்தப் பூனையும் பால் குடிக்குமா?

Will this cat drink milk ? 2874.

A cat generally sits as if it thought of no mischief, but no sooner does it see an opportunity of doing wrong than it avails itself of it. A demure humbug.

"He looks as if butter would not melt in his mouth."

"Though the cat winks a while, yet sure she is not blind."

253. இராவண சந்நியாசிபோலிருக்காறான்.

He is an ascetic like Rāvaṇā.

That is, ' He is a hypocrite,' for a true ascetic (sannyasi) should have nothing to do with women, but Rāvaṇā carried off Sīta the wife of Rama.

"An artful fellow is a devil in a doublet."

254. உதடு பழஞ்சொரிய, உள்ளே நெஞ்சு (வயிறு) எரிய.

His lips rain fruit, his heart within is on fire. 2369.

"A flattering speech is honeyed poison."

255. உதட்டிலே உறவும், நெஞ்சிலே பகையும்.

Friendship on his lips, hatred at heart. 240.

"Bees that have honey in their mouths have stings in their tails."

256. எடுத்து மூடிவிட்டு எதிரே வந்து நிற்ப்பாள்.

She will take it and hide it, and come and stand before you (as if innocent). 249.

"Hiders are good finders."

257. ஏகாதசி திருடியை ஏற்றடா ரதத்தின்மேல்.

Oh sir, this thief steals on a holy day (Ekadasi) so put him on the idol's car.

Said in mockery of the pretended piety of a notorious swindler.

258. ஏன்காணும் தாதரே, ஆண்டி புகுந்தீர்? இதுவும் ஒரு மண்டலம், பார்த்துவிடுவோம்.

Oh Vaishnavite mendicant, have you become a Saivite ? (He replies) I will try for forty days what gain this brings. 1193.

259. ஒன்றும் அறியாளாம் கன்னி, ஒடிப்பிடித்ததாம் ஆறுமாத ஜன்னி.

This young woman acts the innocent but she has been a wreck for six months.

The evident consequences of her immorality make her pretended innocence absurd. Used about sham virtue.

ஜன்னி = delirium.

260. கண்டால் ஒரு பேச்சு, காணாமல்போனால் ஒரு பேச்சு. When he sees you, one word ; when he does not see you, another. 261, 262.

261. கண்டால் காமாச்சி நாயகர், காணாவிட்டால் காமாட்டி நாயகர்.

When speaking with him, you speak as to a respectable person; when you speak about him, you speak as if he was a fool.

"He that speaks me fair and loves me not, Til speak him fair and trust him not."

"He that praiseth publicly will slander privately."

Before my eyes, (Goddess) Parvati's husband (Siva); out of sight, fool of a chief. Krishnaraj

Page 28 TAMIL PROVERBS.

262. கண்டால் முறைசொல்லுகிறது, காணாவிட்டால் பேர் சொல்லுகிறது.

When speaking to him, you give him his title, when speaking of him, you merely mention his name.

"He who praises in praesentia, and abuses in absentia, has with him pestilentia."

263. கத்திரிக்கொல்லையில் கூத்து (வேடிக்கை) பார்க்கிறதுபோல.

Like looking at a theatrical performance in a garden of brinjals.

Said to a person who pretends to go out to see a performance and avails himself or herself of the opportunity to do mischief. A brinjal (eggplant) is an edible vegetable.

264. கள்ளனுமாகி விளக்கும் பிடிக்கிறான்.

He is himself a thief, and yet he brings the lantern. 141, 256, 271.

"If thou dealest with a fox think of his tricks."

Becoming a thief, he holds the lamp.

Becoming a thief is bad enough. Besides, he holds a lamp to reveal himself. He is so egregious. Krishnaraj

265. கறந்த மேனியாய்ப் பேசுகிறது.

Your speech is as pure as new drawn milk ! 3118.

Said sarcastically to one who makes great professions of truthfulness.

"Nobody so like an honest man as an arrant knave."

He speaks as expressed milk. Or. Speaking like an expressed milk.

கறந்தமேனியாய் karanta-mēni-y-āy. , 1. In a pure unadulterated condition, as fresh milk; in a pure state; guilelessly; innocently. Tamil Lexicon.

266. குத்துவிட்டு வேடிக்கை பார்க்கிறது.

To incite (or provoke) one to do a thing, and then enjoy the fun. 246.

Having punched and enjoying (the suffering). Krishnaraj

267. கும்பிடும் கள்ளர் குழைத்திடும் கள்ளர்.

Rogues who pretend to be religious, and rogues who smear themselves with sacred ashes.

"Full of courtesy, full of craft."

கும்பிடும் கள்ளர் = கள்ளக்கும்பீடு.

கள்ளக்கும்பீடு kaḷḷa-k-kumpīṭu. Hypocritical civility; வஞ்சனையாகச் செய்யும் வணக்கம். Tamil Lexicon

Civil hypocrites, hypocritical wearers of sectarian marks. --Krishnaraj

268. கூட்டோடே (பொந்தியோடே) கைலாசம் சேர்வாய்.

Would that you could go to heaven with your body!

Said sarcastically to one who pretends to be pious.

"No rogue like the godly rogue."

In Saivism, attaining liberation or going to Kailasam (Siva's abode) is Jivan Mukti or Corporeal Liberation, meaning that a person is emancipated while still living in the body. Once he or she dies, his tattvas are absorbed and his soul merges with Siva-Sakti Tattva, which is True Liberation. Krishnaraj

269. கை கண்ட வேசிக்கு கண்ணீர் குறைச்சலா?

Does a clever prostitute lack tears ? 275.

கைகண்ட kai-kaṇṭa , *adj.* Efficacious. Tamil Lexicon

Efficacious prostitute: Is she short on tears?

270. கையில் ஜபமாலை, கக்கத்தில் கன்னக்கோல்.

He has a rosary in his hand, and under his arm he has an implement for breaking through the walls of houses.

"Hypocrisy can find out a cloak for every rain"

கக்கம் = armpit. கன்னக்கோல் = crowbar; iron crow. Tamil Lexicon

Rosary on hand, crowbar in his armpit. Krishnaraj

☞ 271. கோழி திருடியும் கூடிக்குலாவுகிறான். ☞

Though he has stolen the fowl he joins the others in going about searching for it. 241, 256, 264.

"May the man be damned and never grow fat, who wears two faces under one hat."

கூடிக் குலாவதல் = To enjoy a person's society, take pleasure in one's company. Tamil Lexicon
Besides stealing the fowl, he is having fun with his comrades (search party).
Krishnaraj

DECEIT, HYPOCRISY AND DISGUISE. PAGE 29

272. சேற்றிலே மேய்கிற **பிள்ளைப் பூச்சி**போல.

Like the mole-cricket grazing in the mud. 2835.

Though the mole-cricket (gryllus) lives in mud, the mud does not stick to its body; it is not defiled by the mud. Thus according to one Hindu philosophy, man's soul is not denied by living in this material world.

A Hindu once asked a Christian preacher, if he could not become a Christian at heart, and outwardly remain a Hindu. To this question the Christian quoted the above phrase.

பிள்ளைப்பூச்சி = Gryllus, a kind of insect . Tamil Lexicon



273. தீவாள் திடுக்கிடுவாள், திண்ணைக்கு மண் இடுவாள்,
வருகிற கிழமைக்கு வாசலுக்கு மண் இடுவாள்.

She is wicked, but professes fear; she will repair the verandah facing the street, and next week she will repair the entrance to the house.

She is known for what she is, but she is as clever in hiding her misdeeds as she is in doing them.

"If a man is practiced in disguise, he cheats most discerning eyes."

The woman shudders from fright. She applies mud to the verandah. This coming weekday, she will apply mud to the front yard. But she is a wretch.

Krishnaraj

தீவான் (male; தீவாள்= Female) tīvāṇ. Wretched fellow deserving to be burnt alive. Tamil Lexicon.

274. நாட்டுக்கு நல்ல துடைப்பம், வீட்டுக்குப் பீத்தத் துடைப்பம்.
He is a fine broomstick in the country, but he is a worn-out broomstick at home.

Said of one who has a good name abroad, but is known at home as a bad character.

275. நீலிக்குக் கண்ணீர் நிமையிலே.

A silly woman has her tears in her eye-lids. 269.

She is ever ready to shed tears either from silliness or deceitfulness.

"Women laugh when they can, and weep when they will"

நீலி nili = Wicked woman. Tamil Lexicon.

Wicked woman: she has her tears ever on the eyelid. Krishnaraj

276. பக்டியைப் பாம்பு கடித்ததுபொல.

Like the jester that was bitten by a snake.

Applied to one who so often tells lies that if he happens to speak the truth no one will believe him. Or, to a child that constantly feigns sickness to avoid going to school, and is not believed to be ill when it is really sick.

"He that sweareth till no man trust him, he that lieth till no man believe him, he that borroweth till no man will lend him, let him go where no man knoweth him"

277. பக்தியோடே பாகற் (பாவல்) காய்ச் சட்டியோடே பாய்கிறது.

She is so pious that she forgets cooking and allows the food to burn in the pot.

"Much praying but no piety."

With devotion, the bitter gourd in the (cooking) pot is gushing (boiling over).

பாகற் காய் (pākaṛ kāy) is bitter gourd. It is cooked with jaggery (Raw cane sugar) to mitigate and mask its bitterness. The bitter taste never fails to tickle the taste buds. The preparation is bitter-sweet. Krishnaraj



278. பசுத்தோல் போர்த்துப் புலிப்பாய்ச்சல் பாய்கிறது.

To put on a cow's skin, and leap like a tiger. 282.

"A wolf in sheep's clothing."

Clothed in cowhide the spring of the tiger is leaping. Krishnaraj

279. பரம்பரை ஆண்டியோ, பஞ்சத்துக்கு ஆண்டியோ?

Are you an hereditary mendicant, or are you only a mendicant because of the famine ? 123, 2065, 2852.

Is your piety genuine, or merely for gain?

Hereditary mendicant or famine-mendicant? Krishnaraj

Page 30 TAMIL PROVERBS.

280. பறைச்சேரி மேளம் கல்யாணத்துக்கும் கொட்டும், கல் எடுப்புக்கும் கொட்டும்.

A Pariah drum is beaten at weddings, and also beaten at funerals.

Said of a double-dealing unreliable person, who is as ready for good as for evil. 181.

"A conscience as large as a shipman's hose."

பறைச்சேரி = Pariah quarters. Tamil Lexicon

கல்லெடுப்பு kal-l-eṭuppu , Funeral rite of removing the stone, as a sign of the final departure of the dead. Tamil Lexicon

In pariah quarters, the drum beats at wedding and funeral. Krishnaraj

281. பாம்புக்குத் தலை காட்டி, மீனுக்கு வாலைக் காட்டுகிறது.

Showing his head to snakes, and his tail to fish.

If among wicked people, he will speak and act as they do; if among good people, he will try to appear good. 180.

282. பார்த்தால் பூனை, பாய்ந்தால் புலி.

If you look at him he is a cat, if he springs he is a tiger.

Demure wickedness. 278.

Looking like a cat, leaping like a tiger. - Krishnaraj

283. மனத்திலே ஒன்று, வாக்கிலே ஒன்று.

One thing in his heart, another thing in his words.

"All are not friends that speak one fair."

284. மைலங்கி மைலங்கி பூ எங்கே வைத்தாய்? வாடாதே,

வதங்காதே அடுப்பிலே வைத்தேன்.

O, you dissembling woman, where did you put the flowers?

(She replies) In order that they should not shrivel and fade I put them in the fire-place.

Deceitful excuses. Said for instance to a girl who feigns inability to fetch water from the well, but after escaping her duty, goes and plays, and while playing exerts herself far more than she would have needed to do to bring the pot of water.

285. ருத்திரகூடப் பூனை உபதேசம்பண்ணினது போல்.

Like a cat putting on a rosary and teaching religion.

Said of a religious teacher who makes his religion a cloak for sin.

"Beads about the neck and the devil in the heart."

"They are not all saints that use holy water."

286. விசுவாசக் கொக்கு நடமாடிச் செத்ததாம்.

It is said, that a pious crane died from wandering about.

Said in derision of the excellent professions of a false friend.

287. வித்தைக் கள்ளி மாமியார் விறகு ஒடிக்கப்போனாளாம்,

கல்தாழை முள்ளு கொத்தோடே தைத்ததாம்.

The cunning mother-in-law went to gather firewood, and it seems she was pricked by the thorns of an aloe!

The aloe mentioned has no thorns, so her excuses for not bringing the wood were not believed. Said of a person who makes excuses that are not plausible.

288. வெட்டிப்போட்டுக் கட்டிக்கொண்டு அழுகிறது.

To strike a person down and then embrace him and weep over him. 249.

ROGUERY, CRAFTINESS. Page 31

289. வேஷமோ தவவேஷம், மனதிலோ அவவேஷம்.

If we look at his appearance, it is the appearance of a religious ascetic, but if we look at his heart, it seems false.

" He has one face to God, and another to the devil"

Ascetic in appearance, vanity in the mind. Krishnaraj

வேஷம் = vēṣam = disguise, appearance.

அவம் avam. 1. Vanity, nothingness, uselessness; 2. Evil.

290. வைக்கோற் கட்டுக்காரனை ஒப்புக்குக்கட்டி

அழுதாப்போல.

Like one who deceitfully embraced and wept over a man who was carrying a burden of straw.

He pities the bearer for having to carry such a heavy burden, and gets him to give him a little straw for his cow. Interested sympathy.

Like embracing the tier of a bale of straw and crying. Krishnaraj

Such acts are prelude to seeking straw for his cow.

291. வைக்கோல்கார்கொண்டு மாய்ந்து மாய்ந்து

அடித்தானாம்.

He beats you fatally with a straw.

Said of a father or mother or master who constantly threatens to beat naughty children, or lazy servants, but never does it.

Cf. Kashmiri ' Kokun haput ' 'Father's bear,' i.e., nothing to be afraid of.

" If you cannot bite, never show your teeth."

292. பிள்ளையும் கிள்ளி, தொட்டிலும் ஆட்கிறது.

Pinching the child, while swinging it in the cradle. 246.

Said also about God, who has placed man as an unhappy being in this world, but at the same time granted him the holy books to comfort him.

Cf. 913 /. 2338 /. 2373 /.

ROGUERY, CRAFTINESS.

பொல்லாப்பு, தீமை

"TO A ROGUE A ROGUE AND A HALF."

292a. அஞ்சனக்காரன் முதுகில் வஞ்சனைக்காரன் ஏறினான்.

The cheat has got up on the back of the conjurer.

" The fox knows much, but more he that catcheth him."

On the sorcerer's back climbed (rode) the swindler. Krishnaraj

293. அவன் கெட்டான் குடியன், எனக்கு இரண்டு டிராம் வாரு.

That drunkard is done for, but give me a drink !

" A pickthank, a picklock, both are alike evil: the difference is, that trots, this ambles to the devil."

The drunk has gone bad. Give me two drams of (Whiskey). Krishnaraj

294. ஆயக்காரனுக்குப் பிரமஹதிகாரன் சாக்ஷி.

The murderer of a Brahmin is fit witness for a tax collector.

" To a rogue a rogue and a half."

295. எல்லாம் ஆளிங்கீழே நுழைந்தால், இவன் ஆளின் நிழல்கீழே நுழைவான்.

When everyone else creeps under him, this man will creep under a man's shadow*. 298.

Page 32 TAMIL PROVERBS.

296. கெட்டதுபட்டது கிருஷ்ணங் குளம், அதிலும் கெட்டது அத்திப்பட்டாங்குளம்.

Those who live near the Krishna-Pond in Madras are wicked, but those who live near the Attipattan-Pond are worse.

297. சுவாமியாருக்கு சுவாமி வேண்டும்.

One big rogue needs another to check him.

" To a hard knot a hard wedge.

298. தடுக்கின்கீழே நுழைந்தால், கோலத்தின்கீழே நுழைகிறது.

If one creeps in under the mat, the other one will creep under the Kolam.

The Kolam is a design drawn at the threshold of a Hindu house. 295.

"One trick is met by another."

299. போக்கிரிக்கு போக்கிரி வேண்டும்.

A blackguard needs a blackguard. 300, 415, 1389, 2285.

" Set a thief to catch a thief." " To a rude ass a rude keeper."

" Devils must be driven out With devils."

300. மாமியாருக்கு மாமியார் வேண்டும்.

One mother-in-law needs another mother-in-law. 415.

She can only be outwitted by another mother-in-law.

" One heat expels another."

FROM BAD TO WORSE: MAKING BAD WORSE, AND " MISFORTUNES SELDOM COME SINGLY."

301. அகதி பெறுவது பெண்பிள்ளை அதுவும் வெள்ளி பூராடம்.
The destitute woman bears a female child and this happens under an evil star.

The climax of ill-luck: the woman is destitute, the infant is a female, and the time of its birth is inauspicious.

302. அங்கே என் அடிமகளை! கஞ்சிக்கு அழுகிறாய், இங்கேவா அடி, காற்றாய்ப் பறக்கிலாம்.

Why my girl, you are crying there for gruel, come over here and you may fly like the wind.

A neighbor who sees a daughter-in-law weeping says this implying that the girl does get something to eat now, but if she leaves that house she will get nothing, and so go from bad to worse.

303. அஷ்டதரித்திரம் தாய் வீடு, அதிலும் தரித்திரம் மாமியார் வீடு.

My mother's house, was as poor as poor can be, but my mother-in-law's house is still worse!

While unmarried and staying at home with her mother, the girl was badly off; but after she was married and sent to her mother-in-law's house, she found still greater poverty.

" Out of the frying pan into the fire."

ROGUERY, CRAFTINESS. Page 33

304. அழுகிற வேளை பார்த்து, அக்குள் பாய்ச்சுகிறான்.

Seeing a woman in sorrow he thrusts his hand into her arm-pit.

305. ஆம்புடையான் செத்து அவதிப் படச்சே அண்டை வீட்டுக்காரன் அக்குளிலே பாய்ச்சுகிறான்.

While her husband was dying, her neighbour thrust his hand into the arm-pit (of the sorrowing wife). 326.

He took advantage of her unprotected state. Said about persons who take a mean advantage of another's misfortunes.

306. ஆயத்துக்குப் பயந்து, ஆற்றிலே நீந்தினதுபொல.

Being afraid of paying the tax he swam the river.

Incurring great risks in order to escape slight troubles.

" He leaps into a deep river to avoid a shallow brook."

307. இடறின காலிலேயே இடறுகிறது.

The leg that has stumbled stumbles.

One fall into sin leads to more falls.

பட்ட காலிலே படும், = Injury to the injured leg.

கெட்ட குடியே கெடும் = ruin upon ruined family

Krishnaraj

308. உடம்பு எங்கும் சுடுகிறது, அழலை மடியிலே கட்டுகிறான்.

Though your body is burning all over, yet you put fire into your lap.

Making bad worse.

309. எரிகிற கொள்ளியை ஏறித்தள்ளினதுபோல.

As a burning firebrand was made to flare higher.

To excite a person already excited.

310. எலிக்குப் பயப்பட்டு வீட்டைச் சுடுகிறதா?

Should one burn down one's house for fear of rats? 322, 330, 339.

311. ஓட்டைக்கூத்தன் பாட்டுக்கு இரட்டை தாழ்பாள்

பொட்டதுபோல.

She bolted the door doubly against Ottaikuttans song.

The story that illustrates this proverb is found in " Vinodarasamanjari," pp. 271.

A king had a favorite poet Ottaikuttan, his queen had another. The king's poet was envious of the queen's poet, and had him imprisoned. The queen hearing this went into her room and bolted the door. At night when the king came to see his queen, she said she would not let him in till her favorite had been released from prison. On hearing this the king sent his own poet to sing outside the queen's door. So that the queen might think that her request had been complied with. But the queen knew at once that the song did not come from her favorite, and became angrier with the king and bolted the door with another bolt. Thus the king's stratagem only made matters worse. The proverb is used when a person is displeased with, or sorry for something that has happened, and somebody tries to soothe him, but only succeeds in irritating him still more.

" As water in a smith's forge, that serves rather to kindle than quench."

12. ஒழுக்கு வீட்டிலே வெள்ளம் வந்ததுபொல.

As a flood came into a leaky house.

" One ill calls another."

Page 34 TAMIL PROVERBS.

313. கண் புண்ணிலே கோல் இட்டது போல.

Like putting a probe into a wound in the eye.

"To add fuel to the fire"

314. கலக் கந்தை கட்டிக்கொண்டு காணாப்போனாளாம்,
இருகலக் கந்தை கட்டிக்கொண்டு எதிரே வந்தாளாம்.

When I went clad in a number of rags to see her, she met me clad in double the quantity of rags. 324, 325, 722.

She counterfeited poverty more cleverly than I did, and I could therefore not get the help out of her that I expected.

" When Greek meets Greek, then comes the tug of war."

315. கள் உண்ட குரங்கு.

A monkey that has drunk toddy. 320, 321.

It is naturally mischievous but becomes worse after drinking toddy.

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A monkey that has drunk toddy. 320, 321.

It is naturally mischievous but becomes worse after drinking toddy.

316. காலம் போன காலத்தில் மூலம் வந்து குறுக்கிட்டதுபோல.

Like getting piles in one's old age.

The sufferer is already weak, but the piles will make him still worse.

317. காற்றும் மழையும் கலந்து அடித்தார்போல.

Like being beaten by wind and rain at the same time.

318. கிணறு தப்பித் தூரவில் விழலாமா?

After escaping the common well, should one go and fall into a Turavu ?

319.

A Turavu is a big well.

319. கிணற்றுக்குத் தப்பித் தீயிலே பாய்ந்தான்.

Having escaped the well, he jumped into fire. 318, 338.

" Out of the frying pan into the fire."

320. குரங்கின் கையில் கொள்ளி அகப்பட்டதுபோல.

Like a monkey getting hold of a firebrand.

It will do endless mischief.

"One mischief falls upon the neck of another."

321. குரங்கு கள்ளும் குடித்து, பேயும் பிடித்து, தேளும்

கொட்டினால் என்ன கதி ஆகும்?

If a monkey drinks toddy, is possessed by a devil and stung by a scorpion,
what will be its fate?

If a person gives room for one moral evil after another, how will he end?

The three evils referred to are the three evil principles (Mala) self-will,
delusion, lust, often mentioned, in the Hindu philosophy. 315, 462.

" But evil men shall wax worse and worse." (II. Tim. 3, 13.)

322. கொசுக்கு அஞ்சி குடிபோகிறதா?

Will a family remove to another house for fear of mosquitoes?

310, 330, 339.

323. கோல் இழந்த குருடனைப் போல.

Like the blind man that lost his stick. 2135.

He was already badly off, but fell into a worse plight.

324. சிற்றப்பன் வீட்டுக்குப் போய் சிற்றாடை வாங்கி வரலாம் என்று போனாளாம், சிற்றப்பன் பெண்சாதி ஈச்சம் பாயை இடுப்பில் கட்டிக்கொண்டு எதிரே வந்தாளாம்.

It is said, that she went to her uncle's house in the hope of getting a small cloth, but she met her uncle's wife wearing only a palm-leaf mat round her waist. From bad to worse. 314, 325.

325. சீலை இல்லை என்று சின்னாய் (சிறிய தாய்) வீட்டுக்குப் போனாளாம், அவள் ஈச்சம் பாயைக் கட்டிக்கொண்டு எதிரே வந்தாளாம்.

She went to her maternal aunt because she had no cloth, but her aunt came to meet her clad in a palm-leaf mat. 314, 324.

326. தாடி பற்றிக்கொண்டு எரியச்சே, சுருட்டுக்கு நெருப்புக் கேட்டானாம்.

While one man's beard was burning, another man asked him for a light for his cigar. 305.

" If my beard is burnt, others try to light their pipes at it."

Kashmiri: "My beard is on fire, and he comes to warm his hands at the blaze."

327. நாய் வாயிலே கோலை இட்டதுபோல்.

Like putting a stick into the mouth of a dog.

To irritate someone causelessly.

" A man may make his own dog bite him."

328. நெருப்பிலே நெய்யை விட்டதுபோல.

Like pouring ghee (butter) into fire.

Making matters worse.

" To cast oil in the fire is not the way to quench it."

329. பட்ட காலிலே படும், கெட்ட குடியே கெடும்.

The leg that has been hurt will be hurt, and the ruined family will be ruined.

This is the proverb signifying that: " Misfortunes never come, singly."

330. பிச்சைக்காரனுக்குப் பயந்து அடுப்பு மூட்டாதது போல.

Fearing beggars, she did not kindle a fire on the hearth.

To avoid giving to the poor, she starved herself. Stinginess. 310, 322, 339

331. பிச்சைகாரன் சோற்றிலே சனீஸ்வரன் புகுந்தது போல.

As Sani (Planet Saturn) entered into the beggar's food.

Life was hard to the beggar, and misfortune embittered it. Sani is a most malignant planetary deity.

332. பிச்சைக்குப் பிச்சையும் கெட்டது, பின்னையும் ஒரு காசு நாமமும் கெட்டது.

He did not get the alms he went for, and the money he had spent to adorn his forehead with his caste-mark was also lost.

333. முதலே துர்ப்பலம், அதிலும் கர்ப்பிணி.

First of all, she is weak, and secondly she is pregnant.

A great trouble is coming, but there is not strength to meet it.

334. முண்டைக் கண்ணிப் பிள்ளை இரண்டு கண்ணும் நொள்ளை.

The child of the woman with bulging eyes, was blind in both eyes.

Kashmiri : " Misfortune after misfortune."

335. மரத்திலிருந்து விழுந்தவனை பாம்பு கடித்ததுபோல (or மாடு மெரித்தது, or தேர் ஓடினதுபோல).

As the snake bit (or the ox trampled on or the car ran over) the man who had fallen from a tree.

" Pour not water on a drowned mouse."

(Misfortune is as follows:) Falling from the tree, the man bitten by snake, trampled by a bull or ran over by the temple car. Krishnaraj

336. முன்னே பிறந்த காதை விட, பின்னே பிறந்த கொம்பு பலம்

The horn that was born last was stronger than the ear that was born first. 2495.

In a certain firm the employees longed to be rid of the strict manager, but when they had ousted him another came who was still worse.

" King Log and King Stork."

Worse than the ears (of the previous manager) is the strong horn (of the 2nd manager) that came later. Krishnaraj

The previous manager did not lend an ear to the complaints of the employees. The succeeding manager who took his place had a strong horn. Krishnaraj

337. விரல் சுற்றின் பேரில் அம்மி (or உரல்) விழுந்தது போல.

Like a grinding stone (or a mortar) falling on a whitlow.

338. விலங்கு வேண்டாம், தொழுவில் இருக்கிறேன் (or மாட்டிக்கொண்டேன் or போடு என்கிறான்)

I did not want the fetters, but here I am in the stocks. 319.

I was displeased with the work I had, and got the work I applied for, but I find that I am worse off.

தொழு tolu = Stocks.

339. வீட்டை ஏன் இடித்தாய்? மூட்டைப் பூச்சிக்கு பயந்து.

Why did you break down your house? I did it for fear of bugs. 310, 322, 330.

Why did you demolish the house? I fear bedbugs. Krishnaraj

"Bum not your house to fright away the mice."

340. வீணாய் உடைந்த சட்டி வேண்டியது உண்டு, பூணாரம் என் தலையில் பூண்ட புதுமையை நான் கண்டதில்லை.

Plenty of pots are uselessly broken, but I never saw a pot put as an ornament round my head. That would be something fresh.



The story is as follows: A woman used to break a pot on her husband's head for every tenth sin he committed. The husband got tired of this and went away to a friend's house, but here he found the wife breaking a pot on her husband's head for every fault he did; and she did it so, that the month of the pot jumped over and fell down round the visitors neck and stuck there like a necklace.

" Home is homely, and too homely sometime, where wives' footstools to their husbands' head climb."

It is common pots break wastefully. Pots as ornaments worn around my head like images, I have never seen.

(பூணாரம் pūṇāram = Jewel, ornament) Tamil Lexicon.

கோபுரப் பதுமை = Images adorning a temple tower. Tamil Lexicon.

Krishnaraj

340a. கேடு வரும் பின்னே மதிகெட்டு வருமுன்னே,
யானை வரும் பின்னே மணி ஓசை வருமுன்னே.

Loss of sense precedes (spiritual) degradation as surely as the sound of the bells precedes the elephant.

"Coming events cast their shadows before them."

"Quem deus vult perdere primum dementit."

Ruination comes later; mental aberration comes earlier. The elephant comes later; the sounds of bells comes earlier. Krishnaraj

340b. விநாசக்காலே விபரீதபுத்தி.

In times of degeneration people get perverted mind. Cf.792 ff. 2958 ff.

During Period of destruction, Perverted mind.

விநாசகாலம் vināca-kālam = vināṣa- kāla. Period of imminent loss or destruction

விநாசம் vinācam = vi-nāṣa. 1. Utter loss, annihilation, ruin, destruction. Tamil Lexicon

விபரீதபுத்தி viparīta-putti = viparīta + buddhi. 1. Perverted intellect;

SELFISHNESS

தன் காரியத்தில் புலி.

341. அண்ணனுக்கு பெண் பிறந்தால், அதை அசல் நாட்டாள்.

If the elder brother gets a daughter, his sister becomes a stranger to him.

All his kindness was formerly directed to his sister, but now all goes to his own child. நாட்டாள் is sometimes written நாடாள். The proverb then implies that the sister who has a son will not seek a wife for him among

strangers, but will demand her elder brother's daughter for him.

If the brother bears a son, the aunt will not seek alliance with strangers.

Krishnaraj

342. அரைக்கிறவன் ஒன்று நினைத்து அரைக்கின்றான், குடிக்கிறவன் ஒன்று நினைத்துக் குடிக்கிறான்.

He who grinds the ingredients thinks of one thing and grinds, he who drinks the medicine thinks of something else, and drinks.

A doctor only thinks of the profit he will get by the medicine he is preparing; the sick person only wonders whether it will cure him or not. Each thinks of his own interests.

The grinder (compounder) thinks of one thing (of profit) as he compounds (grinds); the drinker (the patient) thinks of one thing (cure) when he imbibes. Krishnaraj

343. அவரவர் அக்கரைக்கு அவரவர் பாடுபடுவார்.

Each one will exert himself for his own interest.

For each one's self-interest each endeavors. Krishnaraj

344. அள்ளுவது எல்லாம் நாய் தனக்கு என்று எண்ணுமாம்.

The dog seems to think that whatever is taken is intended for it.

Mean people greedily desire everything they see. 354.

What all usurped, the dog thinks its own. Krishnaraj

345. ஊரார் வீட்டு நெய்யே, என் பெண்சாதி கையே.
The ghee (butter) belonged to the village, but my wife's hand distributed it.

The husband and his wife were at a village feast. She was asked to help in distributing the food; as the ghee was not her own, she gave her husband much more than she would give him at home. Used about liberality with others' goods. 3185.

"Tis good feasting in other men's houses."

Town's community Ghee (butter), my wife's (liberal) hand. Krishnaraj
Page 38 TAMIL PROVERBS.

346. ஊரார் வீட்டுச் சோற்றைப்பார், ஓசுபாடி
வயிற்றைப்பார்.

Look at the villagers' rice; look at this shameless man's stomach.
He eats as often as he can and as much as he can at others expense.

A

proverb about selfish greed.

Look at the community's cooked rice, look at the stomach (of freeloader).

ஓசு ōcu, *n.* < ஓசி. Anything obtained gratis; சும்மாகிடைப்பது. Tamil
Lexicon

ஓசுபாடி = Freeloader. Krishnaraj

347. எங்கள் வீட்டுக்கு வந்தால் என்ன
கொண்டுவருகிறாய், உங்கள் வீட்டுக்கு வந்தால் என்ன
தருகிறாய்.

If you come to our house what will you bring me ? if I go to your
house what will you give me ?

The same proverb is found in Telugu.

" What's yours is mine, what's mine, is my own."

348. எது எப்படி போனாலும், தன் காரியம் தனக்கு.
However matters go, he thinks only of his own affairs.

" He is a slave of the greatest slave who serveth nothing but
himself."

349. எரிகிற வீட்டிலே பிடுங்கிறது லாபம்.

Whatever you are able to secure from a burning house is a gain.

When supplies are bought for a wedding or for any grand occasion,
or for some government contract, the person who manages the
affair will secure something for himself; this is especially true of
police and lawyers in their management of cases. 359.

" It is good fishing in troubled water,"

" Every little helps."

350. எறும்புக்குத் தங்கையால் எண்ஜான் உடம்பு.

Even an ant is eight span long, if measured by its own hand.

Every little man thinks himself great, because he measures himself according to his own standard.

351. ஆல் பழுத்தால் அங்கே, அரசு பழுத்தால் இங்கே.

When the banyan is ripe he is there, and when the peepal (Ficus religiosa) is ripe he is here. 2737.

Wherever there is something to be had, there the greedy man is to be found.

352. ஒரு கொழுட்டியைக் கழுவில் பொட்டதற்கு ஒன்பது கல் எள்ளு ஆச்சிதே, ஊர் கோழுட்டிகளை எல்லாம் கழுவிலே போடு என்றானாம்.

A man once said: If I get nine big measures of sesamum seed for impaling one merchant, then impale all the merchants in the village.

Other people's sufferings are nothing to such a man, if he only gains by it.

" He sets any house on fire only to roast his eggs."

353. ஓணான் வேலிக்கு இழுக்கிறது, தவளை

தண்ணீருக்கு இழுக்கிறது.

The lizard drags its prey to the hedge, the frog drags its prey to the water.

Every man tries to secure what he has gained to himself.

" All draw water to their own mill"

SELFISHNESS. Page 39

354. கஞ்சி வரதப்பா என்றால், எங்கே வரதப்பா எங்கிறான்.

If the one says, Kanji Varathappa, the other replies: where is the gruel?

A certain Vaisnavite at Conjevaram was praying to the God, Kanji Varathappa; a beggar who stood nearby asking for alms, heard the name of the God imperfectly, and thought that the Vaisnavite said Kanji varukirathappa, i.e. " Some gruel is coming." Not seeing it he said Engè Varathappa, i.e. " Where is the gruel ? " The proverb is really a

pun on the two words Kanji and Varathappa and is used when one appropriates remarks to himself that were uttered with no reference to him. 344.

355. கடைக்குக் கடை ஆளாய்தான் இருப்பான்.

There is a person in each bazaar (shop) to sell things.

Each merchant does his best to sell his own goods.

356. கிட்டினால் ராமா கோவிந்தா, கிட்டாவிட்டால்
ஒன்றுமில்லை.

If we get what we want, we worship the idol as Rama or Govinda, if
we do not get it, the idol is nought. 222, 2186, 2732.

If gotten (what he asked for), (he invokes) Rama-Govinda; if not, not
one thing (there is no invocation).

God has value as long as he gets what he wants. If nothing is
obtained, there is no existence of God. Krishnaraj

357. குடிக்கிற பாலைக் கமர் வெடிப்பிலே வார்க்கிறதா?

Do you pour the milk for drinking into a crevice in the ground?
Used about foolish expenditure of money on selfish litigation or
pleasure. 367, 622, 2621.

"A penny weight of love is worth a pound of law."

358. கோணி கொண்டது, எருது சிமந்தது.

The bull carried all that the sack held.

Said about selfish avarice.

"In the world there be men, that will have the egg and the hen."

The sack held, the bull took the burden.

359. சந்தடி சாக்கிலே கந்தப்பொடி காற்பணம்.

Taking advantage of your being so busy, he gets a pice-worth of
scented powder for himself into your bill. 349.

Said of one who selfishly seeks to get profit for himself out of
others. If a carriage is lent to such a person to convey him one mile,
he is sure to keep the vehicle all day to pay a number of visits. If he
goes shopping with you he makes you pay his bill.

As confusion prevails, the scented powder is a quarter (of its original
price).

சந்தடி cantāṭi. , n. < T. sandaḍi. 1. Bustle, stir, clamor, tumult, uproar,
confusion.

காற்பணம் = Quarter-worth of any monetary system.

சுண்டைக்காய் காற்பணம் சுமை கூலி முக்காற்பணம் = The price of
produce is one quarter; the delivery charges three quarters. Krishnaraj

360. செத்தவன் வீட்டிலே கெட்டவன் ஆர்?

Who is the loser in the dead man's house?

At a funeral, some outsiders take a pride in distributing the food and
sweets which the near relatives have provided and are clever at
making plans for disposing of the dead man's property. Said of
those who are liberal with the property of others.

" To cut large slices of another man's loaf."

கெட்டவன்: Bad or immoral man. கெட்டவள் = bad or immoral
woman.

In the dead man's house, who is the bad man? - Krishnaraj

361. சுயகாரிய துரந்தரன், சுவாமி காரியம் வழி வழி.
He is smart about his own business; he lets God's things slip.
" Greedy are the Godless."

துரந்தரன் turantaran, n. < dhuran-dhara. 1. One who assumes a responsibility; Tamil Lexicon

The self-centered egotist neglects God's affairs. Krishnaraj

Page 40 TAMIL PROVERBS.

361a. தலைமகள் அறுத்தாலும், தானே வாழவேண்டும்.
Though the eldest daughter has her thali cut off, her mother will not care if she is well off herself.

A selfish mother will not mind when her daughter is made a widow.
" Close sits my shirt, but closer my skin."

If in fact, the elder daughter cuts her Thali, she has to live on her own. Krishnaraj

362. தனக்கு என்றால் பிள்ளையும் களை வெட்டும்.
If it be for himself even a child will weed.

" He feathers his own nest."

363. தன் காரியத்தில் புலி.

He is a tiger in his own affairs.

"A man is a lion in his own cause."

364. தன் காரியம் என்றால், தன் சீலை பதைக்கும்.

If it concerns his own affair, even his cloth will be restless.

" Every man wishes water to his own mill."

365. தாய்முலைப்பாலிலும் உப்பு பார்ப்பான்.

He will find salt in the milk from his mother's breast. 2899.

Said of one who is over suspicious in everything concerning himself.

366. தானும் வாழ்கிற காலத்தில், வயிறு சிறுக்கும் மதியும் பெருக்கும்.

When she is married, her stomach will become small and her sense great.

While a girl is in her mother's house she has nothing to do but eat, but when she goes to her husband's house she will find little time to eat and will have to be constantly on the alert to economize.

(When she lives away from her parents) and now lives (with her spouse), her stomach becomes smaller and the mind expands.

Krishnaraj

367. தான் குடிக்காத பாலைக் கவிழ்த்துவிடுகிறதா?

Should you spill the milk you can't drink?

Even children will use this proverb when another child is unwilling to share some sweets or fruits with them. 357.

"The Dog in the manger."

368. தேவடியாள் இருந்து, ஆத்தாள் செத்தால் கொட்டு முழக்கம், தேவடியாள் செத்தால் ஒன்றுமில்லை.

If the dancing girl be alive, and her mother dies, there will be beating of drums; but if the dancing girl dies there will be no such display.

To get the favour of the dancing girl, many men will attend her mother's funeral; but if the dancing girl herself dies. there is nothing to be gained by attending her funeral. In like manner: If somebody die in a rich man's house, all people will attend that they may gain his favour; but if the rich man dies, no one will care as nothing more is to be had from him in future.

The dancing girl (prostitute) living presently, if her mother dies, there are drums galore. If the prostitute herself dies, not much happens.

தேவடியாள் = *tē-v-aṭiyā!* = *the servitor of Deva, god, Devi or goddess.*
Euphemism for prostitute.

Recently the devadasi (servant of goddess) system has started to disappear, having been outlawed in all of India in 1988. Devadasi = slave or sevant to goddess. *Wikipedia.*

There were dancing girls in the temples who performed sacred dances during ceremonies. The system deteriorated and the dancers descended into prostitution for no fault of theirs.



A 1920s photograph of two Devadasis in [Tamil Nadu](#), South India Wikipedia

369. நல்ல நாச்சியார் கடைந்த மோர், நாழி முத்துக்கு நாழிமோர்.

A measure of buttermilk churned by a good woman was sold for a measure of pearls.

Said of a person who overvalues his own worth. 3248.

"No one calls his own buttermilk sour."

DISGRACE. Page 41

370. நான் என்றால் இளக்காரம், என் பீ (சொத்து) என்றால் பலகாரம்.

He cares nothing about me personally, but he considers even my filth a cake. 2733.

Servants and subordinates care little for their masters or superiors, but they care for his wealth if they can make anything out of it.

The personal 'I' is inferior; my shit (property) is ingestible (superior).

Krishnaraj

Here it is a tongue-in-cheek expression with rhyming: ilakkāram and palakāram

இளக்காரம் ilakkāram, n. Inferiority, low state.

பலகாரம் palakāram = *phalāhāra*. [*palahāram*.] Refreshments other than boiled rice; comestibles

பீ = feces. Shit (Here euphemism for property)

371. நீயும் நானும் **அடா**, சாரும் சோறும் அடா.

You and I, sir; sauce and food, sir.

i.e., We shall get on together by ourselves as well as food and sauce.

Said by a wife to a husband as a reason why he should leave the joint-family, in his father's house.

You and I are thick (intimate, in harmony); soup and rice are in harmony.

அடா aṭā, int. [T. ērā, M. eṭā.] 1. An exclamation addressed familiarly to an inferior or a child, or in contempt to an enemy. Krishnaraj

372. பார்த்திருக்கத் தின்று, முழித்திருக்க கை கழுவுவான்.

Though I saw him, he went on eating; and though I watched him, he washed his hands.

He finished his meal without giving me a share. Said of one who enjoys himself selfishly.

I watched him eating; with my wide open eyes, I saw him wash his hands. (He never gave me a morsel.) Krishnaraj

373. பிள்ளைப் பேறு பார்த்ததும் போதும், என் ஆம்புடியானைக் கட்டி அணைத்ததும் போதும்.

There has been enough of your help in my confinement, and of your embracing my husband.

One woman told another that she would like to help her at the time of her confinement. Her intention was however to get access to the husband of the latter with whom she was in love. Hence the rebuke. Used of the interested help of deceitful friends.

Enough to witness birthing of my child. Enough you embraced my husband. Krishnaraj

374. வாழைப்பழம் தின்னாத குரங்கு இல்லை.

There is not a monkey that does not eat plantains.

Everyone looks for his own profit.

Or வேண்டாம் என்கிற குரங்கு உண்டா?

Is there a monkey that says, I don't want (banana)?

375. வெட்கம் கெட்டாலும் கெட்டும், தொப்பை இட்டால் போதும்.

Let me lose my respect (if necessary); I am satisfied, if I get fat.

Said of one who seeks profit at any cost.

Cf. Kashmiri: " A fat man has no religion."

Cf. 1054 ff.

If self-respect suffers, let it be. Getting a paunch is enough.

Krishnaraj

Paunch is euphemism for fat profit.

சொன்னால் வெட்கக்கேடு; அழுதால் துக்கக்கேடு. Another Tamil Proverb.

Saying is loss of self-respect; crying is suffering. Krishnaraj

DISGRACE.

வெட்கமில்லாமை, முறையில்லாமை, வெட்கப்படுத்தல்

376. அங்கத்தை ஆற்றிலே அலசோணதா?

Couldn't you wash your body in the river?

Said to a very wicked fellow, whose badness it is impossible to amend.

377. அடி அதிரசம், குத்து கொழுக்கட்டை.

A thrashing is a sweetmeat, and a cuff is a cake. 403.

No sense of shame in him.

அதிரசம். Atirasam. A kind of flat sweet cake. கொழுக்கட்டை koḷu-k-kaṭṭai , Bolus-like preparation of rice flour usually with coconut scrapings, sugar, etc.

When a person is hit, he develops flat raised weal on the skin that looks like Flat Cake.. If he is punched, he develops huge welts that looked like Kozukkattai.

Atirasam is flat preparation. Kozukkattai is a bolus with imprint of phalanges of the fist. Krishnaraj

Figure1. Flat cake. Figure 2. Fat Kozukkattai. www.awesomecuisine.com



The Kozukkattai story.

A recently married young man went to his in-laws' house. They invited him with smiles, perfumes, and kum-kum. The mother-in-law made Kozukkattai, which he relished. A few days later he returned home. On the way, he chanted the name of the preparation, Kozukkattai so he would not forget.

There was a downpour, there were rivulets, people were jumping across the streams saying Attari-baccha. Our hero forgot the name of the comestible (Kozukkattai) that he savored before. He kept on chanting Attari-baccha until he reached home.

He asked his wife to make Attari-baccha for him. She dismissed him saying there was no such victual called Attari-baccha.

Frustrated, he went to a sweetmeat shop and asked for Attari-baccha. Thinking that the young man was making fun of him, the shopkeeper beat him up with a stick. It was the same stick that he used to beat the cow which came to forage for his sweetmeats. He went home. His wife saw the big welts and asked him wherefrom he got the Kozukkattai welts.

Now our hero recalled the name and told his wife he wanted to savor the Kozukkattai.

(A *modakis* or Kozukkattai is a dumpling made from rice or wheat flour, stuffed with grated coconut, jaggery, dried fruits and other condiments and steamed or fried. Wikipedia.)

Page 42. TAMIL PROVERBS.

378. அடித்தது ஆட்டம் பிடித்தது பெண்டு.

To beat people is a joke to him and he treats any woman he gets hold of as he likes. 391.

Used of unprincipled tyranny.

பெண்டு = Concubine.

To beat up is sports; to hold (and conquer) is a concubine. Krishnaraj

379. அம்மாள் கெட்ட கேட்டுக்கு முக்காடு ஒன்றா? (ஒரு கேடா?)

Is one veil sufficient to cover a woman's wickedness? 417.

Is modesty a sufficient cloak for immorality?

Will a veil hide the immorality of a woman? Krishnaraj

380. அவன் மிதித்த இடம் பற்றி எரிகிறது.

The place on which he treads will take fire.

Said of the very wicked and the very unlucky.

What he treads on, catches fire. Krishnaraj

381. அவன் சாயம் வெளுத்துப்போய்விட்டது.

His colour has been well bleached out.

Just as a cloth loses its colour and value through much washing, so he, having been found out in his deceit, is dishonoured.

His color has bled to white. Krishnaraj

382. அவிழ்த்துவிட்ட கோழி.

A fowl that is let loose. 390, 411.

One who goes about doing whatever he likes, not feeling shame before anyone.

The fowl that is let loose (and running amok). Krishnaraj

383. ஆட்டுக்கும் மாட்டுக்கும் முறையா, காட்டுக்கும் பாட்டுக்கும் வரையா?

Have sheep and cows moral laws, and have woods and songs any limit ?

Said ironically of those who have no shame in their misdeeds.

Is there a code of conduct for the sheep and the bovine? Do woods and songs have a boundary? Krishnaraj

Here is a perfect rhymer: āṭṭukkum māṭṭukkum muraiyā, kāṭṭukkum pāṭṭukkum varaiyā?

384. ஆற்றித்தூற்றி அம்பலத்தில் வைக்கப்பார்க்கிறான்.

He tries to winnow me in public.

He tries to bring disgrace on me in public.

By winnowing me he puts me to public (shame). Krishnaraj

385. இந்த அமாவாசைக்கும் வெட்கமில்லை, வருகிற அமாவாசைக்கும் வெட்கமில்லை.

This new moon he has no shame, nor will he have any next new moon.

No shame now and none hereafter.

He has no shame, either for this new moon or the forthcoming new moon. Krishnaraj

386. இறைச்சி தின்றாலும் எலும்பைக் கொத்துக் கழுத்தில் அணிகிறதா?

Though a person eats flesh, why string the bones and hang them round his neck?

It is bad enough to do evil, but still worse to make it public.

387. உத்தமனுக்கும் தப்பிலிக்கும் ஓலை என்னதற்கு?

Written bonds are not needed for honest men or rogues.

The good man will do his duty without them, the rogue will not do his duty

though he has signed a hundred.

For honest man and faultless person, where is the need for written agreement?

தப்பிலி tappili , n. < தப்பு + இலி. Faultless person. Krishnaraj

388. என் முகத்துலே கரி பூசினாயே.

Thou hast smeared my face with charcoal. 1026.

You have disgraced me.

Or என் முகத்துலே கரி தடவாதே or சாணி போடாதே.

Don't smear my face with charcoal or cow dung).

smear campaign: a campaign to tarnish the reputation of a public figure, esp. by vilification or innuendo.

Mudslinging: an attempt to discredit one's competitor, opponent, etc., by malicious or scandalous attacks.

Krishnaraj

DISGRACE. Page 43

389. என் பேரில் தப்பிருந்தால், என்னை மொட்டை அடித்துக் கழுதைமேல் ஏற்றிக்கொள்.

If I am wrong, shave my head and make me ride on an ass.

Put me to shame, if I am wrong in what I have done or said.

If I were wrong, shave my head bald and put me on a donkey.

Krishnaraj

390. ஏடாகூடக்காரனுக்கு (வம்புகாரனுக்கு) வழி எங்கே? போகிறவன் தலைமேலே.

Where is the path of a rash man? Over a quiet man's head. 382, 411, 415.

"Bold and shameless men are masters of the world."

Where is the path of the perverse man (quarrelsome person)? On the head of the wayfarer. Krishnaraj

391. கண்டதே காக்கடி, கொண்டதே கோலம்.

What you see is a sight, and what you get is an ornament. 378.

Applied to those who give way to all sorts of evil, not knowing that everything is the result of Maya, illusion.

What is seen is airs (ostentation, exhibition), what obtains is habiliment. Krishnaraj

392. கெட்ட குடி கெட்டது, பூராவாய்க் குடி அப்பா!

You are drunk, drink plenty old fellow.

A sneer about drunkards and debtors. Why stop drinking or borrowing?

Bad is the drink. Imbibe it to the full (to your gills).

Go on, borrow money and drink to your gills.

Now you are a drunk and a debtor. Krishnaraj

393. கொழுக்கட்டைக்குத் தலையுமில்லை,

கூத்தாடிச்சிக்கு முறையுமில்லை.

The cake has no point, and the dancing girl (or the female mendicant or the drunkard) does not regard the ties of relationship.

A dancing girl is invariably a harlot.

The cylindrical Kozukkattai has neither a head nor a tail. The dancer (prostitute) has no code of conduct. Krishnaraj. See Verse 377 for image of Kozukkattai.

394. சிறைச்சாலைக்கு அழகில்லை, தேவடியானுக்கு முறையில்லை.

A prison has no beauty, and a dancing girl does not regard the ties of relationship. 3593.

Bastille has no beauty. A prostitute has no proper demeanor. Krishnaraj

395. நானும் வந்தேன், நாற்றமும் போச்சு.

When I entered the home, the smell disappeared.

A Mahomedan young man whose father sold salt fish, married the daughter of a dealer in sweet perfumes, and after the wedding the girl came to her father-in-law's home to live with her husband.

At first she could not bear the smell of the fish, but after a while she became used to the odor and ceased to perceive it and was

conceited enough to suppose that her presence had driven it away.

The meaning of the proverb is, that those who live in an atmosphere of sin become blind to the disgrace of sin. – Rev. Herman Jensen

1897

Upon my arrival, the smell dissipated. Krishnaraj

396. சூத்தை வஷித்து முக்காடு போட்டாற்போல். (Vulgar and inappropriate -Krishnaraj)

A vulgar proverb satirizing sham prudery.

Wiping the ass and wearing the veil.

397.சொரணைகெட்டவன் சொந்தக்காரன்.

A shameless fellow will win. 415, 416.

As he has no shame, he does anything he likes.

"He that has no modesty has all the town for his own."

The (inane and the) insensitive is my relative.

The insensitive does not take clue (of rejection) and persists.

Krishnaraj

398. தடிக்கு அஞ்சாத பாம்பு.

A snake that does not fear the stick.

A stick fears not the snake. Krishnaraj

399. தலைக்குமேல் வெள்ளம் ஜான்போணால் என்ன, முழம் போனால் என்ன?

When a flood rises over one's head, what does it matter whether it rises only a span or a cubit ?

When one is completely discredited, further disgrace makes no difference.

The floods rising above the head, what does it matter if it rises a span (9 inches) or a forearm (3 feet)? Krishnaraj

Page 44 TAMIL PROVERBS.

400. திருடிக்குத் தெய்வமில்லை, அவசாரிக்கு ஆணையில்லை.

A thief does not fear God, and a harlot is not bound by an oath.

" The tears of a whore and the oaths of a bully may be put into the same bottle."

401. திருப்பதியில் மொட்டை அடித்துப் போதாமல், ஸ்ரீரங்கத்தில் சிரிப்பாய் சிரிக்கவந்தான்.

Not thinking it enough to have been shaved bald at Tirupati, he came to Shrirangam to become a laughing-stock.

Not satisfied with the first shame, he seeks another.

402. துவைத்துத் தோள்மேல் போட்டுக்கொண்டான்.

He has dipped it in water and put it on his shoulder. 1318.

Dipping a cloth in water makes it heavier. Said of one who adds sin to sin and makes a public display of his wickedness.

Danish : " He has bitten of the head of all shame."

Shouldering the wet cloth.

Having dipped it (in water), he put it on the shoulder.

This man is piling sin after sin on himself. He is up to his gills in sin.

Krishnaraj

403. தோளின்பேரில் தொண்ணூறு அடி அடித்தாலும்,
துடைத்துப்போடுவான்.

Even though he be beaten ninety-nine times on his shoulder, he will
rub the smart off. 377, 413.

404. பத்துப்பேர் மெச்சப் படிக்கிறதிலேயும்,
ஆயிரம்பேரை அடிக்கிறதிலேயும், நாலுபேர் மெச்ச
நடிக்கிறதிலேயும், மிடாமிடாவாகக் குடிக்கிறதே
கெட்டிக்காரத்தனம்.

It is more praiseworthy to drink pot after pot of toddy than to study
so as to be praised by ten persons, or to conquer a thousand
people, or to dance so as to be praised by four.

Used ironically of the degenerate who despise goodness and praise
wickedness.

"Hell will never have its due, till it have its hold of you."

405. பனைமரத்திற்கு நிழல் இல்லை, பறையனுக்கு
முறையில்லை. (Inappropriate and objectionable)

The palmyra palm yields no shade, and a Paria does not regard the
ties of relationship.

A reference to the incestuous habits of certain Parias.

406. பீ திங்கிறதுபோல் கனவு கண்டால், பொழுது
விடிந்தால் யாருக்குச் சொல்லுகிறது.

If one dreams that he eats dirt, to whom can he tell it at daybreak.

If one secretly leads a bad life he will be ashamed to tell of it to
others.

Dreaming of eating feces, at daybreak to whom does (the dreamer)
narrate it? Krishnaraj

407. பூராடக்காரனோடு போராடி முடியாது.

No one can fight with a man born under the star Purāda.

Those born under this star are wicked and insolent.

408. பெற்ற தாயுடன் போகிறவனுக்குப் பத்தம் ஏது.

Will the man who lies with his own mother regard any ties? 424, 3593

DISGRACE. Page 45

409. பெற்ற தாயை பெண்டுக்கு அழைப்பான்.

He will call his own mother to be his wife. 408.

Boundless wickedness.

410. பெற்றாரை நினையாத தறுதலை.

A wicked child that has no respect for his parents.

411. போக்கற்ற நாயுக்குப் பொன்தெல்லாம் வழி.

A dog without an aim, a road that goes in every direction! 382, 390.
Said of a wicked person who goes where he likes and does what he likes.

Path to a destitute dog is whichever way it goes. Krishnaraj

412. முட்ட (முழுதும்) நனைந்தவனுக்கு ஈரமில்லை
பேனுமில்லை (முக்காடு என்ன).

One who is soaked through, is not wet, and has no lice about him.
(or does not want a veil?)

Applied to men utterly shameless or utterly poor. (This is the vulgar form
of the proverb.)

413. முப்பது செருப்பு தின்றவனுக்கு மூன்று செருப்பு
பணிகாரம்.

To him who has eaten thirty shoes, three will be like a cake. 403.

A man who has been beaten with a shoe thirty times will not mind being
beaten thrice.

414. மருந்து தின்றால் பிழைப்பாய் என்றால், மயிர்தான்
தின்னமாட்டேன் என்கிறான்.

If you say to him, Take medicine and you will live, he replies, I won't take a
drop of it.

Said of those who are so bad that they will not hear about improvement.

415. ராஜன் பெரிதோ, போக்கிரி பெரிதோ?

Is the king or the blackguard the greater? 299, 300, 390, 397.

In a fight or quarrel the shameless man is the greater, as he will not refrain
from using any abuse or device.

"Beware of him who regards not his reputation"

416. வெட்கம் கெட்டவன் ஊருக்குப் பெரியவன்.

One who is lost to all shame is the big man of the village. 397, 415.

417. வெட்கம் சிக்கி விட்டு வெளிப்பட்ட மூளிக்கு முக்காடு ஒரு
கேடா?

When an utterly shameless woman appears in the public, is a veil all she
needs ? 379.

418. வெட்கத்தை விற்று அக்குலிளே

அடக்கிக்கொண்டுபோகிறான்.

He has sold his honour, and put it under his arm.

Said of one who has done a shameless thing which he tries to hide.

"Who hath horns in his bosom, let him not put them on his head."

**Having sold his honor, he goes keeping the proceeds under his armpit.
Krishnaraj**

419. வைய வைய வைரக்கல், திட்டத் திட்டத் திண்டுக்கல்.

Abuse him and he will become a lasting stone, scold him and he will
become a flint.

A shameless fellow. Also used about one who in spite of all his injustice
prosperes in this world.

THE WICKED INTENT ON WICKEDNESS.

420. கள்ளன் புத்தி திருட்டுமேலே.

A thief's mind is on stealing. 529.

" Ill doers are ill thinkers."

421. கெடுவான் கேடு நினைப்பான்.

The wicked think only of wickedness. 422.

The bad thinks (of doing) bad. krishnaraj

422. தான் திருடி அசல்வீடு நம்பமாட்டான், கூத்திக்கள்ளன் பெண்சாதியை நம்பான்.

He who is a thief himself can't trust his neighbour, and he who keeps a concubine can't trust his wife.

A wicked person cannot believe good of others.

" A thief thinks every man steals"

" He that does not speak truth to me does not believe me when I speak truth."

" Do well and doubt no man ; do ill and doubt all men."

423. மூக்கறையன் கதைபோல் பேசுகிறான்.

He speaks like the noseless man in the story.

A certain man who had no nose was always ridiculed in his village. To make the other people as badly off as himself, he began at certain times to praise God and to thank him that he had enabled him to see him. When he thus burst out in loud praise, people gathered round him, and asked what they should do to see God. His advice was, that they should cut off their noses. This they did one after another. And though they could not see God, they pretended that they could out of very shame. Thus wicked people will try to draw good people over to their own wicked ways.

" A hog that is bemired, endeavours to bemire others."

THE DOER OF GREAT EVILS, WILL NOT FEAR TO COMMIT SMALLER ONES.

424. ஆத்தாளோடு பொகிறவனுக்கு அக்காள் ஏது, தங்கச்சி ஏது?

What is an elder or a younger sister to him who lies with his own mother? 408, 3593.

425. கொலைக்கு அஞ்சாதவன் பழிக்கு அஞ்சுவானா?

Will he be afraid of blame, who is not afraid of committing murder?

426. மலை முழிங்கின மாதாவுக்கு கதுவு சுண்டாங்கி.

To a mother who has swallowed a mountain, a door is but a bit of seasoning.

சுண்டாங்கி = seasoning. Trifle, small.

To a mother who swallowed a mountain, a door is a trifle. Krishnaraj

427. மாரியத்தாளை பெண்டு பிடிக்கிறவனுக்கு பூசாரி பெண்சாதி எம்மாத்திரம்.

What is the priest's wife to him, who seduces the Goddess of Small-pox herself?

WICKEDNESS. 47

HE WHO COMMITS SMALL EVILS, WILL SOON COMMIT GREAT ONES.

428. கடுகு களவும் களவுதான், கர்ப்பூரக் களவும் களவுதான்.

Theft of mustard is theft, and theft of camphor is theft.

Camphor is sacred, and used in the worship of all the gods.

" Sin is sin whether big or small."

429. காதை அறுத்தவன் கண்ணைக் குத்தினாலும் குத்துவான்.

He who cuts off the ears of a person, may also stab his eyes.

" Small faults indulged are little thieves, that let in greater."

430. கையை உடைத்துவிட்டவன் தலையை உடைத்தாலும் உடைப்பான்.

He who breaks one's hand, may also break one's head.

" He that will steal an egg, will steal an ox."

431. இன்றைக்கு இலை அறுத்தவன் நாளைக்கு குலை அறுக்கமாட்டானா?

Will not he who steals leaves to-day, steal a cluster of fruit tomorrow?

To do a little evil will lead to doing greater. Or, said of one who is overanxious to see the result of his labour. In this case: மாட்டான் for மாட்டானா.

" He who hath done ill once will do it again.

432. இன்றைக்கு சின்னதுக்கு வந்தது, நாளைக்குப் பெரிதுக்கு வரும்.

He who came for a little to-day, will come for a big thing tomorrow.

Said often by mothers to their children.

11 He that will steal a pin will steal a better thing."

Cf. 424ff. 2013ff.

KILL EVIL AT ITS VERY BIRTH.

433. குட்டிப்பாம்பை அடித்தாலும், குற்றுயிராய் விடப்போகாது.
Though it be only a young snake you beat, it won't do to leave it half dead.

434. தீ மிஞ்சவைத்தாலும், பகை மிஞ்ச வைக்கப்படாது.

Though you may cherish fire to excess, don't cherish hatred to excess (but kill it at once). 454.

Though the flame is excessive, do not hold enmity in excess.

Though the flame (cause of enmity) is excessive, douse the flame of enmity. Krishnaraj

435. ஜாண் பாம்பனாலும் குழத்தடி வேண்டும்.

Though the snake be only a span long, a stick a cubit long is needed to kill it.

436. பாம்பை முட்டையிலே, புலியை குட்டியிலே
கொல்லவேண்டும்.

A snake must be killed while in the egg, and a tiger while it is young.

" Destroy the lion while he is but, a whelp." Whelp: the young of the dog,
or of the wolf, bear, lion, tiger, seal, etc.

437. முளையில் கிள்ளாததை முற்றினால், கோடாலிகொண்டு
வெட்ட வேண்டும்.

What is not nipped at the bud but left to mature, will have to be felled
with an axe. 3299.

Neglected evil is hard to destroy.

"Nip it in the bud." This is a common saying. Krishnaraj

MISCELLANEOUS PROVERBS ABOUT WICKEDNESS.

438. அதமனுக்கு (vulgar: அதவைக்கு) ஆயிரம் ஆயிசு.

A vile man lives a thousand years. 446.

" A bad thing never dies." " An ill stake standeth longest."

" A creaking door hangs on its hinges."

அதமன் or அதவை = ataman = Low, mean, vile person.

Nice guys finish last. Krishnaraj

439. அந்த ஊர் மண் மெரிக்கவே, தன்னை மறந்துவிட்டான்.

As soon as he put his foot on the soil of that village, he went to the bad.

Having stepped on the soil of that town, he forgot himself.

It means that the said person forgot his origin and circumstances and
became a new Avatar (became a new person). Krishnaraj

440. அவசாரி என்று ஆனைமேலே ஏறலாம், திருடி என்று
தெருவில் வரலாமா?

A prostitute may ride an elephant in the streets, but can a thief come into
the street?

Some sins are condoned.

" No law for lying"

441. ஆகாத வேளையில் பிள்ளை பிறந்தால், அப்பனையும்
ஆத்தாவையும் கொல்லுமே ஒழிய, பஞ்சாங்கம் சொன்ன
பார்ப்பானை என்ன செய்யும்?

If a child is born at an inauspicious time though he ruins both his father
and mother, what harm can he do to the Brahmin
who tells his horoscope? 112.

Said in mockery of a wicked person who invokes all kinds of evil on those
whom he hates.

Your life is the fruit of your own doing. You have no one to blame but yourself.
Joseph Campbell

Here is a hint past Karma is the cause of the present. Krishnaraj

442. எட்டுப்படி அரிசி ஒரு கவாளம், ஏழு ஊர் சண்டை ஒரு
சிம்மாளம்.

Eight measures of rice is only a mouthful to her, and the quarrels of seven villages make her jump with joy. 450.

A description of a shrew.

சிம்மாளம் = cimmālam = Exhilaration, mirth.

443. ஏண்டி பாட்டி மஞ்சள் குளித்தாய் (என்றால்), பழைய நினைப்பு அடா பேராண்டி!

If the grandson asks, O, old woman, why are you adorning your body with saffron? she replies, my grandson my old passions have returned. 459.

After losing her husband or getting somewhat old, a woman should not adorn herself with saffron. If she does, it shows that she wants to attract men. Used of hidden vice that springs up again.

மஞ்சள் = Turmeric in everyday use. It is not saffron but is used in the place of saffron. My explanation is that married woman use turmeric paste on the body as skin toner and skin lightener. The widow in question used it probably pursuant to the earlier practice. Krishnaraj

444. ஐயோ என்றால் ஆறுமாசத்துப் பாவம் சுற்றும்.

If I pity you, six month's sin will surround me. 461.

To pity a wicked person and forbear with him is considered a great sin.

" If you pity rogues, you are no great friend of honest men."

WICKEDNESS. Page 49

445. கடைகெட்ட மூளிக்குக் கோபம் கொண்டாட்டம்.

Anger is fun to a wicked woman.

கடைகெடுதல் = groveling wretchedness.

மூளி = defective person. Ugly woman, a term of abuse.

Anger is celebration for a wretched ugly woman. Krishnaraj

446. கள்ளிக்கு நாடு எல்லாம் காடு.

The Kalli weed (Euphorbia) grows all over the country. 438.

" Weeds grow apace." " Ill weeds groiv fast."

For the weed, the country is forest. Krishnaraj

447. காலம் கண்ட பெருச்சாளி.

He is a bandycoot who has seen many days.

A bandycoot is a large animal of the rat tribe very strong and cunning.

Used of a knowing rascal.

448. காலங்கெட்டுக் கருப்புகோழி வெள்ளைமுட்டை இடுகிறது.

The black hen that wasted its time lays a white egg.

This is not exactly a proverb. Used about the present evil age (Kaliyuga).

449. குரங்கு புண் ஆறாது.

A monkey's wound never heals.

A monkey is too restless to let its wounds heal, and so the human race through its constant activity in wickedness cannot amend its ways. A philosophical saying.

450. தண்டுக்கு ரொட்டி சுட்டுபோடுகிறவள்.
She makes bread for the army. 442.

i.e., She is a camp follower, a term of abuse.

451. திருட்டுப்பயல் கலியாணத்தில் முடிச்ச அவிழ்க்கிறவன் பெரியதனம்.

At the marriage of a thief the pick-pocket is the best-man.

If the master is a wicked man, he will have servants still worse.

452. திருட்டுக்கு நவமணி.

In thieving he shines like the Nine Gems.

A capital rogue. A first class scamp. The Nine Gems were nine learned men in the court of Vikramaditya the Great.

453. தேளுக்குக் கொடுக்கிலே விஷம், தேவடியாளுக்கு உடம்பிலே விஷம், உனக்கோ சர்வாங்கம் விஷம்.

Scorpion has poison in its tail, harlot in her body, but as to you, your whole body is poison!

An expression of contempt for a wicked person.

454. நெருஞ்சிமுள் தைத்தாலும், குனிந்து பிடுங்கவேண்டும்.

If a thorn runs into the foot, one must stoop to take it out. 434.

Be careful even with little evils. If a mean fellow abuses you, bear it humbly.

455. நெருப்பைக் கண்டு மிதித்தாலும் சுடும், காணாமல் மிதித்தாலும் சுடும்.

Whether you tread on fire knowingly or unawares, it will burn.

Evil is evil whether seen or not.

Page 50 TAMIL PROVERBS.

456. பாம்பு ஆட்டி பாம்பிலே (சாவு), கள்ளன் களவிலே (சாவு).
(Death) comes to the snake who has lived as a snake, and to the thief who has lived as a thief. 207.

As one lives, so will he die.

" The wolf must die in its own skin."

Or பாம்பாட்டிக்குப் பாம்பிலே சாவு, கள்ளனுக்கு களவிலே சாவு (or கழுவிலே) சாவு.

Death come to the snake-charmer from his snake, and to the thief from his theft (or on the impaling tree).

i.e., Retribution follows a person from his own wickedness.

457. பிளியமரத்தில் ஏறினவன் பல் கூசினால் இறங்குவான்.

He who has climbed a tamarind tree will come down when his teeth are set on edge.

People will do evil as long as they can. The fruit of the tamarind tree is proverbially sour.

458. போக்கிரி (or முரட்டு) தனத்துக்கு முதல் தாம்பூலம் கொடுக்கவேண்டும்.

We must honour the great rogue by giving him betel first.

He is to be marked out as the worst rogue.

459. போன சனியனைத் தாம்பூலம் வைத்து அழைத்ததுப்போல.

Like recalling Sani (the planet Saturn) by giving him betel.

The folly of re-instating a bad servant helper, or friend. Only harm will come of it. Sani is the most malignant of all the heavenly bodies.

460. போன சுரத்தைப் புள்ளி இட்டு அழைத்ததுபோல்.

Like bringing a fever back again by giving tamarind. 459, 742.

Refers to difficulties one has got over, but in which one wilfully entangles himself again. Specially used of evil habits, given up for a time and then resumed.

" Misfortunes when asleep are not to be awakened."

461. முகத்திலே முழித்தாலும், மூன்று நாளைக்குச் சோறு அகப்படாது.

If you look into the face (of a wicked person) you will not get food for three days. 444.

462. முப்பதும் போய், மூன்று தள்ளினவள்போல பேசுகிறாள். She speaks like an experienced person who has passed her thirtieth year, and given up the three restraints. 321, 443.

The three restraints are modesty, shame, vanity (வெட்கஞ்சிக்கி வீறாப்பு). 321.

வெட்கஞ்சிக்கி = Want of modesty. வீறாப்பு = Vanity.

Past thirty, she speaks having given up three. She is past 30 years of age and gave up three qualities: modesty, shame and arrogance. Krishnaraj

463. வர வர மாமியார் கழுதைபோல் ஆனாள்.

The mother-in-law became gradually like an ass.

Said of a person who becomes worse and worse in evil-doing chiefly through envy.

PRIDE AND ARROGANCE= கெர்வம், அடங்காமை. Page 51

464. அடங்காப் பாம்புக்கு ராஜா மூங்கில்தடி.

A bamboo stick is the king of an insolent snake.

" Restive horses must be roughly dealt with."

465. அடுத்த வீட்டுக்காரனுக்கு அதிகாரம் வந்தால், அண்டை வீட்டுக்காரனுக்கு இரைச்சல்.

If their neighbour is promoted to authority the people next door will be in for all the noise.

" A great lord is a bad neighbour."

When the next door homeowner (neighbor) acquires authority (power), the neighbouring homeowner creates a hubbub. Krishnaraj

466. அடுத்த வீட்டுக்காரனுக்கு அதியோகம் வந்தால், அண்டை வீடு குதிரையாயம்.

If a neighbour is fortunate he will buy up the next house for a stable.

He will oppress his neighbours as king Ahab oppressed Naboth. (1 Kings 21.)

467. அவரா சுறுக்கே, அரிவாள்மணை கருக்கே.

Is he sharp? Is the kitchen knife sharp?

Used ironically by a wife to describe the ability of her husband, if he is arrogant. Or said of a wicked man who says that in future he will do right.

Is he keen, the kitchen knife is sharp?

Is the man of the house as sharp as the kitchen knife? Said in the spirit of satire and irony. Krishnaraj

468. அவனுக்கு ஆகாசம் மூன்றுவிறல்கடை (அளவு).

To him the sky is only three fingers above him (or long).

Said of an exceedingly proud person.

" He is on the high ropes."

469. அறுத்துக்கொண்டதாம் கழுதை, எடுத்துக்கொண்டதாம் ஓட்டம்.

It seems that the ass broke loose and took to its heels.

Said of a stupid and obstinate fellow who suddenly leaves his home or his work and runs away.

" Who drives an ass, and leads a whore, hath pain and sorrow evermore."

470. ஆர் அடா, விட்டது மானியம்? நானே விட்டுக்கொண்டேன் மானியம்!

What, you fellow, who gave you that property ? I have given it to myself!

Said of one who does things as seems proper to him. Or of an inferior, who takes undue authority on himself.

471. இருந்த நாள் எல்லாம் இருந்துவிட்டு, ஊர்ப் பறையனுக்குத் தாரை வார்த்து போல.

Like keeping it all this time and at last giving it as a present to a village-Pariah. 503.

Said of one who, in his foolish pride, keeps some valuable too long, because he can't get the price for it he wants, and of one who will not give his daughter in marriage because he cannot get a sufficiently wealthy bridegroom for her, and at last finds that the girl has been seduced.

" Better to bow than break."

Staying put all these days (and) like losing it to the Pariah. (Pariah is derogatory word attributed to a Dali (the oppressed) Krishnaraj

தாரைவார்-த்தல் tārai-vār- = 1. To make gifts by pouring water on the right hand of the donee; 2. To lose, as property;

தொலைத்துவிடுதல். அவன் தன் சொத்துக்களைத்
தாரைவார்த்துவிட்டான். Tamil lexicon

Page 52 TAMIL PROVERBS.

472. உன்னைக் கொடுப்பேனே ஒரு காசு, உன்னோடு போச்சுது
புரட்டாசி.

Do you think I will give you a coin with you the month of September is
gone.

During the month of Purattasi (September October) Vaishnava mendicants
receive large presents, but when the month is over they may not expect
much. Said to remind an inferior who arrogantly magnifies his claims on
the respect and help of others that he can't have all he wants.

Would I give you a coin, (now that I know) Puratasi (the month of giving)
has gone with you. Krishnaraj

473. ஒழுங்கு ஒரு பணம், சளுக்கு (டம்பம்) முக்கால்பணம்.
For outward show a whole coin, and for vanity three quarters of a coin.
1643.

Decorum (earns) one coin, and Vanity (earns) three-quarters of a coin.

ஒழுங்கு = oḷuṅku = Good conduct, propriety, decorum. சளுக்கு =
Foppishness, Vanity

474. கட்டுக்கு அடங்காப் பிடாரி.

A scamp who does not submit to rules!

Used about an unmanageable child or person.

475. குருவுக்கு மிஞ்சின சீஷன்.

A disciple greater than his Spiritual Guide (Guru). 479, 1391.

Said of a proud and insolent fellow.

A Sisya (disciple) excels (more in ridicule) his Guru. Krishnaraj

" A halter and a rope for him that will be pope without all right and
reason."

476. சுண்டக்காய் சுண்டக்காயே, எனக்கு முந்தி
வந்திருக்கிறாயே?

A Shunda fruit (Solanum) is but a Shunda fruit (i.e , small and insignificant)
; how have you come before me ?

Said by a big man in contempt of a humble person.

477. சொருக்கிக்கிடந்த அகப்படையும் சோறு அள்ளப்
புறப்பட்டது.

The ladle that was stuck in the thatch as useless has begun to scoop up
rice.

Said of a person who has been overlooked or not thought of, but who
suddenly makes his appearance with an air of injured dignity.

The stuck ladle has proceeded to scoop rice. Krishnaraj

478. டம்மார்க்காளைபோல் அலையாதே.

Do not go about like a noisy young bullock.

Said of an unruly person.

479. தடிக்கு மிஞ்சின மிடா.

He is a pot that is greater than a "stick! 475.

Pot greater than the stout stick. Krishnaraj