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Eva Wilden, Marcus Schmücker

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THE THREE EARLY TIRUVANTĀTIS
OF THE TIVYAPPIRAPANTAM

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THE THREE EARLY TIRUVANTĀTIS OF THE TIVYAPPIRAPANTAM

Annotated Translation and Glossary

by

Eva WILDEN

with the collaboration of

Marcus SCHMÜCKER

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List of Abbreviations

abs.	absolute
acc.	accusative
adj.	adjective
adv.	adverb
CC	<i>Cānti Cātaṇā Tamil ilakkiyap pēra_{kar}āti</i>
caus.	causative
caus.	abs. causal absolute
conc.	concessive
cond.	conditional
comp.	comparative
comp.p.	comparative particle
DBIA	Dravidian Borrowings from Indo-Aryan
DED	Dravidian Etymological Dictionary
DEDR	Dravidian Etymological Dictionary, 2 nd revised edition
DEDS	Dravidian Etymological Dictionary, Supplement
dat.	dative
def.v.	defective verb
dem.pron.	demonstrative pronoun
denom.	denominative
encl.	enclitic
exclam.	exclamation
f.	feminine
fin.v.	finite verb

gen.	genitive
h.	honorific
hab. fut.	habitual future
i.a.	imperfective aspect (present tense/future tense)
i.o.	isolated occurrence
id.	ideophone
ind.	indeclinable
indef.	indefinite
inf.	infinitive
inst.	instrumental
inter.pron.	interrogative pronoun
intr.	intransitive
ipt.	imperative
loc.	locative
m.	masculine
m.l.	metrically lengthened
n.	noun
n.	neuter
neg.	negative
obl.	oblique
opt.	optative
p.a.	perfective aspect (past tense)
p.n.	proper name
Pkt.	Prakrit
part.n.	participial noun
pers.pron.	personal pronoun
pey.	peyareccam (\approx relative participle with different aspects)
pl.	plural
proc.	proclithic
pron.n.	pronominalised noun

refl.	reflexive
san.	sandhi (form)
sg.	singular
Skt.	Sanskrit
soc.	sociative
sub.	subjunctive
suff.	suffix
TL	Tamil Lexicon
tr.	transitive
TT	Tamilarum Tāvaramum, Ku.Vi. Kirusṇamūrṭti, Tiruccirāppallī 2011
v.	verb
v.n.	verbal noun
v.r.	verbal root
voc.	vocative
∞	<i>Pūttuvil</i> construction
Sigla	
F3	EO 442 (palm-leaf)
F8	EO 662 (palm-leaf)
EM	Tarkkatīrttar Rāmānujācāryar and Si. Muttukruṣṇanāyūṭu 1901
EK	M.R. Kōvintasāmi Nāyūṭu 1928
ER	Es. Rājam 1956
EV	Ti. Virarākavācāryaṅ 1956-58
EA	A. Kirusṇamācāryar 2006 (only quoted for variants not attested elsewhere)

Preface

The present volume on the *Antāti-s* goes back to a reading group consisting of Marcus Schmücker and myself that started in summer 2011 with the idea of producing a readable but moderately correct German translation of these early texts of Vaiṣṇava devotional poetry in the Tamil language. Over the next couple of years we worked on this for a couple of days whenever we happened to be in the same place – Hamburg, Vienna, Pondicherry. The first version, accordingly, consisted in three hundred German verses. However, the group and its plans extended over the years into the NETamil Vaiṣṇava group and the scheme of retranslating the whole of the *Tivyappirapantam* into English, with proper philological annotation, a complete glossary-cum-concordance and, as it turned out, the germs of a new edition. What a critical edition might look like in the case of a work of this genre, with probably something like a hundred devout and not particularly accurate manuscripts, will have to be discussed in the years to come. The common endeavour anyway has started to bear fruit: Suganya Anandakichenin has published her volume on Kulacēkara Ālvār, Lynn Ate's volume on the smaller works of Tirumaṅkai is out, and most of the other parts of the Four-Thousand are under preparation and more or less advanced.

In this volume, the English translations have been produced by Eva Wilden, discussed in detail with Marcus Schmücker. She is also responsible for the edition, the annotation, the appendixes and the

glossary. The epilogue on theological concepts has been written by Marcus Schmücker.

Thanks go, first of all, to the group, especially to Suganya Anandakichenin and Erin McCann who participated in many reading sessions and made many suggestions for improvement, and to Lynn Ate for going over the English, but also to Charlotte Schmid, Leslie Orr, Katherine Young and S.A.S. Sarma, for the many discussions on points of Vaiṣṇava tradition, poetry, iconography, ritual and theology. We are grateful to the EFEO for its beautiful collection of Vaiṣṇava manuscripts, to Mr. Sathi Patel for his typesetting and, yet again, to the ERC who via the Advanced Grant NETamil financed this publication. One final word of thanks go to an anonymous reviewer who spotted a number of problematic passages and made many valuable suggestions.

Eva Wilden, Paris, July 2019

I. Introduction

I.1. Position in the Corpus and in the Tradition

The three old *Tiruvantāti*-s by Poykai-, Pūtam- and Pēyālvār form, together with the small oeuvre of Kāraikāmmaiyār on the Śaiva side, the earliest works of bhakti literature transmitted in Tamil, or in fact, for that matter, in the whole of India. Of course the late vestiges of the *Caṅkam* corpus contain religious material in the form of the *Tirumurukārruppaṭai* and the *Paripāṭal*, but, while a final word has not been spoken on the relative chronology – both might precede the codified bhakti works or might be roughly contemporaneous with them –, the *Tirumurukārruppaṭai* is the only work that has become part of two canons, the *Caṅkam* and the Śaiva one, and the *Paripāṭal* has been counted unequivocally as a *Caṅkam* work without being claimed by the Vaiṣṇavas (for its hymns to Tirumāl) or by the Kaumāras (for its hymns to Murukaṅ).

These three hundred-stanza texts form part of the third Thousand within the *Nālāyirat Tivyappirapantam*, the “Four-Thousand Divine Compositions” of the Śrīvaiṣṇava canon and are counted among its *Iyarpā* (“natural verses”). This designation refers to the fact that they are composed in the intermediate metre called Venṇpā, not yet in one of the multifarious metres of *icai tamīl*, “musical Tamil”, as is the major part of the canonical works. Accordingly, they cannot be “sung”¹ but

¹ As is well known, today’s Śrīvaiṣṇava corpus is not set to music as is the

only recited. They share the form called *Antāti*, an “end-beginning [poem]” – one of the pure Sanskrit genre terms that have no real Sanskrit counterpart within the *kāvya* corpus – with the *Arputat Tiruvantāti* of Kāraikkālammaiār: the word or phrase at the end of each stanza is taken up and repeated, with minor modifications and possibly a different meaning, at the beginning of the next, while the last word of the whole is found in the very beginning of the first verse. Also, within the corpus itself there are parallels, slightly later according to tradition, namely the fourth *Tiruvantāti* by Tirumaḷicai² and the *Periya Tiruvantāti* by Nammālvār, in addition to which there are numerous works, such as the *Tiruvāymoli*, that are not named *Antāti*-s but nevertheless follow the end-beginning principle.

The three authors are as legendary as the rest of the Ālvārs, originally probably “Lords”, but traditionally “those who are immersed in god” [Palaniappan 2004]. Their story is told in the hagiographical works, beginning with the *Divyasūricarita* and the *Kuruparamparāprapāvam* and in brief can be summarised as follows: on a very rainy evening, in Tirukōyilūr, Poykaiyālvār sought shelter from the rain on the porch of a temple, where he could just about lie down. After a while Pūtattālvār

Śaiva one, but follows a kind of Vedic style chanting. For samples of Śaiva modes of performance, see for example the *Digital Tēvāram*.

² This fourth *Antāti* is often mentioned along with the first three; indeed it follows Pēyālvār’s text in the corpus, and many editions of *Tivyappirapantam* works group the four together in one volume (as do Muttukruṣṇanāyūtu 1901 and Kōvintasāmi Nāyūtu 1928); also Hardy’s classic study of 1983 conceives of them as a group. And it is true that there are parallels in form and metre, but language, content and poetic outlook are quite different (Suganya Anandakichenin is working on a full translation of Tirumaḷicai’s two works); the whole hagiographical tradition links the former three Ālvārs together into one story, while Tirumaḷicai receives a separate chapter.

arrived and demanded entry. Where one man can lie, two may sit. So they sat, and again, after some time had passed, there came a third person, Pēyālvār. Where two men can sit three may stand, and they thus made room for him. As they were standing listening to the rain, an invisible fourth person arrived and squeezed in with them: in the morning all three of them were inspired by the love of the lord to compose their respective *Antāti*-s.

This is not the place to inquire into the legend, its antecedents and possible basis in historical truth. What actually can be known is this: the names of the three authors are not mentioned in the works themselves – the three *Tiruvantāti*-s lack the signature verses so frequently found with bhakti texts – but are found in the *taṇṇiyaṇ*-s, the solitary stanzas that are transmitted at the beginning of each text and respectively ascribed to one Mutaliyāṇṭaṇ, to Tirukurukaippirāṇ Piḷḷāṇ and to Kurukai Kāvalappaṇ. Clearly none of the three names when stripped of the honorific Ālvār – Poykai, Pūtam and Pēy – is a “normal” proper name, but they might be designations referring to certain practices of penance and/or meditation. The literal meaning of *poykai* is simply “pond”, which makes one think of a type of penance that includes standing in water, while *pūtam* and *pēy* are two words for classes of demonic beings, the latter shared by Kāraikkālammaiṇ as a word of self-reference.³ In her case it

³ See for example the signature verse of the *Arputat Tiruvantāti*:

uraiyiṇāl immālai antāti veṇṇpāk
karaiviṇāṇ kāraikkāl pēy col – paravuvār
ārāta aṇṇiṇōṭ’ aṇṇalaic cenr’ ēttuvār
pērāta kātal pīrantu.

This garland [made] from words as an Antāti in Veṇṇpā,
 those who spread the words of **the demoness of Kāraikkāl** in tenderness
 will go [and] praise the majesty with insatiable love,
 being born with immovable love.

is reminiscent of the fact that she has given up worldly life and wanders as an ascetic in the service of her god. The same might have been the case with the early Ālvārs.

A number of more or less tangible facts may be gleaned from a text-internal perspective. It seems a reasonable goal to establish the mythological, ritual and theological elements that have become the building blocks for the poetic content, as has been done summarily in 25 pages by Hardy 1983: 281-307. An additional line of inquiry is based on the temples and places mentioned in the verses of the *Antāti*-s, likewise pursued by Hardy and summarised in his map 2 that shows the possible geographic area covered by the authors of what he termed the four early *Antāti*-s. The most promising line, however, is a philological lens that takes into account the lexicon, morphology and syntax of these three hundred stanzas, along with the poetic techniques they employ, and avoids reading into texts from perhaps the 6th century the theological interpretations that were made in the later Śrīvaiṣṇava school. This will allow us to gain a more precise idea of the *Antāti*-s' place in internal chronology *vis-à-vis* the rest of the corpus but also in early Tamil literature in general, beginning with the *Caṅkam* corpus.

I.2 Content Material: Designations, Incarnations, and Mythic Episodes

The elements used as building blocks to compose the texts can be regarded under two different but complementary perspectives, content and form. The former has already been done several times (cf. Hardy 1983) and can be dealt with summarily; the latter has been mostly neglected, and thus form will be described in detail under 1.5 and 1.6. From the point of view of content, the material employed consists in designations and epithets of the deity (cf. appendix 1 for all the references), in more or less terse allusions to mythic episodes, most of them

based on North-Indian narrative mythology⁴ (cf. appendix 2 for all the references), and in a variety of manners of approaching the deity, either on a personal level (*yoga*, meditation) or in the form of temple cult (*pūjā*), both to be treated in section 1.3.

With respect to the designations, as has been pointed out several times by Katherine Young [Young 2007: 181f.], that the actual official “Northern” name of Viṣṇu (Tamil *viṭṭu* or *viṇṇu*) is extremely rare in the Tamil Vaiṣṇava canon, and that it does not occur at all in the *Antāti*-s. However, as a point of convenience, it shall be used here in order to refer to the unifying idea behind all the different names in part based on different incarnations. As for incarnations, the Southern tradition, at least at this early stage, does not follow the modern list of ten *avatāra*-s:

1. *matsya*, “fish”
2. *kūrma*, “tortoise”
3. *varāha*, “boar”
4. *narasiṃha*, “man-lion”
5. *vāmana*, “dwarf”

⁴ As far as concrete text sources are concerned, in the absence of any direct information one can only compare mythic episodes and their details, in part a hazardous undertaking, on the one hand because the verse fragments referring to them are in part very short and allusive, on the other hand because puranic and epic sources often contain multiple versions of the same episode. Hardy (ib. p. 49-115) devotes his Part Two to early Northern Indian sources on the devotion of Kṛṣṇa, that is, the *Mahābhārata* including the *Gītā* and the *Harivaṃśa*, the *Brahmā*- and *Viṣṇupurāṇa*; he also considers the *kāvya* tradition. For more recent attempts at unravelling the relationship between the Tamil and the Sanskrit sources for particular mythic episodes, see Narayanan 1994 and Schmid 1999 and 2013. As for the more theoretical genres, references to dogmatic/ritual practices and to systems such as Pañcarātra or Vaikhānasa are too vague to allow for a certain identification.

6. *paraśurāma*, “Rāma with the axe”
7. *rāma*, “Rāma”
8. *kṛṣṇa*, “Kṛṣṇa”
9. *buddha*, “Buddha”
10. *kalkin*, the incarnation as yet to come

The *Antāti*-s, as far as I can see,⁵ know of only five, namely boar (Tamil *ēṇam*, *kēḷal* or *varākam*), man-lion (*ari* or *naraciṅkam*), dwarf (*vāmaṇ* or *vāmaṇaṇ*),⁶ Rāma (*irāmaṇ*) and Kṛṣṇa (*kaṇṇaṇ*),⁷ with a strong preponderance for Kṛṣṇa and freely mixed with allusions to the cosmic Nārāyaṇa (in Tamil *nārāyaṇaṇ*, but most often contracted to *nāraṇaṇ*), as a child on the banyan leaf or as a god on the serpent bed, treated on a par with the other five. The most frequent names, however, are the ones inherited from the *Caṅkam* corpus [Hardy 1983: 117-238] and related to his dark colour (*māl*, *māyaṇ*).⁸ As such, they should be referring to Kṛṣṇa-Kaṇṇaṇ, and they certainly were the point of conver-

⁵ Hardy’s list (ib., p. 286) also refers to *kūrma*, but without clear indication of the passage he had in mind.

⁶ It might be possible to argue that references to the lord’s height as in *neṭiyāṇ*, *neṭiyōṇ* and in the combination *neṭu-māl* allude to his change of size in the *trivikrama* form of the dwarf incarnation, but the same *neṭiyōṇ* has also been used, in the *Caṅkam* corpus, for Murukaṇ (*Akanānūru* 149.15f. *pal porī maññai vel koṭi uyariya | oṭiyā viḷaviṇ neṭiyōṇ kuṇṇrattu*, “the hill of the Tall one in unceasing festival, on which the victorious banner of the many-dotted peacock has been raised”) and for Indra (*Puraṇānūru* 241.3 *vaccira taṭak kai neṭiyōṇ*, “the Tall one with the Vajra in [his] broad hand”).

⁷ Further names and patronyms borrowed from Sanskrit are *kēcavaṇ*, *mātavaṇ*, *yātavaṇ*.

⁸ Further extensions of these are *tirumāl*, *neṭumāl*, *māyavaṇ* and *kariyaṇ*, while the earlier familiar form of *māyōṇ* is not found.

gence for the identification of the old Māl with Kṛṣṇa, but within the *Antāti*-s the range of application is wider, even though more detailed investigation would be needed in order to determine just how wide.

A whole further range of epithets is based on qualities. The most frequent one is comparative colour (ocean-, cloud, sapphire colour and so forth), followed by physical attributes (eyes, feet, crown, chest with the Tulsi garland or with Śrī), by weapons (the discus, the bow) and by iconographic features (the conch, the bird, the snake bed). Numerous as well are the titles of lord, king, god and father. Only one name of the god is based on a toponym, namely *vēṅkaṭattān*, the one from the holy mountain of Vēṅkaṭa (Tirupati). References to deeds and exploits are ubiquitous: the more familiar and frequent ones have been collected and specified in appendix 2, while the rarer and more illusive ones also have been treated in the footnotes to the translations.

I.3 Theology and Ritual

This brief section too cannot hope to go much beyond Hardy, although on a few points my approach differs from his. The main problem I see is his idea of a well-established chronology which puts the *Caṅkam* corpus as a whole neatly before the bhakti works. It is mainly for this reason that he finds iconic temple worship already configured when the bhakti period starts. However, I believe neither that we have firm reason to put *Kalittokai*, *Paripāṭal* and *Tirumurukāṟruppaṭai* before the *Antāti*-s, nor that all the poems in the earlier anthologies, most notably the *Akanānūru* and the *Puranānūru*, precede our early Ālvārs; on the contrary, a number of poems clearly already presuppose a bhakti pantheon and modes of worship alien to the earlier religion.⁹ And

⁹ Champalakshmi's argument in "Vaiṣṇava Concepts in Early Tamil Nadu" is based on similar assumptions (published originally in the *Journal of Indian*

anyway, first of all, we have to start with a *caveat*: the *Antāti*-s are non-sequential four-line poems not meant to expose doctrine, if indeed there was doctrine at such an early period, that is, somewhere around the 6th century and before the pervasive sectarian split between Śaiva and Vaiṣṇava, the *fait accompli* of which is the two canons. Just as for the mythic episodes present in epithets and allusions, elements of doctrine, cult and even location appear in glimpses and are not easy to nail down.

Absolutely striking are the similarities with Kāraikkālammaiār's *Arputat Tiruvantāti*. Many poems could freely be changed, in all these early Venṇā texts, from Śaiva to Vaiṣṇava and *vice versa*, just by changing a few attributes or mythical allusions. Why this should be so will become much clearer in section I.6 dealing with the poetic conventions. The situation brings to mind the wandering minstrels of the *Caṅkam* days who might sing for their dinner wherever they happened to find themselves at sunset, in this case, a Śaiva temple or a Vaiṣṇava temple.

Topoi of worship beyond *pūjā*, visualisation and meditation and the reduction of karma are connected with scriptural learning, specified as to the Veda (*marai, vētam*) – mostly just adduced as attributes or creation of the lord –, treatises (*nūl*, once used of the Śaiva scriptures), Mantras (*mantiram*), praise poems called word garlands (*col-mālai*) and names (*peyar; pēr; nāmam*). The “word garland” may refer to the Ālvār's own poem, namely in the famous beginning of Poykaiyālvār's *Antāti* (cf. also Pū. 74), although even poetry may be denigrated (Pū. 86). In two further passages the garland might rather be related to the recitation of names (Po. 57.3f., Pū. 85), perhaps associated with the Sanskrit *Viṣṇusahasranāma*, the title of which we find once in the Tamil translation *āyiram pēr* (Pū. 73.1). There is one

isolated exhortation to renounce women so as to better keep one's mind on treatises (Pē. 14).

1.3.1 Temples and Temple Cult

As regards the temples mentioned not infrequently in the *Antāti*-s, we have to keep in mind that a dichotomy still current in discussions of bhakti literature, namely that between conservative, orthodox/orthoprax temple ritual and an individualised, personal and emotional relation to the god,¹⁰ is historically out of place here. The religion of the *Caṅkam* period was uniconic, and holy places were not constructed but natural (mountains, stones, trees) [Wilden 2013: 61-84]. It is precisely here in the *Antāti* texts, and in their parallels in the late *Caṅkam* and early Śaiva corpus, that temples and temple mountains as places of permanently established worship and the corresponding images of the deity first make their appearance.¹¹

As for locations – for a complete list of occurrences see appendix 3 – the one place mentioned with high frequency (38 times) is Vēṅkaṭam, modern Tirupati. It is referred to as a mountain, not as a temple, but it is definitely already an established place of worship, as is Iruñcōlai, although mentioned only twice (cf. *māḷiruṅkunṛam* from

¹⁰ To pick just one example, Champakalakshmi's "From Devotion and Dissent to Dominance: The *Bhakti* of the Tamil Ālvārs and Nāyaṅmārs" sees early Tamil bhakti as "an instrument of protest or dissent against brāhmaṇa orthodoxy" (Champakalakshmi 2011: 53).

¹¹ Here, incidentally, the Śaiva corpus seems to be the more conservative one. Kāraikkāmmaiyār predominantly worships the Śiva of the cremation ground, an ascetic god for the worship of ascetics, just as she herself is still supposed to have led the nomadic life of an ascetic, a topos that is present too with Poykai, Pūtam and Pēy, and not only in their names, but it is far outweighed by other forms of service to the deity.

Paripāṭal 15). These two mark the furthest north-south range of the territory covered by the three early Ālvārs, except for one reference to the town of Taṅkāl which Hardy (ib., map 2) locates South of Madurai in the Pāṅṭiya land. All other (non-mythical) toponyms go to cities, presumably with temples and to specific temples within cities. The two cities mentioned with a modicum of frequency are Tiruvaraṅkam (Śrīraṅgam) with six occurrences and Kacci (Kāñcipuram), with twelve occurrences distributed between the place (two times) and three of its temples (Pāṭakam twice, Veḷkka five times, Vēḷukkai thrice). Mentioned four times is Kuṭantai (Kumpakōṇam, once Kuṭamūkku), three times Kōṭṭi (Tirukōṭṭiyūr) and Kōval (Tirukōyilūr), twice Atti is found, one time each Kaṭikai, Tañcai (Tañcāvūr), Nīrmalai (Tirunīrmalai), Māmallai (Māmallapuram) and Tiruvallikkēṇi near Cennai. From the brief mentions available we cannot draw conclusions as to the structures – either in the form of buildings or of religious establishments – that might have been present. The one thing they have in common is that they possess iconic representations of the Lord (occasionally specified as to lying, sitting and standing postures) that are worshipped by *pūjā*: incense, flowers and flower garlands, praise poems, obeisance and prostration. There are occasional references to brahmins, the Veda and Vedic worship. The act of singing is as yet rarely mentioned, just verbal praise and recitation.

1.3.2 Images of the Deity

There appear to be basically two ways of seeing the deity, either with one's eyes or with one's heart, i.e., apart from physical representations in the temple there is the option of visualising one's god. Descriptions are poor in identifiable detail – what matters is not the individual image but the distinction of the deity among other deities, which is achieved by the attributes of quality already mentioned (the conch, the discus, etc.) or by

allusion to his mythical deeds. The three postures (lying, sitting, standing) are mentioned twice, once with respect to the Veḷḷkā temple in Kāñci (Pē. 64) and once with respect to his position in the heart (Pē. 94); two references go to a standing image in Vēñkaṭam (Po. 39, Pū. 25), and one to a lying one in Tiruvaraṅkam (Po. 39). Descriptions of his physical beauty abound, but, apart from the colour (always dark like Kṛṣṇa, except for a few mentions of gold, which might rather be related to an icon), they are purely conventional (lotus eyes, lotus feet, etc.) and already overtly erotic, a point of heritage from the Akam tradition.

As for his association with other deities, he is often accompanied by Śrī (with a total of 28 mentions; for details see appendix 1), who either is to be found on his chest (Pē. 1.1 *tiru kaṇṭēṇ*), or is evoked as one of his wives, besides the Earth (three mentions) and the cowherdess Pinnai (two mentions). Only four passages appear to accord Śrī a more active role; she is once each described as a favorite (Po. 42.1f.), as an equal (Po. 86.1), as a mediator (Pū. 56), like in the later Śrīvaiṣṇava tradition, and as a refuge for the devotees (Pē. 100.4).

The two other gods he is often closely associated with are Brahmā and Śiva, and both may either be placed in physical proximity so that they form part of a particular manifestation, or they may be part of a group of gods engaged in the worship of Viṣṇu. Brahmā is, of course, in the first place, perceived as an emanation or creation of Viṣṇu, sitting in the lotus that rises from his navel (Po. 28.2f., 33.1, 56.3f. Pū. 37.1f.). The one exceptional motif is that of Brahmā washing Viṣṇu's feet, referring to a precise moment in the Vāmana incarnation, when the outstretched foot of Viṣṇu reaches Brahmā's world and the latter pours water on it (Pū. 68, Pē. 6.3f.). One passage is more ambiguous and may suggest the existence of Hari-Brahmā, namely Po. 60.1, where the two are linked by a simple sociative. A rather important role at the period seems to have been accorded to Hari-Hara, a motif taken up no less

than six times and also traceable in slightly later Pallava iconography (Po. 5, 28.3f., 74, 98 Pē. 31.3f., 63).¹² Only one occurrence (Po. 15.1) evokes the triple deity called, in Sanskrit, *trimūrti*, but it remains abstract and does not allow the identification of the other two members.

Another familiar bhakti trope already present is the veneration of Viṣṇu on the part of the other gods. Only thrice a group of three worshippers is specified, interestingly not identical. Pu. 12 enumerates Brahmā, Śiva and Sūrya, while Pu. 17 and Pē. 97 make it Brahmā, Śiva and Indra.

I.4 A Step Towards Textual History

I.4.1 Editions

Given the fact that the *Nālāyira Tivyappirapantam* is the canonical root text of a religious group surviving and thriving up to this day, it is not surprising that there should be innumerable devout editions. Murdoch's catalogue of Tamil printed books from 1865 (p. 108) already lists it as: “*nālāyirappirapantam* 8vo.540 pp. 1R.”, giving no date and mentioning

¹² A Hari-Hara representation is found, for example, on the South side of the Kailāsanātha temple in Kāñci, dated to the early 8th century. The motif appears quite as important in the Śaiva parallel corpus, for example in Kāraikkālamaiyār's *Arputat Tiruvantāti* 41, suggesting that Śiva may share his body either with Viṣṇu or with Parvatī, i.e., he may either appear as Harihara or as Ardhanarīśvara (cf. also ATA 52, 58, 59, 83):

oru pāl ulak' aḷanta māl avaṇ ām marrai
~oru pāl umai ~avaḷ ām enrāl - iru pālum
niṇ +uruvam āka niṇam teriya māṭṭōm-āl
niṇ +uruvō miṇ +uruvō nērtu.

If one says: in one part he is Māl who measured
the world, in another part she is Umā,
as your form is both parts, we cannot be clear about the colour.
Is it rightly your form/colour or is it the form/colour of lightning?

the “*Iyarpa*” as the last part of the work. The choice of editions made here is to some degree arbitrary in that I was able to secure physical copies of them, but they appear to be fairly representative of the various types that can be found. They range from the old kind of careful edition of the single texts (combining the four *Tiruvantāti*-s, including that of Tirumaliçai, in one volume) with Periyavāccāṇ Piḷḷai’s *Vyākhyānam* over texts with modern paraphrases, glosses and commentaries to sandhi-split text-only pocket book versions.

The oldest I could find is Tarkkatīrttar Rāmānujācāryar and Si. Muttukruṣṇanāyūtu 1901. It displays a Tamil text with irregular *cīr* split and sandhi, without variants, followed by a paraphrase (*patavurai* within the text, *pratipatam* on the title page) produced by Tarkkatīrttar Rāmānujācāryar, followed by Periyavāccāṇ Piḷḷai’s *Vyākhyānam* (with grantha script for the Sanskrit quotations) and by an elucidation of difficult words (*arumpata viḷakkam*) on the part of Si. Muttukruṣṇanāyūtu(?), all separated by vertical lines on the page.

The second edition consulted is M.R. Kōvintasāmi Nāyūtu 1928, with a partly different *cīr* split and sandhi and occasionally different readings, followed by the editor’s *patavurai*, here in tabular form, and an “illumination of the divine meaning” (*divyārṭtatīpikai*) by Perumāḷ Kōyil Pirativāti Payaṅkāram Aṅṅaṅkarācāryar.

The third edition is Rājam 1956, comprising the whole *Tivyappirapantam* and corresponding to the general Rājam model of text only with sandhi simplification, no variants and European punctuation marks, presenting what perhaps may be counted as the standard secular text of the Vaiṣṇava Tamil canon.

Number four is another Śrīvaiṣṇava text, Ti. Virarākavācāryaṅ 1956-58, in brochure format for the single *Antāti*-s, this one the first to have a few variants in brackets, accompanied by a new tabular paraphrase and the editor’s commentary entitled “protection of the Prapantam” (*prapantarakṣa*).

Finally, I have made use of the 2006 Śrīvaiṣṇavaśrī pocket edition by A. Kuruṣṇamācāryar, with text only, European punctuation and variants noted below the text.

No Vaiṣṇava edition that has come to my notice so far displays full adherence to the rules of presentation that had been developed for the early prints of classical Tamil poetry. Many, especially of the older ones, do not consistently split metrical feet, all tamper with sandhi in an arbitrary manner, and none describe manuscripts or discuss in any way the fact that the text had to be constituted. All appear to proceed from the assumption that they are publishing a well-established canonical text used for daily recitation, and it is not before the middle of the last century that at least some rudimentary variants – without mention of sources, but presumably between printed edition – are added.

As for the exegetical tradition, there are two traditional Vaiṣṇava commentaries for the *Antāti*-s, namely, as already mentioned, Periyavāccāṅ Pillai's *Vyākhyānam* and another, earlier one by Nañciyār which I have not yet managed to locate in print. These works are theological, not literary commentaries, containing no paraphrase and composed in a highly sanskritised Maṇipravāḷam.¹³ Paraphrases appear to begin with the printed editions and were at some point brought into a synoptic tabular form, easy to consult.

1.4.2 Manuscripts and the Current Edition

For the time being, it is impossible to say how many manuscripts might still be around for the *Tivyappirapantam*. Actually, the EFEO collection alone, with more than three hundred sixty mss. for the whole corpus, contains eighteen mss. of the *Iyarpā*, the part of the third thousand that

¹³ For a full translation of a commentary by Periyavāccāṅ Pillai, see Suganya Anandakichenin's book on the *Perumāḷ Tirumōḷi* (Anandakichenin 2018).

begins with Poykai Ālvār's *Mutal Tiruvantāti*. All of them are on palm-leaf and in surprisingly good condition. The ones consulted for the current edition are those with a continuous root text: six of eighteen come with the *Vyākhyānam*, twelve come with *mūlam* only. The ones that are reported are two exceptionally well-written ones, F3 and F8, on which more is given below (for the full list, cf. bibliography). One has to keep in mind, however, that this chance selection may not be representative for the full range of transmission, since all of these manuscripts come from a single collection, made in one single region, namely Ālvārtirunakari.

The fundamental problem with the vast majority of these sources is that they are devout manuscripts, on the one hand abounding in obvious copying mistakes, on the other hand incorporating local spelling variants and Maṇipravāḷa-like oral forms (such as *cātti* for *cārri*). In the manuscripts, sandhi is mostly classical and more consistently employed than in the editions, although there are a couple of exceptions where the rules are not necessarily followed strictly. The most important ones are:

final *-m* (especially with *-um*) may not be elided before nasal (ஒன்றும் மறந்து instead of ஒன்று மறந்து Po. 6.1);

final *-n* before *n-* may not assimilate into *n* but keeps two consonants *nn* (அறிலிலேன் | நீ instead of அறிலிலே | னீ Po. 3.3f.);

final *-l/-ḷ* before nasal may not change into the corresponding nasal (நூல் மறை instead of நூன் மறை Po. 5.2);

final *-l* before plosive may not change into *r* but be kept, and the plosive is geminated (சூருருவில்ப | பேயளவு instead of சூருருவிற் | பேயளவு Po. 3.2f.);¹⁴

¹⁴ This peculiar sandhi is not found at all in the more literary manuscripts such as F3 and F8 which have been used for the current edition.

final *-l* before *t-* may not change into *-(r)ṛ-* (வாசல் தானே instead of வாச(ற்) றானே Po. 4.1).

Under such circumstances, it is not easy to decide what would be the task and the purpose of a critical edition. Presumably it would be desirable to have a three-layered apparatus, one with actual (semantic and morpho-syntactical) variants, one with dialectal or spelling variants and one with sandhi variants. The current edition constitutes but a modest step in that direction in that it is based on the verification of the variants found between five printed editions and two useful manuscripts. As such its apparatus neither includes mere sandhi and spelling variants nor obvious mistakes. The majority of variants concern dialectal variation such as *mārpu/mārvu*, and pronominal and verbal forms in singular/plural: frequently the manuscripts read a plural form for the god, which is against general expectation and partly expurgated in the editions, though by no means consistently. The manuscripts F3 and F8, the latter dated to Kollam 911 (~ 1736 CE), have been chosen on the basis of their being comparatively free from obvious errors and their predominant adherence to classical sandhi.

F3: EO 442, palm-leaf, no wooden cover, 90 folios (plus two guard leaves), 14x1,6 inches, 7-9 lines per page, Tamil foliation from 1-90, margins crumbling but text undamaged. Contents: *mutarrituvantāti taṇiyaṇ + mūlam* (f. 1a-10b); *iraṇtān tiruvantāti taṇiyaṇ + mūlam* (f. 11b-20b); *mūnrān tiruvantāti taṇiyaṇ + mūlam* (f. 20b-30a); *nālān tiruvantāti taṇiyaṇ + mūlam* (f. 30b-39b); *tiruviruttam* (f. 40a-54a); *tiruvāciriyam* (f. 54.a-55b); *periyitiruvantāti* (f. 55b-65a); *tiruvelukūrrirukkai* (f. 65a-66b); *cirutirumaṭal* (f. 67a-71b); *periyatirumaṭal* (f. 72a-82a); colophon (f. 82a, l. 5-8): *cuvāmi ālvār tiruvaṭikalē caraṇam. tiruñānamuttirai tuṇai[.] śrīrāma ceyam. tiruñānamuttirai tuṇai[.] y-eyalappā eluti mukintatu[.] cuvāmi ālvārtirunakariyilirukkum periyatiruvaṭipp piḷlai kumārar paḷaṇi-*

yappa piḷ[ḷ]ai y-enru pēr viḷaṅkiya tiruvēṅkaṭam piḷḷai eḷuttu[.] nanrāka[.] lēṭcimikaṭākṣam munṇirka. “Refuge [be] the feet of the lord Ālvār, support the image of Tiruñāna, victory to sacred Rāma, support the image of Tiruñāna! Eyalappā finished writing. The handwriting of Tiruveṅkaṭam Piḷḷai, who shines by the name Paḷaniyappa Piḷḷai, son of Periya Tiruvaṭip Piḷḷai who resides in Cuvāmi-Ālvārtirunakari. Let it be good! Let the [gracious] side-glance of Lakṣmi stand before [us]!”; *irāmānuca nūrrantāti taṇiyaṅ-s +1-51* (f. 83a-90b); broken piece with grantha text.

- F8: EO 662, palm-leaf, no wooden cover but one decorated guard leaf, 71 folios, 17,7x1,7 inches, 9 lines per page, Tamil foliation from 1-70, mostly undamaged but some broken folios. Contents: 1 unnumbered folio in grantha script (r/v), *mutarṛiruvantāti* (no marginal title) *taṇiyaṅ + mūlam* (f. 1a-7a); *iraṅṅān tiruvantāti taṇiyaṅ + mūlam* (f. 7b-14b); *mūṅṅān tiruvantāti taṇiyaṅ + mūlam* (f. 14b-21a); *nāṅmukan tiruvantāti taṇiyaṅ + mūlam* (f. 21a-27a); *tiruviruttam* (f. 27a-37b); *tiruvāciryam* (f. 37b-39a); *periyatiruvantāti* (f. 39a-45b); *tiruvuñāvūrtirukkai* (f. 46a-46b); *ciṛutirumaṭal* (f. 46b-50a); *periyatirumaṭal* (f. 50a-59a); *nūrrantāti* (f. 60a-70b); colophon (f. 70b, l. 6-8): *pūccīr. niti. yāṅṅu. maṅ aṭi kolantu*¹⁵ *cārnta cōralinri maruḷ mayakku. 911 kv. cittirai m. 4 d. elap###śaṅ mukiñcutu. periya nampiyaḷ tiruvaṭikalē caraṅ°.* *aṅiraṅkatta mutāṅār tiruvaṭikalē caraṅ°.* “Beautiful glory. Rule(?). Year. Besides weariness that abounds after taking the earth with [three] steps, bewilderment [and] being amazed. Kollam year 911, Cittirai month, 4th day (~ 1st April 1736) [...] completed. Refuge [be] the holy feet of Periyānampiyal, refuge the holy feet of Aṅiraṅkatta Mutāṅār!”

¹⁵ Read *kolantu* as a spoken counterpart of *koṅṅu*?

The current edition begins with the *taniyan* for each *Antāti*. After that, the layout accommodates one verse per page, beginning with the verse number within the text, followed by a number in brackets for the count of verses in the *Tivyappirapantam* (according to the numbering found in the Rājam edition). Then follows the Tamil text with full classical sandhi and metrical split, an apparatus, a word-split transliteration and an English translation. Text-critical problems are discussed in notes to the apparatus, semantic and morphological problems are discussed in notes to the transliteration, problems of syntax, poetics and content are discussed in notes to the translation. The morphological analysis and semantic interpretation of each item, as well as its distribution and frequency, are found in the glossary-cum-concordance added after the epilogue.

The Tamil text follows the old edition by Tarkkatīrttar Rāmānujācāryar and Si. Muttukruṣṇanāyūṭu 1901, but employs manuscript sandhi, which is, as already noted, more faithful to classical sandhi, with the simple aim of avoiding the arbitrary inconsistency typical of all the current editions. The apparatus notes valid variants between the five editions enumerated under 1.4.1 and the two selected manuscripts F3 and F8. The goal is, firstly, to have a source for variants that goes beyond the modern editions, which do not name sources at all, and, secondly, to have at least a first inkling about the majorities for variants. Currently there are variants for about one third of the stanzas. The result suggests that the main goal of the early editions was to produce a unified text partly purified from the influence of oral transmission and not to document the breadth of the transmitted evidence. The possibility may not be discounted that the first editions were based on a selection of “best” local manuscripts and that very soon after re-editions were made on the basis of already existing print versions, as was the case with other classical Tamil texts. It would be definitely worthwhile to

make an attempt at a more thorough examination of surviving testimonies, taking into account at the very least a selection of “best” local manuscripts from the various regions of the country.

I.4.3 The Translation

The one complete English translation known to me is by Śrī Irāmaparati, found incorporated, after a modern Tamil prose commentary, into S. Jekatrācakan’s edition of 2002, entitled *Nālāyira Tivyap Pirapantam. The Sacred Book of Four Thousand*. It renders the gist of a stanza from a believer’s point of view, while often omitting details and sometimes whole lines. The translation presented in this volume strives to be as literal as possible, keeping in mind the syntactical habits, poetic conventions and lexicon of the period the poems were composed in (that is, the late 6th to early 7th c.) and not those of an established Śrīvaiṣṇava school, as is represented by the theological commentary of Periyavāccāṅ Piḷḷai (13th c.).

I.5 Grammar and Lexicon

I.5.1 Morphology (Innovations and Peculiarities)

From the point of view of morphology, the *Antāti*-s stand half-way between the *Caṅkam* corpus (minus the two later anthologies of *Kalittokai* and *Paripāṭal* which were integrated later and appear to represent the same phase of mixed forms) and the bulk of the bhakti works (Vaiṣṇava and Śaiva).¹⁶ In short, the most important innovations are, for nouns, the introduction of the plural form in *-kaḷ*; for pronouns, the parallel occurrence of old and new pronouns for the 1st and 2nd person

¹⁶ For a brief survey of the morphological changes between Old- and Middle Tamil (i.e. from the *Caṅkam* corpus to the *Tiruvāymoli*), see Wilden 2014: 329ff.

singular (*yān/nāṇ*, *niṇ/ūṇ*); for verbs, multiple transitional forms for the conditional/concessive, the infiltration of new imperative and negative forms, the introduction of the causative and the present tense. The following tables show the new and transitional forms in the three texts, along with a number of rarer occurrences of other phenomena. The peculiarities of the rarer forms are discussed in the footnotes to the translation.

Table 1: Nominal forms

<i>Suffix</i>	<i>Occurrence</i>
pl. in <i>-kaḷ</i>	
n.pl.	<i>ētaṅkaḷ</i> , “affliction” Pū. 37.4; <i>kaṭalkaḷ</i> , “seas” Pū. 49.2; <i>kaṅkaḷ</i> , “eyes” Pē. 35.1; <i>katikkaḷ</i> , “paths” Po. 65.2; <i>katirkaḷ</i> , “rays” Pē. 44.2; <i>karumaṅkaḷ</i> , “deeds” Po. 7.2; <i>kāraṅkaḷ</i> , “means” Pū. 20.4; <i>koṭikkaḷ</i> , “creepers” Pū. 53.3; <i>corṅkaḷ</i> , “words” Pū. 83.1; <i>tiraikaḷ</i> , “waves” Pē. 15.1 16.1; <i>tiṅkaḷ</i> , “qualities” Pū. 33.4; <i>tiṅkaḷ</i> , “millet [seed]s Pē. 89.2; <i>nāmaṅkaḷ</i> , “names” Pū. 2.1 20.3; <i>niyamaṅkaḷ</i> , “observances” Po. 13.3; <i>niraikaḷ</i> , “herds” Pē. 42.1 51.1; <i>nilaṅkaḷ</i> , “continents” Pū. 49.1; <i>pāṅkaḷ</i> , “melodies” Pē. 35.2; <i>pātaṅkaḷ</i> , “feet” Pū. 37.3; <i>pulaṅkaḷ</i> , “senses” Po. 32.2; <i>maṅkaḷ</i> , “sapphires” Pē. 15.2 66.1; <i>mantiraṅkaḷ</i> , “Mantras” Po. 58.3; <i>malarkaḷ</i> , “blossoms” Pū. 99.2; <i>vakaikaḷ</i> , “manners” Pū. 23.1; <i>vāṅkaḷ</i> , “monkeys” Pū. 72.1; <i>viṅkaḷ</i> , “actions” Po. 75.1 Pē. 76.4 88.3

pl. for pronouns	<i>avarkaḷ</i> , 3 rd pl. Pū. 50.1; <i>eṅkaḷ</i> , 1 st pl. Pū. 90.3 96.4 97.1 Pē. 17.1 20.3 59.3; <i>naṅkaḷ</i> , 1 st pl. Pū. 2.3 56.4 Pē. 47.3
honorific+plural	<i>curācurarkaḷ</i> , “gods and Asuras” Po. 48.2; <i>nāvalarkaḷ</i> , “poets” Pū. 86.1; <i>vāṅavarkaḷ</i> , “celestials” Pē. 22.1; <i>purivārkaḷ</i> , part.n. i.a. “those who do” Pū. 3.2; <i>vāyvārkaḷ</i> , part.n. i.a. “those who excel” Po. 37.1
voc. plural	<i>ēḷaikāḷ</i> , “oh wretches” Po. 6.2 Pū. 39.2; <i>pēṭaikāḷ</i> , “oh fools” Pū. 14.3
ablative	<i>āḷininru</i> , “from the ocean” Pū. 51.3
adjective	<i>karru</i> , of <i>kaṅru</i> , n. “calf” Pē. 60.2
adverb	<i>mālāy</i> , “in confusion” Pē. 23.4 <i>pataviyāy</i> , “according to station” Pū. 89.2
agent noun	<i>ēri</i> , agent noun “rider” Pū. 63.2
verbal noun	<i>pērkkal</i> , “destruction” Pē. 79.2

On the level of nominal forms, the plural form in *-kaḷ* has already taken quite some ground but is by no means ubiquitous; it is still predominantly restricted to neuter forms. One form with *ninru* as a postposition in ablative function is found, as is occasionally seen from this time onwards. Adverbs in *-āy* also begin to occur; the *Antāti*-s show two examples. The agent noun based on a verbal root plus *-i* is prevalent for example in the Śaiva *Tevāram* but also appears here just once. The two forms *karru* and *pērkkal* simply are rarer types of adjective and verbal noun and not diagnostic of the period.

Table 2: Pronominal forms

<i>Pronoun</i>	<i>Old form</i>	<i>New form</i>
1 st singular	<i>yān</i> , “I” Po. 22.1 Pū. 67.1 73.4 74.1 74.2 74.2 86.3 100.4 Pē. 2.1	<i>nān</i> , “I” Po. 2.2 6.1 Pū. 1.4
2 nd singular	<i>nin</i> , obl. “you-” Po. 28.2 28.3 28.4 34.2 57.2 75.3 88.1 88.2 90.1 93.3 Pū. 5.3 10.3 11.3 35.3 37.2 60.1 64.1 Pē. 18.2 87.1	<i>un</i> , obl. “you-” Po. 9.1 10.4 68.1 68.2 84.1 97.1 Pū. 32.2 65.2 80.2
	<i>ninnai</i> , acc. “you” Po. 76.1 Pū. 20.1	<i>unnai</i> , acc. “you” Po. 75.1 75.2 75.2 Pū. 8.1 61.3 64.3 65.3 Pē. 2.3
		<i>unakku</i> , dat. “to you” Pū. 9.1 34.3
deictic	<i>i-</i> , “this” Po. 10.3 96.2 Pū. 5.1 9.2 54.1 66.1 91.3 Pē. 34.1	<i>inta</i> , “this” Po. 94.1

For the pronouns, in the first and second person singular, the old forms are still in the majority but the new ones are clearly on the way. The adjectival form of the deictic, however, is represented with a single *inta* for *i-*.

Table 3: Verbal forms

<i>Verb form</i>	<i>Occurrence</i>
present tense	<i>arikinrēn</i> , 1.sg. “I know” Pū. 87.1 <i>celkinra</i> , pey. “that goes” Pū. 69.2 <i>muḃalkirpārkkū</i> , dat. of part.n. “for those who exert themselves” 3.h. Po. 49.2
continuous form	<i>tolānirpār</i> , part.n. i.a. 3.h. “those who keep worshipping” Po. 43.4
causative	<i>ōṭṭuvittu</i> , abs. “having driven away” Pū. 67.3 <i>ōtuvittu</i> , abs. “having made recite” Pū. 58.2 <i>nantuvikkum</i> , pey. “that extinguishes” Po. 26.3 <i>vālvikkum</i> , hab.fut. “will let live” Pū. 23.2
negative	
neg. absolutive	<i>cērāmal</i> , “not joining” Pū. 91.1 <i>tiriyāmal</i> , “not roaming” Po. 47.2 <i>naṇukāmal</i> , “not coming near” Pē. 98.3 <i>namaiyāmal</i> , “not tormenting” Po. 32.2
neg. finite verb	<i>arīkilēn</i> , 1.sg. “I don’t know” Po. 3.3 <i>iruntilai</i> , 2.sg. “you were not” Po. 24.3 <i>nimirntilai</i> , 2.sg. “you did not reach for” Po. 79.3 <i>koṇṭilai</i> , 2.sg. “you did not take” Pū. 89.4
imperatives	<i>ēttumiṇkaḷ</i> , ipt. pl. “praise!” Pū. 92.3 <i>kaṇṭīr</i> , ipt. pl. “see!” Po. 46.3 55.3 Pū. 31.3 40.2 57.2 60.3 75.3 Pē. 51.3

	<i>kaiviṭēl</i> , neg. ipt. “don’t abandon” Pū. 54.4 <i>maravēl</i> , neg. ipt. “don’t forget” Pū. 41.4
conditional	
finite verb + <i>-ēl</i>	<i>āmēl</i> , hb. fut. “if there is” Pē. 78.2 <i>ēttutirēl</i> , sub. 2.pl. “if you were to praise” Po. 70.4 <i>māṭṭirēl</i> , neg. 2.pl. “if you don’t discern” Pū. 39.3 <i>vallaiyēl</i> , pron.n. 2.sg. “if you have the strength” Pū. 66.4 <i>vallirēl</i> , neg. 2.pl. “if you don’t master” Pū. 39.3 <i>vēṭparēl</i> , i.a. 3.h. “if they want” Pū. 35.3
absolutive + <i>-ēl</i>	<i>paṇiyāvēl</i> , neg. abs. “if not humble” Pū. 37.3
verbal root + <i>-il</i>	<i>ākil</i> , “if becoming” Po. 88.4 <i>uṇaril</i> , “if perceiving” Pē. 82.1 <i>eṇṇil</i> , “if counting” Pē. 56.2 <i>ēṭtil</i> , “if praising” Pū. 64.2 <i>cūṭil</i> , “if wearing” Po. 88.2 <i>nāṭil</i> , “if searching” Po. 88.1 <i>pāṭil</i> , “if singing” Pō. 88.2 <i>pulkil</i> , “if embracing” Po. 50.2 <i>pēcil</i> , “if speaking” cond. Pē. 10.2 <i>vēṇṭil</i> , “if wanting” Po. 59.2
finite verb + <i>-āl</i>	<i>pērntilaḷāl</i> , neg. f.sg. “when she did not move” Po. 34.3
absolutive + <i>-āl</i>	<i>iruntāl</i> , “if sitting” Po. 53.1 <i>eṇrāl</i> , “if saying” Po. 77.4 Pū. 56.2

	<p><i>ēttināl</i>, “if praising” Pū. 92.3 <i>kāttināl</i>, “if showing” Pū. 56.1 <i>cārrināl</i>, “if pronouncing” Pū. 2.2 <i>ceṇṇrāl</i>, “if going” Po. 53.1 <i>cērntāl</i>, “if joining” Po. 42.1 <i>tolutāl</i>, “if worshipping” Pē. 25.1 76.3 <i>ninrāl</i>, “if standing” Po. 53.2 <i>perrāl</i>, “if obtaining” Pū. 22.2 <i>pērttāl</i>, “if destroying” Pē. 79.2</p>
concessive	
finite verb + <i>-ēlum</i>	<p><i>ariyāṇēlum</i>, neg. m.sg. “even if he does not know” Pū. 16.1 <i>uṇarvarēlum</i>, i.a. 3.h. “even if they perceive” Pē. 84.2 <i>uraiṇṇarēlum</i>, i.a. 3.h. “even if they talk” Pē. 83.1 <i>tirivarēlum</i>, i.a. 3.h., “even if they wander” Po. 98.3</p>
pron.n. + <i>-ēlum</i>	<p><i>ariyaṇēlum</i>, pron.n. m.sg. “even though he is difficult” Pē. 81.1 83.2</p>
n. + <i>-ēnum</i>	<p><i>iraiyēnum</i>, “even if a little” Pū. 83.2</p>
v.r. + <i>-ilum</i>	<p><i>ākilum</i>, “even if becoming” Po. 55.1 <i>puṇarilum</i>, “even if uniting” Pē. 82.2</p>
abs. + <i>-ālum</i>	<p><i>āṇṭālum</i>, “even if ruling” Po. 71.2</p>

As far as the verb forms are concerned, the present tense is still marginal, and with *muyalkirpārkkū* there is what is presumably a hybrid

of the old auxiliary construction with *kil-tal*, “to be able to” and the modern tense form. One isolated instance of the intermittent continuous form consisting in an absolutive in *-ā* plus a form of *nil-tal*, to stand”, can be located. The new causative extension *-vitt-/vikk-* is attested for absolutive and *peyareccam*/habitual future. For the negatives, there is the new absolutive in *-āmal* and the negative finite form based on the perfective stem plus the negative verb *il* instead of *al*, both new. For the imperatives, we find a first example of the old imperative plural/honorific suffix *-miṅ* extended by a modern plural *-kaḷ*. The frequent bhakti imperatives of perfective stem plus second person plural (which by morphological analysis should be simple perfective forms) are represented by the single form *kaṇṭīr*, but in multiple occurrences. Two examples are found for the intermittent negative imperative of verbal root plus *-ēl*.

But the most surprising and variable form is the conditional/concessive. It is in this area that the innovations are most advanced, while it has to be kept in mind that most of these forms did not survive and the field was gradually taken over by the modern absolutive plus *-āl/-ālum*. In fact there are only four occurrence of the simple conservative forms in *-iṅ* (*collin*, “if speaking” Pū. 63.4, *āyiṅum*, “even if being” Po. 41.3 Pū. 58.3, *ceyiṅum*, “even if doing” Po. 41.1). The forms in *-ēl/-ēlum* are well-attested, most of them on a finite verb – a type found neither before nor much after – and one case does the same with *-āl*. Even more frequent is verbal root plus *-il/-ilum*. About one quarter of the attested forms, however, already make use of the absolutive, one with *-ēl* added, and all the rest with *-āl/-ālum*. Another rare intermittent form attested once is a conditional/concessive suffix added to a noun, here with *ēṅum*, regarded as a contraction of *eṅiṅum*.

All in all, the evidence suggests that, after the comparative stability of Classical Tamil as a medium for the *Caṅkam* works, poetry has ente-

red into a phase of experimentation, as is confirmed also on the level of metre and poetics. The reason repeated all over in most publications on Tamil bhakti is that this kind of devotional text would be simpler and closer to the spoken idiom(s) of the day. The early *Antāti*-s do little to confirm such a hypothesis. As has been shown, morphology is in part even more complicated, and certainly more fluid, than in the earlier literary layers, and while simple constructions do occur – and four-line poems by nature tend to be more straightforward than the longer forms – many are not so easy to understand, especially if one tries to grasp the details. It is possible that part of the changes are due to a shift in the social milieu of the poets, going hand in hand with a shift of regional concentration from the very South (Madurai and the Pāṇṭiya court) to the North and the Cōḷa heart land.

I.5.2. Vocabulary (Old, New, Sanskrit)

The vocabulary is not simplified in comparison to the older works; it is rich and varied, full of synonyms and homophons.¹⁷ This topic will be taken up again below under the *etukai* rhyme form and its requirements. Here we shall deal summarily with a few shifts in meaning and type of construction. Semantic shifts are of course not surprising with texts from a different genre and milieu, and my point at the moment is not to draw any historical conclusion, but to point out a few such changes that deserve to be examined in more detail. As far as nouns are concerned, the most momentous development is the augmentation of the Sanskrit

¹⁷ A selected list of noun pairs in Tamil and Sanskrit illustrates the poetic exploitation of synonymy based on the possibilities of enriching the lexicon by borrowing: *marai/vētam*, n. “Veda”; *viṇai/karumam*, n. “karma”; *ēṇam/kēḷal/varākam*, n. “boar”; *kuraḷ/vāman/vāmanan*, n. “dwarf”; *ari/ciṅkam*, n. “lion”; *āli/tikiri/nēmi/cakkaram*, n. “discus”; *pukai/tūpam*, n. “incense”.

share in the lexicon, which will be dealt with in the next section. One peculiarity to be mentioned here is the shift of meaning in the common noun *mey*. While in the *Caṅkam* corpus *mey* almost always means “body” and only occasionally refers to “truth”, in the *Antāti*-s there are a number of new words for the body (see below under 1.5.2.2) and *mey* always means “truth”, while the old word for “truth”, namely *vāy*, occurs but one single time.

A number of important verbs undergo a process of re-interpretation, and in some cases, we may observe the process of transition. An important verb of Tamil religious vocabulary is the verb *turattal*, “to give up”, used both in the Śaiva and the Vaiṣṇava bhakti corpus with the strongly devout connotation of abandoning worldly ties. This, however, was not the meaning predominant in older Akam poetry where *turattal* is frequent as one of several verbs denoting that the hero leaves his beloved in order to go on what would nowadays be called a business trip. The main difference is that in the older text *turattal* refers to a temporary absence, while its devotional meaning is to give up something once and for good, to renounce. In the *Antāti*-s this is not a frequent verb, but it may not be chance that it occurs in two places that are excellent illustrations of both the old and the new meaning. In Po. 40.2 an elephant bull on the rampage in the millet field is frightened by the fire of the guardians and leaves the field: *veruvi+ puṇam turanta vēlam*. In Pū. 42.3f., however, we find that the worshippers of the lord have renounced on all worldly pleasures: *inpam ellām | turantār*.

Another interesting case is that of the verb *aruḷutal*, “to be gracious”, ubiquitous as benefactive auxiliary following an absolutive (“graciously doing x”) all over the bhakti works, occasionally already found before in connection with kings of gracious behaviour. This benefactive function with absolutive is not at all found in the *Antāti*-s; the verb is only

seen thrice as a simple main verb in the sense of “to be gracious” (Pū. 55.4, 57.1; Pē. 19.1).

Noticeable also is the frequent verb *olītal*, in the older corpus mostly a main verb meaning “to stay behind”, rarely already “to stop”. This older meaning can be observed in two places. In Po. 55.2 where the servants of the lord are left behind (*olīvatu*) by Yama’s people (who are apparently out harvesting souls). In Pū. 55.2, the poet is speaking in the first person about his own “nature that does not stop thinking constantly all the time of the seven births” (*ēl pirappum eppolutum | ninru ninaipp’ olīyā nīrmai*). In the majority of cases, however, *olītal* is used as an auxiliary with the absolutive, retaining in that function both the old connotation of staying, that is, going on to and of stopping to do something. The former is attested in Pē. 19.1, asking about the lord whether he would “remain without bestowing grace” (*aruḷāt’ olīyumē*), and Po. 51.2, where the lord’s feet “remain fully clear” (*teḷint’-olīyum cevvē*) to the mind of the devotee. The latter is found in Po. 59.2, where the devotee to be is told what to do “if he wants to stop from returning” (*māṇṭ’ olīya vēṇṭil*) to the evils of this world, and Po. 75.2, where, upon considering the lord, the devotee’s bonds open once and for all (*aviḷnt’ olīyum*).

These few examples should suffice to demonstrate the utility (and necessity) of detailed semantic and syntactic analysis, an area of research still largely uncovered in Tamil studies.

1.5.2.1 The Sanskrit Share

The most considerable change is the far higher share of Sanskrit vocabulary: the glossary contains 189 lemmas for Sanskrit/Prakrit words, some of them with a considerable number of derivations and multiple occurrences (the full list follows after the glossary). Only

about 30 of these are *Caṅkam* borrowings, the vast majority are new ones. While already the *Caṅkam* borrowings quite clearly presuppose a literary substratum far beyond loans of convenience,¹⁸ the new words suggest the influence of Sanskrit narrative mythology (such as the *Mahābhārata*), but also some knowledge of *pūjā* ritual and theology.

Overwhelming is the Sanskrit share in proper nouns, that is, names for mythic personages like deities and demons, but also toponyms; there are virtually no Tamil counterparts except for a few designations of Viṣṇu such as (Tiru)māl:¹⁹

ayan < Skt. *aja-*, p.n. “the unborn one ~ Brahmā”

aran < Skt. *hara-*, p.n. “Hara”

aṅantaṅ < Skt. *ananta-*, p.n. of the snake

iraṇiyaṅ < Skt. *hiraṇya-*, p.n. m.sg. “Hiraṇya”

irāmaṅ < Skt. *rāma-*, p.n. m.sg. “Rāma”

irāvaṅaṅ < Skt. *rāvaṇa-*, p.n. m.sg. “Rāvaṇa”

uvaṅam < Skt. *suparṇa-*?, p.n. “Suparṇa”

kaṅkai < Skt. *gaṅgā-*, p.n. “Ganges”

kaṅcaṅ < Skt. *kaṁsa-*, p.n. m.sg. “Kaṁsa”

kaṅṅaṅ < Pkt. *kaṅha-*, p.n. m.sg. “Kṛṣṇa”

karuṅaṅ < Skt. *garuḍa-*, p.n. m.sg. “Garuḍa”

¹⁸ Groups of words like *tēvam*, *acurar*, *amarar*, *amutam* show a familiarity with religious narratives, while *kāmam*, “passion”, and *nūl*, the calque on Skt. *sūtra-*, “treatise” suggest the reception of both *kāvya* and theoretical literature; examples could easily be multiplied. Some words seem to be reborrowed: in addition to the older-stratum *avuṅar* (without clear derivation but usually understood as “Asura”), the *Antāti*-s also know the unambiguous form *acurar* (< Skt. *asura-*).

¹⁹ A few nouns, especially names, appear in long and short forms, such as *nāraṅaṅ/nārāyaṅaṅ*, *vāmaṅ/vāmaṅaṅ*, *kaṅcaṅai/kaṅcai*(acc.).

kēcavaṅ < Skt. *keśava-*, n.p. m.sg. “Kēśava”

cītai < Skt. *sītā-*, p.n. “Sītā”

tiru < Skt. *śrī-*, p.n. “Śrī”

namaṅ < Skt. *yama-*, p.n. m.sg. “Yama”

nāraṇaṅ/nārāyaṇaṅ < Skt. *nārāyaṇa-*, p.n. m.sg. “Nārāyaṇa”

pāratam < Skt. *bhārata-*, p.n. “Bhārata”

matukaiṭavar < Skt. *madhu-kaiṭabha-*, p.n. h. “Madhu and Kaiṭabha”

mātavaṅ < Skt. *mādava-*, p.n. m.sg. “Mādhava”

māvali < Skt. *mahābali-*, p.n. “Mahābali”

muraṅ < Skt. *mura-*, p.n. n.sg. of an Asura killed by Viṣṇu

yātavaṅ < Skt. *yādava-*, p.n. m.sg. “Yādava”

vakkaraṅ < Skt. *vakra-*, p.n. m.sg. of an Asura slain by Viṣṇu

vācuki < Skt. *vāsuki-*, p.n. of a snake

vāṇaṅ < Skt. *bāṇa-*, p.n. m.sg. of an Asura

toponyms:

(*tiru-v-*)*araṅkam* < *śrīraṅgam*, p.n. “Srirangam”

ilaṅkāpuram < Skt. *laṅkāpuram*, p.n. “the city of Laṅkā”

ilaṅkai < Skt. *laṅkā-*, p.n. “Laṅkā”

mantaram < Skt. *mandara-*, p.n. of a mountain

vaikuntam < Skt. *vaikuṅṭha-*, p.n. for Viṣṇu’s heaven

However, it has to be stated that we are dealing for the most part only with nouns, While in the later bhakti corpus verbs also begin to be transferred freely, in the *Antāti-s* only five are attested, none of them very frequent:

cinti < Skt. *cint-*, v. 11. “to think”

piramāṇi < Skt. *pramāṇa-* (n.!), v. 11. “to estimate, to put faith in”

pūri < Skt. *pṛ-*, v. 11. “to fill”

mati < Skt. *mati-* (n.!), v. 11. “to estimate, to regard”

vanti < Skt. *vand-*, v. 11. “to laud”

Even rarer are numerals, for which there are only two examples:

aṭṭa < Skt. *aṣṭa-*, num. “eight”

pāraci < Pkt. *bārasī-*, num. “twelveth”

Also Sanskrit compounds occur, although many of them already seem to have been lexicalised in the possible Sanskrit source texts (such as *paṅkaja-*, literally “mud-born” for “lotus”):

kōpālakaṇ, < Skt. *gopālaka-* n. m.sg. “cowherd” Pē. 32.4

kōvalaṇ, < Skt. *gopāla-* n. m.sg. “cowherd” Pū. 98.3 Pē. 42.1

ciṅkācaṇam, < Skt. *siṃhāsana-* n. “lion throne” Po. 53.1

cilātalattin, obl. of *cilātalam* < Skt. *śilāsthala-* n. “rock” Pē. 58.1

curācurarkaḷ, < Skt. *surāsura-* “gods and Asuras” Po. 48.2

tīrttakara, < Skt. *tīrthakara-* n. 3.h. “those who purify themselves”
Pū. 14.4

tēvātitevaṇ, < Skt. *devādideva-* n. “god of gods” Pū. 28.3

tēvācurar, < Skt. *devāsura-* n. “gods and Asuras” Pē. 48.4

nicācarar, < Skt. *niśācara-* n. “nightwanderers” Po. 83.3

paṅkayam, < Skt. *paṅkaja-* n. “lotus” Pē. 55.3

puyakarattāṇ, pron.n. m.sg. of compound < Skt. *bhujakara-* n. “arms
and hands” Pē. 99.2

matukaiṭavar, < Skt. *madhu-kaiṭabha-* p.n. “Madhu and Kaiṭabha”
Pē. 66.3

Calques, such as *nūl* for *sūtra* and *kēḷvi* for *śruti*, are numerous, and often the two words are used side by side, as in the case of *karumam* and *viṇai*. One of them, however, deserves special mentions because we cannot exclude the possibility that it refers to more than its lexical

Sanskrit counterpart, that is, to the title of a text. The Tamil *āyiram pēr* (Pū. 73.1),²⁰ “a thousand names” clearly goes back to Skt. *sahasra-nāma*, which brings to mind the *Viṣṇusahasranāma*, a *stotra* text lauding the god by the enumeration of his names (and epithets), transmitted, for example, in the wake of the *Mahābhārata*. This kind of worship is evoked several times in the *Antāti*-s, with many references based on another word pair, namely Tamil *peyar* or *pēr* and Skt. *nāman*. Such an interpretation is supported by the fact that there are two attestations (Po. 57.3, 95.1) of an invocation formula, the only case where a Sanskrit case ending is taken over into the Tamil text, namely *namō nāraṇā*. Note, however, that the Skt. case is kept only for the first member; in the name of the deity the expected Skt. dative (*nārāyaṇāya*) is substituted by a Tamil vocative.

Last but not least, the influence of Sanskrit can be found on the level of syntax, namely in the form of relative clauses, emulated, in Tamil, in default of an actual relative pronoun, with the help of an interrogative pronoun and a deictic. The two *Antāti* examples are Po. 44²¹ and Pē. 21.1.²²

²⁰ See also *pēr īr ai nūru*, “names twice five hundred” in Pū. 77.3.

²¹ *tamar ukantat’ evvuruvam avvuruvam tāṇē,*
tamar ukantat’ eppēr marr’ appēr, – tamar ukant’
evvaṇṇam cintitt’ imaiyāt’ irupparē
avvaṇṇam āliyaṇ ām.

Whatever form delights his people **is just the form,**
whatever name delights his people again **is the name, whatever colour**
his people delightedly keep thinking of without blinking,
that is the colour of him with the discus.

²² *pēcuvār evvaḷavu pēcuvār avvaḷavē*, “To the extent that they talk, they will talk.”

*I.5.2.2 Semantics of Worship*²³

The bhakti semantics of worship and devotion [Hardy: 288-293] appears to be fully installed already in the *Antāti*-s, with the exception already mentioned, that is, the absence of benefactive auxiliary *aruḷ-tal*. Remarkable, from the point of view of the lexicon, is the sheer number of words that refer to body,²⁴ heart and/or mind or soul,²⁵ none of them studied for their precise range of implications and associations. The basic emotive universe is simple. The god feels *aruḷ* for his creation and for his devotees, usually translated with “grace”, which is slightly infelicitous because the concept of grace implies a total liberty of god to grant or to withhold it. The Tamil word *aruḷ*, however, is taken over from Akam poetry, where it denotes the feeling of consideration and considerate behaviour on the part of a man that is due to a consort who is beloved and moreover the weaker part. Similarly, god’s *aruḷ* contains an element of obligation, which is also expressed in the second frequent verb besides *aruḷutal*, namely *aḷittal*, “to care and to provide for”.

The complimentary feeling of the devotee is *aṅpu*, “love” or *ārvam*, warm “affection”, only rarely *kātal*, traditionally used to denote love between the sexes. The desired situation is one of *aṭimai*, “servantship”, also expressed in a pronominal noun formation *aṭiyēṇ*, “I the servant”,

²³ Figures and distribution of the vocabulary discussed here can be found in the glossary.

²⁴ I.e., the Tamil words *ākam*, *uṭampu*, *uṭal*, *paṭi*, *mēni*, *yākkai* plus the Sanskrit loans *āṅkam*, *kāyam*; the older word *mey*, as already mentioned, is used exclusively in the sense of “truth”.

²⁵ I.e., the Tamil words *akam*, *āvi*, *uḷ(ḷam)*, *neṅcu/neṅcam*. Perhaps because theological vocabulary is mostly taken over from Sanskrit, here the Northern share is especially high with *itaiyam* (for Skt. *hṛdaya-*), *cintam/cintai*, *punti* (for Skt. *buddhi-*), *mati*, *maṅam*, the latter two old loans.

or with the simple noun *āl*, “man”; the second important designation of *tonṭar*, often translated as “slave”, is not yet found in the *Antāti*-s. The corresponding verb is *āṭpaṭutal/ttal*, “to become/to be made a servant”. The sense of unworthiness is based on the notion of karma, most often evoked by the Tamil calque *viṇai* and the pronominal noun derivation *viṇaiyēn*, “I who have (bad) karma”. The later self-denigration of being a dog, *nāy*, is not yet present.

The concrete actions of worship correspond to a normal *pūjā*: singing, strewing flowers, adorning with flowers (mostly the feet), pouring water, bringing incense, bowing and prostrating. The internal counterparts are meditating, concentrating and visualising. The general verbs of worship are *tolutal*, *paravutal*, *pēnutal*; the verb *kūpputal* refers to the *añjali* gesture, as does *kai-tolūtal*. Of the three verbs of physical reverence two refer to simple bowing (*iraiñcutal*, *vaṇaṅkūtal*), while *paṇital* means the more complete act of prostration at the feet of the lord. Five verbs denote verbal praise, namely *ēttutal*, *ōtutal*, *pukaḷtal*, *vāḷttal*, and the Sanskrit derivate *vantittal*. The act of singing is only rarely mentioned: the verb *pāṭutal*, connected with what is done with the majority of the Vaiṣṇava bhakti corpus (composed in *icai-tamiḷ*, “musical Tamil”), occurs only seven times.

Also, the prospective goals are simple, namely getting rid of pain or affliction, escaping the effect of karma (*aruṭi/val viṇai*), joining the feet of the lord, and seeing heaven.

I.6 Poetic Conventions

I.6.1 Metre: Veṅpā + Etukai

The most obvious innovation the *Antāti*-s share with the bulk of the *Kīlkkāṇakku* is the metre, Veṅpā, in four-line stanzas, while the large majority of the Tamil bhakti works share the variability of metre after the metrical revolution. The change is fundamental, since, firstly, the

way of counting metrical feet has changed – *nērpū* and *niraipu* have been abolished except for the very last foot in a stanza. Secondly, metrical feet with three *acai* have become part of the normal line pattern instead of being a rare exception. This has consequences for the older formulaic repertoire that in part cannot function anymore, because the metrical conditions have changed.²⁶ The basic pattern chosen is the Nēricai Veṅṅā, with the first rhyme (*etukai*) in foot 1a, 2a and 2d and the second rhyme in 3a and 4a. This type of rhyme influences semantics because poets often extend the rhyming portion beyond the second syllable of the foot which is the metrical requirement. That is why often we see a triple repetition of a full foot in line 1a, 2a and 2d, either with clever ways of multiple word split or with a simple repetition of a single word or phrase, with or without the exploitation of homophony. This triple repetition can be counted as one of the syntactical patterns to be discussed below in section 6.2.

It is, however, not so easy to achieve this form of triplication (or, for the feet 3a and 4a, duplication), and that explains another interesting feature of *etukai*, namely the poetic license given to the poet to make phonetic modifications to rhyme elements. The following list

²⁶ Since we do not know whether Veṅṅā poetry went through an oral phase of living performance, it is difficult to say whether it makes sense to call the repetitive elements in bhakti poetry “formulae”. Certain is that they exist, in part because older systems are continued, for example in the description of physical beauty, partly because *etukai* forms intrinsic elements of repetition, many of which are used in more than one stanza. But even apart from the rhymes, there are new phrases that turn up ever and again, such as the inserted minimal sentence *atu nirka*; “let that rest (let it be as may be)”, for example in Po. 45.2, 56.2, *Tiruvāymoḷi* 3.6.4.2, 7.1.10.2, *Periya Tirumaṭal* 18. The whole complex is in need of detailed analysis.

contains all the instances of such changes found in the three *Antāti*-s. Another option frequently made use of is a change of word order, as seen for example in Pū. 69.2f. *cem kamalam pū mēvum* into *pū mēvum | cem kamalam*.

Poykaiyālvār	3.4	<i>nī ~alavu kaṇṭa</i> for <i>niṅ alavu kaṇṭa</i>
	14.3	<i>cārttiyum</i> for <i>cāttiyum</i>
	20.2	<i>cerrār</i> for <i>cerrān</i>
	20.2f.	<i>nal tā-marai</i> > word split over the line boundary
	45.4	<i>pātamattāl</i> for <i>pātattāl(?)</i>
Pūtattālvār	48.4	<i>māyiruñcōlai</i> for <i>māliruñcōlai</i>
	77.4	<i>cātti</i> for <i>cārri</i>
Pēyālvār	11.2	<i>poṅk' oṭ' aruvi</i> for <i>poṅk' oṭam aruvi</i>
	12.4	<i>paiṅ-k-oṭam</i> for <i>paim oṭam</i>
	89.3	<i>vēy-ṅ-kaḷai</i> for <i>vēy kaḷai</i>

1.6.2 Syntactical Patterns

Many syntactic patterns continue, in spite of the metrical innovation; the most prominent of them is the *pūṭṭuvil*, “the drawn bow”, where the prose word order can be restored by connecting the end of the poem back to the beginning. This is marked in the transcript text, which contains punctuation marks, by an infinity sign ∞ instead of a full stop. This prolific device continues to be used for more than one fifth of the stanzas, namely sixty-two of them.²⁷ One of the rarer subtypes of the old corpus, the post-positioned absolutive, becomes much more frequent, for the simple reason that in Venṇā the last foot consists of a single *acai* that can also take the form of *pirappu* and

²⁷ This figure is even topped by the Śaiva counterpart, the AT, where we find no less than 35 *pūṭṭuvil* in only a hundred stanzas.

kācu – the typical absolutive (e.g., Pū. 47.4 *uṅarntu*, Po. 78.4 *koṅṭu*). But also postposition of subject or object remain current, such as in Po. 9 or Po. 22:

poruk kōṭṭi' ōr ēnam āyp pukk' iṭantāykk' anr' un
oru kōṭṭin mēl kiṭantat' anrē – *viri tōṭṭa*
cē aṭiyai nīṭṭit ticai naṭuṅka viṅ tulaṅka
mā vaṭivīn nī aḷanta maṅ[∞]

That day she rested on one of your tusks, isn't it, of you who entered as a boar with fighting-tusks [and] rooted [it] up, the earth which you measured in huge form, extending your feet, red [like] broad-leaved [lotuses], so that the directions trembled, the sky swayed?

ariyum ulak' ellām yāṅēyum allē,
pori koḷ cirai uvaṅam ūrntāy, – veri kamalum
kāmp' ēy mel tōḷi kaṭai veṅṅey uṅṭāyai
tāmpē koṅṭ' ārtta talumpu[∞]

All the world knows, not only me,
 o you who mounted Suparṇa with spotted wings,
 – about the scars [obtained] when [she with] bamboo-like soft shoulders scented with perfume tied you, who had eaten the churned butter, with a rope.

What used to be a formulaic pattern based on the repetition of the particle *-ē*²⁸ becomes a subtype of triple *etukai* repetition in Nēricai-

²⁸ See, for example, *Kuruntokai* 97.1f., inimitable in a translation: *yāṅē iṅṭai yēṅē enṅalaṅē | āṅā nōyoṭu kaṅal aḱṭē*, “I, I am here; my goodness, ah, | is with unending pain in the seashore grove.”

venṅpā, with fifteen examples just in the *Antāti*-s,²⁹ as for example in Pū. 66:

itu kaṅṭāy nal neñcē ippiravi āvatu.
itu kaṅṭāy ellām nām urratu – itu kaṅṭāy
nāraṇaṅ pēr ōti narakatt' aruk' aṅaiyāk
kāraṇamum. vallaiyēl kāṅ.

See this, good heart, this birth's happening.
 See this, all that we've undergone. See this, as a reason
 not to come close to hell, reciting the names of Nāraṇaṅ.
 If you have the strength, look.

Another innovation momentous for the whole of bhakti literature is the implication of the devotees, presumably the co-temple visitors and audience of the performing poet-saint, in the form of imperatives and direct vocative addresses. As a form this continues the speaker's address to his own heart, the famous inner monologues of *Caṅkam* literature, as can be seen also in the verse quoted above. A new type of example is found in Pū. 91:

²⁹ Cf. Po. 23, 68; Pū. 65, 66, 67, 68, 70, 74, 77, 83; Pē. 1, 6, 38, 48, 51, but also *Arputat Tiruvantāti* 5, 7, 9, 11, 12, 14, 21, 24, 30, 45, 88, 93. The last of these, AT 93 is incidentally based on exactly the same rhyme word:

avaṅ kaṅṭāy vāṅōr pirāṅ āvāṅ eṅrum.
avaṅ kaṅṭāy am pavaḷa vaṅṅaṅ. – avaṅ kaṅṭāy
maitt' amarnta kaṅṭattāṅ. marr' avaṅ-pāl nal neñcē
meyt' amarnt' aṅpāy nī virumpu.

He, see, forever is the lord of the celestials.
 He, see, is of pretty coral colour. He, see,
 is the one in whose throat something black abides. In him again, good heart,
 dwell bodily, you, being love, [and] long [for him].

pinnāl aru narakam cērāmal pēt' uruvīr
munñāl vaṇaṅka muyalminō – pal nūl
aḷantāṅ ik kārka kaṭal cūl nālattai ~ellām
aḷantāṅ avaṅ cē aṭi[∞]

So as not to join hell which is difficult [to bear] later on, you who
 are foolish,
 early on make an effort to bow before the red feet of him
 who measured all of these worlds surrounded by the rain[-filled]
 ocean, before him who took the measure of many treatises.

I.6.3 Poetic Forms

The poetic forms and techniques show influence from both the Akam and the Puṛam traditions [Cutler 1987, Wilden 2013: 98-116], but the *Antāti*-s are especially interesting because they were a field of experimenting with older material, and some of their attempts were not followed up in the later *Tivyappirapantam* corpus. As far as Puṛam is concerned, the main elements to be taken over are the protagonists and their relationship, that is, god is described as a king, while the devotee is playing the role of the subject, and the poet is a poet and one of the subjects. The king's or god's physical beauty and prowess are part of his power, and the subject-devotee is his submissive servant and admirer. The imitation goes down to specific images, such as the trope of the king's feet that are scarred because the other kings whom he subdued bow onto them with their crowns – found in Pē. 96 as:

vāḷttiya vāyar āy vāṅōr maṅi maḷuṭam
tāḷtti vaṇaṅkat taḷump' āmē – kēḷtta
aṭit tāmarai malar-mēl maṅkai maṅāḷaṅ
aṭit tāmarai ām alar[∞]

Because the celestials, as those whose mouths praise [him],
 lower
 [their] jewelled crowns [and] bow [to them], **they are scarred**,
 – **the blossoms that are the lotus feet** of the husband of the girl
 on the lotus blossom with a lustrous stalk.

The main influence of Akam at this early stage lies in the description of sensual beauty, keeping many of the epithets of female beauty intact, such as the eyes that are dangerous swords to the one looking into them (Po. 82 *vāḷ kaṇṇār*).³⁰ More pronounced, however, is the emphasis on male beauty, thus implicitly making the god an object of adoration with an erotic under-current, even while the framework of depicting the poet in the *persona* of a girl in love has not yet been developed, as in Pē. 9:

*kaṇṇum kamalam, kamalamē kait talamum,
 maṇ aḷanta pātamum marr' avaiyē. – eṇ il
 karu mā mukil vaṇṇaṇ, kārkaḷ kaṭal nīr vaṇṇaṇ,
 tīru mā maṇi vaṇṇaṇ tēcu.*

The eyes lotuses, and only lotuses, the palms of [his] hands,
 and [his] feet that measured the earth again are such. – Immeasurable
 light [is] he, the colour of big black clouds, he the
 colour of the rain ocean's water, he the colour of brilliant dark
 sapphire.

A couple of rhetoric devices are used with some frequency, some of them tallying with what would be called figures of speech in the European or *alaṅkāra* in the Sanskrit traditions, some others better loosely designated as poetic types. One of the frequent forms employed is an

³⁰ For the full-fledged adaptation of Akam scenery in Nammālvār's *Tiruvāymoli*, see Wilden 2014.

enumeration, be it of attributes, of divine exploits or of cosmic counterpart, as seen in Po. 12:

*cevi vāy kaṇ mūkk' uṭal enr' aiṁ pulanum, cem tī
puvi kāl nīr viṇ pūtam aintum, – aviyāta
ñānamum vēḷiyum nal aramum enparē,
ēnam āy niṅrārḱ' iyalvu.*

The five sense organs, namely ear, mouth, eye, nose, body, the five elements, [namely] red fire, earth, wind, water, sky, unending knowledge, sacrifice and good Dharma, they say, are the nature of him who stood as a boar.

An intriguing special type of the same technique is what might be called a protracted chiasm, or, in Sanskrit, a *yathāsamkhyā*. An example of this form is Po. 54 (with only one parallel in Pē. 60):

*¹aravam aṭal ²vēlam ³āṅ ⁴kuruntam ⁵puḷ vāy
⁶kuravai ⁷kuṭam ⁸mulai mal ⁹kuṅram – karav' iṅri
¹viṭṭ' ²iṅuttu ³mēytt' ⁴ocittuk ⁵kīṅṭu ⁶kōṭṭ' āṭi ⁷uṅṭ'
⁸aṭṭ' ⁹eṭutta cem kaṇ +avaṅ.*

The one who, without hiding, sent the snake, broke the murderous bull elephant, grazed the cows, broke the wild lime tree, tore the bird's beak, linked [hands] in the Kuravai dance, danced with the pots, drank from the breast [and] killed [the demoness], lifted the mighty hill, is him with red eyes.

Another type is the simple juxtaposition of contrasting elements, either in the shape of a lengthy nominal clause or marked on the content level by a pairing for opposites such as easy-difficult.³¹ A beautiful

³¹ See, for example, Po. 50 and compare with AT 19:

Po. 50 *ariya pulan aint' aṭakki āy malar koṅṭ' ārvam
puriyap paricināl pulkil – periyāṅ āy*

example of the former type is found in Po. 5, the first introduction of the Hari-Hara theme in the *Antāti*-s:

aran nāraṇaṇ nāmam āṇ viṭai puḷ ūrti
urai nūl marai uraiyum kōyil – varai nīr
karumam alipp’ alippuk kaiyatu vēl nēmi
uruvam eri kār mēṇi onru.

Hara [and] Nāraṇa – the names, bull [and] bird – the mounts,
 the words – Sūtra [and] Veda, the temple they live in – mountain
 [and] water,
 the deeds – destruction [and] care, in [their] hands – spear [and]
 discus,
 the forms – flame [and] cloud, [but their] body – one.

mārrātu vīrrirunta māvali-pāl vaḷ kai nīr
ērrāṇaik kāṇpat’ elitu.

If one embraces [him] by means of practising devotion with choice flowers, repressing the five senses **difficult** [to control], **it is easy** to see the one who received in [his] generous hand water from Māvali who unchangeably sat enthroned as a great man.

AT 19 *inru namakk’ elitē mālukkuṁ nānmukarkuṁ*
anrum aḷapp’ ariyaṇ āṇāṇai - enrum or
mūvā matiyāṇai mū ēl ulakaṅkaḷ
āvāṇaik kāṇuṁ arivu[∞]

Today **it is easy** for us – the knowledge that sees him
 who had become **difficult** to measure that day for Māl and the
 four-faced one,
 the one always with an unaging moon,
 the one who is the thrice seven worlds.

Simpler and much more frequent are rhetorical questions usually expressing suitable amazement and admiration for the divine exploits, such as in Po. 92:

*vān ākit tī āy mari kaṭal āy mārutam āy
tēn ākip pāl ām tirumālē – ān āycci
veṇṇey viḷuika niraiyumē muṇ oru nāl
maṇṇai umiḷnta vayiru?*

O Tirumāl who is sky, fire, churning sea, wind,
honey [and] milk, when you swallow the butter
of the cowherdess, will it be full, [that] belly that,
on a former day, spit out the earth?

Also, allegories can be found, a figure already well-established and frequently employed, for example, in *Puraṇānūru* war imagery where the king is depicted as a farmer who reaps body-crops on the battle field [cf. PN 369; Wilden 2006]. The best known and foremost of the bhakti examples is the very first verse of the first *Antāti*, Po. 1, with clear intextual repercussions in Pū. 1:

*vaiyam takaḷi ā, vār kaṭalē ney āka,
veyya katirōṇ viḷakk' ākac – ceyya
cuṭar āliyāṇ aṭikkē cūṭṭiṇēṇ col mālai
iṭar āli nīnkukavē eṇru.*

With the earth as bowl, the overflowing sea as oil,
the [sun] with hot rays as lamp, I put [this]
word garland on the feet of him with the red-glowing discus,
saying, 'may I leave the ocean of affliction.'

*aṇpē takaḷi ā ārvamē ney āka
iṇp' uruku cintai ~iṭu tiri ā – naṇp' uruki*

*ñānac cuṭar viḷakk' ērrinēn nāraṇarku
ñānat tamil purinta nāṇ.*

Love as bowl, devotion as oil,
the mind melting with bliss as a wick to be put, well melting,
I lifted the glowing lamp of cognition,
I who made expert Tamil for Nāraṇaṇ.

Rather more frequent in the Śaiva corpus but also found here is a type of poem that expresses praise by blame, a *nindāstuti* in Sanskrit, such as in Pū. 15:³²

*tirintatu vem camattut tēr kaṭavi ~anru
pirintatu cītaiyai mān piṇ pōyp – purintatuvum
kaṇ palli koḷḷa alakiyatē, nākattin
taṇ palli koḷvāṇ taṇakku.*

That he wandered, urging the chariot in hot battle, that day,
that he separated from Sītā, going after the deer, and that he
desired
to have a bed on the ground – is that [so] beautiful[ly done]
by the one who has [his] cool bed on the snake?

³² Cf. Po. 22, 24; Pū. 19 and AT 57:

*nī ulakam ellām irappiṇum niṇ uṭaiya
tīya arav' oliyac cel kaṇṭāy – tūya
maṭavaralār vantū pali iṭār aṅci
viṭa aravam mēl āṭa mikku[∞]*

Even if you beg in the whole world, go, see,
while leaving behind the evil snakes you possess, as pure
women will not come [and] put offerings [before you]
while poisonous snakes are much dancing on [you].

A subtype of poem rather specific to the *Antāti*-s is what I would term a “temple poem”, of which we may distinguish two varieties, with a total of no less than twenty-four occurrences. References to temples of course are one of the prerequisites of bhakti poetry, especially in the decadic texts where usually a full decade is dedicated to a particular place, and its name is repeated in every stanza. The classical model for this is the *Ārruppaṭai*, where a bard guides another bard on the way to a wealthy patron. In the bhakti context, the stipulated rhetorical context is that of a devotee on a pilgrimage talking to another devotee who might want to see the same temple. The first *Antāti* strategy is slightly different in that there is not a series of stanzas devoted to one place but one stanza devoted to several places, even to an enumeration of places favoured by the lord, thus implicitly or explicitly making them locations for the devotee to visit. Five holy sites are mentioned in Pū. 46:³³

payinrat’ araṅkam tirukkōṭṭi pal nāl
payinratuvum vēṅkaṭamē pal nāl – payinrat’
aṅi tikaḷum cōlai ~aṅi nīrmalaiyē
maṅi tikaḷum vaḷ taṭa+ kai māl[∞]

He is resident in [Tiruv]araṅkam [and] Tirukkōṭṭi and since
 many days
 is he resident in Vēṅkaṭam, since many days he is resident
 in ornate glittering Cōlai [and] on the decorative Nīrmalai
 – Māl with liberal broad hands who glitters [like] a sapphire.

The second variety is exclusively concerned with Vēṅkaṭam, the holy mountain of Tirupati. These verses are grafted on an Akam syntactic

³³ Cf. Po. 77; Pū. 70; Pē. 26, 30-32, 61, 62.

pattern with a new structure for the main sentence, namely a simple nominal clause with *vēṅkaṭam* as the subject that is further described by a *peyareccam* clause. This descriptive clause as such is also found in the later temple decades, where it can be replaced, however, by a series of stock attributes. The subtype is represented only twice in the *Antāti*-s, and their *peyareccam* clause describes the ritual activities going on in the temple, as in Po. 37:³⁴

vakai aru nuṅ kēlvi vāyvārkaḷ nālum
pukai viḷakkum pūm puṅalum ēntit – ticai ticaiyiṅ
vēṭiyarkaḷ cenr’ iraiṅcum vēṅkaṭamē veḷ caṅkam
ūtiya vāy māl ukanta ūr.

Vēṅkaṭam, where Veda experts arrive from all directions [and] bow, offering lamps with incense and water with flowers daily, those who acquire the subtle aural teachings without division, is the place that delights Māl, with [his] mouth that blew the white conch.

Unique in the *Antāti*-s, however, is a *peyareccam* sub-clause containing an Akam type of landscape description that in the earlier corpus might have functioned as an inset. In the new context the descriptions seem devoid of a second level of meaning, making it a kind of pseudo-inset, as in Pē. 71:³⁵

kaḷiru mukil kutta+ kai ~eṭutt’ oḷi
~oḷiru marupp’ oci kai yāḷi – piḷiri
viḷa+ konru ninr’ atirum vēṅkaṭamē mēl nāl
kula+ kanru koṅṭ’ erintāṅ kunru.

³⁴ Cf. Po. 26.

³⁵ Cf. Po. 38, 40, 82; Pu. 53, 75; Pē. 45, 58, 68, 71, 72, 89; a slightly different syntactic structure is found in Pē. 16, 70.

Vēnkaṭam,

where the bull elephant stands [and] trumpets after having, trunk raised so that it pierces the clouds, run at [and] killed the Yāli, so that it fell, roaring, [its] paw broken by the shining tusk, is the hill of him who on a former day threw the young calf.

There are a couple of further Akam adaptations, none of them with many examples. The first is the messenger poem, a type particularly successful in the later Akam as well as in the bhakti tradition. In the single *Antāti* example, Po. 19, the entity addressed is not actually sent on an errand but just hailed as a fellow devotee:³⁶

mālum karum kaṭalē, eṇ nōrrāy, vaiyakam uṇṭ'
ālīṇ ilait tuyiṇra āliyān, – kōlak
karu mēṇic cem kaṇ māl kaṇpaṭaiyuḷ, eṇrum
tiru mēṇi nī tīṇṭap perru[∞]

O perturbed black ocean, what [penance] did you undergo?, – to have obtained [the right] to always touch [his] sacred body, during the sleep of Māl with a beautiful black body [and] red eyes, the one with the discus who, having eaten the world, sleeps on a banyan leaf.

Pē. 69 is an equally isolated instance of another Akam adaptation prominent in the *Tiruvāymoli*, in which the mother expresses her helplessness at being confronted with the changes in her daughter who has fallen in love with god:

verp' eṇru vēnkaṭam pāṭum; viyal tuḷāyk
karp' eṇru cūṭum karum kuḷal mēl, – mal poṇra

³⁶ For the antecedents of this particular poem, see footnote 27 in the translation.

*nīṅṭa tōḷ māl kiṭanta nīḷ kaṭal nīr āṭuvāṅ
pūṅṭa nāl ellām pukum.*

She sings of Vēṅkaṭam as ‘mountain’; she wears copious tulusi as [a sign of] fidelity on [her] black curls; in order to bathe, she enters on all the days that come the long sea where Māl lay, [his] shoulder extended so that [the wrestlers] were destroyed in wrestling.

Occasionally we find stanzas where landscape and natural phenomena become a theatre that enact the physical appearance of the lord, just like a love-lorne girl in an Akam poem may see traces of her absent beloved in the trees, the hills, etc., as in Pē. 86:³⁷

*eḷil koṅṭu miṅṅuk koṭi eṭuttu vēkat
tolil koṅṭu tāṅ muḷaṅkit tōṅṅrum – eḷil koṅṭa
nīr mēkam aṅṅa neṭumāl nīram pōlak
kār vāṅnam kāṅṅum kalantu.*

Like graceful water clouds that appear, gracefully raising the banner of lightning, speedily taking up work, thundering, like of the colour of tall Māl the sky shows itself, mingled with rain clouds.

Possibly inspired by a rare type of Akam poem that begins with an aphoristic prelude, that is, a moral maxim that is then contrasted with a concrete situation, is Pū. 35:

*inīṭ’ enṅar kāmam ataṅṅilum āṅṅa
inīṭ’ enṅar taṅ nīrum entāy – inīṭ’ enṅu
kāmam nīr vēḷātu niṅ perumai vēṅṅarēl
cēmam nīr ākum cīṅṅu.*

³⁷ Cf. Pē. 55, 87.

Sweet, they say, is passion, and sweeter than that,
 they say, is cool river water, o my father. If they,
 without desiring passion [and] water as sweet, desire your
 greatness,
 [your] protection has become [their] nature, a little bit.

For the last-but-one example, classification is more difficult, unless we want to think of the numerous confusion motifs prevalent both in Tamil and Sanskrit love poetry, where for example the girl's face may be taken for the moon. In Pē. 67, it is the lotus in the navel of the lord that is confused:

āṅku malarum kuviyūm māḷ unti-vāy
ōṅku kamalattiṅ oḷ pōtu – ām. kait
tikiri cuṭar eṅrum veḷ caṅkam vāṅiṅ
pakarum mati eṅrum pārttu[∞]

In the navel of Māl, where there are blossoms heaped,
 there is a bright bud of a high lotus – peering
 at the discus in [his] hand, thinking [it] the sun,
 [and] at the white conch, thinking [it] the moon that shines in the
 sky.

The final case, Pē. 84, is of a very different order and serves to remind us of the fact that human powers of observation and description are limited, and virtually all a singer of bhakti can achieve is just this – poetry –, while god stays of out of reach:

uḷaṅ āya nāl maraiyiṅ uḷ poruḷai uḷḷatt'
uḷaṅ ākat tērnt' uṅarvarēlum – uḷaṅ āya
vaḷ tāmarai neṭum kaṅ māyavaṅai yāvarē
kaṅṭār? ukappar kavi.

Even though, as he is [already] in the heart, they search [and]
perceive
the inner meaning of the four Vedas that is him, who are those
who have seen the cunning one with large eyes, lush lotuses,
who [always] is [there]? They are those who rejoice in poetry.

II. Edition and Translation

II.1 பொய்கையாழ்வார் அருளிச்செய்த முதற்றிருவந்தாதி

Poykaiyālvār Aruḷicceyta Mutarriruvantāti

The First Sacred Antāti, Graciously Made
by the Ālvār Poykai

*taniyan*³⁸ *mutaliyāṇṭān aruḷicceytatu*

Solitary stanza that has been graciously made by Mutaliyāṇṭan

கைதைசேர் பூம்பொழில்கூழ் கச்சிநகர் வந்துதித்த
பொய்கைப் பிரான்கவிஞர் போரேறு – வையத்
தடியவர்கள் வாழ வருந்தமிழ் நூற்றந்தாதி
படிவிளங்கச் செய்தான் பரிந்து.

³⁸ The three *taniyan*-s, “solitary stanzas”, connected with each of the early *Antāti*-s are not merely laudatory, but play an important and integral part in the text and its transmission in so far as it is only there that the respective authors, Poykai, Pūtam and Pēy, are named. Unlike for most of these verses, that tend to be difficult to date since the only evidence available is the author’s name ascribed by the Śrīvaiṣṇava tradition, we moreover get confirmation of their being in place as early as the *Irāmānujanūṟṟanāti* (*INA*; when ever that was composed exactly) in the form of two intertextual reference to the stanzas for the first and the third *Antāti*-s in verse 8 and 10 of the *INA* respectively.

*3d நூற்றந்தாதி F3+8, EM, EK, EV; அந்தாதி ER

kaitai cēr pūmpoḷil cūl kaccinakar vant' utitta
poykai+ pirān kaviñar pōr ēru vaiyatt'
aṭiyavarkaḷ vāla ~arum tamil antāti
paṭi viḷaṅka+ ceytān parintu.

The lord³⁹ Poykai, battle bull among poets who hails from⁴⁰ Kaccinakar⁴¹ surrounded by flower groves joined by screw pines has lovingly made, for the genre to shine, [this] hundred Antāti [verses] in precious Tamil so that the servants (of god) may prosper in the world.

³⁹ The reference to Poykai as *pirān*, “lord”, is surprising and not found again in the *taniyan* stanzas to his two colleagues. The construction here allows us to read it differently and take *pirān* as an unmarked genitive to *kaviñar*: “battle bull among the poets of the Lord”. This was not, however, the traditional interpretation, because one of the intertextual references that connect this *Antāti* with the *INA* is precisely this odd designation of *poykai pirān*.

⁴⁰ The literal translation of *vantu utitta* would be “come [and] arisen from K.”

⁴¹ Kaccinakar, i.e. Kāñcipuram is mentioned as the birth place of the Āḷvār.

1. (2082)⁴²

வையந் தகளியா வார்கடலே நெய்யாக
வெய்ய கதிரோன் விளக்காகச் – செய்ய
சுடராழி யானடிக் கே சூட்டினேன் சொன்மாலை
யிடராழி நீங்குகவே யென்று.

*4b நீங்குகவே F8, EM, EK, ER, EV; நீங்குதலே F3; நீங்கவே EAv

vaiyam takaḷi ~ā, vār kaṭalē ney +āka,
veyya katirōṇ viḷakk' āka+ – ceyya
cuṭar āliyāṇ aṭikkē cūṭṭinēṇ col mālai
~iṭar āli nānkukavē ~enru.

With the earth as bowl, the overflowing sea as oil,
the [sun] with hot rays as lamp I put [this]
word garland on the feet of him with the red-glowing discus,
saying, ‘may I leave⁴³ the ocean of affliction.’

⁴² In this double numeration attached to all verses, the former figure refers to the count of verses within the respective single text, while the number in brackets counts the verses inside the 4000 of the *Tivyappirapantam*. Unfortunately the overall numbering differs in the various editions; this version follows the Rājam edition.

⁴³ Here the text unequivocally reads *nānkuka*, from *nānkutal*, “to leave”, whereas the context suggests *nāntuka*, from *nāntutal*, “to swim”: the ocean of affliction is crossed by swimming. An emendation that would imply changing just two letters might be considered.

2. (2083)

என்று கடல்கடைந்த தெவ்வுலக நீரேற்ற
தொன்று மதனை யுணரேனா – னன்ற
தடைத்துடைத்துக் கண்படுத்த வாழி யிதுநீ
படைத்திடந் துண்டுமிழ்ந்த பார்.

enru kaṭal kaṭaintatu? e+ ~ulakam nīr ērratu?
onrum atanai ~unarēn nān. – anr' at'
aṭaitt' uṭaittu+ kaṇpaṭutta ~āli, ~itu nī
paṭaitt' iṭant' uṇṭ' umilṇta pār.

When was the ocean churned?⁴⁴ Which earth did you receive along
with water?

Not even one thing I do understand. On that day that was the ocean
you blocked, burst [and on which] you closed [your] eyes, this
is the earth you created, dug up, ate [and] spit out.

⁴⁴ One of the figures of speech which expresses the devotees' amazement at the sight of their god's creative powers is a rhetorical question, here directed towards the deeds performed by Nārāyaṇa and Varāha.

3. (2084)

பாரளவு மோரடிவைத் தோரடியும் பாருடுத்த
நீரளவுஞ் செல்ல நிமிர்ந்ததே – சூருருவிற்
பேயளவு கண்ட பெருமா னறிகிலே
னீயளவு கண்ட நெறி.

pār aḷavum ōr aṭi vaitt' ōr aṭiyum pār uṭutta
nīr aḷavum cella nimirntatē – cūr uruviṅ
pēy aḷavu kaṅṭa perumān. arikilēn⁴⁵
nī⁴⁶ ~aḷavu kaṅṭa nerī.

Placing one foot upto the measure of the earth, he stretched to go
with one foot upto the measure of the water that envelops the earth,
the great lord
who saw the measure of the demon⁴⁷ in fearful form. I don't know
a path⁴⁸ to see your measure.

⁴⁵ With *arikelēn* we have to ask whether we are still faced with the old type of auxiliary construction with *kil-tal*, “to be able to” (attested in the *Antāti-s* for example in Po. 56.3 *kāṅ-kilān*) or rather with a type of simple negative (irregular, since the normal forms with *-il* as an infix make use of the perfective stem, i.e., one would expect *arintilēn*). The context rather suggests a negative “I don't know”, but “I cannot know” is also possible.

⁴⁶ Here *nī*, the nominative form instead of the expected oblique for genitive, *nin*, for the sake of *etukai*. It is possible, of course, to take the sentence literally as “I don't know the way you saw the measure”, but that would be a rather lame repetition of the idea of line 3: you saw it but I do not. What is meant is that god is as difficult to measure as the universe he traversed with his feet.

⁴⁷ Here one may wonder whether to take *pēy*, the usual designation of a female demon and often referring to Pūtanā who gave her breast to Kṛṣṇa, as a reference to Māvali from whom the dwarf took the world.

⁴⁸ Here *neri* appears to be used metaphorical in the sense of *āru*, “way”, which is not one of the standard transfers of meaning.

4. (2085)

நெறிவாச றானேயாய் நின்றானை யெந்து
பொறிவாசல் போர்க்கதவஞ் சாத்தி – யறிவானா
மாலமர நீழ் லறநால்வர்க் கன்றுரைத்த
வாலமமர் கண்டத் தரன்.

*2c சாத்தி F3+8, EM, EK, ER; சார்த்தி EV

neri vācal tānē ~āy ninrānai ~aintu
pori vācal pōr+ katavam cātti – ~arivān ām
ālamaram nīlal aram nālvarkk' anr' uraitta
~ālam amar kaṇṭatt' aran.

He who stood as the very portal to the path, by closing the portal of the senses that are five, [which is] the battle door, [him] Hara⁴⁹ knows in whose throat the poison rests, who that day taught the Dharma to the Four in the shade of the banyan.⁵⁰

⁴⁹ For proper nouns, mostly designations of a deity, in both Sanskrit and Tamil, and possibly with variations, see Appendix 1.

⁵⁰ This first mention of Śiva (who recognises the superior power of Viṣṇu) mentions, besides the Sanskrit name Hara and the throat blue from the poison that rose from the milk ocean, also the form of Dakṣiṇamūrti, the deity seated under the banyan tree when teaching the four sages, the one form of Śiva with a formulaic attribute in the Caṅkam corpus several times, such as in *Kalittokai* 81.9: *āl amar celvaṇ*, “the lord residing by the banyan tree”.

5. (2086)

அரனா ரணனாம மான்விடைபுள் னூர்தி
யுரைநூன் மறையுறையுங் கோயில் – வரைநீர்
கரும மழிப்பளிப்புக் கையதுவேன் நேமி
யுருவமெரி கார்மேனி யொன்று.

araṇ nāraṇaṇ nāmam āṇ viṭai puḷ +ūrti
~urai nūl marai ~uraiyum kōyil – varai nīr
karumam alipp' aḷippu+ kaiyatu vēl nēmi
~uruvam eri kār mēni ~oṇru.

Hara [and] Nāraṇa⁵¹ – the names, bull [and] bird – the mounts,
the words – Sūtra [and] Veda, the temple they live in – mountain
[and] water,
the deeds – destruction [and] care, in [their] hands – spear [and]
discus,
the forms – flame [and] cloud, [but their] body – one.

⁵¹ This is the first of a number of references to Hari-Hara, the deity consisting of both Viṣṇu and Śiva. Where the Śaiva devotees rather delegate Viṣṇu and Brahmā to a position of subservience, the Vaiṣṇava technique is for Viṣṇu to absorb the other two into his own person, Brahmā as an offshoot of his navel and Śiva as having a share of his body. Further passages are Po. 28.3f., 74, 98, Pē. 31.3f., 63.

6. (2087)

ஒன்று மறந்தறியே னோதநீர் வண்ணனைநா
 னின்று மறப்பனோ வேழைகா – ளன்று
 கருவரங்கத் துட்கிடந்து கைதொழுதேன் கண்டேன்
 றிருவரங்க மேயான் றிசை.

*onrum marant' ariyēṇ*⁵² *ōtam nīr vaṇṇanai nān*
inru marappanō ~ēlaikāl? – anru
*karu ~araṅkatt' uḷ kiṭantu kai toḷutēn,*⁵³ *kaṇṭēn*
tiruvaraṅkam mēyān ticai.

I who cannot forget anything, will I today forget
 him with the colour of the flood water, you wretches? That day,
 lying inside the womb as an embryo,⁵⁴ I folded [my] hands in devotion,
 I looked
 in the direction of Tiruvaraṅkam's⁵⁵ resident.

⁵² *marantu ariyēṇ*: an absolute followed by a negative form of *arital*, “to know“, is an established idiom for not being able to do something, literally not knowing of doing it.

⁵³ The frequent expression *kai toḷutal*, literally “to worship with the hands”, is generally interpreted as the posture of worship and greeting with hands raised and put together also referred to as *kai kūpputal*, and as such the complex form is lexicalised. However, there is also another gesture still very important in worship and even ordinary respect for elders, and that is touching with one's hand the feet of the respected person. There does not seem to be an idiom for that, which is why one should perhaps consider whether *kai toḷutal* might not rather refer to the latter practice. There is at least one passage, namely in Po. 58.3 (*māl aṭiyē kai toḷuvān*, “in order to worship with the hands the feet of Māl”) that clearly supports such an interpretation.

⁵⁴ For the topos of regarding the lord already as embryo in the womb cf. Pū. 87.

⁵⁵ For all the toponyms and their modern counterparts, see Appendix 3.

7. (2088)

திசையுந் திசையுறு தெய்வமுந் தெய்வத்
 திசையுங் கருமங்க ளெல்லா – மசைவில்சீர்க்
 கண்ணன் னெடுமால் கடல்கடைந்த காரோத
 வண்ணன் படைத்த மயக்கு.

ticaiyum ticai ~uru teyvamum teyvatt'
icaiyum karumaṅkaḷ ellām – acaiv' il cīr+
kaṅṅaṅ neṭumāl kaṭal kaṭainta kār ōtam
vaṅṅaṅ paṭaitta mayakku.

The directions, the gods of the directions and all the rites pertaining to the gods [are] a confusion created by him with the colour of the rain flood who churned the ocean, tall Māl,⁵⁶ Kaṅṅaṅ of inexhaustible fame.

⁵⁶ One of the frequent designations for the god is *neṭumāl* or even the simple adjective with masculine suffix (*neṭiyan* or *neṭiyōn*). Within Vaiṣṇavism, this would appear to be a reference to his physical size, most probably based on his incarnation as *vāmana*, the dwarf who asked for the land covered by three of his steps and who then grew to cover the whole world with these three steps. However, the same epithet is found with Murukaṅ who is often called *neṭu vēḷ*. This gives rise to the question whether originally *neṭu* was not rather a respectful attribute and rather meant something like “high”. We should also take into consideration the fact that in the older metrical system both *māl* and *vēḷ* could not stand alone, but were in need of an attribute to make up a metrical foot. What comes closest in the *Caṅkam* formulaic system is the very frequent attribute to a king *neṭu vēḷ*, “a long spear”, and one wonders whether at the origin there was not some confusion in the transfer of royal to divine attributes.

8. (2089)

மயங்க வலம்புரி வாய்வைத்து வானத்
தியங்கு மெறிகதிரோன் றன்னை – முயங்கமருட்
டேராழி யான்மறைத்த தென்னீ திருமாலே
போராழிக் கையாற் பொருது.

*2b மெறிகதிரோன் F8, EM, EK, ER, EV; மெரிகதிரோன் F3⁵⁷

mayanka valampuri vāy vaittu vānatt’
iyankum eri katirōṇ tannai – muyank’ amar-ul
tēr āliyāl maraittat’ en nī tirumālē
pōr āli+ kaiyāl porutu?

In order to confuse [the enemy], putting the right-spiralling conch to
[your] mouth,
why did you, Tirumāl, hide with a chariot wheel in [all]-encompassing
battle the [sun] with attacking rays that moves along the sky,⁵⁸
fighting with [your] hand [holding] the battle discus?

⁵⁷ Here the majority of sources read – slightly awkwardly, though perfectly comprehensible – *eri katirōṇ* (“he with attacking rays”), while F3 keeps to the simple formula *eri katirōṇ* (“he with fiery rays”). Given the fact that *r* and *ri* are so often confused in manuscript transmission, it is impossible to decide which might have been the original reading without comparing as great as possible a number of further manuscripts.

⁵⁸ This passage must refer to a mythic episode from the *Mahābhārata* when Kṛṣṇa covers the sun in order to trick Jayadratha for Arjuna’s sake (who had vowed to kill his enemy before sunset or die himself). The means of doing so is not specified in the Sanskrit version, nor is it found in *Harivaṃśa*, *Viṣṇupurāṇa* or *Bhāgavatapurāṇa*. Periyālvār (4.1.8), as graciously pointed out to me by Lynn Ate, names the discus as the instrument (*āli koṇṭu anru iravi maraippa*). This is certainly more comprehensible than a mere chariot wheel.

9. (2090)

பொருக்கோட்டோ ரேனமாய்ப் புக்கிடந்தாய்க் கன்றுன்
 னொருகோட்டின் மேற்கிடந்த தன்றே – விரிதோட்ட
 சேவடியை நீட்டித் திசைநடுங்க விண்டுளங்க
 மாவடிவி னீயளந்த மண்.

poru+ kōṭṭ' ōr ēnam āy+ pukk' iṭantāykk' anr' un
+oru kōṭṭin mēl kiṭantat' anrē – viri tōṭṭa⁵⁹
cē ~aṭiyai nūṭṭi+ ticai naṭuṅka viṇ tuḷaṅka
mā vaṭivīn nī ~aḷanta maṇ[∞]

That day she rested on one of your tusks, isn't it, of you⁶⁰ who entered
 as a boar
 with fighting-tusks [and] rooted [it] up, the earth which you measured
 in huge form, extending your feet red [like] broad-leaved [lotuses]
 so that the directions trembled, the sky swayed?

⁵⁹ The attribute *virī tōṭṭa*, is unusual. While *virī* simply is the verbal root of *virital*, “to expand”, *tōṭṭa* has to be analysed as an adjectival or a neuter plural form of *tōṭu*, “(palm) leaf”. In connection with the feet this probably has to be understood as an elliptical variation of the standard metaphor of the lotus feet or as an equally elliptical colour comparison based on the same metaphor.

⁶⁰ Here the original contains a double possessive mark, namely one possessive dative *iṭantāy_{ku}* and a pronoun 2.sg. *un*.

10. (2091)

மண்ணு மலையு மறிகடலு மாருதமும்
விண்ணும் விழுங்கியது மெய்யென்ப – ரெண்ணி
லலகளவு கண்டீ ராழியாய்க் கன்றிவ்
வுலகளவு முண்டோவுன் வாய்.

maṇṇum malaiyum maṛi kaṭalum mārutamum
viṇṇum viḷuṅkiyatu, mey +enpar, – eṇ-+il
alak' aḷavu kaṇṭa cīr āḷiyāykk' anr' . i~
+ulak' aḷavum uṇṭō ~uṇ vāy?

Earth, mountain, churning sea, wind and sky
were swallowed that day, they say truthfully, by you
with the discus whose fame is seen as of incalculable measure.
Is it of this world's measure, your mouth?

11. (2092)

வாயவனை யல்லது வாழ்த்தாது கையுலகந்
 தாயவனை யல்லது தாந்தொழாப் – பேய்முலைநஞ்
 சூணாக வுண்டா னுருவொடு பேரல்லாற்
 காணாகண் கேளா செவி.

vāy avaṇai ~allatu vāḷttātu, kai ~ulakam
tāyavaṇai ~allatu tām tolā+, – pēy mulai nañc'
ūṇ āka ~uṇṭāṇ uruvoṭu pēr allāl,
kāṇā kaṇ kēḷā cevi.

The mouth will praise none but him; the hands will fold for none but him who stretched over the world; except for the name and the form of him who ate as food the poison from the breast of the demoness the eyes won't see, the ears won't hear.

12. (2093)

செவிவாய்கண் மூக்குடலென் றைம்புலனுஞ் செந்தீ
புவிகானீர் விண்பூத மைந்து – மவியாத
ஞானமும் வேள்வியு நல்லறமு மென்பரே
யேனமாய் நின்றாற் கியல்வு.

*4b நின்றாற் F3, EK, ER, EV; நின்றார்க் F8, EM

*cevi vāy kaṇ mūkk' uṭal enr' aim pulanum, cem tī
puvi kāl nīr viṇ pūtam aintum, – aviyāta
ñānamum vēḷvīyum nal +aramum eṇparē,
~ēnam āy ninrār' iyalvu.*

The five sense organs, namely ear, mouth, eye, nose, body, the five elements, [namely] red fire, earth, wind, water, sky, unending knowledge, sacrifice and good Dharma, they say, are the nature of him who stood as a boar.

13. (2094)

இயல்வாக வீன்றுழா யானடிக்கே செல்ல
முயல்வா ரியலமரர் முன்ன – மியல்வாக
நீதியா லோதி நியமங்க ளால்பரவ
வாதியாய் நின்றா ரவர்.

iyalv' āka ~īṅ tuḷāyāṅ aṭikkē cella
muyalvār iyal amarar munnam, – iyalv' āka
nītiyāl ōti niyamaṅkaḷāl parava,
~āti ~āy niṅṅār avar.

While the immortals by nature,⁶¹ who make an effort to go to the feet of him with naturally lush tulsī, as is natural, recite according to the rule, [and] revere through observances, he stands [there] as the beginning.

⁶¹ Here is the first of many places where the *etukai*, the beginning rhyme causes semantic trouble. We can decide here to read with the *Vyākyaṇam* an extended meaning for the thrice repeated *iyal(vu)*, that is, for *iyal amarar* “worthy immortals”, then we may join *iyalvu...cella*, “to go appropriately”, and finally *iyalvāka...ōti*, “reciting as is appropriate”.

14. (2095)

அவரவர் தாந்தா மறிந்தவா நேத்தி
யிவரிவ ரெம்பெருமா னென்று – சுவர்மிசைச்
சாத்தியும் வைத்துந் தொழுவ ருலகளந்த
மூர்த்தி யுருவே முதல்.

*3a சாத்தியும் F3+8, EM; சார்த்தியும் EK, ER, EV⁶²

avar avar tām tām arinta-v-ār' ētti,
~ivar ivar em perumān enru, – cuvar-micai+
cāttiyum vaittum toluvar, ulak' alanta
mūrtti ~uruvē mutal.

All of those people praising in ways known to each of them,
saying ‘this one [or] this one is our great lord,’ by painting on the wall
[and] keeping [an icon] they all worship the form that measured
the world as the first of forms.⁶³

⁶² Here the later editions reads *cārttiyum*, “approaching”, which in context with *cuvar-micai* is more difficult to understand (why approach a wall, even in case a locative would be acceptable?) but fits in with the *etukai* – most likely this has to be seen as a correction for the sake of the rhyme, but the editor understood the insertion of *-r-* as a *etukai* modification. Whether this is a hyper-correction of the original reading is open to discussion.

⁶³ The direct object of *toluvar* line 4 employs the noun *mūrtti* – otherwise not used in the *Antāti*-s, except in Po. 76.2 where the pronominal derivation *mūrttiyar* refers to human beings – in apposition to the ubiquitous *uru/uruvu/uruvam*, possibly simply induced by *etukai*.

15. (2096)

முதலாவார் மூவரே யம்மூவ ருள்ளு
முதலாவான் மூரிநீர் வண்ணன் – முதலாய
நல்லா னருளல்லா னாமநீர் வையகத்துப்
பல்லா ரருளும் பழுது.

mutal āvār mūvarē, ~a+ mūvar-uḷḷum
mutal āvāṇ mūri nīr vaṇṇan, – mutal āya
nallāṇ aruḷ allāl nāmam nīr vaiyakattu+,
pallār aruḷum palutu.

Just the Three will be first.⁶⁴ Among those three,
the one with the colour of mighty water is the first. Except for
the grace of the good one who is the first, in the world [surrounded by]
ample waters, vain [are] the graces of many.

⁶⁴ The triad of primary deities mentioned here is the common Hindu *trimūrti* of Brahmā the creator, Viṣṇu the preserver and Śiva the destroyer. We find mention, however, of two further triads made up of gods who worship Viṣṇu in Pū. 12 (Sūrya, Brahmā, Śiva) and in Pē. 97 (Indra, Brahmā, Śiva).

16. (2097)

பழுதே பலபகலும் போயினவென் றஞ்சி
யழுதே னரவணைமேற் கண்டு – தொழுதேன்
கடலோதங் காலலைப்பக் கண்வளருஞ் செங்கண்
ணடலோத வண்ண ரடி.

paḷutē pala pakalum pōyiṇa ~eṇru, añci
~alutē. arav' aṇai-mēl kaṇṭu – toḷutē
kaṭal ōtam kāl alaippa+ kaṇvaḷarum cem kaṇ
+aṭal ōtam vaṇṇar aṭi.

Afraid that all the many days had gone in vain
I wept. Seeing [him] on the serpent bed, I worshipped
the foot of him the colour of the deadly flood [with] red eyes
who rests while the tide of the sea laps at [his] feet.

17. (2098)

அடியும் படிகடப்பத் தோடிசைமேற் செல்ல
முடியும் விசும்பளந்த தென்பர் – வடியுகிரா
லீர்ந்தா னிரணியன தாக மிருஞ்சிறைப்புள்
னூர்ந்தா னுலகளந்த நான்று.

aṭiyum paṭi kaṭappa+, tōḷ ticai-mēl cella,
muṭiyum vicump' aḷantat' eṇpar, – vaṭi ~ukirāl
īrntāṇ iraṇiyaṇat' ākam, irum cirai+ puḷ
+ūrntāṇ ulak' aḷanta nāṇru.

While [his] foot crossed the earth, while [his] arms went out
to the directions, his head measured the sky, they say,
he who with shapely nails clawed the chest of Hiraṇya, he who mounted
on the large-winged bird, at the time he measured the world.

18. (2099)

நான்ற முலைத்தலை நஞ்சுண் டுறிவெண்ணெய்
தோன்றவுண் டான்வென்றி சூழ்களிற்றை – யூன்றிப்
பொருதுடைவு கண்டானும் புள்ளின்வாய் கீண்டானு
மருதிடைபோய் மண்ணளந்த மால்.

*3C புள்ளின்வாய் F3+8, EM, EV; புள்வாய் EK, ER, EVv

nānra mulai+ -talai nañc' unṭu, uri venṇey
tōnra ~unṭān, venri cūl kaḷirrai – ~ūnri,
poruṭ' uṭaivu kaṇṭānum pullin vāy kīṇṭānum,
maruṭ' ṭtai pōy maṇ +aḷanta māl.

The one who ate poison from the drooping breast [and] ate the butter
when it appeared in the netting, he who, pressing down [and] fighting
the bull elephant
intent on victory, [finally] saw [it] break, and who tore the bird's mouth,
is Māl who went between the myrobalan trees [and] measured the
world.

19. (2100)⁶⁵

மாலுங் கருங்கடலே யென்னோற்றாய் வையகமுண்
டாலி னிலைத்துயின்ற வாழியான் – கோலக்
கருமேனிச் செங்கண்மாற் கண்படையு ளென்றுந்
திருமேனி நீதீண்டப் பெற்று.

*mālum karum kaṭalē, ~eṅ nōrrāy, vaiyakam uṅṭ'
āliṅ +ilai+ tuyiṅra ~āliyāṅ, – kōla+
karu mēni+ cem kaṅ māl kaṅpaṭai~uḷ, +eṅrum
tiru mēni nī tīṅṭa+ perru[∞]*

O perturbed black ocean, what [penance] did you undergo?,
– to have obtained [the right] to always touch [his] sacred body,
during the sleep of Māl with a beautiful black body [and] red eyes,
the one with the discus who, having eaten the world, sleeps on a banyan
leaf.

⁶⁵ This poem might be the only example in the early *Antāti*-s to continue a subtype of the old *Caṅkam* messenger poem in which the love-lorn girl, unable to find a human messenger to send to her lover, addresses all manners of entities, sentient or insentient, either to send them on an errand or even simply to express her own sorrow at being left alone by the beloved. This type of poem was extremely successful from the *Kīlkaṅakku* Akam anthologies onwards and became even more so in the bhakti corpus – Nammāḷvar's *Tiruvāymoli* alone contains no less than four such decades, that is, 40 poems (TVM 1.4, 2.1, 6.1, 6.8), and even the *Tēvāram* contains one decade by Campantar (1.60). Here one might detect a direct echo of two poems from the *Kuruntokai*, skilfully weaving two strands of association together to create a new sentiment. The first is KT 163 that begins with *yār aṅaṅkuraṅnai kaṭalē*, “who tormented you, ocean?”, in the mouth of a bereft girl lying sleepless at night and wondering whether the sea is also in her situation. The second poem is KT 344 where a wife sees

20. (2101)

பெற்றார் தளைகழலப் பேர்ந்தோர் குறஞ்ருவாய்ச்
 செற்றார் படிகடந்த செங்கண்மா – னற்றா
 மரைமலர்ச் சேவடியை வானவர்கை கூப்பி
 நிரைமலர்கொண் டேத்துவரா னின்று.

perrār taḷai kaḷala+ pērn̄t' ōr kuṛaḷ uru ~āy,
cerrār paṭi kaṭanta cem kaṇ māl, – nal tā⁻⁶⁶
marai malar+ cē ~aṭiyai vāṇavar kai kūppi,
nirai malar koṇṭ' ēttuvar-āl niṇru.

Having returned so that the bonds of those who begot [him] loosened,⁶⁷
 in the form
 of a dwarf, red-eyed Māl who crossed the earth of the enemy,⁶⁸
 folding hands before [his] good lotus-flower red feet the celestials
 praise steadily with blossoms in rows.

her husband return, a *pūṭṭu vil* whose beginning and end meet in one sentence: *nōrrōr maṇra tōli ... pirint' urai kātalar vara+ kāṇpōrē*, “penance have they done, indeed, friend – those who see the long-separated lover coming”. In short, Poykai asks the sea which penance it has done so as not to be in the situation of the girl from KT 163.

⁶⁶ Here we have one of the very few passages in the corpus where there is a word split over the line boundary, and not even for metrical reasons but for the sake of *etukai*.

⁶⁷ This verse is elliptical in detail, but clearly implies more than one incarnation. The first phrase refers to the parents of Kṛṣṇa who were imprisoned by Kaṁsa, but the second phrase includes an unequivocal reference to the *Vāmana* incarnation.

⁶⁸ *cerrār* here must refer to Māvali, with a honorific for the sake of *etukai*.

21. (2102)

நின்று நிலமங்கை நீரேற்று மூவடியாற்
சென்று திசையளந்த செங்கண்மாற் – கென்றும்
படையாழி புள்ளூர்தி பாம்பணையான் பாத
மடையாழி நெஞ்சே யறி.

ninru nilam-maṅkai nīr ērru, mū ~aṭiyāl
cenru ticai ~aḷanta cem kaṇ mārku, – enrum
paṭai ~āḷi puḷ +ūrti pāmp' aṇaiyān pātam,
aṭai ~āḷi⁶⁹ neñcē, ~ari.

Red-eyed Māl⁷⁰ who stood [and] lifted the Lady Earth from the water,
who went [and] with three steps measured the directions, approach
the feet of him who always has the discus as a weapon, the bird as [his]
vehicle,
the serpent as a bed; immerse yourself, heart, [and] know [them].

⁶⁹ What is problematic here is *āḷi*, frequently combined with *neñcē* (in the *Antāti*-s alone cf. Po. 48.4 71.3 Pū. 7.3 Pē. 24.4), understood by the tradition as a sort of adjective meaning “profound”, however, with unclear morphological status. To me it seems more likely that it has to be explained, in parallel to the well-known *vāḷi* of early classical literature, as a contracted subjunctive form for *āl-ti/vāl-ti*.

⁷⁰ The parallel occurrence of *mārku* and *aṇaiyaṇ* is syntactically awkward here, as they are clearly in apposition, one in a marked and the other in an unmarked possessive relationship to *pātam*.

22. (2103)

அறியு முலகெல்லாம் யானேயு மல்லேன்
பொறிகொள் சிறையுணை மூர்ந்தாய் – வெறிகமழுங்
காம்பேய்மென் றோளி கடைவெண்ணெ யுண்டாயைத்
தாம்பேகொண் டார்த்த தழும்பு.

*2c மூர்ந்தாய் EM, EK, ER, EV; மூர்ந்தாயை F3+8

ariyum ulak' ellām yāṇēyum allēn,
pori koḷ cirai ~uvaṇam ūrntāy, – veri kamalum
kāmp' ēy mel tōḷi kaṭai veṇṇey uṇṭāyai
tāmpē koṇṭ' ārtta talumpu[∞]

All the world knows, not only me,
o you who mounted Suparṇa with spotted wings, – about the scars
[obtained] when [she with] bamboo-like soft shoulders scented
with perfume tied you, who had eaten the churned butter, with a rope.

23. (2104)

தழும்பிருந்த சார்ங்கநாண் டோய்ந்தவா மங்கை
தழும்பிருந்த தாள்சகடஞ் சாடித் – தழும்பிருந்த
பூங்கோதை யாள்வெருவப் பொன்பெயரோன் மார்பிடந்த
வீங்கோத வண்ணர் விரல்.

taḷump' irunta cārṅkam nāṇ tōynta ~ām aṅkai,
taḷump' irunta tāḷ cakaṭam cāṭi+, – taḷump' irunta
pūm kōtaiyāḷ veruva+ poṇ peyarōṇ mārp' iṭanta
vīṅk' ōtam vaṇṇar viral.

Scarred were⁷¹ the palms⁷² that had touched the Śārṅga bow string, scarred were the feet, having kicked the cart, scarred were the fingers of him the colour of the swelling flood who dug into the chest of him named after gold,⁷³ so that she with the flower garland⁷⁴ was frightened.

⁷¹ Here *irunta* occurs three times, looking like a perfective *peyareccam*, but has to be analysed as neuter plural form and repeated main verb.

⁷² The original with *aṅkai* retains something that resonates as a *śleṣa*, namely on the one hand the compound, meaning “palm”, on the other hand the word split version *am kai*, meaning “beautiful hand”.

⁷³ Here *poṇ peyarōṇ* functions as a poetic designation of Hiranya, whose name incorporates one of the Sanskrit words for gold.

⁷⁴ *pūm-kōtaiyāḷ* has to be taken as an attributive designation “she with a flower garland”, although a standard metaphor compares the beauty of a woman to that of a garland in which her different body parts are described as particular flowers, as for example in *Tirukkōvaiyar* 1, which is why *kōtai* is even lexicalised as “woman”. However, since here we do not get a simple *kōtai*, but the pronominalised form with the suffix of f.sg. the attribution is unequivocally marked.

24. (2105)

விரலோடு வாய்தோய்ந்த வெண்ணெய்கண் டாய்ச்சி
யுரலோ டுறப்பிணித்த நான்று – குரலோவா
தேங்கி நினைந்தயலார் காண விருந்திலையே
யோங்கோத வண்ணா வுரை.

*viralōṭu vāy tōynta veṇṇey kaṇṭu, āycci
uralōṭ' ura piṇitta nānru – kural ōvāi'
ēṅki niṇaint' ayalār kāṇa ~iruntilaiyē?⁷⁵
~ōṅk' ōtam vaṇṇā, ~urai.*

At the time when, seeing the butter that had moistened [your] mouth
and fingers, the cowherdess fettered [you] close to a mortar,
were you not wailing, [your] voice unceasing, [and] thinking [of it],
for the neighbours to see?
O you the colour of the rising flood, tell [me].

⁷⁵ *Iruntilai* has to be analysed as a very early occurrence of a new type of negation that uses the perfective stem and *il* as a negative infix; further occurrences cf. Po. 34.3, 79.3, Pū. 89.4. While later this type of form is atemporal, here one might wonder whether a past tense is meant. The final *-ē* has to be read as an interrogative particle.

25. (2106)

உரைமேற்கொண் டென்னுள்ள மோவா தெப்போதும்
வரைமேன் மரகதமே போலத் – திரைமேற்
கிடந்தானைக் கீண்டானைக் கேழலாய்ப் பூமி
யிடந்தானை யேத்தி யெழும்.

urai mērkōṇṭ' eṇ +uḷlam ōvāt' eppōtum
varai-mēl marakatamē pōla – tirai-mēl
kiṭantānai+ kīṇṭānai+ kēḷal āy+ pūmi
~iṭantānai ~ētti ~eḷum.

Taking up words, my heart, without stopping, always
rises praising him who, like the emerald on the mountain,
rested on the waves, who tore open [Hiraṇya's chest],⁷⁶
who dug up the earth as a boar.

⁷⁶ Of the three actions expressed in three perfective 2nd sg. participial nouns. the middle one, *kīṇṭānai*, comes without an object. By comparing the use made of the verb *kīḷ-tal*, “to tear open” we find that it is used with three mythic events, namely with the splitting of Hiraṇya's chest, with tearing open the mouth of the bird (*puḷ*) or of the horse (*mā*), the latter both exploits attributed to Kṛṣṇa. Since the feats described here are references to different incarnations of the god, Hiraṇya and Narasiṃha might be the more likely option; Tārkkatīrttar Rāmānujācāryar opts for the former.

26. (2107)

எழுவார் விடைகொள்வா ரீன்றுழா யானை
வழுவா வகைநினைந்து வைகல் – தொழுவார்
வினைச்சுடரை நந்துவிக்கும் வேங்கடமே வானோர்
மனச்சுடரைத் தூண்டு மலை.

eḷuvār viṭai koḷvār īṅ tuḷāyāṇai
vaḷuvā vakai niṅaintu vaikal – toḷuvār
viṅai+ cuṭarai nantuvikkum vēṅkaṭamē vāṅōr
maṅa+ cuṭarai+ tūṅṭum malai.

Vēṅkaṭam that extinguishes the flame of the karma⁷⁷
of those who rise, who take leave, who thoughtfully worship
daily⁷⁸ in a faultless manner the one with lush tulsi,
is the mountain that kindles the flame of the celestials' minds.

⁷⁷ The Tamil word *viṅai*, “action”, occurring but twelve times in the early *Antāti*-s, is used as a calque for Sanskrit karma throughout the bhakti period and beyond. Like karma it is in the first place neutral and has to be specified for being good (*nal*) or bad (*aru*, *vem*, *tī*, *val*), although if unspecified it tends to refer to bad karma. While the singular is often used to denote karma in general, the plural mostly refers to specific actions committed by an individual (cf. Po. 75.1, Pē. 76.4, 88.3).

⁷⁸ Here the context seems to presuppose understanding *vaikal* in the sense of *vaikalum*.

27. (2108)

மலையாற் குடைகவித்து மாவாய் பிளந்து
 சிலையான் மராமரமேழ் செற்றுக் – கொலையானைப்
 போர்க்கோ டொசித்தனவும் பூங்குருந்தஞ் சாய்த்தனவுங்
 கார்க்கோடு பற்றியான் கை.

malaiyāl kuṭai kavittu mā vāy piḷantu,
cilaiyāl marā maram eḷ cerru, – kolai yānai+
pōr+ kōṭ' ocittaṇavum pūm kuruntam cāyṭṭaṇavum
kār+ kōṭu parriyāṇ kai.

Covering [the world] with a mountain as umbrella, tearing open
 the mouth of the horse,⁷⁹ destroying with the bow seven Cadamba
 trees⁸⁰

– the hands of him who seized the clouded peak are those that broke the
 battle

tusk of the murderous elephant and that bent the flowering wild lime
 tree.⁸¹

⁷⁹ This is the first of numerous references to Kṛṣṇa overcoming the horse
 demon *kēśin*; cf. Pū. 28.4, 93.3 Pē. 42.2, 47.3, 48.3, 98.4.

⁸⁰ This is a reference to Rāma's piercing with one arrow and destroying the
 seven Cadamba trees in order to prove to Sugrīva his prowess as a warrior;
 cf. Pē. 52.1.

⁸¹ For the bending of the wild lime tree (*kuruntu*; here and Poykai 54.1+3, 62.1
 Pē. 32.4), cf. *Cilappatikāram* 17.21 – possibly a variation on the frequent
 motif of passing in between the myrobalam trees (*marutu*).

28. (2109)

கைய வலம்புரியு நேமியுங் கார்வண்ணத்
 தைய மலர்மகணின் னாகத்தாள் – செய்ய
 மறையானின் னுந்தியான் மாமதிண்மூன் றெய்த
 விறையானின் னாகத் திறை.

*1a கைய F3, EM, EK, ER, EV; கைய்யில் F8

*2a தைய F3, EM, EK, ER, EV; தய்ய F8

*kaiya valampuriyum nēmiyum kār vaṇṇatt’
 aiya malar-makaḷ nin +ākattāl. – ceyya
 maraiyān nin +untiyān. mā matiḷ⁸² mūnr’ eyta
 ~iraiyān nin +ākatt’ irai.*

In [your] hands the right-spiralling conch and the discus, o lord of cloud colour. The Lady of the flower⁸³ is on your chest. The righteous Veda expert [comes] from your navel.⁸⁴ The lord who aimed at the three great fortifications has a seat on your body.⁸⁵

⁸² The variant form of *matiḷ* for *matil* is unequivocal in the context, but the TL does not include the word and the Cānti Cātaṇā dictionary quotes this passage only. According to the digital *Tēvāram*, however, for more than 200 occurrences of *matil* there are two with the retroflex (*Tēvāram* 1.67.6 and 7.97.9).

⁸³ A number of variations like *malar makaḷ* or *malarāḷ* refer to Śrī as “she from/with the [lotus] blossom”.

⁸⁴ I.e., Brahmā, who is frequently alluded to as being from Viṣṇu’s navel or from the lotus in the navel.

⁸⁵ The third deity to be in close proximity with Viṣṇu is Śiva, identified here as the destroyer of Tripuram; for further references to Hari-Hara, cf. Po. 5, 74, 98 Pē. 31.3f., 63.

29. (2110)

இறையு நிலனு மிருவிசும்புங் காற்று
மறைபுனலுஞ் செந்தீயு மாவான் – பிறைமருப்பிற்
பைங்கண்மால் யானை படுதுயரங் காத்தளித்த
செங்கண்மால் கண்டாய் தெளி.

*3c படுதுயரங் F3+8, EM, ER, EV; படுந்துயரங் EK

iraiyum nilanum iru vicumpum kārrum
arai punalum cem tīyūm āvān. – pirai maruppin
paim kaṇ māl yānai+ paṭu tuyaram kātt' aḷitta
cem kaṇ māl kaṇṭāy teli.

The lord, the ground, the dark sky, the wind,
the dashing flood, and the red fire is he. See red-eyed Māl,
who warded off with care the misery suffered by the green-eyed
big elephant with crescent tusks, [and] understand.

30. (2111)

தெளிதாக வுள்ளத்தைச் செந்நிறீஇ ஞானத்
 தெளிதாக நன்குணர்வார் சிந்தை – யெளிதாகத்
 தாய்நாடு கன்றேபோற் றண்டுழா யானடிக்கே
 போய்நாடிக் கொள்ளும் புரிந்து.

*1df. ஞானத் | தெளிதாக F8, EM, EK, ER, EV; ஞானந் | தெளிதாக F3⁸⁶

teḷit' āka ~uḷḷattai+ cennirī n̄natt'
eḷit' āka nank' uṇarvār cintai – ~eḷit' āka+
tāy nātu kanrē pōl taṇ tulāyān aṭikkē
pōy nāṭi+ -kollum purintu.

The thoughts of those who straighten [their] minds, so as to be clear,
 [and] easily [and] well understand knowledge, like a calf
 that easily finds [its] mother, go to the feet of him with cool tulsī
 [and] desirously seek [them] out.

⁸⁶ Here the reading of F3, although isolated, is perfectly comprehensible and even preferable, with the nominative *n̄n̄nam* followed by an other adverbial phrase *teḷit' āka*. The repetition from line 1 cannot really be counted as an objection, because in *etukai* the last foot of line 2 repeats *eḷit' āka*, so one way or another two out of three *etukai* forms are identical.

31. (2112)

புரியொருகை பற்றியோர் பொன்னாழி யேந்தி
யரியுருவு மாளுருவு மாகி – யெரியுருவ
வண்ணத்தான் மார்பிடந்த மாலடியை யல்லான்மற்
றெண்ணத்தா னாமோ விமை.

*2ab யரியுருவு மாளுருவு EM, EK, ER, EV; யரியுருவ மாளுருவ F3+8⁸⁷

*puri*⁸⁸ ~*oru kai parri* ~*ōr pon* +*āli* ~*ēnti*
~*ari* ~*uruvum ā* | *uruvum āki* – ~*eri* ~*uruva*
vannattān mārṣ' *iṭanta māl aṭiyai* ~*allāl marr*'
eṇṇa+ *tān āmō* ~*imai*?

Grasping in one hand the conch, holding in the other the golden discus, being in lion form and in man form, Māl who dug up the chest of him with flame[-like] beautiful colour, is it possible to regard something other than his feet, [even] for a moment?⁸⁹

⁸⁷ Here both manuscripts attest simple juxtaposition which is equally plausible.

⁸⁸ *puri* in this context has to be seen as a short form for the famous *valampuri*, the “right-spiralling conch“, and as a poetic equivalent to *caṅku*.

⁸⁹ A formulaic parallel of the whole last line is found in Pē. 97.4. Slightly worrying in both instances is the position and function of *tān*, which looks awkwardly placed even for a mere emphatic.

32. (2113)

இமையாத கண்ணா லிருளகல நோக்கி
யமையாப் பொறிபுலன்க ளைந்து – நமையாம
லாகத் தணைப்பா ரணைவரே யாயிரவாய்
நாகத் தணையா னகர்.

imaiyāta kaṇṇāl iruḷ akala nōkki
~amai ~ā+ porī-pulaṅkaḷ aintum – namaiyāmal
ākatt' aṇaippār aṇaivarē ~āyiram vāy
nākatt' aṇaiyāṇ nakar.

Those who, looking with unblinking eyes so that the darkness departs,
properly hold tight in [their] chests the five senses
so that they don't torment, they will reach the town of him
on the bed of the snake with a thousand mouths.

33. (2114)

நகர மருள்புரிந்து நான்முகற்குப் பூமேற்
பகர மறைப்பயந்த பண்பன் – பெயரினையே
புந்தியாற் சிந்தியா தோதி யுருவெண்ணு
மந்தியா லாம்பயனங் கென்.

nakaram aruḷ purintu nāl-mukarku+ pū-mēl
pakara marai+ payanta paṇpaṇ – peyarinaiyē,
puntiyāl cintiyāṭ’ ōti ~uruv’ eṇṇum
antiyāl ām payaṇ aṅk’ eṇ?

Not thinking with the mind anything but the names of the excellent one who graced the four-faced one with an abode on the flower [and] produced the splendid Vedas, what benefit is there that comes from [praying at] dusk and dawn, when one recites [and] counts repetitions?⁹⁰

⁹⁰ In the given context *anti* has to be understood not only as the “twilight” of morning and evening, but as the corresponding period of time for morning and evening prayer, while *uruvu* may either be taken in a technical sense, as repetition in mantra recitation, or as a reference to the form taken by the lord each of which is referred to by a particular name and/or epithet recited.

34. (2115)

என்னொருவர் மெய்யென்ப ரேமுலகுண் டாலிலையின்
முன்னொருவ னாய முகில்வண்ணா – நின்னுருகிப்
பேய்த்தாய் முலைதந்தாள் பேர்ந்திலளாற் பேரமர்க்க
ணாய்த்தாய் முலைதந்த வாறு.

*eṇ +oruvar mey +eṇpar. ēl ulak' uṇṭ' āl ilaiyiṇ
munṇ' oruvaṇ āya mukil vaṇṇā – niṇ +uruki+
pēy+ tāy mulai tantāl pērntilaḷāl⁹¹ pēr amar+ kaṇ
+āy+ tāy mulai tanta-v-āru[∞]*

Why? Some people call 'truth' – o you of cloud colour who once was alone on the banyan leaf after you had eaten the seven worlds – the way [your] cowherd mother with big beautiful eyes gave [you her] breast when the demonic mother, who meltingly⁹² gave you [her] breast, did not move [anymore].

⁹¹ *pērntilaḷāl*: for this type of negative form cf. Po. 24.3, with further parallels in Po. 79.3 and Pū. 89.4. Moreover, *-āl* has to be interpreted here as a conditional suffix, and the conditional as it is so often is used in a temporal sense.

⁹² The context allows three interpretations of *uruki*, firstly, as above, it might refer to the pose of the demonesse who pretends to have motherly feelings for Kṛṣṇa, secondly, it might refer to her inner dissolution that ends in death when Kṛṣṇa sucks her breast and, thirdly, it might be part of the description of the real mother, displaced for the sake of *etukai*.

35. (2116)

ஆறிய வன்பி லடியார்தம் மார்வத்தாற்
 கூறிய குற்றமாக் கொள்ளனி – தேறி
 நெடியோ யடியடைதற் கன்றே யீரைந்து
 முடியான் படைத்த முரண்.

*2b குற்றமாக் F3, EM, EK, ER, EV; குற்றமாயக் 8

āriya ~anp' il aṭiyār tam ārvattāl
kūriya kurram ā+ kollal nī – tēri
neṭiyōy aṭi ~aṭaitark' anrē ~ir-aintu
muṭiyān paṭaitta muraṇ[∞]

Don't take amiss what has been said with affection
 by [your] servants of undiminished love. Was the hostility
 shown by the one with twice five heads⁹³ not clearly
 in order to reach the feet of you, Tall one?

⁹³ I.e., Rāvaṇa.

36. (2117)

முரணை வலிதொலைதற் காமென்றே முன்னந்
தரணி தனதாகத் தானே – யிரணியனைப்
புண்ணிரந்த வள்ளுகிராற் பொன்னாழிக் கையானீ
மண்ணிரந்து கொண்ட வகை.

*1a முரணை F3+8, EM, EK, ER; முரண EV

muraṇai vali-tolaitark' ām enrē? munnam
taraṇi tanat' āka+ tānē – ~iraṇiyānai+
puṇ niranta val +ukirāl poṇ +āli+ kaiyāl nī
maṇ +irantu-koṇṭa vakai[∞]

Was it⁹⁴ in order to destroy the strength of hostility,⁹⁵ once
when the earth was his alone, the manner you asked for
yourself the earth, with [your] hand [that holds] the golden discus,
with the sharp nails that had wounded Hiraṇya?

⁹⁴ Is the function of *enrē* here merely that of an emphatic question mark?
Ought this to be understood as a temporal question “when”? One might be
tempted to consider an emendation into *anrē*: “was is not?”

⁹⁵ This particular construction that puts the direct object of a verbal action
into the nominative and the indirect object into the accusative is a typical
Tamil type of cleft sentence, not rare in the *Antāti*-s; further examples are
found in Po. 90.34, Pū. 95.1f, 99.4, Pē. 98.4.

37. (2118)

வகையறு நுண்கேள்வி வாய்வார்க ணாரும்
புகைவிளக்கும் பூம்புனலு மேந்தித் – திசைதிசையின்
வேதியர்கள் சென்றிறைஞ்சும் வேங்கடமே வெண்சங்க
மூதியவாய் மாலுகந்த ஆர்.

vakai ~aru nuṅ kēlvi vāyvārkaḷ nālum
pukai viḷakkum pūm puṅalum ēnti+ – ticai ticaiyiṅ
vētiyarkaḷ cenr’ iraiñcum vēṅkaṭamē veḷ caṅkam
ūtiya vāy māl ukanta ~ūr.

Vēṅkaṭam, where Veda experts arrive from all directions [and] bow, offering lamps with incense and water with flowers daily, those who acquire the subtle aural teachings⁹⁶ without division,⁹⁷ is the place⁹⁸ that delights Māl, with [his] mouth that blew the white conch.

⁹⁶ The term *kēlvi* is the Tamil calque of Sanskrit *śruti* and refers, presumably, to the earlier part of the Vedic textual tradition, although we have no means of knowing how well acquainted the early Āḷvārs were with the details of that tradition (*Anṭāti* parallels are Pū. 3.3 and, for the pronominal derivation *kēlviyar*, Pē. 85.2).

⁹⁷ An alternative interpretation might be *vakai aru* as the six *aṅga*-s, that is, the six auxiliary disciplines of Vedic lore.

⁹⁸ Here *ūr*, literally “village“, is used for its affective connotations, denoting that Māl has deep emotional ties with the place, even if in this case it cannot be said to be his birth place.

38. (2119)⁹⁹

ஊரும் வரியரவ மொண்குறவர் மால்யானை
 பேர வெறிந்த பெருமணியைக் – காருடைய
 மின்னென்று புற்றடையும் வேங்கடமே மேலசுர
 ரெம்மென்னு மால திடம்.

*4a ரெம்மென்னு EM, EK, ER, EV; ரென்னின்ற F3; ரென்னென்ற F8

ūrum vari ~aravam oḷ kuravar māl yānai
pēra ~erinta peru maṇiyai+ – kār uṭaiya
min +enru purr' aṭaiyum vēṅkaṭamē, mēla curar
em +ennum mālat' iṭam.

Vēṅkaṭam, where the crawling striped snake perceives the big gem, thrown by the illustrious¹⁰⁰ hill people, so that the big elephant moves on,
 as the lightning of the monsoon rain [and] reaches the ant hill,
 is the place of Māl of which the gods above say 'ours'.

⁹⁹ In this verse we find a *peyareccam* clause of space ranging over two and a half lines, as it is typical of the earlier *Caṅkam* corpus where usually it functions as an inset with a symbolically coded message. This type of description did not really make its way into bhakti literature and this is a rare example of its continuation, just as is the following verse 40; cf. also Pū. 53 and 75. Only Pēyālvār seems to have a predilection for this technique and devotes no less than seven verses to it (cf. Pē. 45, 58, 68, 71, 72, 75 and 89). The topos chosen is only partly well-attested: Tamil poetic snakes are notoriously frightened by lightning and thunder, and the people from the hills have to defend their millet crop against rampaging elephants – usually by wielding torches, but there do not seem to be direct parallels for their throwing jewels. On the contrary, the topos is that by night the snake deposits its jewel on the ground in order to hunt by its light.

¹⁰⁰ It is not clear at all how *oḷ*, usually a simple adjective “bright”, can be used as a epithet for the hill inhabitants (*kuravar*).

39. (2120)

இடந்தது பூமி யெடுத்தது குன்றங்
கடந்தது கஞ்சனைமுன் னஞ்சக் – கிடந்ததுவு
நீரோத மாகடலே நின்றதுவும் வேங்கடமே
பேரோத வண்ணர் பெரிது.

iṭantatu pūmi ~eṭuttatu kuṇram
kaṭantatu kañcaṇai muṇ +añca+ – kiṭantatuvum
nīr ōtam mā kaṭalē niṇratuvum vēṅkaṭamē
pēr ōtam vaṇṇar peritu.

Digging up the earth, lifting the mountain,
prevailing over Kaṃsa,¹⁰¹ once to be feared,
lying on the great ocean with water floods and standing on Vēṅkaṭam
is what is great in the one the colour of the great flood.

¹⁰¹ Further references to Kṛṣṇa's uncle and arch enemy Kaṃsa are found in Pū.
89.1, 92.1, Pē. 34.4.

40. (2121)

பெருவிற் பகழிக் குறவர்கைச் செந்தீ
 வெருவிப் புனந்துறந்த வேழ – மிருவிசும்பின்
 மீன்வீழக் கண்டஞ்சும் வேங்கடமே மேலசுரர்
 கோன்வீழக் கண்டுகந்தான் குன்று.

peru vil pakali+ kuravar kai+ cem tī
veruvi+ puṇam turanta vēlam, – iru vicumpiṇ
mīṇ vīla+ kaṇṭ' aṅcum vēṅkaṭamē, mēl acurar
kōṇ vīla+ kaṇṭ' ukantāṇ kunru.

Vēṅkaṭam,¹⁰²

where the bull elephant that had abandoned the field, frightened
 by the red fire in the hands of the hill people with arrows in big bows,
 is [now] afraid upon seeing stars fall from the dark sky,
 is the hill of the one who once delighted in seeing the king of the
 Asuras fall.

¹⁰² For this earlier type of inset clause typical of *Caṅkam* literature cf. note on
 Po. 38, with further parallels in Pū. 53, 75, Pē. 45, 58, 68, 71, 72, 75 and 89.

41. (2122)

குன்றனைய குற்றஞ் செயினுங் குணங்கொள்ளு
மின்றுமுத லாக வென்னெஞ்சே – யென்றும்
புறனுரையே யாயினும் பொன்னாழிக் கையான்
றிறனுரையே சிந்தித் திரு.

kunr' anaiya kurram ceyinum kuṇam koḷḷum
iṅru mutal āka ~eṅ neñcē – ~eṅrum
puṛaṅ-uraiyē ~āyinum poṅ + āli+ kaiyāṅ
*tiraṅ uraiyē cintitt'-iru.*¹⁰³

From today onwards, o my heart,
that takes it for merit, even if it commits a fault as [big] as a mountain,
always keep thinking of words on the matter of him
in whose hand is the golden discus, even if it is but slanderous
words.¹⁰⁴

¹⁰³ *cintittu iru* is a complex verb form with *iruttal* as an auxiliary of continuity which is easier to render into English than into German. This type of formation is rarely found in the earlier strata but has become standard in modern Tamil. A parallel form with the same function begins to occur around this time and has an example in Po. 43, namely the verb stem in *-ā* plus *nil-tal* as an auxiliary.

¹⁰⁴ Here *puṛaṅ urai*, “words behind the back”, that is, slanderous words, probably refers to one technique of bhakti song where the god is belittled or ridiculed for his deeds. The first clear examples of this are to be found in Pū. 15 and 19.

42. (2123)

திருமகளு மண்மகளு மாய்மகளுஞ் சேர்ந்தாற்
றிருமகட்கே தீர்ந்தவா றென்கொல் – திருமகண்மேற்
பாலோதஞ் சிந்தப் படநா கணைக்கிடந்த
மாலோத வண்ணர் மனம்.

*2d திருமகண்மேற் F3+8, EM, EK, ER, EM; திருமுகமேற் EAv

tiru-makaḷum maṇ-makaḷum āy-makaḷum cērntāl
tiru-makaṭkē tīrnta-ār' eṇ-kol – tiru-makaḷ-mēl
pāl ōtam cinta+ paṭam nāk' aṇai+ kiṭanta
māl ōtam vaṇṇar maṇam[∞]

When the Lady Śrī, the earth lady and the cowherd lady join [him],
what is [this] way that it stops at the Lady Śrī,
the mind of him with the colour of the dark flood
who rested on the hooded-serpent bed while the milk flood is spilled
on Śrī?

43. (2124)

மனமாசு தீரு மருவினையுஞ் சாரா
 தனமாய தானேகை கூடும் – புனமேய
 பூந்துழா யானடிக்கே போதொடு நீரேந்தித்
 தாந்தொழா நிற்பார் தமர்.

*2b தானேகை F3+8, EM, EK, ER, EV; தாமேகை EVv

*4c தமர் F8, EM, EK, ER, EV; தாம் F3

maṇam ācu tīrum aru vinaiyum cārā.
taṇam āya tāṇē kaikūṭum. – puṇam mēya
pūm tulāyān aṭikkē pōtoṭu nīr ēnti+
tām tolā-nirpār¹⁰⁵ tamar[∞]

Blemishes of the mind will end, and difficult karma will not approach.
 As wealth it¹⁰⁶ will prosper – of those people of his
 who keep worshipping, offering water along with buds to the feet
 of him with flowering tulsi from the fields.

¹⁰⁵ Here in *tolānirpār* we see a very early example of another type of formation for the continuous form, one far more frequent throughout the early Middle Tamil phase. This seems to be the only instance in the early *Antāti*-s.

¹⁰⁶ Here the question is what might be the word of reference for the anaphoric subject of the second sentence, *tāṇē*. It can either be the preceding *vinai*, which would mean that grace to the lord the heretoforth bad karma now turns into good karma. Or else it can refer, a little more vaguely, to the more complex process of receiving the grace of the lord.

44. (2125)

தமருகந்த தெவ்வுருவ மவ்வுருவந் தானே
 தமருகந்த தெப்பேர்மற் றப்பேர் – தமருகந்
 தெவ்வண்ணஞ் சிந்தித் திமையா திருப்பரே
 யவ்வண்ண மாழியா னாம்.

tamar ukantat' e~ +uruvam a~ +uruvam tāṇē,
tamar ukantat' e+ pēr marr' a+ pēr, – tamar ukant'
e+ vaṇṇam cintitt' imaiyāt' irupparē
~a+ vaṇṇam āliyān ām.

Whatever¹⁰⁷ form delights his people is just the form,
 whatever name delights his people again is the name, whatever colour
 his people delightedly keep thinking of without blinking,
 that is the colour of him with the discus.

¹⁰⁷ Here we see an early instance, thrice repeated, of Tamil trying to emulate the Sanskrit relative construction with *yad – tad*, here rendered by the proclitic short forms of the interrogative and the far-distant deictic pronouns *e-* and *a-*; another example is found in Pē. 21.

45. (2126)

ஆமே யமரர்க் கறிய வதுநிற்க
 நாமே யறிகிற்போ நன்னெஞ்சே – பூமேய
 மாதவத்தோன் றாள்பணிந்த வாளரக்க னீண்முடியைப்
 பாதமத்தா லெண்ணினான் பண்டி.

āmē ~amararkk' ariya. ~atu nirka.

nāmē ~ari-kirpōm,¹⁰⁸ nal neñcē – pūm mēya

mā tavattōn tāḷ paṇinta vāḷ arakkaṇ nīḷ muṭiyai+

pātammattāl¹⁰⁹ eṇṇinān paṇpu[∞]

There are things not known to the immortals.¹¹⁰ Let that rest.

We, we can know [them], good heart – [those] qualities of the one
 who counted

¹⁰⁸ The strange form *arikipōm* gives rise to doubt as to whether to understand it as an intermittent formation of the not yet established present tense (for which the “correct” form would be *arikinrōm*) or as a late survivor of the old auxiliary construction with *kil-tal*, “to be able to”; for parallels cf. Po. 56.3 *kāṅkilān*, Pū. 16.4 *pey-kirpār*.

¹⁰⁹ Here instead of the instrumental form to be expected, *pātattāl*, we seem to have the usual oblique stem *-attu* added to, not replacing the noun ending *-m* of *pātam*. Tārkkatīrttar Rāmānujācāryar gives an alternative interpretation by glossing with *appātattāl*, that is, he suggests that for the sake of *etukai* the proclitic demonstrative pronoun *a-* is postpositioned and bearing the case suffix. One way or the other one would want parallels.

¹¹⁰ Here we may consider taking *ariya* not as the usual infinitive, but as a participial noun negative neuter plural, although the infinitive is likewise possible: “It is for the immortals to know.”

with [his] feet the tall heads of the Rākṣasa¹¹¹ with a sword¹¹² who
had humbled
himself at the feet of the one with great penance who resides in the
flower.

¹¹¹ Rāvaṇa in his youth spent years of doing penance to gain the favour of Brahmā, in the process cutting off his own head ten times, each time growing a new one, ending up with all ten heads restored to him, only to lose them all in the end to Rāma.

¹¹² The attribute *vāl* to *arakkāṇ* (the Tamilised form of Skt. *rākṣasa-*) occurs in all the three places that *arakkāṇ* is used in the *Antāti-s* (Po. 45.3, Pū. 52.3, Pē. 77.2), here and in Pēy clearly referring to Rāvaṇa, presumably all three referring to the episode described in the preceding note, which would make the sword the weapon Rāvaṇa used to cut off his own head.

46. (2127)

பண்புரிந்த நான்மறையோன் சென்னிப் பலியேற்ற
 வெண்புரிநூன் மார்பன் வினைதீர்ப் – புண்புரிந்த
 வாகத்தான் றாள்பணிவார் கண்ட ரமரர்தம்
 போகத்தாற் பூமியாள் வார்.

*4a போகத்தாற் F3+8, EM, EK, ER, EV; போகத்தார்ப் EA

paṇ purinta nāl maraiyōṇ cenni+ pali ~ērra
veḷ purinūl mārpaṇ vinai tīra+ – puṇ purinta
~ākattān tāḷ paṇivār kaṇṭīr amarar tam
pōkattāl pūmi ~ālvār.

Those who humble themselves at the feet of him with a chest¹¹³ that he wounded,
 so to end the karma of the one with a white sacred thread on his chest,¹¹⁴
 who accepted gifts in the skull of the one with four Vedas he intoned,
 see, will rule the earth along with [enjoying] the pleasures of the
 immortals.¹¹⁵

¹¹³ Here *ākam* might be read in a more general way as “body“, since at least according to one version of the story, Viṣṇu lets the blood flow from his forehead.

¹¹⁴ The myth indicates that Viṣṇu filled the skull (~ Brahmā’s 5th head) that was the begging bowl in Śiva’s hand, with his own blood so as to rid Śiva of the curse of having that skull stuck to his hand, which was his punishment for having cut off that 5th head (cf. Pū. 17.3f., 63.1f.).

¹¹⁵ Here the confusing element is the instrumental suffix in *pōkattāl*. The primary function of this case suggests that the pleasures of the immortals would be the means to rule the earth which does not really seem to make sense. Context demands rather reading an instrumental for sociative in a slightly elliptical formulation: they will rule the earth and enjoy the pleasures of the celestials.

47. (2128)

வாரி சுருக்கி மதக்களி றைந்தினையுஞ்
சேரி திரியாமற் செந்நிறீஇ – கூரிய
மெய்ஞ்ஞானத் தாலுணர்வார் காண்பரே மேலொருநாட்
கைந்நாகங் காத்தான் கழல்.

vāri curukki mata+ kaḷir' aintinaiyum
cēri tiriyāmal cennirū – kūriya
mey+ nānattāl uṇarvār kāṇparē mēl oru nāl
*kainnākam*¹¹⁶ *kāttāṇ kaḷal.*

Those who understand with sharp true knowledge, keeping straight all the five rutting elephants (the senses) so as not to roam the streets, by lessening the [must] water, they will see the anklet[ed] feet of the one who protected the elephant on a former day.

¹¹⁶ *kainnākam* originally must have been a Sanskritic metaphorical compound designating and elephant (“he whose hand is a snake”) which might or might not have been perceived as a lexical item at the time of the *Antāti*. The other early instance attested is in *Tiṇaimālai Nūrraimpatu* 7.1, of roughly the same period if not later.

48. (2129)

கழலொன் றெடுத்தொருகை சுற்றியோர் கைமேற்
 சுழலுஞ் சுராசுரர்க ளஞ்ச – வழலுஞ்
 செருவாழி யேந்தினான் சேவடிக்கே செல்ல
 மருவாழி நெஞ்சே மகிழ்.

*4c மகிழ் F3+8, EM, EK, ER, EV; மகிழ்ந்து EA

kalal onr' eṭutt' oru kai curri ~ōr kai-mēl
culalum curâcurarkaḷ¹¹⁷ añca – ~alalum
ceru ~āli ~ēntinān cē ~aṭikkē cella
maruv' āli neñcē makil.

Join in going to the red feet of him who held up the flaming battle discus on one hand, for the agitated gods and Asuras to be afraid, with the other hand lifting [Namuci] by one foot [and] spinning [him] around.¹¹⁸

Immerse yourself in joy, heart!

¹¹⁷ Here Poykai takes over the Sanskrit *dvanda* compound *surāsura-* and adds a Tamil honorific *-r* plus a modern plural suffix *-kaḷ*.

¹¹⁸ Periyavāccāṅ Piḷḷai identifies the demon whirled by the leg as Namuci, an enemy of Indra who, according to the *Mahābhārata* version, could not kill him on his own and needed the help of Viṣṇu, but this particular way of treating him appears to be otherwise only mentioned by *Periyālvār Tirumoli* 1.8.8.3f. *maṅṅu namuciyai vāṇil cularriya | miṅṅu muṭiyanē*, “the one with the flashing crown who swung enduring Namuci into heaven”.

49. (2130)

மகிழல கொன்றேபோன் மாறும்பல் யாக்கை
 நெகிழ முயல்கிற்பார்க் கல்லான் – முகிழ்விரிந்த
 சோதிபோற் றோன்றுஞ் சுடர்பொன் னெடுமுடியெம்
 மாதிகாண் பார்க்கு மரிது.

makiḷ alak' onrē pōl mārūm pal yākkai
nekila muyalkirpārkk' allāl – mukil virinta
cōti pōl tōnrum cūtar poṇ neṭu muṭi ~em
+āti kāṇpārkkum aritu.

Except for those who exert themselves¹¹⁹ so that [their] bodies are so emaciated that [they] alter to the likeness of a single *makiḷ*-seed,¹²⁰ it is difficult for those who [want to] see¹²¹ our First cause with the high crown of glowing gold¹²² that appears like a blooming radiance.

¹¹⁹ Here *muyalkirpārkkū*, dat. of a participial noun honoric plural to *muyal-tal*, “to make an effort”, still looks like a form from the old auxiliary construction with *kil-tal*, “to be able to”, but that does not seem to make sense anymore, and it is more likely that we have to read it as an intermediate stage in the formation of the “modern” present tense.

¹²⁰ This stanza appears to advocate a sort of harsh penance for the devotees that is not normally seen as a part of bhakti religiosity and does not have parallels in the *Antāti*-s.

¹²¹ Here the customary syntactic pattern of *aru* with a verbal noun justifies a doubt as to whether to emend the slightly awkward *kāṇpārkkū* to *kāṇṭarṅku* (difficult “to see”). However, a direct parallel is found in the contemporary Śaivite *Antāti* of Kāraikkālamaiyar, where verse 45, talking of lord Śiva, ends with *kāṇpārkkū eḷitu*, “he is easy to see”.

¹²² Or: “the high crown of glowing gold is difficult [to see] even for those who see our first cause”, i.e. even they can see only part of him.

50. (2131)

அரியபுல னைந்தடக்கி யாய்மலர்கொண் டார்வம்
 புரியப் பரிசினாற் புல்கிற் – பெரியனாய்
 மாற்றாது வீற்றிருந்த மாவலிபால் வண்கைநீ
 ரேற்றானைக் காண்ப தெளிது.

*2a புரியப் F3+8, EM, EK, ER, EV; புரிந்த EAv

ariya pulan aint' aṭakki ~āy malar koṇṭ' ārvam
puriya+ paricināl pulkil – periyān āy
mārrātu vīrrirunta māvali-pāl vaḷ kai nīr
ērrānai+ kānpat' eḷitu.

If one embraces [him] by means of practising devotion
 with choice flowers, repressing the five senses difficult [to control],
 it is easy to see the one who received in [his] generous hand water
 from Māvali who unchangeably sat enthroned as a great man.

51. (2132)

எளிதி லிரண்டடியுங் காண்பதற் கென்னுள்ளந்
தெளியத் தெளிந்தொழியுஞ் செவ்வே – களியிற்
பொருந்தா தவனைப் பொரலுற் றரியா
யிருந்தான் றிருநாம மெண்.

eḷitil iranṭ' aṭiyum kāṇpatark' eṇ +uḷlam
teḷiya+ teḷint'-oḷiyum cevvē. – kaḷiyin
poruntātavanai+ poral urru, ari ~āy
iruntāṇ tiru nāmam eṇ[∞]

In order to easily see [his] two [feet] – when my mind becomes clear [they]¹²³ remain fully clear¹²⁴ – count the holy names of him who was [here] as a lion, taking up the fight against the one who was improper in [his] pride.¹²⁵

¹²³ I.e., the feet.

¹²⁴ The construction of this verse is ambiguous. I suggest to read a *pūṭtu vil:* “in order to see the feet easily, count (or reflect upon) the holy names”. In this case *eṇ uḷlam | teḷiya+ teḷint'-oḷiyum cevvē* has to be regarded as an inserted clause with elliptical subject, with the implication that the holy names are a means to make the mind clear, with the consequence that also the contemplation on the holy feet remains focussed. Moreover the function of *oḷital* as an auxiliary is not clear; it might mean remaining in a state once reached.

¹²⁵ Or: “who did not join him out of pride”

52. (2133)

எண்மர் பதினொருவ ரீரறுவ ரோரிருவர்
வண்ண மலரேந்தி வைகலு – நண்ணி
யொருமாலை யாற்பரவி யோவாதெப் போதுந்
திருமாலைக் கைதொழுவர் சென்று.

*eṇmar patinoruvar īr-aruvar ōr iruvar
vaṇṇam malar ēnti vaikalum – naṇṇi
~oru mālaiyāl paravi ~ōvāt' eppōtum
tirumālai+ kai toluvar cenru.*

As the Eight, the Eleven, the Twelve [and] the Two¹²⁶ approach,
offering beautiful blossoms daily,
[and] revere [him] with a singular garland,¹²⁷ without ever stopping,
they go [and] worship Tirumāl with hands [folded].

¹²⁶ These groups of deities engaged in worship may be identified as eight Vasus, eleven Rudras, twelve Ādityas and two Aśvins.

¹²⁷ In this context *mālai* might mean a garland of words, since flowers have already been mentioned in line 2. The *Vyākhyānam* takes it as such and specifies the texts as *Puruṣasūkta* etc.; in Po. 57, we find an explicit reference using *col mālai*.

53. (2134)

சென்றாற் குடையா மிருந்தாற்சிங் காசனமா
நின்றான் மரவடியா நீள்கடலுள் – ளென்றும்
புணையா மணிவிளக்காம் பூம்பட்டாம் புல்கு
மணையாந், திருமாற் கரவு.

*ceṅrāl kuṭai ~ām, iruntāl ciṅkācaṇam ām,
niṅrāl maravaṭi¹²⁸ ~ām, nīl kaṭal-ul – eṅrum
puṇai ~ām, maṇi viḷakk' ām, pūm paṭṭ' ām, pulkum
aṇai ~ām tirumārḱ' aravu.*

When He goes it is [his] parasol, when He sits it is [his] lion throne,
when He stands it is [his] sandals, in the large ocean always
it is [his] raft, [his] jewel lamp is it, [and his] beautiful silk garment,
the bed where He embraces [Śrī] is Tirumāl's serpent.

¹²⁸ The noun *maravaṭi* seems to be attested just here, as both the Tamil Lexicon and the Cānti Cātaṇā dictionary refer only to this passage. It is segmentable into *mara*, adjectival form of *maram*, “tree”, gliding consonant -v- and *aṭi*, “foot”, and is explained as a wooden sandal.

54. (2135)¹²⁹

அரவ மடல்வேழ மான்குருந்தம் புள்வாய்
 குரவை குடமுலைமற் குன்றங் – கரவின்றி
 விட்டிறுத்து மேய்த்தொசித்துக் கீண்டுகோத் தாடியுண்
 டட்டெடுத்த செங்க ணவன்.

aravam aṭal vēlam āṇ kuruntam puḷ vāy
kuravai kuṭam mulai mal kuṇram – karav' iṇri
viṭṭ' iruttu mēytt' ocittu+ kīṇṭu kōtt' āṭi ~uṇṭ'
āṭṭ' eṭutta cem kaṇ +avaṇ.

The one who, without hiding, sent the snake,¹³⁰ broke the murderous bull elephant, grazed the cows, broke the wild lime tree, tore the bird's beak, linked [hands] in the Kuravai dance, danced with the pots,¹³¹ drank from the breast [the demoness], killed the wrestlers [and] lifted the hill, is him with red eyes.

¹²⁹ The figure of speech employed here, as noted by Lynn Ate, corresponds to the Sanskrit type of *alāṅkāra* called *yathāsaṅkhyā*, in which similar parts of speech are ordered and sequenced in pairs, “item one of the first sequence matches item one of the second sequence” (Gerow 1971: 222). The Tamil cannot be mirrored in a translation: while the first seven metrical feet enumerate the objects modified by the lord, feet eight to thirteen list the verbs that correspond to them; a second example is found in Pē. 60.

¹³⁰ According to the *Vyākyaṇam*, the snake referred to here is Kāliyaṇ (Skt. Kāliya) on whose hood Kṛṣṇa danced.

¹³¹ For the pot dance there are parallels in the other two *Antāti*-s; cf. Pū. 98 and Pē. 73. The texts remain ambiguous as to what he does with the pots, that is, whether he holds pots in his hands while dancing or whether he dances on a pot, but some parallels from the later corpus, graciously pointed out to me by Lynn Ate, allow a decision in favour of the first option: Periyālvār 2.7.7 reads *kuṭaṅkaḷ eṭuttu ēra viṭṭu kūttāṭa*, “while he dances the pot dance, letting go so as to rise lifting the pots”; *Ciriyā Tirumaṭal*, line 12 reads *kuṭam iraṇṭu ēnti*, “holding up two pots”, and *Periya Tirumoli* 9.8.6 gives *kuṭam kalantu āṭi*, “dancing joined with pots”.

55. (2136)

அவன்றம ரெவ்வினைய ராகிலு மெங்கோ
 னவன்றமரே யென்றொழிவ தல்லா – னமன்றமரா
 லாராயப் பட்டறியார் கண்ட ரரவணைமேற்
 பேராயற் காட்பட்டார் பேர்.

avaṇ tamar e+ viṇaiyar ākīlum em kōṇ
avaṇ tamarē ~eṇr' oḻivat' allāl – namaṇ tamarāl
ārāya+ paṭṭ' ariyār kaṇṭīr arav' aṇai-mēl
pēr āyark' āṭpaṭṭār-pēr.

‘His people, whatever [their] karma, are our king’s people,’
 apart from being left with that thought, they do not know
 of being examined¹³² by Yama’s people,¹³³ see, those named
 servants¹³⁴ of the great cowherd on the serpent bed.

¹³² The basis of *ārāya paṭṭu ariyār* is an idiomatic formation of an absolutive followed by a negative form of *arital*, “to know”, literally “not knowing of doing something”, that is, never doing it, in this case with a passive component “they are never being examined”.

¹³³ The expression *namaṇ tamar*, “Yama’s people”, refers to the helpmates of the god of death, who brings in humans for karmic reckoning, a procedure from which the devotees of the lord will be exempt.

¹³⁴ Or: “or those named after the servants.”

56. (2137)

பேரே வரப்பிதற்ற லல்லாலெம் பெம்மாணை
யாரே யறிவா ரதுநிற்க – நேரே
கடிக்கமலத் துள்ளிருந்துங் காண்கிலான் கண்ண
னடிக்கமலந் தன்னை யயன்.

pērē vara+ pitarral allāl em pemmānai
~ārē ~arivār. atu nirka. – nērē
kaṭi+ kamalatt' uḷ iruntum kāṇ-kilāṇ kaṇṇaṇ
aṭi+ kamalam taṇnai ~ayaṇ.

Besides babbling so that just [his] names come [out], who will be those who know our Lord? Let that rest. [Even] the Unborn one, despite sitting in the fragrant lotus,¹³⁵ cannot directly see¹³⁶ the foot lotuses of Kaṇṇaṇ.

¹³⁵ Or, with a different position of *nērē*: “despite sitting directly in the fragrant lotus”

¹³⁶ For negative with *kil-tal* as an auxiliary see also Po. 45.2 and Pū. 16.4.

57. (2138)

அயனின்ற வல்வினையை யஞ்சினே னஞ்சி
யுயநின் றிருவடியே சேர்வா – னயநின்ற
நன்மாலை கொண்டு நமோநாரணா வென்னுஞ்
சொன்மாலை கற்றேன் றொழுது.

ayal ninra val vinaiyai ~añcinēn. añci
~uaya niṅ tiru ~aṭiyē cērvāṅ – nayam ninra
nal mālai koṅṭu 'namō nāraṅā' eṅṅum
col mālai karreṅ toḷutu[∞]

I was afraid of the harsh karma that stood nearby. Having been afraid, in order to join your holy feet so that I escape [fear], worshipping with a favoured good [flower] garland, I have learned the word garland saying 'obeissance, oh Nāraṅaṅ'.¹³⁷

¹³⁷ Here the Tamil incorporates the Sanskrit mantra *namo nārāyaṅāya*, but shortens the full name *nārāyaṅa-* into *nāraṅaṅ* while using a vocative *nāraṅā* instead of the dative.

58. (2139)

தொழுது மலர்கொண்டு தூபங்கை யேந்தி
 யெழுது மெழுவாழி நெஞ்சே – பழுதின்றி
 மந்திரங்கள் கற்பனவு மாலடியே கைதொழுவா
 னந்தரமொன் றில்லை யடை.

toḷutu malar+ koṇṭu tūpam kai ~ēnti
~eḷutum, eḷu vāli neñcē. – paḷut' inri
mantiraṅkaḷ karpaṇavum māl aṭiyē kai toḷuvān
antaram onr' illai. ~aṭai.

Let us rise, worshipping, taking flowers, offering incense
 with [our] hands, rise, oh¹³⁸ heart. Mantras that are learned
 without fault in order to worship with the hands the feet of Māl,
 there is no end [of them]. Reach [them].

¹³⁸ Just as in earlier classical literature, the imperative *vāli* (literally “may you live”) just functions as an accentuation of the following vocative. This is the only place it is used in the early *Antāti*-s.

59. (2140)

அடைந்த வருவினையோ டல்லனோய் பாவ
மிடைந்தவை மீண்டொழிய வேண்டி – னுடங்கிடையை
முன்னிலங்கை வைத்தான் முரணழிய முன்னொருநாட்
டன்விலங்கை வைத்தான் சரண்.

aṭainta ~aru vinaiyōṭ' allal nōy pāvam
miṭaintavai mīṇṭ' oḷiya vēṇṭil – nuṭaṅk' iṭaiyai
muṇ ilaṅkai vaittāṇ muraṇ aliya muṇ oru nāl
taṇ vil aṅkai vaittāṇ caraṇ.

If [you] want that jumble of unhappiness, pain [and] evil, along with the difficult karma, that has settled [on you], to stop returning, [your] refuge is the one who put [his] palm to his bow on a former day so that the opposition of him, who once had placed in Laṅkā [her with] a swaying waist, was destroyed.

60. (2141)

சரணா மறைபயந்த தாமரையா னோடு
மரணாய மன்னுயிர்கட் கெல்லா – மரணாய
பேராழி கொண்ட பிரானன்றி மற்றறியா
தோராழி சூழ்ந்த வலகு.

carañ ā marai payanta tāmaraiyāṇōṭu
marañ āya manṇuyirkaṭk' ellām – araṇ āya
pēr āli koṇṭa pirāṇ anri marr' ariyāt'
ōr āli cūlnta ~ulaku.

It does not know any other lord than the one who took the big discus as protection for all living beings¹³⁹ who are mortal along with him from the lotus who yielded the Vedas as a refuge, – [this] world surrounded by one ocean.

¹³⁹ *manṇu uyir*, literally “permanent life” is already found as a compound referring to living creatures in the *Caṅkam* corpus; cf. for example *Akanānāṇūru* 31.4.

61. (2142)

உலகு முலகிறந்த ஓழியு மொண்கேழ்
விலகு கருங்கடலும் வெற்பு – முலகினிற்
செந்தீயு மாருதமும் வானுந், திருமாறன்
புந்தியி லாய புணர்ப்பு.

ulakum ulak' iranta ~ūliyum oḷ kēḷ
vilaku karum kaṭalum verpum – ulakiṇiṇ
cem tīyum mārutamum vāṇum tirumāl taṇ
puntiyil āya puṇarppu.

The world and the aeons, during which the world expires, and in the world the receding¹⁴⁰ black ocean with bright lustre, the mountains, red fire, the wind and the sky are the creation that comes into existence in the mind of Tirumāl.

¹⁴⁰ *vilakutal* is a rare verb with a possible primary meaning “to recede”, whereas the *Vyākyaṇam* glosses here by *alai eriyāniṇra*, “that kept dashing waves”, which would be the direct opposite; for the time being I cannot provide any obvious parallel.

62. (2143)

புணர்மருதி னூடுபோய்ப் பூங்குருந்தஞ் சாய்த்து
 மணமருவ மால்விடை யேழ்செற்றுக் – கணம்வெருவ
 வேழுலகுந் தாயினவு மெண்டிசையும் போயினவுஞ்
 சூழரவப் பொங்கணையான் றோள்.

puṇar marutiṅ ūṭu pōy+ pūm kuruntam cāyttu
maṇam maruva māl viṭai ~ēl ceru – kaṇam veruva
~ēl ulakum tāyiṅavum eṅ ticaiyum pōyiṅavum
cūl arava+ poṅk' aṇaiyāṅ tōl∞

After going between the joined myrobalan trees, bending down the flowering wild lime tree [and] subduing the seven huge bulls in order to unite in marriage, they leapt over the seven worlds so that the hosts [of Asuras] were frightened and went into all eight directions, the arms of him on the undulating bed of the serpent that envelops [him].

63. (2144)

தோளவனை யல்லாற் றொழாவென் செவியிரண்டுங்
 கேளவன தின்மொழியே கேட்டிருக்கு – நாநாளுங்
 கோணா கணையான் குரைகழலே கூறுவதே
 நாணாமை நள்ளே னயம்.

tōḷ avaṇai ~allāl tolā. ~eṇ cevi ~iraṇṭum
kēḷ avaṇat' iṇ moliyē kēṭṭ' irukkum. – nā nāḷum
kōḷ nāk' aṇaiyān kurai kaḷalē kūruvatē
nāṇāmai naḷḷēṇ nayam.

[My] arms worship none but him. My two ears keep listening to the sweet words of him¹⁴¹ who is kin. [My] tongue's daily talking of the jangling anklets of him on the bed of the murderous serpent is the devotion of me who does not associate with shamelessness.¹⁴²

¹⁴¹ The genitive *avaṇatu* can be taken in two ways, either as a possessive genitive which would make the lord the utterer of the words, in which case one might think of the *Bhagavadgīta*, or as a genitive for locative, in which case the words would be about him.

¹⁴² Tradition splits and reads line 4 as a separate sentence, which presupposes taking *nayam* as something negative: “I will not shamelessly associate with coveting [worldy goods].” Both noun and verb are too rare in the *Antāti-s* to find much support for either interpretation.

64. (2145)

நயவேன் பிறர்பொருளை நள்ளேன்கீ ழாரோ
 டுயவே னுயர்ந்தவரோ டல்லால் – வியவேன்
 றிருமாலை யல்லது தெய்வமென் றேத்தேன்
 வருமாறெ னம்மேல் வினை.

*4ab வருமாறெ னம்மேல் EM, EVv; வருமாறெ னென்மேல் F3, EK,
 ER, EV; வருமாறன் றென்மேல் F8

nayavēn pirar+ porulai, nallēn kīlārōt',
uyavēn uyarntavarōt' allāl – viyavēn
tirumālai ~allatu teyvam enr' ēttēn.
varum ār' en nam-mēl viṇai?

I shan't desire the wealth of others, I shan't associate with low people,
 I shan't consult any but elevated people, I shan't wonder at
 [and] I shan't praise as god any but Tirumāl.
 What would be the way that karma comes upon us?

65. (2146)

வினையா லடர்ப்படார் வெந்நரகிற் சேரார்
தினையேனுந் தீக்கதிக்கட் செல்லார் – நினைதற்
கரியானைச் சேயானை யாயிரம்பேர்ச் செங்கட்
கரியானைக் கைதொழுதக் கால்.

vinaiyāl aṭarppaṭār; vem narakiṅ cērār;
tinai ~ēnum tī+ katikkaḷ cellār – ninaitark'
ariyānai+ cēyānai ~āyiram pēr+ cem kaṅ
kariyānai+ kai toluta+ kāl∞

They shall not be oppressed by karma, they shall not join hot hell,
they shall not, even by a trifle, go on evil paths – when they [fold
their] hands in worship of the black one with red eyes, with a thousand
names, the distant one, the one who is difficult to think of.

66. (2147)

காலை யெழுந்துலகங் கற்பனவுங் கற்றுணர்ந்த
மேலைத் தலைமறையோர் வேட்பனவும் – வேலைக்கண்
ணோராழி யானடியே யோதுவது மோர்ப்பனவும்
பேராழி கொண்டான் பெயர்.

*kālai ~elunt' ulakam karpanavum, karr' uṇarnta
mēlai+ talai maraiyōr vēṭpanavum, – vēlai+-kaṇ
+ōr āliyān aṭiyē ~ōtuvatum.¹⁴³ ōrppanavum
pēr āli koṇṭān peyar[∞]*

What is learned by the world, as it rises in the morning, and what is listened to are the names of the one who took the great discus. What is desired and sung by the highest brahmins who had before understood [and] learned [them] are the feet of the one on the sea with a unique discus.

¹⁴³ Slightly surprising here is the coordination of *ōtuvatu*, n.sg., with *ōrppana*, n.pl.; perhaps we have to understand that what is recited is one text in which the many names can be heard.

67. (2148)

பெயருங் கருங்கடலே நோக்குமா றொண்பூ
வுயருங் கதிரவனே நோக்கு – முயிருந்
தருமனையே நோக்குமொண் டாமரையாள் கேள்வ
னொருவனையே நோக்கு முணர்வு.

peyarum karum kaṭalē nōkkum āru. oḷ pū
~uyarum katiravaṇē nōkkum. – uyirum
tarumaṇaiyē nōkkum. oḷ tāmaraiyāḷ kēḷvaṇ
oruvaṇaiyē nōkkum uṇarvu.

The river looks towards the moving black sea. The bright flower looks towards the One with rays who rises. All living beings look towards the one who has Dharma.¹⁴⁴ The intellect looks towards the One, the husband of her on the bright lotus.

¹⁴⁴ I.e., Yama, the god of Death.

68. (2149)

உணர்வாரா ருன்பெருமை யூழிதோ றூழி
யுணர்வாரா ருன்னுருவந் தன்னை – யுணர்வாரார்
விண்ணகத்தாய் மண்ணகத்தாய் வேங்கடத்தாய் நால்வேதப்
பண்ணகத்தாய் நீகிடந்த பால்.

uṇarvār ār? uṇ perumai ~ūli-tōr' ūli
~uṇarvār ār? uṇ +uruvam taṇṇai – ~uṇarvār ār?
viṇ +akattāy, maṇ +akattāy vēṅkaṭattāy nāl vēta+
paṇ +akattāy nī kiṭanta pāl[∞]

Who are those who perceive your greatness aeon after aeon?
Who are those who perceive your form? You who are in heaven,
who are on the earth, you who are on Vēṅkaṭam, you who are in the
melodies
of the four Vedas, who are those that perceive the milk [sea] you lie on?

69. (2150)

பாலன் றனதுருவா யேழுலகுண் டாலிலையின்
மேலன்று நீவளர்ந்த மெய்யென்ப – ராலன்று
வேலைநீ ருள்ளதோ விண்ணதோ மண்ணதோ
சோலைகூழ் குன்றெடுத்தாய் சொல்லு.

*4c சொல்லு F3+8, EM, EK, ER, EV; சொல் EAv

pālan tanat' uruv' āy ēl ulak' unṭ' āl ilaiyin
mēl anru nī vaḷarnta mey +enpar – āl anru
vēlai nīr ullatō viṇṇatō maṇṇatō?
cōlai cūl kunr' eṭuttāy collu.

They speak of the body in which you slumbered¹⁴⁵ on a banyan leaf,
having, on a former
day, in the form of a boy eaten the seven worlds. The leaf, on that day,
was it in the flood, the water of the ocean? was it in heaven, was it on
earth?

You who lifted the mountain enveloped by groves, speak.

¹⁴⁵ Here *vaḷarnta* constitutes a semantic idiosyncrasy, since *vaḷartal* all by itself means “to grow”, but the context clearly demands that we read *kaṇvaḷar*, “to slumber”.

70. (2151)

சொல்லுந் தனையுந் தொழுமின் விழுமுடம்பு
 செல்லுந் தனையுந் திருமாலை – நல்லிதழ்த்
 தாமத்தால் வேள்வியாற் றந்திரத்தான் மந்திரத்தா
 னாமத்தா லேத்துதிரே னன்று.

collum-tanaiyum tolu_{in}. vilum uṭampu
cellum-tanaiyum, tirumālai – nal + ita_l+
tāmattāl vēḷḷiyāl tantirattāl mantirattāl
nāmattāl ēttutirē¹⁴⁶ nanru[∞]

As long as there is speech, worship [him]. As long as the body that will fall [still] goes on, it is good if you praise Tirumāl with strands of good petals, with sacrifice, with ritual acts, with mantras [and] with names.

¹⁴⁶ *ēttutirēl* has to be analysed as one of the transitional conditional forms where the suffix *-ēl* is added not only to an absolutive but even to a finite verb (here a subjunctive 2.pl.).

71. (2152)

நன்று பிணிமூப்புக் கையகற்றி நான்கூழி
நின்று நிலமுழுது மாண்டாலு – மென்றும்
விடலாழி நெஞ்சமே வேண்டினேன் கண்டா
யடலாழி கொண்டான்மாட் டன்பு.

nanru piṇi mūppu+ kaiyakarri nāṅk' ūli
ninru nilam mulutum āṇṭālum – enrum
viṭal āli neṅcamē. vēṇṭinēṇ kaṇṭāy
aṭal āli koṇṭān-māṭṭ' anpu.

Even though he has well abolished illness and old age
[and] steadily rules the whole earth through the four aeons, always
immerse yourself in letting go,¹⁴⁷ heart. I wanted, see,
love from him who took the deadly discus.

¹⁴⁷ Or *viṭal* can be taken as a negative imperative: “never let go, immerse yourself, heart”.

72. (2153)

அன்பாழி யானை யணுகென்னு நாவவன்றன்
 பண்பாழித் தோள்பரவி யேத்தென்னு – முன்பூழி
 காணானைக் காணென்னுங் கண்செவி கேளென்னும்
 பூணாரம் பூண்டான் புகழ்.

anp' āliyānai ~aṇuk' eṇnum. nā ~avan taṇ
paṇp' āli+ tōḷ paravi ~ētt' eṇnum. – munp' ūli
kāṇānai+ kāṇ eṇnum kaṇ. cevi kēḷ eṇnum
pūṇ āram pūṇṭān pukaḷ.

Love says ‘approach him with the discus’. The tongue says ‘laud [and] praise the arm of him with the excellent discus.’ ‘See him who did not see earlier aeons,’¹⁴⁸ says the eye. The ear says ‘listen to the praises of him who wore the ornamental wreath.’

¹⁴⁸ The meaning of the phrase *munp' ūli kāṇāṇ* is not obvious. The simple literal reading given above begs the question: why did god not see earlier aeons? The *Vyākyaṇam*, aware of the problem, suggests an elliptical direct object: *ōr aṭi varaniṇṛāl kurramē aṇṛiyē kurram kiṭakkum nāḷum kāṇavariyāṇ*, “if you take one step towards him, he will find it difficult to see not just the offences [but] also the days you committed them”, in other words, he kindly overlooks past errancies.

73. (2154)

புகழ்வாய் பழிப்பாய்நீ பூந்துழா யானை
யிகழ்வாய் கருதுவா யென்னெஞ்சே – திகழ்நீர்க்
கடலு மலையு மிருவிசும்புங் காற்று
முடலு முயிருமேற் றான்.

*2bc கருதுவா யென்னெஞ்சே EM; கருதுவாய் நெஞ்சே F3+8, EK,
ER, EV

pukaḷvāy palippāy nī pūm tuḷāyānai
~ikaḷvāy karutuvāy eṇ neñcē – tikaḷ nīr+
kaḷalum malaiyum iru vicumpum kārrum
uḷalum uyirum ērrāṇ[∞]

You praise, you blame, you slight,¹⁴⁹ you ponder
him with the flowering tulsi, my heart – him
who held the sea, the mountain, the vast sky,
the wind, the bodies and [their life] breaths.¹⁵⁰

¹⁴⁹ The topos of slighting and raging at god in fact is more associated with the Śaiva tradition, and especially with the author of the 7th *Tēvāram* book, Cuntaraṇ. However, two instances of what the Sanskrit tradition called *nindāstuti*, “praise by blame” are found in Pū. 15 and 19; cf. also Po. 41 and note.

¹⁵⁰ Here *uyir* could also be understood as referring to the soul, although the more current word for that seems to be *āvi*.

74. (2155)¹⁵¹

ஏற்றான் புள்ளூர்ந்தா னெயிலெரித்தான் மார்விடந்தா
 னீற்றா னிழன்மணி வண்ணத்தான் – கூற்றொருபான்
 மங்கையான் பூமகளான் வார்சடையா னீண்முடியான்
 கங்கையா னீள்கழலான் காப்பு.

*1d மார்விடந்தா EM, EK, ER, EV; மார்பிடந்தா F3+8

ēr_rān puḷ +ūrntān eyil erittān mār_v' iṭantān
nīrrān niḷal maṇi vaṇṇattān – kūr_r' oru pāl
maṅkaiyān pū-makaḷān vār caṭaiyān nīḷ muṭiyān
kaṅkaiyān nīḷ kalalān kāppu.

He with the bull, he mounted on the bird, he who burned the forts,
 he who dug open the chest, he with ashes, he with shady sapphire
 colour,

he with the woman on one half side,¹⁵² he with the Lady of the flower,
 he with flowing matted hair, he with the tall crown, he with the Gaṅgā,
 he with the long anklets [stands] guard.

¹⁵¹ For further references to Hari-Hara see Po. 5 (with note), 98, Pē. 63.

¹⁵² I suggest to take *kūr_ru oru pāl* as “one side of the half”, since otherwise it is difficult to explain the oblique *kūr_ru* (of *kūr_u*, “half, part, share”).

75. (2156)

காப்புன்னை யுன்னக் கழியு மருவினைக
ளாப்புன்னை யுன்ன வவிழ்ந்தொழியு – மூப்புன்னைச்
சிந்திப்பார்க் கில்லை திருமாலே நின்னடியை
வந்திப்பார் காண்பர் வழி.

kāpp' unnai ~unna+ kaliyum aru vinaikal.
āpp' unnai ~unna ~avilnt' oliyum. – mūpp' unnai+
cintippārkk' illai, tirumālē. niṅ +aṭiyai
vantippār kāṅpar vali.

When one considers you as protection, the difficult karmas pass.
When one considers you, the bonds open [and] vanish. For those
who ponder you, there is no old age, Tirumāl. Those who praise
your feet will see the way.

76. (2157)

வழிநின்று நினைத் தொழுவார் வழுவா
மொழிநின்ற மூர்த்தியரே யாவர் – பழுதொன்றும்
வாராத வண்ணமே விண்கொடுக்கு மண்ணளந்த
சீரான் றிருவேங் கடம்.

vali ninru ninnai+ toluvār valuvā
moli ninra mūrttiyarē ~āvar. – paluṭ' onrum
vārāta vaṇṇamē viṇ koṭukkum maṇ aḷanta
cīrāṇ tiruvēṅkaṭam.

Those who are steady on the way [and] worship you will be of a form that stands by unfailing words.¹⁵³ In a manner that not a single mistake occurs¹⁵⁴ it gives heavens, holy Vēṅkaṭam of the Excellent one who measured the earth.

¹⁵³ The “unfailing words” (*valuvā moli*) may be read as a reference to the Veda.

¹⁵⁴ Or: “in a way that no evil occurs [to them]”

77. (2158)

வேங்கடமும் விண்ணகரும் வெஃகாவு மஃகாத
பூங்கிடங்கி னீள்கோவற் பொன்னகரு – நான்கிடத்து
நின்றா னிருந்தான் கிடந்தா னடந்தானே
யென்றாற் கெடுமா மிடர்.

vēṅkaṭamum viṇṇaṅkarum veḥkāvum maḥkāta
pūṅkiṭaṅki ṇīl̥kōval poṇṇaṅkaru – nāṅk' iṭattum
ninrān iruntān kiṭantān naṭantānē
~eṇrāl keṭum ām iṭar.

‘Vēṅkaṭam, the heavenly city,¹⁵⁵ Vekkā and the large golden city
of Kōval, with a moat of unwithering flowers, in [those] four places
he stood, he sat, he lay, he walked;’
when one says so, affliction gets destroyed.

¹⁵⁵ I.e., Vaikuntam.

78. (2159)

இடரார் படுவா ரெழுநெஞ்சே வேழந்
 தொடர்வான் கொடுமுதலை சூழ்ந்த – படமுடைய
 பைந்நாகப் பள்ளியான் பாதமே கைதொழுதுங்
 கொய்ந்நாகப் பூம்போது கொண்டு.

iṭar ār paṭuvār? eḷu neñcē. vēlam
toṭar vāl koṭu mutalai cūlnta – paṭam uṭaiya
paim nāka+ palliyān pātamē kai tolutum.
koy+ nāka+ pūm pōtu koṭu∞

Who are those that [still] suffer affliction? Rise, heart! We will worship with [our] hands the feet of him with a hooded green snake as [his] bed who aimed at the very cruel crocodile that clung to the bull elephant,¹⁵⁶ – taking buds of [freshly] plucked Nāka flowers.

¹⁵⁶ The elephant molested by the crocodile is a devotee of Viṣṇu reborn as an elephant due to the curse of Agastya, and Viṣṇu intervenes in his favour. A few more detailed references to Kṛṣṇa protecting the elephant mention his killing the crocodile that had attacked the elephant; parallels are found in Pē. 50.2f. and 99.3.

79. (2160)

கொண்டானை யல்லாற் கொடுத்தாரை யார்பழிப்பார்
மண்டா வெனவிரந்து மாவலியை – யொண்டாரை
நீரங்கை தோய நிமிர்ந்திலையே நீள்விசும்பி
லாரங்கை தோய வடுத்து.

koṇṭānai ~allāl koṭuttārai yār palippār
maṇ tā ~eṇa ~irantu māvaliyai – ~oḷ tārai
nīr aṅkai tōya nimirntilaiyē¹⁵⁷ nīḷ vicumpil
ār aṅkai tōya ~aṭuttu?

Other than the one who took, who will blame the one who gave?
Did you not beg Māvali ‘give [me] earth’ [and], when water
in a clear stream touched [your] palm, approach [and] stretch out
[your] precious palm to reach for the lofty skies?

¹⁵⁷ For this type of negative form cf. Po. 24.3, with further parallels in Po. 34.3
and Pū. 89.4.

80. (2161)

அடுத்த கடும்பகைஞர்க் காற்றேனென் றோடிப்
 படுத்த பெரும்பாழி சூழ்ந்த – விடத்தரவை
 வல்லாளன் கைக்கொடுத்த மாமேனி மாயவனுக்
 கல்லாது மாவரோ வாள்.

aṭutta kaṭum pakaiñarkk' ārrēn enr' oṭi+
paṭutta perum pāli cūlnta – viṭatt' aravai
val + āḷan kai+ koṭutta mā mēni māyavanukk'
allātum āvarō ~āḷ?

Running, having thought ‘I can’t bear [to serve] the harsh enemies who approached’, are there servants except for [those] of the cunning one with dark body¹⁵⁸ who gave into the hand of the strong one

¹⁵⁸ One of the most frequent designations of the god in the Vaiṣṇava corpus occurs in three variations, namely *māyōṇ*, *māyaṇ* and *māyavaṇ*. While *māyōṇ* is not attested in the three early *Antāti*-s, the other two are. While *māyōṇ* most probably has to be seen as a simple Tamil derivation from *mā*, “dark” plus the pronominal suffix of the m.sg. *-ōṇ*, i.e. “the Dark one”, the other two allow for an alternative etymology. To be sure, both *māyaṇ* and *māyavaṇ* can also be interpreted as derivations of the same *mā*, one with the alternative m.sg. suffix *-aṇ*, the other with the full m.sg. pronoun *-avaṇ* as suffix. However, they can also be derived from the noun *māyam*, the Tamil counterpart of the Sanskrit *māyā-*, in the first case as the contracted form where the neuter ending is exchanged with the m.sg. ending *-ṇ*, the second case as ordinary pronominal m.sg. suffix *-aṇ*. The meaning in itself is ambivalent, as one with the power of *māyā* can be both a miraculous person and a trickster. The Vaiṣṇava poets seem to exploit the triple association and it is often difficult to justify a choice between them. The present translation opts for *māyaṇ*, “the Dark one”, on the basis of the consideration that *māyōṇ* is absent in the *Antāti*-s. For *māyavaṇ*, however, the

the poisonous snake that surrounded the firm big city?¹⁵⁹

attribution at least in the passage here with *mā mēṇi* suggests that the association is rather that of *māyam*.

¹⁵⁹ According to Virarākavācāryaṅ, this snake surrounding the city is named Sumukaṅ (Skt. Sumukha), seeking refuge from Garuḍa with Viṣṇu but finally handed over to him, not to be killed but to be protected – as so often the details are allusive.

81. (2162)

ஆளமர் வென்றி யடுகளத்து ளஞ்ஞான்று
 வாளமர் வேண்டி வரைநட்டு – நீளவைச்
 சுற்றிக் கடைந்தான் பெயரன்றே தொன்னரகைப்
 பற்றிக் கடத்தும் படை.

āḷ amar venri ~aṭu kaḷatt' uḷ a+ n̄ānru
vāḷ amar vēṇṭi varai naṭṭu – nīḷ aravai+
curri+ kaṭaintān peyar anrē tol narakai+
parri+ kaṭattum paṭai.

The name of him, isn't it, who churned by setting up the mountain,
 coiling [around it] the long snake, wanting a fight for glory
 that day on the victorious battle field abounding in men,
 is the weapon that grips [and] drives away old hell.

82. (2163)

படையாரும் வாட்கண்ணார் பாரசிநாட் பைம்பூந்
தொடையலோ டேந்திய தூப – மிடையிடையின்
மீன்மாய மாசூணும் வேங்கடமே மேலொருநாண்
மான்மாய வெய்தான் வரை.

paṭai ~ārum vāḷ kaṇṇār pāraci-nāḷ paim pūm
toṭaiyalōṭ' ēntiya tūpam – iṭai-~iṭaiyiṅ
mīn māya mācūṇum vēṅkaṭamē mēl oru nāḷ
māl māya ~eytāṅ varai.

Vēṅkaṭam, that magically absorbs stains,¹⁶⁰ so that the stars vanish in between the incense offered together with strands of fresh flowers on the twelfth day by those with sword eyes that they wear as weapons,¹⁶¹ is the mountain of him who on a former day took aim with great magic.

¹⁶⁰ Here *mācūṇum* appears to be an isolated form not known to the TL. Tārkkatūrttar Rāmānujācāryar glosses with *aḷukkataiyum paṇṇānir̥kum*. Morphologically it looks like a *peyareccam* based on the root noun *ūṇ*, “eating”, instead of the verb *uṇṇutal*. Can it be “stain-absorbing” = sin-absorbing?

¹⁶¹ *vāḷ kaṇṇār* is a standard poetic description of women and simply seems to refer to female devotees here, presumably unmarried, although such a thing does not seem to be mentioned elsewhere in the *Antāti*-s. The description contains further details, such as the specification of the 12th day, that seem to allude to a particular ritual occasion, but it is not clear which it could be.

83. (2164)

வரைகுடைதோள் காம்பாக வாநிரைகாத் தாயர்
 நிரைவிடையேழ் செற்றவா நென்னே – யுரவுடைய
 நீராழி யுட்கிடந்து நேரா நிசாசரர்மேற்
 பேராழி கொண்ட பிரான்.

*1c வாநிரைகாத் EM, EK, ER, EV; வானிரைகாத் F3+8

varai kuṭai tōḷ kāmp' āka ~ā nirai kātt' āyar
nirai viṭai ~ēḷ cerra ~ār' eṇṇē – ~urav' uṭaiya
nīr āḷi ~uḷ kiṭantu nērā nicācarar-mēl
pēr āḷi koṇṭa pirāṇ[∞]

Which was the way that he protected the herd of cows with the mountain
 as an umbrella [and his] arm as a shaft [and] subdued the seven bulls
 from the herds of the cowherds, the lord who, lying in the ocean
 with powerful water, took up the big discus against the hostile
 night-wandering [demons]?

84. (2165)

பிரானுன் பெருமை பிறரா ரறிவா
ருரா யுலகளந்த நான்று – வராகத்
தெயிற்றளவு போதாவா றென்கொலோ வெந்தை
யடிக்களவு போந்த படி?

pirāṇ uṇ perumai pirar ār arivār?
urāy ulak' aḷanta nāṇru – varākatt'
eyirr' aḷavu pōtā ~ār' en-kolō ~entai
~aṭikk' aḷavu pōnta paṭi?

O lord,¹⁶² who else will be [among] those who know your greatness?
At the time you stretched [and] measured the world, in which way, my
father,
did she not reach up to the measure of the boar's tusks,
the earth that reached up to the measure of [your] feet?

¹⁶² Here *pirāṇ* and *entai*, formally nominative, have to be taken as vocatives, since the possessive pronoun *uṇ* clearly marks the verse as an address.

85. (2166)

படிகண் டறிதியே பாம்பணையி னான்புட்
 கொடிகண் டறிதியே கூறாய் – வடிவிற்
 பொறியைந்து முள்ளடக்கிப் போதொடுநீ ரேந்தி
 நெறிநின்ற நெஞ்சமே நீ.

paṭi kaṇṭ' aritiyē? pāmp' aṇaiyinān pul
koṭi kaṇṭ' aritiyē? kūṛāy – vaṭivin
pori ~aintum ul +aṭakki+ pōtoṭu nīr ēnti
neri ninra neñcamē nī.

Can you see [and] know [his] body? Can you see [and] know
 the bird banner of him on the snake bed? Speak, you,
 oh heart that controls the five senses inside the body, offers water
 along with buds [and] stays on the path.

86. (2167)

நீயுந் திருமகளு நின்றாயாற் குன்றெடுத்துப்
பாயும் பனிமறைத்த பண்பாளா – வாசற்
கடைகழியா வுட்புகாக் காமர்பூங் கோவ
லிடைகழியே பற்றி யினி.

*2b பனிமறைத்த F3+8, EM, EV; பனிமறுத்த EK, ER

nīyumu tiru-makaḷum niṅṅāyāl kuṅṅ' eṭuttu+
pāyumu paṇi maraitta paṅṅ' āḷā. – vācal
kaṭai kaḷiyā ~uḷ pukā kāmar pūm kōval
iṭaikaliyē parri ~ini[∞]

You stand there, you and the Lady Śrī, o excellent man who lifted
the mountain and concealed from the spreading water
– without passing by the entrance, without entering inside,
now holding on to the entry hall of Kōval.¹⁶³

¹⁶³ Here the traditional interpretation sees the first reference to the legend of the meeting of the three Ālvārs in an entry hall of the Tirukkōyilūr temple, that is, the small room where they all squeeze in together when sheltering from the rain where they were then joined by the Lord, who inspires them to compose their respective *Antāti*-s. This verse is quoted, for example, in the *mutarālvārkaḷ vaipavam* of the *Kuruparamparāprapāvam* (1927, p. 13).

87. (2168)

இனியார் புகுவா ரெழுநரக வாசன்
 முனியாது மூரித்தாள் கோமின் – கனிசாயக்
 கன்றெறிந்த தோளான் கனைகழலே காண்பதற்கு
 நன்கறிந்த நாவலஞ்சூழ் நாடு.

ini yār pukuvār elu narakam vācal?
muniyātu mūri+ tāḷ kōmin. – kaṇi cāya+
kanr' erinta tōḷān kanai kalalē kāṇpatarku
nank' arinta nāvalam cūḷ nātu.

Who will now enter the gate to the seven hells? Without disgust, close the strong bar. For seeing the [feet with] tight anklets of him with the arms that threw the calf so that the fruit perished, [there] is the well-known Nāvala land surrounded [by the sea].¹⁶⁴

¹⁶⁴ *nāvalam* has to be interpreted as the adjectival form of *nāval*, the Jamun plum (*Eugenia jambolana*), in combination with *nātu*, “land”, a calque of Sanskrit *jambudvīpa*, “the continent of the Jamun plum”, that is, India.

88. (2169)

நாடினடி நின்னடியே நாடுவ னாடோறும்
பாடினடி நன்புகழே பாடுவன் – சூடினடி
பொன்னாழி யேந்தினான் பொன்னடியே சூடுவேற்
கென்னாகி லென்னே யெனக்கு.

nāṭilum nin̄ +aṭiyē nāṭuvan̄, nāl̄-tōrum
pāṭilum nin̄ pukalē pāṭuvan̄, – cūṭilum
pon̄ +āl̄i ~ēntinān̄ pon̄ +aṭiyē cūṭuvēr̄k'
en̄ +ākil̄ ennē ~enakku?

When I search, I search your feet. When daily
I sing, I sing your praise. To me who, if I wear [anything],
wear the gold[-ringed] feet of him who raised the golden discus,
if anything should happen to me, what [of it]?

89. (2170)

எனக்காவா ராரொ ருவரே யெம்பெருமான்
 றனக்காவான் றானேமற் றல்லாற் – புனக்காயாம்
 பூமேனி காணப் பொதியவிழும் பூவைப்பூ
 மாமேனி காட்டும் வரம்.

*eṇakk' āvār ār oruvarē. ~em perumāṇ
 taṇakk' āvān tāṇē marr' allāl – puṇa+ kāyām
 pū mēni kāṇa+ poti ~aviḷum pūvai+ pū
 mā mēni kāṭṭum varam.*

Who else would be¹⁶⁵ there for me? My great lord
 alone exists for himself. Besides, when I see the complexion
 of iron-wood flowers in the field, of bilberry flowers
 that open [their] buds, [they are] a boon that show [his] dark body.

¹⁶⁵ Tārkkatūrttar Rāmānujācāryar wants to understand *ākutal* in the sense of being equal to (*oppuṭal*), but I rather think that the poet plays here with a topos known from Akam poetry, namely the state where one sees the beloved in everything that is in sight, here the ironwood- and bilberry flowers. The statement about the lord's self-sufficiency adds the nuance that even if he does not grace the devotee with an appearance, he is always already visible on earth in any object reminiscent of his colour. More than half of this slightly cryptic stanza is quoted by Tirumaḷicai (*Antāti* 51): *eṇakk' āvār ār oruvarē. em perumāṇ | taṇakk' āvān tāṇē marr' allāl puṇa+ kāyā | vaṇṇānē unnai+ piṇar ariyār*. “Who else would be the one that is for me? My great lord | alone exists for himself. Moreover, you of the colour | of ironwood [flowers] from the field, the others don't know you.”

90. (2171)

வரத்தால் வலிநினைந்து மாதவநின் பாதஞ்
சிரத்தால் வணங்கானா மென்றே – யுரத்தினா
லீரரியாய் நேர்வலியோ னாய விரணியனை
யோரரியாய் நீயிடந்த தூன்?

*2c மென்றே F3+8, EM, EK, ER, EV; மென்னே EAv

varattāl vali ninaintu mātava niṅ pātam
cirattāl vaṅṅkāṅ ām enrē – ~urattināl
īr ari ~āy nēr valiyōṅ āya ~iraṇiyānai
~ōr ari ~āy nī ~iṭtantat' ūṅ.

O Mātavaṅ, saying to yourself that it is thinking of [his] strength because of the boon that he did not bow with [his] head before your feet,
as a unique lion, you dug into the flesh of Hiraṇya¹⁶⁶ who was not to be seized directly, as an enemy dragged by [your] strength.

¹⁶⁶ For further examples of this particular type of cleft construction see Po. 36.1, Pū. 95.1f., 99.4, Pē. 98.4.

91. (2172)

ஊனக் குரம்பையி னுள்புக் கிருணீக்கி
 ஞானச் சுடர்கொளிஇ நாடோறு – மேனத்
 துருவா யுலகிடந்த ஆழியான் பாத
 மருவாதார்க் குண்டாமோ வான்.

ūna+ kurampaiyiṅ uḷ pukk' iruḷ nīkki
ñāna+ cuṭar koḷi nāl-tōrum – ēnatt'
uruv' āy ulak' iṭanta ~ūliyāṅ pātam
maruvātārkk' uṅṭ' āmō vāṅ?

He of the aeons who entered into covers of flesh, dispelled
 the darkness, kindled the flame of cognition every day,
 who in the form of a boar dug out the world, is it that there is
 heaven [even] for those who don't join [his] feet?

92. (2173)

வானாகித் தீயாய் மறிகடலாய் மாருதமாய்
தேனாகிப் பாலாந் திருமாலே – யானாய்ச்சி
வெண்ணெய் விழுங்க நிறையுமே முன்னொருநாண்
மண்ணை யுமிழ்ந்த வயிறு?

*vān āki+ tī ~āy maṛi kaṭal āy mārutam āy
tēn āki+ pāl ām tirumālē – ~ān āycci
veṇṇey viluṅka niraiyumē mun +oru nāl
maṇṇai ~umilnta vayiru?*

O Tirumāl who is sky, fire, churning sea, wind,
honey [and] milk, when you swallow the butter
of the cowherdess, will it be full, [that] belly that,
on a former day, spit out the earth?

93. (2174)

வயிறழல வாளுருவி வந்தானை யஞ்ச
 வெயிறிலக வாய்மடுத்த தென்னீ – பொறியுகிராற்
 பூவடிவை யீடழித்த பொன்னாழிக் கையாநின்
 சேவடிமே லீடழியச் செற்று.

*2a வெயிறிலக EM, EK, ER, EV; வெயிறிலகு F3+8

vayir' alala vāḷ uruvi vantānai ~añca
 ~eyir' ilaka vāy maṭuttat' en nī? – porī ~ukirāl
 pū vaṭivai ~ṭalitta pon + āli+ kaiyā nin
 cē ~aṭi-mēl ṭaliya+ cerru∞

Did you suck [his blood] with [your] mouth, so that [your] teeth shone
 terrifyingly,
 him who had come in the form of light,¹⁶⁷ so that [his] belly burned,
 o you with the golden discus in [your] hand that degraded [its]
 flower form by tainted nails,
 destroying [him] so that he lost [his] strength on your red feet?¹⁶⁸

¹⁶⁷ Here *vāḷ uruvi*, “in a form of light”, is yet another metaphor on the name of Hiraṇya, the golden one.

¹⁶⁸ The above translation presumes that the lord spoiled the beauty of his flower-like hands by getting them soiled with blood. It is also possible to construe differently, taking *porī ukirāl* as the instrument of *cerru*: “destroying [him] with [your] clotted nails so that he lost [his] strength on your red feet.” In that case, *pū vaṭivai ṭalitta* ought to be read as an attribute of the discus, *āli*: “o you with the golden discus in [your] hand that put to shame the beauty of flowers.”

94. (2175)

செற்றெழுந்து தீவிழித்துச் சென்றவிந்த வேழுலகு
மற்றிவையா வென்றுவா யங்காந்து – முற்று
மறையவற்குக் காட்டிய மாயவனை யல்லா
லிறையேனு மேத்தாதென் னா.

*2ab மற்றிவையா வென்றுவா F3, EM, EK, ER, EV; மற்றிறையா
மென்று F8, EVv

*3a மறையவற்குக் EM, EK, ER, EV; மறையவர்க்குக் F3+8

cerr' eluntu tī vilittu+ cenra ~inta ~ēl ulakum
*marr' ivaiyā*¹⁶⁹ *~enru vāy aṅkāntu – murrum*
maraiyavarku+ kāṭṭiya māyavaṇai ~allāl
irai ~ēnum ēttāt' eṇ nā.

Opening [my] mouth [with the words] 'are these again these seven
worlds

that went on being destroyed, rising [and] looking into the eye of fire?
my tongue praises no lord except for the cunning one who showed
himself wholly to the Veda expert.¹⁷⁰

¹⁶⁹ Here seems to be the only place in the early *Antāti*-s where the “modern”
interrogative particle *-ā* is used; otherwise the classical *-ō* is alternating
with *-ē* in the same function.

¹⁷⁰ This is an illusion to the boon Nārāyaṇa granted to the seer Markaṇḍeya,
who saw the seven worlds in the belly of the lord; cf. Pū. 41:

95. (2176)

நாவாயி லுண்டே நமோநார ணாவென்
 றோவா துரைக்கு முரையுண்டே – மூவாத
 மாக்கதிக்கட் செல்லும் வகையுண்டே யென்னொருவர்
 தீக்கதிக்கட் செல்லுந் திறம்.

nā vāyil uṇṭē. namō nāraṇā ~eṇr'
ōvāt' uraikkum urai ~uṇṭē. – mūvāta
mā+ kati+-kaṇ cellum vakai ~uṇṭē. ~eṇ +oruvar
tī+ kati+-kaṇ cellum tiram?

There is a tongue in the mouth. There is speech that says incessantly 'obeisance, oh Nāraṇaṇ'. There is a means to go the ageless great way. How can someone go onto the path of evil?

96. (2177)

திறம்பாதென் னெஞ்சமே செங்கண்மால் கண்டா
யறம்பாவ மென்றிரண்டு மாவான் – புறந்தானிம்
மண்டான் மறிகடறான் மாருதந்தான் வான்றானே
கண்டாய் கடைக்கட் பிடி.

tirampāt' eṅ neñcamē cem kaṅ māl kaṅṭāy.
aram pāvam enr' iraṅṭum āvāṅ. – puram tān i+
maṅ tān mari kaṭal tān mārutam tān vān tānē
kaṅṭāy kaṭai+-kaṅ piṭi.

My heart, unswervingly see red-eyed Māl.
He is both merit and evil. He is outside,
this earth, the churning sea, the wind, the sky is he,
see, [he is] a hold at the end.

97. (2178)

பிடிசேர் களிறளித்த பேராளா வுன்ற
 னடிசேர்ந் தருள்பெற்றா ளன்றே – பொடிசே
 ரனற்கங்கை யேற்றா னவிர்சடைமேற் பாய்ந்த
 புனற்கங்கை யென்னும்பெயர்ப் பொன்.

piṭi cēr kaḷir' aḷitta pēr āḷā ~un tan
aṭi cērnt' aruḷ perrāḷ anrē – poṭi cēr
anark' aṅkai ~ērrān avir caṭai-mēl pāynta
punal kaṅkai ~ennum peyar+ poṇ[∞]

O great man who took care of the bull elephant joined with [its] female,
 joining your feet she obtained grace, did she not, [that] gold¹⁷¹ with
 the name

called Gaṅgā,¹⁷² the stream that flows down on the shining matted
 hair of him who received the fire in [his] palm, joined with ashes?

¹⁷¹ *poṇ*, “gold“, is one of the familiar endearment terms for a female person,
 perhaps best understood as something like “precious one”.

¹⁷² This is an allusion to an episode from the Vāmana story, namely the dwarf’s
 foot reaching the world of Brahmā, who then poured down the water that
 was to become Gaṅgā, to be brought to earth through Śiva’s hair; cf. Pē. 6
 where Brahmā is named as an agent.

98. (2179)¹⁷³

பொன்றிகழு மேனிப் புரிசடையம் புண்ணியனு
நின்றுலகந் தாய நெடுமாலு – மென்று
மிருவரங்கத் தாற்றிரிவ ரேலு மொருவ
னொருவனங்கத் தென்று முளன்.

*4a னொருவனங்கத் EM, EK, ER, EV; னொருவரங்கத் F3+8

pon tikalum mēni+ puri caṭaiyam puṇṇiyanum
ninr' ulakam tāya neṭumālum – enrum
iruvar aṅkattān tirivarēlum oruvan
oruvan aṅkatt' enrum ulan.

The body glittering with gold: the virtuous one with matted locks
and tall Māl who constantly extends the world, even if
they always wander around with a body of two, always
one is present in the body of the other.

¹⁷³ For further references to Hari-Hara see Po. 5 (with note), 74, Pē. 63.

99. (2180)

உளன்கண்டாய் நன்னெஞ்சே யுத்தம நென்று
முளன்கண்டா யுள்ளுவா ருள்ளத் – துளன்கண்டாய்
வெள்ளத்தி னுள்ளானும் வேங்கடத்து மேயானு
முள்ளத்தி னுள்ளானென் றோர்.

uḷaṅ kaṇṭāy naḷ neñcē ~uttamaṅ. +eṅrum
uḷaṅ kaṇṭāy uḷḷuvār uḷḷattu. – uḷaṅ kaṇṭāy
vellattin uḷḷānum vēṅkaṭattu mēyānum.
uḷḷattin uḷḷān eṅr' ōr.

He is, see, good heart, the highest. Always
he is, see, in the heart of those who remember [him]. He is, see,
the one inside the ocean and resident on Vēṅkaṭam.
Realise: 'he is inside [your] heart.'

100. (2181)

ஓரடியுஞ் சாடுதைத்த வொண்மலர் சேவடியு
மீரடியுங் காணலா மென்னெஞ்சே – யோரடியிற்
றாயவனைக் கேசவனைத் தண்டுழாய் மாலைசேர்
மாயவனை யேமனத்து வை.

ōr aṭiyum cāṭ' utaitta ~oḷ malar cē ~aṭiyum
īr aṭiyum kāṇal ām eṇ neñcē. – ōr aṭiyiṇ
tāyavanai+, kēcavanai+, taṇ tulāy mālai cēr
māyavanaiyē manattu vai.

One foot that kicked the cart¹⁷⁴ and a bright red flower foot,
two feet are there to see, my heart. Towards the one who extended
one foot, Kēcavan, the cunning one joined by a garland
of cool tulsi direct your mind.

OE: முதற்றிருவந்தாதி முற்றிற்று. பொயகையாழ்வார் திருவடிகளே
சரணம்.

F3: இவ்வையும் வாய்நின்று புரிகுன்றெளி துலகு நன்றாளுனன்பு
முதற்றிருவந்தாதி முற்றும்.

F8: வையம் வாய்நின்று புரிகுன்றெளிய வெழுதில் உலகு நன்றா
ஆழமா உளன் அன்பு பொயகையாழ்வார் திருவடிகளே ஸரணம்.

¹⁷⁴ Here the *peyareccam utaitta* is placed after its head noun *cāṭu*, because of
a word order change for the sake of *etukai*.

II.2 பூதத்தாழ்வார் அருளிச்செய்த இரண்டாந் திருவந்தாதி

pūtattālvār aruḷicceyta ~iranṭām tiruvantāti

The second sacred Antāti, graciously made
by the Ālvār Pūtam

taṇiyāṇ tirukurukaippirāṇ piḷḷāṇ aruḷic ceytatu nēricai veṇpā

A solitary stanza that has been graciously made by Piḷḷāṇ, lord of
Tirukurukai

என்பிறவி தீர விறைஞ்சினே னின்னமுதா
வன்பே தகளி யளித்தானை – நன்புகழ்சேர்
சீதத்தார் முத்துக்கள் சேருங் கடன்மல்லைப்
பூதத்தார் பொன்னங் கழல்.

*3a சீதத்தார் EM, EK, ER, EV; சீதத்தால் F3+8

eṇ piṛavi tīra ~iraiñciṇēṇ iṇ amut' ā

aṇpē takaḷi aḷittāṇai nal pukaḷ cēr

cītatt' āṛ muttukkaḷ cērum kaṭaṇmallai+

pūtattār poṇṇam kalal∞

I bowed, for my birth to end,

before the [feet with] golden anklets of lord Pūtam from Kaṭaṇmallai¹⁷⁵

who joined [word] pearls¹⁷⁶ full of coolness, joining good fame

to him who provided [the words] 'love as a bowl', as sweet ambrosia.

¹⁷⁵ Kaṭaṇmallai, literally "Mallai by the sea", is identified as Mahabalipuram and Pūtattālvār's place of origin.

¹⁷⁶ *muttukkaḷ cērum*, "joining pearls", here has to be read as a variation on the frequent metaphor of a devotional poem being a garland of words (*col mālai*). "*aṇpē takaḷi*" *aḷittāṇ* is a reference back to the author Pūtam whose text begins with those words and who in doing so has brought fame to himself.

1. (2182)

அன்பே தகளியா வார்வமே நெய்யாக
வின்புருகு சிந்தை யிடுதிரியா – நன்புருகி
ஞானச் சுடர்விளக் கேற்றினே னாரணற்கு
ஞானத் தமிழ்புரிந்த நான்.

*3d னாரணற்கு EM, EK, ER, EV; னாரணர்க்கு F3+8

anpē takali ~ā ~ārvamē ney +āka
~inp' uruku cintai ~iṭu tiri ~ā – nanp' uruki
ñāna+ cuṭar viḷakk' ērrinēn nāraṇarku
ñāna+ tamil purinta nān.

Love as bowl, devotion as oil,
the mind melting with bliss as a wick to be put, well melting,
I lifted the glowing lamp of cognition,
I who made expert Tamil for Nāraṇaṇ.

2. (2183)

ஞானத்தா னன்குணர்ந்து நாரணன்றன் னாமங்கள்
தானத்தான் மற்றவன்பேர் சாற்றினால் – வானத்
தணியமர ராக்குவிக்கு மஃதன்றே நங்கள்
பணியமரர் கோமான் பரிசு.

ñānattāl nan̄k’ uṇarntu nāraṇaṇ taṇ nāmaṅkaḷ
tānattān marr’ avan pēr cārriṇāl – vānatt’
aṇi ~amarar ākkuvikkum. aḷt’ anrē naṅkaḷ
paṇi ~amarar kōmāṇ paricu.

If one perceives well by cognition the names of Nāraṇaṇ
[and] moreover pronounces his names in [his] place,¹⁷⁷ [that] will make
[us] into immortals adorning heaven. That is, isn’t it,
the nature¹⁷⁸ of our king of the humble immortals.

¹⁷⁷ The word *tānam* allows for various interpretations depending on which word in Sanskrit it is derived from, *sthāna-* (“location”) or *dāna-* (“gift”). Since in the parallel in Pū. 52.3 it clearly refers to a place (*vāṇavar kōṇ tānattu* = Indra’s heaven) I suggest that the recitation of the lord’s names here takes place in his temple. With the other etymology we might, however, read: “and moreover pronounces his names copiously”.

¹⁷⁸ The noun *paricu* is problematic. Traditionally traced back to Sanskrit *sparsa-* (“touch”), it takes on a variety of connotations in Tamil, “nature, quality” being one of them. The only *Antāti* parallel is found on Po. 50.2, where it is used adverbially and rather in the sense of *vaṇṇam* (“manner”). Here and in the beginning of the next verse, one might also consider the meaning “gift” which is frequent in modern Tamil but appears attested in the Śaiva corpus for example in *Tiruppallāṇṭu* 10.

3. (2184)

பரிசு நறுமலராற் பாற்கடலான் பாதம்
 புரிவார் புகப்பெறுவர் போலாம் புரிவார்கள்
 தொல்லமரர் கேள்வித் துலங்கொளிசேர் தோற்றத்து
 நல்லமரர் கோமான் எனகர்.

paricu naru malarāl pāl kaṭalān pātam
purivār puka+ peruvar pōl ām purivārkaḷ
tol +amarar kēlvi+ tulaṅk' oḷi cēr tōrrattu
nal +amarar kōmāṅ nakar[∞]

Those who worship the feet of the one from the milk ocean with excellent¹⁷⁹ fragrant blossoms, it seems as if¹⁸⁰ they will get to enter the city of the king of good immortals, with an appearance of light that shines with the aural teaching of the ancient immortals¹⁸¹ who worship [him].

¹⁷⁹ Or “with fragrant blossoms as a gift.”

¹⁸⁰ In *pōl ām*, line 2, *pōl* is ignored by the Tārkkatīrttar Rāmānujācāryar, but from the point of view of morphology, there are two possible interpretations, namely either a verbal root *pōl* (“to be similar”) plus *ām* for *ākum* as habitual future, or a contracted verbal noun *pōl* for *pōkal* (“to go”) plus *ām* for *ākum*. For the former, one would rather expect the direct form *pōlum* (cf. verse 5.1), while the latter could here be understood in the sense of a modern optative form: “let us go (and act just like these devotees).” A possible parallel is to be found in *Periyatiruvantāti* (PTA) 55.3, where however the dative of the personal pronoun rather supports a literal interpretation: *emakk' avarai+ kāṇal ām eppōtum uḷḷāl*, “for us there always is [the possibility of] seeing him with the mind.” [Further parallels: PTA 69.3f. *cintanaiyēṅ tannai | yārkk' aṭal ām*, Po. 100.2 *īr aṭiyum kāṇal ām eṅ neñcē*, Pē. 79.2 *pērttāl pirapp' eḷum pērkkal ām*.]

¹⁸¹ The verse projects here the opposition between *tol amarar* and *nal amarar*, explained as *paḷaiyarkaḷāṇa brahmādi tēvarkaḷ*, “the gods beginning with Brahmā that are ancient”, and *ślākyamāṇa nityasūrikaḷ*, “eternal Lords that are to be praised”, by the Tārkkatīrttar Rāmānujācāryar.

4. (2185)

நகரிழைத்து நித்திலத்து நாண்மலர்கொண் டாங்கே
 திகழு மணிவயிரஞ் சேர்த்து – நிகரில்லாப்
 பைங்கமல மேந்திப் பணிந்தேன் பனிமலரா
 ளங்கம்வலங் கொண்டா னடி.

nakar ilaittu nittilattu nāḷ malar koṇṭ' āṅkē
tikaḷu maṇi vayiram cērttu – nikaṛ illā+
paim kamalam ēnti+ paṇintēṇ paṇi malarāḷ
aṅkam valam koṇṭāṇ aṭi.

Building a temple, taking day[-fresh] blossoms with [dew] pearls, there
 combining [them] with glittering sapphires [and] diamonds, offering
 incomparable fresh lotus I humbled myself before the feet of him
 who took her from the dewy [lotus] blossom onto the right of [his] body.

5. (2186)

அடிமுன்றி லிவ்வுலக மன்றளந்தாய் போலு
மடிமுன் றிரந்தவனி கொண்டாய் – படிநின்ற
நீரோத மேனி நெடுமாலே நின்னடியை
யாரோத வல்லா ரறிந்து.

aṭi mūn̄ril i~ +ulakam anr' aḷantāy pōlum
aṭi mūnr' irant' avani koṇṭāy – paṭi ninra
nīr ōtam mēni neṭumālē nin +aṭiyai
yār ōta vallār arintu?

You who, it seems, that day in three steps measured the world,
you who took the earth by begging for three steps, tall Māl
with a body [the colour of] the flood waters who stood on earth,
who can know [and] sing¹⁸² about your feet?

¹⁸² The Tamil original with *aṭiyai* ... *ōta* is elliptical here as well as in Pū.
11.3f.: “who is able to recite [songs about] your feet”.

6. (2187)

அறிந்தைந்து முள்ளடக்கி யாய்மலர்கொண் டார்வஞ்
 செறிந்த மனத்தராய்ச் செவ்வே – யறிந்தவன்றன்
 பேரோதி யேத்தும் பெருந்தவத்தோர் காண்பரே
 காரோத வண்ணன் கழல்.

arint' aintum uḷ + aṭakki ~āy malar koṇṭ' ārvam
cerinta manattar āy+ cevvē – ~arintavan tan
pēr ōti ~ēttum perum tavattōr kāṇparē
kār ōtam vaṇṇan kaḷal.

As those whose minds are filled with affection, knowingly controlling all five [senses] within [and] taking choice flowers, the great ascetics, who praise reciting the names of him who has understood right, will see [them],¹⁸³

the ankleted [feet] of him with the colour of the rain flood.

¹⁸³ *kāṇparē*: here the predicate is marked with the particle *-ē*, although we have a postpositioned direct object in *kaḷal* at the very end, suggesting a real postposition of focus.

7. (2188)

கழலெடுத்து வாய்மடித்துக் கண்கழன்று மாற்றா
ரழலெடுத்த சிந்தையரா யஞ்சத் – தழலெடுத்த
போராழி யேந்தினான் பொன்மலர் சேவடியே
யோராழி நெஞ்சே யுகந்து.

*1c கண்கழன்று F3+8, EM, EK, ER, EV; கண்கழன்ற EAv

*3d சேவடியே F8, EM, EK, EV; சேவடியை F3, ER

kalal eṭuttu vāy maṭittu+ kaṇ culanru mārrār
alal eṭutta cintaiyar āy añca+ – talal eṭutta
pōr āli ~ēntinān. pon malar cē ~aṭiyē
~ōr āli neñcē ~ukantu.

[The foot with] an anklet rising, mouth twisting, eyes rolling,
so that the enemies, their spirits caught in fire, were scared,
he lifted the fire-raising battle discus. Regard his red feet,
golden [lotus] blossoms; immerse yourself, o heart, joyfully.

8. (2189)

உகந்துன்னை வாங்கி யொளிநிறங்கொள் கொங்கை
யகங்குளிர வுண்ணென்றா ளாவி – யுகந்து
முலையுண்பாய் போலே முனிந்துண்டாய் நீயு
மலைபண்பா லானமையா லன்று.

*4ab மலைபண்பா லானமையா F3+8, EM, EK, ER, EV; மலைபண்பா
யானமையா EAv

ukant' unnai vāṅki ~oḷi niram koḷ koṅkai
~akam kuḷira ~uṅ +enrāl āvi – ~ukantu
mulai ~uṅpāy pōlē munint' uṅṭāy nīyum
alai paṅpāl ānamaiyāl anru.

She who joyfully inclined [her] light-coloured breast to you
[and] said 'drink so as to cool [your] insides', [acting] as if you joyfully
drank from [her] breast you drank [her] soul in hatred,
grace to your flexible nature, that day.

9. (2190)

அன்றதுகண் டஞ்சாத வாய்ச்சி யுனக்கிரங்கி
நின்று முலைதந்த விந்நீர்மைக் – கன்று
வரன்முறையா னீயளந்த மாகடல்கூழ் ஞாலம்
பெருமுறையா லெய்துமோ பேர்த்து.

*2c விந்நீர்மைக் EM, EK, ER, EV; நீர்மைக் F3+8

anr' atu kaṇṭ' añcāta ~āycci ~unakk' iranki
ninru mulai tanta ~i+ nīrmaikk' – anru
varaṇ muraiyāl nī ~aḷanta mā kaṭal cūl ṅālam
peru muraiyāl eytumō pērttu?

The cowherdess, who that day was without fear seeing that,
took pity on you [and] constantly gave you [her] breast, will she,
in return for this disposition, justly reach the world surrounded by
the great sea¹⁸⁴ that you measured in superior fashion¹⁸⁵ that day?

¹⁸⁴ Here the attainment of the world may relate to two different topoi. The first belongs to earlier Akam and Puṇam poetry and concerns recompensation of acts of kindness or of braveness already in this life: the mother who suckled Kṛṣṇa will live happily and prosperously in this world. The second is the bhakti topos of escaping rebirth, and in this case we would have to understand another type of rhetorical question, with a slightly different interpretation of *pērttu*: “will she again reach the world (i.e., will she be reborn)?”, the expected answer being: “no”.

¹⁸⁵ Or: “in the manner of [your] wish“, that is, his wish granted by Bali; I prefer to take *varaṇ* as a variant to *varam* here, and not as a m.sg., as the TL suggests. One further option is to take *varaṇmurai* as a compound lexicalised in the sense of “tradition”, i.e., with the instrumental here, “according to tradition”.

10. (2191)

பேர்த்தனை மாசகடம் பிள்ளையாய் மண்ணிரந்து
காத்தனை பல்லுயிருங் காவலனே – யேத்திய
நாவுடையேன் பூவுடையே னின்னுள்ளி நின்றமையாற்
காவடியேன் பட்ட கடை.

pērttanai mā cakaṭam piḷḷai ~āy maṇ +irantu
kāttanai pal +uyirum kāvalanē – ~ēttiya
nā ~uṭaiyēn pū ~uṭaiyēn nin +ulli ninramaiyāl
kā ~aṭiyēn paṭṭa kaṭai.

Me who has a [skilful] tongue
that praised as the guardian of many lives, him who as a child
destroyed the horse cart, who begged for [and] protected the earth,
me with flowers, for thinking of you constantly,
protect [me] who am [your] servant, at the end that comes.

11. (2192)

கடைநின் றமரர் கழறொழுது நாளு
மிடைநின்ற வின்பத்த ராவர் – புடைநின்ற
நீரோத மேனி நெடுமாலே நின்னடியை
யாரோத வல்லா ரவர்.

*kaṭai ninr' amarar kaḷal tolutu nāḷum
iṭaininra ~inpattar āvar – puṭai ninra
nīr ōtam mēni neṭumālē, niṅ aṭiyai
yār ōta vallār avar?*

Standing in the entry, worshipping the ankleted [feet] of the immortals
daily

they will be people with mediocre pleasures. Tall Māl
with the water-flood body who stands at the side,
who are those capable of reciting [verses] about your feet?

12. (2193)

அவரிவரென் றில்லை யரவணையான் பாத
 மெவர்வணங்கி யேத்தாதா ரெண்ணிற் – பலருஞ்
 செழுங்கதிரோ னொண்மலரோன் கண்ணுதலோ னன்றே
 தொழுந்தகையார் நாளுந் தொடர்ந்து.

avar ivar enr' illai. arav' aṇaiyāṇ pātam
avar vaṇaṅki ~ēttātār? eṇ +il – palarum
ceḷum katirōṇ oḷ malarōṇ kaṇ nutalōṇ anrē
tolum takaiyār nāḷum toṭarntu.

He is not that one [or] this one. Who will not bow
 [and] praise the feet of him on the serpent bed? Many without count,
 – besides him with ample rays, him on the bright blossom [and] him
 with the forehead eye¹⁸⁶ – are bound to worship [him] day after day.

¹⁸⁶ This verse enumerates a triad of gods who stand in worship of Viṣṇu, namely Sūrya, Brahmā and Śiva. A triad usually refers to the *trimūr̥ti* of Viṣṇu, Brahmā and Śiva, and indeed there are other instances when the two “lesser” gods, Brahmā and Śiva, pay homage to Viṣṇu, but the presence of Sūrya is not clear. In Pē. 97 we find a similar triad where the first member is, according to the commentaries at least, Indra.

13. (2194)

தொடரெடுத்த மால்யானை சூழ்கயம்புக் கஞ்சிப்
படரெடுத்த பைங்கமலங் கொண்டன் – றிடரடுக்க
வாழியான் பாதம் பணிந்தன்றே வானவர்கோன்
பாழிதா னெய்திற்றுப் பண்டு.

toṭar eṭutta māl yānai cūl kayam pukk' añci+
paṭar eṭutta paim kamalam koṇṭ' anr' – iṭar aṭukka
~āliyān pātam paṇintanrē? vānavar kōṇ
pāli tān eytirru+ paṇṭu.

The huge elephant that established a link, fearfully entering into the enclosed tank, with fresh lotus taken up thoughtfully, when he was piled with affliction that day, didn't he humble himself before the feet of him with the discus? He once reached the abode of the king of celestials.

14. (2195)

பண்டிப் பெரும்பதியை யாக்கிப் பழிபாவங்
கொண்டிங்கு வாழ்வாரைக் கூறாதே – யெண்டிசையும்
பேர்த்தகர நான்குடையான் பேரோதிப் பேதைகா
டீர்த்தகர ராமின் றிரிந்து.

paṇṭi+ perum patiyai ~ākki+ paḷi pāvam
koṇṭ' inku vālvārai+ kūṛātē – eṇ ticaiyum
pērtta karam nāṅk' uṭaiyāṇ pēr ōti+ pētaikāḷ
tīrttakarar āmiṇ tirintu.

Without talking to those who live here with guilt [and] sin,
making [their] bellies great places,¹⁸⁷ o foolish people, reciting the
names
of the one possessing four arms that stretch to¹⁸⁸ all eight directions,
turn [to him and] make yourselves pure.¹⁸⁹

¹⁸⁷ Here Tarkkatīrttar Rāmānujācāryar glosses *pati* with *ūr*, but one might also take it as a Sanskrit derivation from *pati-*, “lord”, and understand that these foolish people make their bellies their masters (oral suggestion by Lynn Ate).

¹⁸⁸ Here *pērtta* poses a semantic problem; while the current meaning of *peyarttal* is “to destroy”, the context demands something like “to reach” or “to stretch to”.

¹⁸⁹ This verse contains the only occurrence of the designation *tīrttakarar*, clearly a derivation from Sanskrit *tīrthakara-*, “making a ford, a passage”, traditionally referring to a Jina, but the Tamil meanings for *tīrttam* include “ritual purity”, which would bring it closer to the Tarkkatīrttar Rāmānujācāryar’s gloss *jakattai paricuttappaṭuttukiravarkaḷ*.

15. (2196)

திரிந்தது வெஞ்சமத்துத் தேர்கடவி யன்று
பிரிந்தது சீதையைமான் பின்போய்ப் – புரிந்ததுவுங்
கண்பள்ளி கொள்ள வழகியதே நாகத்தின்
றண்பள்ளி கொள்வான் றனக்கு.

tirintatu vem camattu+ tēr kaṭavi ~anru
pirintatu cītaiyai mān piṇ pōy+ – purintatuvum
kaṇ paḷli koḷḷa ~aḷakiyatē, nākattin
taṇ paḷli koḷvān taṇakku.

That he wandered, urging the chariot in hot battle, that day,
that he separated from Sītā, going after the deer,¹⁹⁰ and that he desired
to have a bed on the ground¹⁹¹ – is that [so] beautiful[ly done]
by the one¹⁹² who has [his] cool bed on the snake?

¹⁹⁰ When Rāvaṇa wanted to lure Rāma away from Sītā, he sent his uncle Marica in the form of a golden deer – a rarity coveted by Sītā, who sent her husband out to catch it for her so that she remained behind alone and vulnerable; cf. Pē. 52.2.

¹⁹¹ The last of three mythic deeds here appears problematic – what does *kaṇ paḷli koḷḷa* actually refer to? If we take *kaṇ* in the sense of “place, area”, this might be another allusion to his Rāma form, sleeping on the forest ground during his exile. Alternatively, we may consider “for [his] eyes to take rest”, i.e. an allusion to his Nārāyaṇa form going to sleep on the serpent, but that would not tie in well with line 4, which alludes to the self-same act.

¹⁹² Here we find the first of two instances (Pū. 15 and 19) of a poetic figure that is called *nindāstuti* in the Sanskrit tradition, i.e., a verse where the praise of god is cloaked by slighting him, a figure much more prominent in the Śaiva tradition, taking up, for example, the whole of the 12th section of the *Tiruvācakam*.

16. (2197)

தனக்கடிமைப் பட்டது தானறியா னேலு
 மனத்தடைய வைப்பதா மாலை – வனத்திடரை
 யேரியாம் வண்ண மியற்று மிதுவல்லான்
 மாரியார் பெய்கிற்பார் மற்று.

tanakk' aṭimai+ paṭṭatu tān ariyānēlum
manatt' aṭaiya vaippat' ām mālai. – vanatt' iṭarai
~ēri ~ām vaṇṇam iyarrum it' allāl
māri yār pey-kirpār marru?

Falling in servitude to him, even if one does not know it,
 is holding Māl so that he is close to [one's] mind. Except for this¹⁹³
 when one acts in a manner that a sand bank in the forest may become
 a lake,
 who else will be able¹⁹⁴ to pour the rain?

¹⁹³ In this highly elliptical verse *itu* must refer back to the act of falling into servitude just mentioned. The message then would be that just as one can only submit to god and hope that he will accept one as a devotee, one can only heap up sand so as to make a receptacle for water, but one cannot actually make the rain to fill the lake: in both cases it is god who has to act.

¹⁹⁴ For negative with *kil-tal* as an auxiliary see also Po. 45.2 and 56.3.

17. (2198)

மற்றா ரியலாவார் வானவர்கோன் மாமலரோன்
சுற்றும் வணங்குந் தொழிலானை – யொற்றைப்
பிறையிருந்த செஞ்சடையான் பின்சென்று மாலைக்
குறையிரந்து தான்முடித்தான் கொண்டு.

marrār iyal āvār? vānavar kōṇ mā malarōṇ
currum vaṇaṅkum tolilānai – orrai+
pirai ~irunta cem cataiyān piṇ cenru mālai+
kurai ~irantu tāṇ muṭittāṇ koṇṭu.

Are there others to rival [him]? Going after the worker to whom all
around¹⁹⁵

the king of the celestials [and] the one on the great flower bow,
the one with red matted hair in which the unique crescent moon sits
took his¹⁹⁶ request to Māl, begged [and] succeeded.¹⁹⁷

¹⁹⁵ Here the adverbial *currum* (“all around”) is slightly problematic, since it is difficult to see how two people (Indra and Brahmā) can bow all around the lord; perhaps we have to understand that they just crowd in on him in support for the request made by Śiva.

¹⁹⁶ For metrical reasons the two absolutives *irantu* and *koṇṭu* appear separated while it makes perfect sense to read them as one complex verb form *irantukoṇṭu*, “begging on one’s own behalf”, which can be rendered in the translation by a possessive pronoun before *kurai*.

¹⁹⁷ This is a slightly veiled reference to Śiva asking Viṣṇu for help to get rid of Brahmā’s skull, which was stuck to his hand (cf. Po. 46.1-3, Pū. 63.1f.).

18. (2199)

கொண்ட துலகங் குறளுருவாய்க் கோளரியா
யொண்டிறலோன் மார்வத் துகிர்வைத்த – துண்டதுவுந்
தான்கடந்த வேழலகே தாமரைக்கண் மாலொருநாள்
வான்கடந்தான் செய்த வழக்கு.

koṇṭaṭ' ulakam kuraḷ uru ~āy+ kōḷ ari ~āy
oḷ tiralōṇ mārvaṭṭ' ukir vaittatu – uṇṭatuvum
tāṇ kaṭanta ~ēḷ ulakē tāmarai kaṇ māl oru nāl
vāṇ kaṭantāṇ ceyta vaḷakku.

That he took the world in the form of a dwarf, that, in the form of a murderous lion, he put [his] nails in the chest of the bright forceful man, and that he ate the seven worlds crossed by him [is good] conduct practiced by Māl with lotus eyes, the one who crossed the sky in one day.

19. (2200)

வழக்கன்று கண்டாய் வலிசகடஞ் செற்றாய்
வழக்கென்று நீமதிக்க வேண்டா – குழக்கன்று
தீவிளவின் காய்க்கெறிந்த தீமை திருமாலே
பார்விளங்கச் செய்தாய் பழி.

valakk' anru, kaṇṭāy, vali cakaṭam cerrāy
valakk' enru nī matikka vēṇṭā – kula+ kanru
tī vilaviṇ kāykk' erinta tīmai tirumālē,
pār viḷaṅka+ ceytāy palī.

It is not [good] conduct;¹⁹⁸ look, you who have destroyed the strong cart,
you need not think it is [good] conduct, evil Tirumāl
who threw the young calf after the fruits of the evil wood-apple tree
– you committed a crime, so that it is evident to the world.

¹⁹⁸ For the first instance of a *nindāstuti* verse, see Pū. 15.

20. (2201)

பழிபாவங் கையகற்றிப் பல்காலு நின்னை
வழிவாழ்வார் வாழ்வரா மாதோ – வழுவின்றி
நாரணன்றன் னாமங்க ணன்குணர்ந்து நன்கேத்துங்
காரணங்க டாமுடையார் தாம்.

*4a காரணங்க F3+8, EM, EK, ER, EV; தாரணங்க EVv

pali pāvam kai ~akarri+ pal kālum ninnai
vali vālvār vālvār ām-mātō – valuv' inri
nāraṇan taṇ nāmaṅkaḷ naṅk' uṇarntu naṅk' ēttum
kāraṇaṅkaḷ tām uṭaiyār tām.

Warding off sin [and] evil with [their] hands, those who live
[with] you as the path for a long time, won't they live?¹⁹⁹

It is them who possess the means to perceive well without fault
the names of Nāraṇaṇ [and] to praise [him] well.

¹⁹⁹ *mātō* is an extended interrogative particle going back to *Caṅkam* times (where with some 50 occurrences it is moderately frequent), but slowly disappearing. It appears to express, in the form of a rhetorical question, surprise in the face of an indisputable fact, which often can be rendered in English by putting the question into a negative.

21. (2202)

தாமுளரே தம்முள்ள முள்ளுளதே தாமரையின்
பூவுளதே யேத்தும் பொழுதுண்டே – வாமன்
றிருமருவு தாண்மருவு சென்னியரே செவ்வே
யருநரகஞ் சேர்வ தரிது.

*tām uḷarē, tam uḷlam uḷ uḷatē, tāmaraiyiṅ
pū ~uḷatē, ēttum poluṭ' unṭē. – vāman
tiru maruvu tāḷ maruvu ceṅṅiyarē cevvē
~aru narakam cērvat' aritu.*

They²⁰⁰ exist, their minds are inside, there are lotus
flowers, there is time for praising. For those whose heads
connect with the blessed feet of the dwarf,
it is rare that they go straight to harsh hell.

²⁰⁰ I.e., the people who might worship.

22. (2203)

அரிய தெளிதாகு மாற்றலான் மாற்றிப்
பெருக முயல்வாரைப் பெற்றாற் – கரியதோர்
வெண்கோட்டு மால்யானை வென்றிமுடித் தன்றே
தண்கோட்டு மாமலராற் றாழ்ந்து.

*3c வென்றிமுடித் EM, ER, EV; வென்றுமுடித் F3+8, EK

*4a தண்கோட்டு F3+8, EM, EK, ER, EV; தண்தோட்டு EAv

ariyat' elit' ākum ārralāl mārrī+
peruka muyalvārai+ perrāl. – kariyat' ōr
veḷ kōṭṭu māl yānai venri muṭittanrē
taṇ kōṭṭu mā malarāl tālntu.

What is difficult becomes easy, if one finds those who make an effort to change [and] improve by [their own] strength. The unique huge elephant that is black with white tusks accomplished victory, bowing low with a big blossom on a cool twig.

23. (2204)

தாழ்ந்துவரங் கொண்டு தக்க வகைகளால்
வாழ்ந்து கழிவாரை வாழ்விக்குந் – தாழ்ந்த
விளங்கணிக்குக் கன்றெறிந்து வேற்றுருவாய் ஞால
மளந்தடிக்கீழ்க் கொண்ட வவன்.

tālntu varam koṇṭu takka vakaikaḷāl
vālntu kalivārai vālvikkum – tālnta
viḷam kanikku+ kanr' erintu vērr' uru ~āy nālam
aḷant' aṭi kīl+ koṇṭa ~avan∞

He will let live those who pass [their] time bowing low,
taking boons, living in befitting ways, he who threw
the calf onto the hanging wood-apple fruits [and], in another form,
measured the world [and] took it under [his] foot.

24. (2205)

அவன்கண்டாய் நன்னெஞ்சே யாரருளுங் கேடு
மவன்கண்டா யைம்புலனாய் நின்றா – னவன்கண்டாய்
காற்றுத்தீ நீர்வான் கருவரைமண் காரோதச்
சீற்றத்தீ யாவானுஞ் சென்று.

avan kaṇṭāy nal neñcē. ār aruḷum kēṭum
avan kaṇṭāy aim pulan āy ninrān – avan kaṇṭāy
kārru tī nīr vān karu varai maṇ kār ōtam
cīrram tī ~āvānum cenru.

Look at him, good heart: rare grace and loss
he [is]. Look, he stands as the five senses. Look,
wind, fire, water, sky, black mountain, earth, the rain flood,
the fire of anger he becomes, too, in turn.

25. (2206)

சென்ற திலங்கைமேற் செவ்வேதன் சீற்றத்தாற்
கொன்ற திராவணனைக் கூறுங்கா – னின்றதுவும்
வேயோங்கு தண்சாரல் வேங்கடமே விண்ணவர்தம்
வாயோங்கு தொல்புகழான் வந்து.

cenrat' ilāṅkai-mēl cevvē taṅ cīrrattāl
konrat' irāvaṇanai+, kūrum-kāl, – ninratuvum
vēy oṅku taṅ cāral vēṅkaṭamē viṇṇavar tam
vāy oṅku tol pukalāṅ vantu[∞]

He came [and] went straight to Laṅkā, killed Rāvaṇa
with his anger, when one talks about it, and he stands
on Vēṅkaṭam with cool slopes high with bamboo, the one
of high ancient praise in the mouth of the celestials.

26. (2207)

வந்தித் தவனை வழிநின்ற வைம்பூத
மைந்து மகத்தடக்கி யார்வமா – யுந்திப்
படியமரர் வேலையான் பண்டமரர்க் கீந்த
படியமரர் வாழும் பதி.

vantitt' avanai vali ninra ~aim pūtam
aintum akatt' aṭakki ~ārvam-āy – ~unti+
paṭi ~amarar vēlaiyān paṇṭ' amararkk' īnta
paṭi ~amarar vālum pati.

Praising, restraining inside all five of the five senses
that were on the way to him, driving [them] affectionately,
the immortals of the earth will live in the abode given
of old to the immortals, because of [their] deeds as immortals by rank.²⁰¹

²⁰¹ Here presumably the *etukai* repetition *paṭi amarar* exploits the various possible meanings of the multivalent word *paṭi*. In the third line the phrase refers to the fact that devotees can obtain a status of being immortal in *Vaikuṇṭa*, while in the fourth line we have a direct reference to those devotees who are still on earth but are securing for themselves a new position in the other world.

27. (2208)

பதியமைந்து நாடிப் பருத்தெழுந்த சிந்தை
மதியுரிஞ்சி வான்முகடு நோக்கிக் – கதிமிகுத்தங்
கோறேடி யோடுங் கொழுந்ததே போன்றதே
மாறேடி யோடு மனம்.

*2d கதிமிகுத்தங் F3+8, EM, EK, ER, EV; கதிர்மிகுத்தங் EAv

pati ~amaintu nāṭi+ parutt' elunta cintai
mati ~uriñci vāṇ mukaṭu nōkki+ – kati mikutt' am
kōl tēṭi ~ōṭum koluntatē pōnratē
māl tēṭi ~ōṭum maṇam[∞]

The mind²⁰² that settles in a place [but] rises, searchingly growing,
resembles a flourishing [shoot] that looks at the top of the sky, rubbing
against the moon,
with increasing speed, running in search of a good support,
– the mind that runs in search of Māl.

²⁰² In this verse it is not clear what is the relation between *cintai* (l. 1) and *maṇam* (l. 4). The translation takes them in apposition to each other, repeating the same idea twice with semantic variation, but it would also be possible to take *cintai* as the content of the *maṇam*, i.e., something like “the thoughts that settle... – in/from the mind...”

28. (2209)

மனத்துள்ளான் வேங்கடத்தான் மாகடலான் மற்று
நினைப்பரிய நீளரங்கத் துள்ளா – னெனைப்பலருந்
தேவாதி தேவ னெனப்படுவான் முன்னொருநாண்
மாவாய் பிளந்த மகன்.

manatt' ullān vēṅkaṭattān mā kaṭalān marrum
ninaipp' ariya nīl araṅkatt' ullān – enai palarum
tēvātitevan enappaṭuvān muṇ oru nāl
mā vāy piḷanta makaṇ.

He is in the mind, he is on Vēṅkaṭam, he is on the dark sea, moreover
he is in high [Tiruv]araṅkam difficult to fathom, the one called
'god above gods' by all the many people, the son who
one former day tore the horse's mouth.

29. (2210)

மகனாகக் கொண்டெடுத்தாண் மாண்பாய கொங்கை
யகனார வுண்பனென் றுண்டு – மகனைத்தாய்
தேறாத வண்ணந் திருத்தினாய் தென்னிலங்கை
நீறாக யெய்தழித்தாய் நீ.

makan āka+ koṇṭ' eṭuttāḷ māṅp' āya koṅkai
~akan āra ~uṅpan enr' unṭu – makanai tāy
tērāta vaṅṅam tiruttināy teṅ ilaṅkai
nīr' āka ~eyt' alittāy nī.

Drinking, [with the thought] 'I shall drink for [my] insides to be full',
from the glorious breast of her who took [and] raised [you] as a son,
you acted perfectly in a manner that the mother did not understand
[her] son, you who destroyed Southern Laṅkā by discharging [arrows]
so that it turned to ashes.

30. (2211)

நீயன் றுலகளந்தாய் நீண்ட திருமாலே
 நீயன் றுலகிடந்தா யென்பரா – னீயன்று
 காரோத முன்கடைந்து பின்னடைத்தாய் மாகடலைப்
 பேரோத மேனிப் பிரான்.

nī ~anr' ulak' aḷantāy nīṇṭa tirumālē
nī ~anr' ulak' iṭantāy, eṇpar-āl, – nī ~anru
kār ōtam muṇ kaṭaintu piṇ aṭaittāy mā kaṭalai+
pēr ōtam mēṇi+ pirāṇ.

You measured the world that day, Tirumāl who became tall,
 you dug up the world that day, so they say; that day
 you churned first the rain flood, then dammed the great sea,
 the lord with a body [the colour] of the great flood.

31. (2212)

பிரானென்று நாளும் பெரும்புலரி யென்றுங்
குராநற் செழும்போது கொண்டு – வராகத்
தணியுருவன் பாதம் பணியுமவர் கண்டீர்
மணியுருவங் காண்பார் மகிழ்ந்து.

*pirān enru nālum perum pulari ~enrum
kurā nal celum pōtu koṇṭu – varākatt’
aṇi ~uruvan pātam paṇiyum avar; kaṇṭīr;
maṇi ~uruvam kāṇpār makiḷntu.*

Those who say ‘Lord’, daily always at great dawn,
those who, with the good rich buds of the Kurā[-tree] throw themselves
at the feet of the one with the decorative form of a boar – look! –
will joyfully see [his] sapphire form.

32. (2213)

மகிழ்ந்தது சிந்தை திருமாலே மற்று
மகிழ்ந்ததுன் பாதமே போற்றி – மகிழ்ந்த
தழலாழி சங்க மவைபாடி யாடுந்
தொழிலாகஞ் சூழ்ந்து துணிந்து.

*makilntatu cintai tirumālē, marrum
makilntat' un pātamē pōrri, – makilntat'
alal āli caṅkam avai pāṭi, āṭum
tolil ākam cūlntu tuṇintu[∞]*

Exulted is [my] mind, o Tirumāl, moreover,
exulted, praising your feet, exulted,
singing of these: the fiery diskus [and] the conch,
– with concentration, encompassing [your] body in the act of dancing.

33. (2214)

துணிந்தது சிந்தை துழாயலங்க லங்க
மணிந்தவன்பே ருள்ளத்துப் பல்காற் – பணிந்ததுவும்
வேய்பிறங்கு சாரல் விறல்வேங் கடவனையே
வாய்திறங்கள் சொல்லும் வகை.

tuṇintatu cintai tulāy alaṅkal aṅkam
aṇintavan pēr uḷḷattu+ pal kāl – paṇintatuvum
vēy pirāṅku cāral viral vēṅkaṭavanaiyē
vāy tirāṅkaḷ collum vakai.

Concentrated is [my] mind, inwardly, on the names of him
who decorates [his] body with tulsi garlands, and it humbled itself
many times before the one from victorious Vēṅkatam,
with bamboo-glittering slopes,
in the [same] way that [my] mouth speaks of [his] qualities.

34. (2215)

வகையா லவனி யிரந்தளந்தாய் பாதம்
 புகையா னறுமலரான் முன்னே – மிகவாய்ந்த
 வன்பாக்கி யேத்தி யடிமைப்பட் டேனுனக்
 கென்பாக்கி யத்தா லினி.

vakaiyāl avani ~irant' aḷantāy pātam
pukaiyāl narū malarāl munnē – mika vāynta
~anp' ākki ~ētti ~aṭimai+ paṭṭēn unakk'
en pākkiyattāl inī.

Praising the feet of you, who once had begged for and by that way measured the earth, [and] with incense [and] fragrant blossoms practicing love that is very exulted, I have fallen in servitude to you now, by my good fortune.

35. (2216)

இனிதென்பர் காம மதனிலு மாற்ற
வினிதென்பர் தண்ணீரு மெந்தா – யினிதென்று
காமநீர் வேளாது நின்பெருமை வேட்பரேற்
சேமநீ ராகுஞ் சிறிது.

inīṭ' enpar kāmam atānilum ārra
inīṭ' enpar taṇ nīrum entāy – inīṭ' enru
kāmam nīr vēḷātu niṇ perumai vēṭparēl
cēmam nīr ākum ciritu.

Sweet, they say, is passion, and sweeter than that,
they say, is cool river water, o my father. If they,
without desiring passion [and] water as sweet, desire your greatness,
[your] protection has become [their] nature, a little bit.

36. (2217)

சிறியார் பெருமை சிறிதின்க ணெய்து
 மறியாருந் தாமறியா ராவ – ரறியாமை
 மண்கொண்டு மண்ணுண்டு மண்ணுமிழ்ந்த மாயனென்
 றெண்கொண்டென் னெஞ்சே யிரு.

ciriyār perumai ciritin-kaṇ eytum
ariyārum tām ariyār āvar – ariyāmai
maṇ koṇṭu maṇ uṇṭu maṇ umiṅta māyan enr'
eṅ-koṇṭ' eṅ neñcē ~iru.

All the ignorant ones
 who attain in what is little the greatness of little ones,
 they are ignorant ones. Without knowing²⁰³ think:²⁰⁴
 'the Dark one who has taken, eaten [and] spit out the world,'
 my heart, [and] stick [to it].

²⁰³ Here the negative verbal noun *ariyāmai* is used in the function of a negative absolutive, as occasionally happens in a transitional phase represented, for example, by the *Tiṅaimālai Nūrraimpatu* 114.2 *cintāmai*, but see also Pē. 94.4 *poṅrāmai*.

²⁰⁴ *eṅ-koṇṭu koḷ* is employed here as the reflexive auxiliary: thinking for one's own sake.

37. (2218)

இருந்தண் கமலத் திருமலரி னுள்ளே
திருந்து திசைமுகனைத் தந்தாய் – பொருந்தியநின்
பாதங்க ளேத்திப் பணியாவேற் பல்பிறப்பு
மேதங்க ளெல்லா மெமக்கு.

irum taṇ kamala+ tiru malarin ullē
tiruntu ticai-mukanai+ tantāy – poruntiya nin
pātaṅkaḷ ētti+ paṇiyāvēl pal pirappum
ētaṅkaḷ ellām emakku.

You who gave [the world] him with perfect faces in [all the four]
directions,
in the brilliant blossom of the big cool lotus, if we do not
befittingly praise your feet [and] humble ourselves, for many births
we [shall] have all afflictions.

38. (2219)

எமக்கென் றிருநிதிய மேமாந்தி ராதே
 தமக்கென்றுஞ் சார்வ மறிந்து – நமக்கென்று
 மாதவனே யென்னு மனம்படைத்து மற்றவன்பே
 ரோதுவதே நாவினா லோத்து.

*2bc சார்வ மறிந்து F3+8, EM, EK, ER, EV; சார்வென் றறிந்து EAv

emakk' enr' iru nitiyam ēmānt' irātē.
tamakk' enrum cārvam arintu – namakk' enrum
mātavanē ~ennum maṇam paṭaittu marr' avan pēr
ōtuvatē nāvinā²⁰⁵ ōttu.

When is the great treasure not bewildering to us?
 For them, always knowing support, for us,
 creating a mind that always says 'Mātavan', moreover
 reciting his names with the tongue is the Recitation.²⁰⁶

²⁰⁵ The lines 3 and 4 of this poem are repeated except for the last metrical foot in Pū. 44.

²⁰⁶ The word *ōttu* refers here to the recitation of the Veda, the primordial recitation.

39. (2220)

ஓத்தின் பொருண்முடிவு மித்தனையே யுத்தமன்பே
ரேத்துந் திறமறிமி னேழைகா – னோத்ததனை
வல்லீரே னன்றதனை மாட்டிரேன் மாதவன்பேர்
சொல்லுவதே யோத்தின் சுருக்கு.

ōttin poruḷ muṭivum ittanaiyē ~uttaman pēr
ēttum tiram arimin ēlaikāl. – ōtt' atanai
vallīrēl nanr' atanai māṭṭīrēl mātavan pēr
colluvatē ~ōttin curukku.

To the extent that it fulfills the meaning of the recitation know, foolish people, the way to praise the names of the Highest. If you don't master that as a recitation, if you don't discern it well, [then] speaking the name of Mātavan is an abridgement of the recitation.

40. (2221)

சுருக்காக வாங்கிச் சலாவிநின் றையார்
 நெருக்காமுன் னீர்நினைமின் கண்டீர் – திருப்பொலிந்த
 வாகத்தான் பாத மறிந்து மறியாத
 போகத்தா லில்லை பொருள்.

curukk' āka vāṅki+ culāvi ninr' aiyār
nerukkā mun nīr ninaimiṅ kaṇṭīr; – tiru+ polinta
~ākattān pātam arintum ariyāta
pōkattāl illai poruḷ.

As a shortcut, dragging, moving around, standing, without first
 nearing doubt-filled people, you think, see:
 there is no sense in enjoyment that does not know,
 although it knows, the feet of him on whose chest Śrī is flourishing.

41. (2222)

பொருளா லமருலகம் புக்கியல லாகா
தருளா லறமருளு மன்றே – யருளாலே
மாமறையோர்க் கீந்த மணிவண்ணன் பாதமே
நீமறவே னெஞ்சே நினை.

*1df. லாகா | தருளா EM, EK, ER, EV; லாகா | வருளா F3+8

poruḷāl amar-ulakam pukk' iyalal ākātu.
aruḷāl aram aruḷum anrē – ~aruḷālē
mā maraiyōrkk' īnta maṇi vaṇṇan pātamē
nī maravēl neñcē niṇai.

By wealth, there is no entering and progressing into the immortal world.
By grace, isn't Dharma also grace? The sapphire-coloured one,
who by grace alone gave [himself] to the great Veda expert,²⁰⁷ his feet
don't you forget, heart, think [of them].

²⁰⁷ It seems best to take the plural *maraiyōr* as a honorific form and another reference to the seer Mārkaṇḍeya, who is called *maraiyaṇ* in Po. 94, where the context is clearer and allows the identification.

42. (2223)

நினைப்பன் றிருமாலை நீண்டதோள் காண
 நினைப்பார் பிறப்பொன்று நேரார் – மனைப்பாற்
 பிறந்தார் பிறந்தெய்தும் பேரின்ப மெல்லாந்
 துறந்தார் தொழுதாரத் தோள்.

*2b பிறப்பொன்று F3+8, EM, EK, ER, EV; பிறப்பென்று EAv

ninaippan tirumālai nīṇṭa tōḷ kāṇa.
ninaippār pirapp' onrum nērār. – manai+-pāl
pirantār pirant' eytum pēr inpam ellām
turantār toḷutār a+ tōḷ.

I think of Tirumāl in order to see his extended arms.

Those who think [thus] are not due for [another] birth. Those born in the house, those who worship²⁰⁸ those arms have abandoned all the great pleasures obtained from being born.

²⁰⁸ Here we have another instance of perfective active being not used as a past tense: literally we would have to understand: “those who have started to worship the arms have [thereby] given up pleasures.”

43. (2224)

தோளிரண் டெட்டேழு மூன்று முடியனைத்துந்
தாளிரண்டும் வீழ்ச் சரந்துரந்தான் – றாளிரண்டு
மார்தொழுவார் பாத மவைதொழுவ தன்றேயென்
சீர்கெழுதோள் செய்யுஞ் சிறப்பு.

tōḷ irant̃' eṭṭ' ēlum mūnrum muṭi ~anaittum
tāl irant̃um vīla+ caram turantān – tāḷ irant̃um
ār toḷuvār? pātam avai toḷuvat' anrē ~en
cīr kelu tōḷ ceyyum cirappu.

Who will worship the two feet of him who shot the arrow so that
the two [times] eight arms, all the seven [and] three heads and both
feet fell? Worshipping those feet, isn't it, is the honour
my excellent arms do [to them].

44. (2225)

சிறந்தார்க் கெழுதுணையாஞ் செங்கண்மா னாம
மறந்தாரை மானிடமா வையே – னறந்தாங்கு
மாதவனே யென்னு மனம்படைத்து மற்றவன்பே
ரோதுவதே நாவினா லுள்ளு.

cirantārkk' elu tuṇai ~ām cem kaṇ māl nāmam
marantārai māṇiṭam ā vaiyēṇ. – aram tāṅkum
mātavanē ~ennum manam paṭaittu marr' avan pēr
ōtuvatē nāvinā²⁰⁹ ullu.

The names of red-eyed Māl are the high[est] aid to the best people.
I don't hold with those who, being human, have forgotten [them].
Having created a mind that says, 'o Mātavaṇ who upholds the Dharma'
remember moreover to recite his names with the tongue.

²⁰⁹ The lines 3 and 4 of this poem are identical with Pū. 38, except for the last metrical foot.

45. (2226)

உளதென் றிறுமாவா ருண்டில்லை யென்று
தளர்த லதனருகுஞ் சாரா – ரளவரிய
வேதத்தான் வேங்கடத்தான் விண்ணோர் முடிதோயும்
பாதத்தான் பாதம் பயின்று.

uḷat' enr' irumāvār²¹⁰ unṭ' illai ~enru
talartal atan arukum cārār – aḷav' ariya
vētattān vēṅkaṭattān viṇṇōr muṭi tōyum
pātattān pātam payinru[∞]

Those who exult, saying 'it is', don't go anywhere near
what is weak, saying 'it is not' – residing at the feet of him who has
feet
touched by the heads of the celestials, the one from Vēṅkaṭam,
the one of the Veda who is difficult to measure.

²¹⁰ Here the old edition reads, erroneously: *iṅuvāmār*.

46. (2227)

பயின்ற தரங்கந் திருக்கோட்டி பன்னாள்
பயின்றதுவும் வேங்கடமே பன்னாள் – பயின்ற
தணிதிகழுஞ் சோலை யணிநீர் மலையே
மணிதிகழும் வண்டடக்கை மால்.

payinrat' araṅkam tirukkōṭṭi pal nāl
payinratuvum vēṅkaṭamē pal nāl – payinrat'
aṇi tikaḷum cōlai ~aṇi nīrmalaiyē
maṇi tikaḷum vaḷ taṭa+ kai māḷ∞

He is resident in [Tiruv]araṅkam [and] Tirukkōṭṭi and since many days
is he resident in Vēṅkaṭam, since many days he is resident
in ornate glittering Cōlai [and] on the decorative Nīrmalai
– Māl with liberal broad hands who glitters [like] a sapphire.

47. (2228)

மாலை யரியுருவன் பாத மலரணிந்து
காலை தொழுதெழுமின் கைகோலி – ஞால
மளந்திடந் துண்டுமிழ்ந்த வண்ணலைமற் றல்லா
லுளங்கிடந்த வாற்றா லுணர்ந்து.

*3d றல்லா F3+8, EM, EK, ER, EV; றெல்லாம் EAv

mālai ~ari ~uruvaṇ pātam-malar aṇintu
kālai toluṭ' elumiṇ kai kōli – ṅālam
aḷant' iṭant' uṇṭ' umilnta ~aṇṇalai marr' allāl
uḷam kiṭanta ~ārrāl uṇarntu∞

Adorning the foot-blossoms of him in lion-form with a garland
rise in worship in the morning – joining [your] hands [and]
perceiving no other but the majesty who measured, dug out, ate
[and] spit out the earth, in the way that [he] lies inside [you].

48. (2229)

உணர்ந்தாய் மறைநான்கு மோதினாய் நீதி
மணந்தாய் மலர்மகடோண் மாலே – மணந்தாய்போய்
வேயிருஞ் சாரல் வியலிரு ஞாலஞ்சூழ்
மாயிருஞ் சோலை மலை.

uṇarntāy maṛai nāṅkum oṭināy nīti
maṇantāy malar-makaḷ tōḷ mālē – maṇantāy pōy
vēy irum cāral viyal iru ṅālam cūḷ
māyiruñcōlai malai.

You realised all four Vedas, you recited the rules [of conduct]²¹¹
you joined the shoulders of the girl on the flower, o Māl, you went
[and] joined the mountain Māḷiruñcōlai²¹² surrounded by
the wide dark earth, with slopes dark with bamboo.

²¹¹ The first line may be understood as a reference to mastering both *śruti* and *smṛti*, the Veda being the god-given part, whereas *nīti* means the tradition of *dharma*, beginning with the man-made *dharmasūtra*-s.

²¹² This probably is a reference to another important temple, namely *māḷiruñcōlai* on Iruṅkuṅṅam in the Maturai region, mentioned as early as in *Paripāṭal* 15. We could read *māyiruñcōlai* as a *etukai*-induced variation of *māḷiruñcōlai*, or take *mā-y* as a simple adjective “big” with an irregular sandhi for *mā-v*. The short designation *Iruñcōlai* is found also in Pū. 54. Tārkkatūrttar Rāmānujācāryar, however, sees things differently and identifies the mountain as Vēṅkaṭam.

49. (2230)

மலையேழு மாநிலங்க ளேழு மதிர
குலைசூழ் குரைகடல்க ளேழு – முலைசூழ்ந்த
நஞ்சுரத்துப் பெண்ணை நவின்றுண்ட நாவனென்
றஞ்சாதென் னெஞ்சே யழை.

malai ~ēlum mā nilaṅkaḷ ēlum atira
kulai cūḷ kurai kaṭalkaḷ ēlum – mulai cūḷnta
nañc' urattu+ peṇṇai navinr' uṇṭa nāvan enr'
añcāt' en neñcē ~alai.

The seven mountains and the seven great continents and the seven
noisy seas, that thunderingly surround the banks, invoke, my heart,
without being afraid, as the One with a tongue that, prattling
to the woman,
drank [her life] force along with the poison contained in [her] breast.

50. (2231)

அழைப்பன் றிருமாலை யாங்கவர்கள் சொன்ன
பிழைப்பில் பெரும்பெயரே பேசி – யிழைப்பரிய
வாயவனே யாதவனே யென்றவனை யார்முகப்பு
மாயவனே யென்று மதித்து.

alaippan tirumālai ~āṅk' avarkaḷ conna
pilaipp' il perum peyarē pēci – ~ilaipp'²¹³ ariya
~āyavanē yātavanē ~enravanai yār mukappum
māyavanē ~enru matittu[∞]

I invoke Tirumāl, saying the great names
without fault, [as] spoken by those there – envisioning him
who is addressed 'o cowherd difficult to scrutinize, o Yātavan,'
as Māyavan before all people.

²¹³ The noun *ilaippu* is not included in the TL but can easily be explained as a *nomen actionis* of *ilaittal*, "to determine".

51. (2232)

மதிக்கண்டாய் நெஞ்சே மணிவண்ணன் பாத
மதிக்கண்டாய் மற்றவன்பேர் தன்னை – மதிக்கண்டாய்
பேராழி நின்று பெயர்ந்து கடல்கடைந்த
நீராழி வண்ண னிறம்.

mati+ kaṇṭāy neñcē maṇi vaṇṇan pātam
mati+ kaṇṭāy marr' avan pēr tannai – mati+ kaṇṭāy
pēr āli-ninru peyarntu kaṭal kaṭainta
nīr āli vaṇṇan niram.

Envision mentally, heart, the feet of him with sapphire colour,
envision mentally, again, his names, envision mentally
the colour of him of water-ocean hue, who, coming from²¹⁴
the great ocean, churned the [milk] sea.

²¹⁴ Here might be one of the earliest passages where the absolute *ninru* is used to circumscribe an ablative, in a kind of postposition meaning “from”.

52. (2233)

நிறங்கரியன் செய்ய நெடுமலராண் மார்வ
 னறம்பெரிய னார தறிவார் – மறம்புரிந்த
 வாளரக்கன் போல்வானை வானவர்கோன் றானத்து
 நீளிருக்கைக் குய்த்தா னெறி.

*1d மார்வ EM, EK, ER, EV; மார்ப F3+8

niram kariyaṅ ceyya neṭu malarāl mārvaṅ
aram periyaṅ ār at' arivār – maram purinta
vāḷ arakkaṅ pōlvānai vānavar kōṅ²¹⁵ tānattu
nīḷ irukkaikk' uyttaṅ neri[∞]

Who is black in colour, who has on [his] chest her of the big red [lotus] blossom, who is great in Dharma – who are those that know it, the path of him who sent the one resembling a Rākṣasa²¹⁶ with a sword, who committed braveries, for a long stay at the site of the king of celestials?

²¹⁵ Here *vānavar kōṅ*, “the king of celestials”, refers not to Viṣṇu but to Indra, and the place of that king is the world to which, by time-honoured tradition, fallen warriors go, as is confirmed by Tārkkatīrttar Rāmānujācāryar.

²¹⁶ For the attribute *vāḷ* added to *arakkaṅ*, cf. note on Po. 45.3. The one referred to is presumably Rāvaṇa, or at least the only two further *Antāti* parallels refer to him (Po. 45.3, Pē. 77.2).

53. (2234)

நெறியார் குழற்கற்றை முன்னின்று பின்றாழ்ந்
தறியா திளங்கிரியென் நெண்ணிப் – பிரியாது
பூங்கொடிக்கள் வைகும் பொருபுனற் குன்றென்னும்
வேங்கடமே யாம்விரும்பும் வெற்பு.

*4b யாம்விரும்பும் F8, EM, EK, ER, EV; யான்விரும்பும் F3

neriyār kuḷal karrai munninru piṇ tālnt'
ariyāt' ilam kiri ~enr' eṇṇi+ – piriyātu
pūm koṭikkaḷ vaikum poru punal kunr' ennum
vēṅkaṭamē yām virumpum verpu.

Vēṅkaṭam²¹⁷ is the mountain we long for, called a hill
with dashing floods where flower creepers stay without letting lose,
unwittingly thinking the masses of curls, that stay in front [and] hang
down²¹⁸
the backs of those of the [religious] path, are a young mountain.

²¹⁷ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 75, Pē. 45, 58, 68, 71, 72, 75 and 89.

²¹⁸ Here *tālntu* has to be read not as an absolutive but as the short form of the perfective participial noun n.sg. in apposition to *kuḷal karrai*.

54. (2235)

வெற்பென் றிருஞ்சோலை வேங்கடமென் றிவ்விரண்டு
 நிற்பென்று நீமதிக்கு நீர்மைபோ – னிற்பென்
 றுளங்கோயி லுள்ளம்வைத் துள்ளினேன் வெள்ளத்
 திளங்கோயில் கைவிடே லென்று.

*2b நீமதிக்கு F8, EM, EK, ER, EV; நீர்மதிக்கு F3

verp' enr' iruñcōlai vēṅkaṭam enr' i~ +iranṭum
nirp' enru nī matikkum nīrmai pōl – nirp' enr'
uḷam kōyil uḷlam vaitt' uḷḷinēn vellatt'
iḷaṅkōyil kaiviṭēl enru[∞]

Thinking 'don't abandon the temporary temple²¹⁹ in the flood',
 I remember, having kept it in [my] heart as [my] inner temple,
 as a station equal in essence [to those] that you esteem as stations,
 [namely] both these: Iruñcōlai [and] Vēṅkaṭam that are mountains.

²¹⁹ This is a reference to the snake bed on which Nārāyaṇa sleeps in the ocean, which "I", in contradistinction to my heart (= *nī*), see as a temple as important, or even more so, than the two temple sites Vēṅkaṭam and Iruñcōlai.

55. (2236)

என்று மறந்தறியே னேழ்பிறப்பு மெப்பொழுது
நின்று நினைப்பொழியா நீர்மையால் – வென்றி
யடலாழி கொண்ட வறிவனே யின்பக்
கடலாழி நீயருளிக் காண்.

enrum marant' ariyēn,²²⁰ ēl pirappum eppolūtum
ninru ninaipp' oliyā nirmaiyāl. – venri
~atal āli koṇṭa ~arivanē inpa+
kaṭal āli nī ~aruḷi+ kāṇ.

I never forget, because of [my] nature
that never stops thinking constantly of the seven births.
O knowing one with the victorious, murderous discus,
You of the ocean²²¹ of bliss, look [at me] graciously.

²²⁰ Absolutive plus a negative form of *arital*, “to know”, form an idiom for an uninterrupted action, literally here “I do not know of forgetting”.

²²¹ Here it seems best to take *kaṭal āli* as a synonym compound induced by *etukai*.

56. (2237)

காணக் கழிகாதல் கைமிக்குக் காட்டினா
 னாணப் படுமென்றா னாணுமே – பேணிக்
 கருமாலைப் பொன்மேனி காட்டாமுன் காட்டுந்
 திருமாலை நங்க டிரு.

kāṇa+ kaḷi kātal kaimikku+ kāṭṭināl
nāṇa+ paṭum enrāl nāṇumē²²² – pēṇi+
karu mālai+ poṇ mēni kāṭṭā-muṇ kāṭṭum
tirumālai naiṅkaḷ tiru[∞]

If one exceedingly shows much love in order to see [him],
 if one says ‘she is shy’, will she [then] be shy before
 she reverentially shows black Māl as a golden body,
 Śrī who shows us Tirumāl?

²²² Here *-ē* has to be interpreted as an interrogative particle.

57. (2238)

திருமங்கை நின்றருளுந் தெய்வநா வாழ்த்துங்
கருமங் கடைப்படுமின் கண்டி – ருரிமையா
லேத்தினோம் பாத மிருந்தடக்கை யெந்தைபேர்
நாற்றிசையுங் கேட்டிரே நாம்.

*2b கடைப்படுமின் EM; கடைப்பிடிமின் F3+8, EK, ER, EV

tiru-maṅkai ninr' aruḷum teyvam nā vāḷttum
karumam kaṭaiṭṭaṭumin kaṇṭīr – urimaiyāl
ēttinōm pātam irum taṭa +kai ~entai pēr
nāl ticaiyum kēṭṭīrē²²³ nām?

Look, fullfill the task of lauding with [your] tongues the god who is ever gracious towards the young woman Śrī. Suitably we praised the names of our Father, with large feet [and] broad hands; did you hear it in all four directions?

²²³ Here -ē seems best interpreted as an interrogative particle.

58. (2239)

நாம்பெற்ற நன்மையு நாமங்கை நன்னெஞ்சத்
தோம்பி யிருந்தெம்மை யோதுவித்து – வேம்பின்
பொருணீர்மை யாயினும் பொன்னாழி பாடென்
றருணீர்மை தந்த வருள்.

*nām perra nanmaiyum nā-maṅkai nal neñcatt'
ōmpi ~irunt' emmai ~ōtuvittu – vēmpin
poruḷ nīrmai ~āyinum poṇ +āli pāt' enr'
aruḷ nīrmai tanta ~aruḷ.*

All the goodness we obtain is by the grace of the tongue Lady,²²⁴
who gives the essence of grace by keeping [us] protected in [her]
good heart,
making us recite, saying 'even if the essence of [earthly] riches
is like a Neem fruit, sing of the golden discus.'

²²⁴ I.e., Sarasvatī; cf. Pē. 56.3.

59. (2240)

அருள்புரிந்த சிந்தை யடியார்மேல் வைத்து
பொருடெரிந்து காண்குற்ற வப்போ – திருடரிந்து
நோக்கினே னோக்கி நினைந்தேன தொண்கமல
மோக்கினே னென்னையுமங் கோர்ந்து.

*2d திருடரிந்து F8, EM, ER, EVv; திருடிரைந்து F3; திருளிரிந்து
EK, EV

aruḷ purinta cintai ~aṭiyār mēl vaittu
poruḷ terintu kāṅk' urra ~a+ pōt' – iruḷ tirintu
nōkkinēn nōkki ninaintēn at' oḷ kamalam
ōkkinēn ennaiyum aṅk' ōrntu.

Directing my mind which longs for grace on [his] servants,
understanding the meaning at that time [I] had the sight, roaming in
the darkness

I looked; looking, I thought and considering, 'that is the bright lotus'
I thus raised myself.

60. (2241)

ஓருருவ னல்லை யொளியுருவ நின்னுருவ
 மீருருவ னென்ப ரிருநிலத்தோ – ரோருருவ
 மாதியாம் வண்ண மறிந்தா ரவர்கண்டர்
 நீதியான் மண்காப்பார் நின்று.

ōr uruvaṇ allai ~oli ~uruvam niṇ +uruvam.
īr uruvaṇ enpar iru nilattōr – ōr uruvam
āti ~ām vaṇṇam arintār avar kaṇṭr
nītiyāl maṇ kāppār ninru.

You do not have a single form; the light form is your form.

‘He has two forms,’ they say, they of the vast land, who have understood the manner in which in the beginning there was one form. They, see, constantly guard the earth according to the rule.

61. (2242)

நின்றதோர் பாத நிலம்புதைப்ப நீண்டதோள்
சென்றளந்த தென்பர் திசையெல்லா – மன்று
கருமாணி யாயிரந்த கள்வனே யுன்னைப்
பிரமாணித் தார்பெற்ற பேறு.

ninrat' ōr pātam nilam putaiippa nīṇṭa tōl
cenr' aḷantat' enpar ticai ~ellām. – anru
karu māṇi ~āy iranta kaḷyaṇē ~unnai+
piramāṇittār perra pēru.

One foot stood, the arms lengthened so as to cover the ground,
in going it measured all the directions, they say, o robber
who that day begged as an embryo-dwarf,²²⁵ [o you who is] the goal
obtained by those who put [their] trust in you.

²²⁵ With *māṇi*, “dwarf”, the adjective *karu* may have several meanings. The modern glosses opt for colour, “black/dark dwarf”, which could be seen as overlaying Vāmana with attributes of Kṛṣṇa. To me it rather looks like a reference to the fact that the dwarf is not all that is there: he will begin to grow as soon as his boon is granted.

62. (2243)

பேறொன்று முன்னறியேன் பெற்றறியேன் பேதமையான்
 மாறென்று சொல்லி வணங்கினே – நேறின்
 பெருத்தெருத்தங் கோடொசியப் பெண்ணசையின் பின்போ
 யெருத்திறுத்த நல்லாய ரேறு.

*pēr' onru mun +ariyēn perr' ariyēn pētamaiyāl*²²⁶
mār' enru colli vanānkinēn – ērin
perutt' eruttam kōṭ' ociya+ peṇ nacaiyiṇ pin pōy
erutt' irutta nal +āyar ēru[∞]

I, who before did not know any goal, who out of foolishness did not
 know of obtaining
 [it], I bowed, saying 'change' – before the bull among good cowherds
 who, going after the woman out of desire, when he twisted [its] neck
 by the horns, broke the bull's neck.

²²⁶ Here both the old edition and the manuscript read *pētamai*, not attested in the TL, but analysable as an abstract noun on *pētu*, "folly", and standardised in modern the editions to *pētai*.

63. (2244)

ஏறேழும வென்றடர்த்த வெந்தை யெரியுருவத்
 தேறேறிப் பட்ட விடுசாபம் – பாறேறி
 யுண்டதலை வாய்நிறையக் கோட்டங்கை யொண்குருதி
 கண்டபொருள் சொல்லிற் கதை.

ēr' ēlum venr' aṭartta ~entai ~eri ~uruvatt'
ēr' ēri+ paṭṭa viṭu cāpam – pār' ēri
~uṇṭa talai vāy niraiya+ kōṭṭ' ankai ~oḷ kuruti
kaṇṭa poruḷ collin katai.

When speaking about the meaning that is seen, [there is] the story²²⁷ of the release of the curse to which the flame-shaped bull rider²²⁸ had fallen, [and] of the bright blood in the curved palm, when our Father, who had vanquished [and] killed seven bulls, filled the opening of the skull mounted [and] eaten by vultures.

²²⁷ This is the third reference in the *Antāti*-s to Viṣṇu breaking the curse Śiva had brought upon himself by severing Brahma's fifth head; cf. Po. 46.1-3, Pū. 17.3f.

²²⁸ Here *ēri* has to be analysed as one of the rarer types of agent noun, based on a verbal root plus *-i*, as they are better known from the Śaiva tradition (cf. *Tēvāram* 1.1.1: *tōṭ' uṭaiya ceviyaṇ, viṭai ēri, ōr tū veḷ mati cūṭi*, where both *ēri* and *cūṭi* are agent nouns).

64. (2245)

கதையின் பெரும்பொருளுங் கண்ணாநின் பேரே
யிதைய மிருந்தவையே யேத்திற் – கதையுந்
திருமொழியாய் நின்ற திருமாலே யுன்னைப்
பருமொழியாற் காணப் பணி.

*1a கதையின் F8, EM, ER; கதையும் F3, EK, EV

*1d பேரே F3, EM, EK, ER, EV; பெயரே F8

*2a யிதைய F3, EM; யிதய F8, EK, ER, EV

*2cd யேத்திற் – EM; யேத்திற் – EK, ER, EV; யேத்திக் – F3+8

kataiyin perum porulum kaṇṇā nin pērē
~itaiyam iruntavaiyē ~ēttil – kataiyum
tiru molī ~āy ninra tirumālē ~unnai+
paru moliyāl kāṇa+ paṇi.

The great meaning of the stories, Kaṇṇaṇ, is but your name, if one praises in one's heart what has happened. O Tirumāl who stands as the sacred word of all stories, humbly show yourself by great words.

65. (2246)

பணிந்தேன் றிருமேனி பைங்கமலங் கையா
லணிந்தேனுன் சேவடிமே லன்பாய்த் – துணிந்தேன்
புரிந்தேத்தி யுன்னைப் புகலிடம்பார்த் தாங்கே
யிருந்தேத்தி வாழு மிது.

*paṇintēṅ tiru mēni. paim kamalam kaiyāl
aṇintēṅ un cē ~aṭi-mēl aṅp' āy+ – tuṇintēṅ
purint' ētti ~uṅṅnai+ pukal iṭam pārtt' āṅkē
~irunt' ētti vālum itu.*

I humbled myself before the sacred body. With [my] hand
I lovingly put a fresh lotus on your red feet. I decided on this:
living while praising you desirously, on the lookout for the place
to enter [and] being there, praising.

66. (2247)

இதுகண்டாய் நன்னெஞ்சே யிப்பிறவி யாவ
திதுகண்டா யெல்லாநா முற்ற – திதுகண்டாய்
நாரணன்பே ரோதி நரகத் தருகணையாக்
காரணமும் வல்லையேற் காண்.

itu kaṇṭāy nal neñcē ~i+ piṛavi ~āvatu.
itu kaṇṭāy ellām nām urratu – itu kaṇṭāy
nāraṇaṇ pēr ōti narakatt' aruk' aṇaiyā+
kāraṇamum. vallaiyēl kāṇ.

See this, good heart, this birth's happening.

See this, all that we've undergone. See this, as a reason
not to come close to hell, reciting the names of Nāraṇaṇ.

If you have the strength, look.

67. (2248)

கண்டேன் றிருமேனி யான்கனவி லாங்கவன்கைக்
கண்டேன் கனலுஞ் சுடராழி – கண்டே
னுறுநோய் வினையிரண்டு மோட்டுவித்துப் பின்னு
மறுநோய் செறுவான் வலி.

kaṇṭēn tiru mēni yān kaṇavil. āṅk' avaṇ kai+
kaṇṭēn kaṇalum cuṭar āli. – kaṇṭēn
uru nōy viṇai ~iraṇṭum oṭṭuvittu+ pinnum
maru nōy ceruvān vali.

I saw the holy body in a dream. There, in his hand
I saw the flaming, glowing discus. I saw the strength
of him who drives away pain [already] experienced [and]
the two [kinds of] karma [and] who moreover blocks further pain.

68. (2249)

வலிமிக்க வாளெயிற்று வாளவுணர் மாள
வலிமிக்க வால்வரைமத் தாக – வலிமிக்க
வாணாகஞ் சுற்றி மறுகக் கடல்கடைந்தான்
கோணாகங் கொம்பொசித்த கோ.

vali mikka vāḷ eyirru vāḷ avuṇar māḷa
vali mikka vāḷ varai matt' āka – vali mikka
vāḷ nākam curri maruka+ kaṭal kaṭaintāṇ
kōḷ nākam komp' ocitta kō.

So that the powerful Asuras with swords [and] bright teeth died
he put the powerful bright snake around the powerful bright mountain
to twirl [it] as a churning rod [and] churned the sea,
the king who broke the tusk of the murderous elephant.

69. (2250)

கோவாகி மாநிலங் காத்துநங் கண்முகப்பே
மாவேகிச் செல்கின்ற மன்னவரும் – பூமேவுஞ்
செங்கமல நாபியான் சேவடிக்கே யேழ்பிறப்புந்
தண்கமல மேய்ந்தார் தமர்.

*kō ~āki mā nilam kāttu nam kaṇ mukappē
mā ~ēki+ celkinra²²⁹ mannavarum – pū mēvum
cem kamalam nāpiyān cē ~aṭikkē ~ēl pirappum
taṇ kamalam mēyntār tamar.*

Even as kings, who, having become kings [and] protecting the vast land,
move on horse back in front of our eyes, his people
through all seven births cover with cool lotuses only the red feet
of him in whose navel dwells a red lotus flower.²³⁰

²²⁹ Here we see one of the two proper present tense forms that are found in the early *Antāti*-s, this one a *peyareccam*, while in Pū. 87.1 there is a 1st person singular, *arikiṇrēn*.

²³⁰ Here Tārkkatīrttar Rāmānujācāryar suggests to change back the word-order that had been altered for the sake of *etukai* to *cem kamalam pū mēvum*.

70. (2251)

தமருள்ளந் தஞ்சை தலையரங்கந் தண்கா
றமருள்ளந் தண்பொருப்பு வேலை – தமருள்ளு
மாமல்லை கோவன் மதிட்குடந்தை யென்பரே
யேவல்ல வெந்தைக் கிடம்.

tamar uḷḷam tañcai talai ~araṅkam taṅkāl
tamar uḷḷum taṅ poruppu vēlai – tamar uḷḷum
māmallai kōval matil kuṭantai ~eṇparē
~ēvalla ~entaikk' iṭam.

In the heart of his people are Tañcai as the first, [Tiruv]araṅkam, Taṅkāl, in the heart of his people are the cool [Vēñkaṭam] mountain, the [milk] sea, in the heart of his people are Māmallai, Kōval and ramparted Kuṭantai: they say, [these are] the places of our Father who has the power of ommand.²³¹

²³¹ The epithet *ēvalla* might be interpreted as a contracted form of *ēvuvalla*: “who has the power of command”. The *Vyākyaṇam* goes in the same direction in glossing with *cakravartin*.

71. (2252)

இடங்கை வலம்புரிநின் றார்ப்ப வெரிகான்
 றடங்கா ரொடுங்குவித்த தாழி – விடங்காலுந்
 தீவா யரவணைமேற் றோன்ற றிசையளப்பான்
 பூவா ரடிநிமிர்த்த போது.

*iṭam kai valampuri ninr' ārppa ~eri kānr'
 aṭaṅkāṅ oṭuṅkuvittat' āli – viṭam kālum
 tī vāy arav' aṅai-mēl tōṅral ticai ~aḷappāṅ
 pū vār aṭi nimirṭta²³² pōtu[∞]*

While in the left hand the right-spiralling conch roars constantly,
 the flame-spitting discus subdues those who don't give in –
 at the time when the Appearance on the bed [that is] a serpent with
 poison-spitting fire mouths extends [his] long flower foot in order
 to measure the directions.

²³² Here both the old edition and the manuscript read the non-standard form *nimirṭta*, going back to a transitive 11th-class verb *nimirṭtal*, not attested in the TL and by modern editors replaced by *nimirnta*.

72. (2253)

போதறிந்து வானரங்கள் பூஞ்சனைபுக் காங்கலர்ந்த
 போதரிந்து கொண்டேத்தும் போதுள்ளம் – போது
 மணிவேங் கடவன் மலரடிக் கே செல்ல
 வணிவேங் கடவன்பே ராய்ந்து.

pōt' arintu vānaraṅkaḷ pūm cunai pukk' āṅk' alarnta
pōt' arintu koṇṭ' ēttum-pōt' uḷlam – pōtu
maṇi vēṅkaṭavan malar aṭikkē cella
~aṇi vēṅkaṭavan pēr āyntu.

When, knowing the time, the monkeys enter flower pools, cut off the
 buds

blooming there [and] praise with them, [then it is] time, heart,
 to go to the blossom feet of him from the sapphire[-blue] Vēṅkaṭam,
 selecting the names of him from ornate Vēṅkaṭam.²³³

²³³ Tārkkatūrttar Rāmānujācāryar connects *pōtu* (l. 2) and *aṇi* (l. 4), in order to read a second imperative: “adorn with buds”.

73. (2254)

ஆய்ந்துரைப்ப னாயிரம்பே ராதிநடு வந்திவாய்
வாய்ந்த மலர்தூவி வைகலு – மேய்ந்த
பிறைக்கோட்டுச் செங்கட் கரிவிடுத்த பெம்மா
னிறைக்காட் படத்துணிந்த யான்.

āynt' uraiṭṭu āyiram pēr āti naṭu ~anti-vāy
vāynta malar tūvi vaikalum – ēynta
pirai kōṭṭu+ cem kaṇ kari viṭutta pemmān
iraikk' āṭṭa+ tuṇinta yān[∞]

Selecting [them] I speak the thousand names, beginning, middle [and]
end,

daily strewing available blossoms – I who decided
to be a servant to the lord, the great man who set free
the red-eyed elephant, with crescent moon tusks, he had encountered.

74. (2255)

யானே தவஞ்செய்தே நேழ்பிறப்பு மெப்பொழுதும்
யானே தவமுடையே னெம்பெருமான் – யானே
யிருந்தமிழ்நன் மாலை யிணையடிக்கே சொன்னேன்
பெருந்தமிழ் னல்லேன் பெரிது.

yānē tavam ceytēn ēl pirappum eppolutum,
yānē tavam ṭaiyēn em perumān – yānē
~irum tamīl nal mālai ~iṅai ~aṭikkē connēn
perum tamīlan nallēn peritu.

I did penance through all seven births, all the time;
I possess penance; I spoke, for the two feet
of our great lord, a good garland in great Tamil,
I who am very²³⁴ good, a [speaker] of great Tamil.

²³⁴ Here the slightly awkward postpositioned *peritu* might best be taken as an adverb to *nallēn*.

75. (2256)

பெருகு மதவேழ மாப்பிடிக்கு முன்னின்
றிருக ணிளமுங்கில் வாங்கி – யருகிருந்த
தேன்கலந்து நீட்டுந் திருவேங் கடங்கண்டர்
வான்கலந்த வண்ணன் வரை.

peruku mata vēlam mā+ piṭikku munninr’
iru kaṇ ila mūṅkil vāṅki – ~aruk’ irunta
tēn kalantu nūṭṭum tiruvēṅkaṭam kaṇṭṭr
vāṅ kalanta vaṅṅaṅ varai.

See Tiruvēṅkaṭam,²³⁵

where the bull elephant with rising must stands in front of [his] dark
cow,
bends the young bamboo with big knots [and] offers [it to her],
mixed with the honey that was nearby,
the mountain of the one with a mixed cloud colour.

²³⁵ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, Pē. 45, 58, 68, 71, 72, 75 and 89. This one is based on the well-established Pālai topos of the elephant feeding its hungry cow, showing the *aru!* expected from the god.

76. (2257)

வரைச்சந்த னக்குழம்பும் வான்கலனும் பட்டும்
 விரைப்பொலிந்த வெண்மல் லிகையு – நிரைத்துக்கொண்
 டாதிக்கண் ணின்ற வறிவ னடியினையே
 யோதிப் பணிவ துறும்.

varai cantana+ kulampum vāṇ kalanum paṭṭum
virai polinta veḷ mallikaiyum – niraittu+ koṇṭ'
āti+-kaṇ ninra ~arivaṇ aṭi ~iṇaiyē
~ōti+ paṇivat' urum.

Gathering [and] bringing mountain sandal paste, heavenly vessels/
 jewels, silk and white jasmine that abounds in fragrance
 reciting [and] making obeissance to the two feet
 of the knowing one who stood there in the beginning is desirable.

77. (2258)

உறுங்கண்டாய் நன்னெஞ்சே யுத்தமன் னற்பாத
முறுங்கண்டா யொண்கமலந் தன்னா – லுறுங்கண்டா
யேத்திப் பணிந்தவன்பே ரீரைஞ்ஞா றெப்பொழுதுஞ்
சாத்தி யுரைத்த றவம்.

*1cd யுத்தமன் னற்பாத EM, EK, ER, EV; யுத்தமன் றற்பாத F3+8

*4a சாத்தி F3+8, EM, EK, ER, EV; சாற்றி EAV; சார்த்தி EA

urum kaṇṭāy nal neñcē ~uttamaṇ nal pātam.

urum kaṇṭāy oḷ kamalam tannāl. – urum kaṇṭāy

ētti+ paṇint' avan pēr īr ai+ ṅūr' eppolūtum

cātti²³⁶ ~uraittal tavam.

The good foot of the Highest one is desirable – see, good heart.
[Worshipping] is desirable – see – with bright lotus. It is desirable – see,
to praise humbly, to always proclaim his names, to speak the
twice five hundred as [an act of] penance.

²³⁶ Here the form *cātti* ought to be understood as a *etukai* deformation of *cārri* (presumably coinciding with the actual pronunciation), as is printed by most modern editions.

78. (2259)

தவஞ்செய்து நான்முகனே பெற்றான் றரணி
 நிவர்ந்தளப்ப நீட்டியபொற் பாதஞ் – சிவந்ததன்
 கையனைத்து மாரக் கழுவினான் கங்கைநீர்
 பெய்தனைத்துப் பேர்மொழிந்து பின்.

*2a நிவர்ந்தளப்ப EM, EK, EV; நிவந்தளப்ப ER; நிமிர்ந்தளப்ப
 F3+8²³⁷

*4b பேர்மொழிந்து EM, EK, ER, EV; பேர்மொழிந்த F3+²³⁸

tavam ceytu nāl mukanē perrān tarāni
nivarnṭ' aḷappa nīṭṭiya poṇ pātam. – civanta taṇ
kai ~anaittum āra+ kaluvinān kaṅkai nīr
peyṭ' anaittum pēr molintu piṇ.

Doing penance, the one with four faces obtained the golden feet
 that rose [and] extended to measure the earth. With all of his
 reddened hands, he completely washed [them] after having poured
 Ganges water [and] after having spoken all [his] names.

²³⁷ Here the rare verb *nivartal*, “to rise high”, is by modern editors replaced
 by the standard verb *nivattal*, “to come up”, which might fit the *etukai*
 slightly better, but at least the letter *-r-* is attested also in the manuscript
 which reads *nimirtal*.

²³⁸ Here all the editions read *molintu-piṇ*, absolutive instead of the form to be
 expected in a temporal clause with *piṇ*, namely the *peyareccam* that is
 found with the manuscript (cf. Pū. 78.4 *toḷuta piṇ*).

79. (2260)

பின்னின்று தாயிரப்பக் கேளான் பெரும்பனைத்தோண்
முன்னின்று தானிரப்பாண் மொய்ம்மலரான் – சொன்னின்ற
தோணலந்தா னேரில்லாத் தோன்ற லவனளந்த
நீணிலந்தா னத்தனைக்கு நேர்.

*pinninru tāy irappa+ kēlān perum paṇai+ tōl
munninru tān irappāl moy+ malarāl – col ninra
tōl nalam tān nēr illā+ tōnral avan aḷanta
nīl nilam tān attanaikkum nēr.*

[His] appearance without equal for the beauty of [his] shoulders,
[he] who stood by his word to her with [bee-]swarmed blossoms
with big bamboo shoulders who begged [him], standing in front of him,
the one who did not listen when [his] mother stood behind him [and]
begged him²³⁹ – is equal to the huge earth itself that was measured by
him.

²³⁹ The woman whose plea was not heard is Rāma's mother Kausalya, who did not want him to go to the forest, while Sītā, referred to here with the word normally reserved for Śrī (*malarāl*), obtained the permission to follow him to the wilderness.

80. (2261)

நேர்ந்தே னடிமை நினைந்தே னதொண்கமல
மார்ந்தேனுன் சேவடிமே லன்பா – யார்ந்த
வடிக்கோலங் கண்டவர்க் கென்கொலோ முன்னைப்
படிக்கோலங் கண்ட பகல்.

*nērantēṇ aṭimai, ninaintēṇ aṭ oḷ kamalam,
ārntēṇ uṇ cē ~aṭi-mēl aṇṇ' āy. – ārnta
~aṭi kōlam kaṇṭavarkk' eṇ-kolō munṇai+
paṭi+ kōlam kaṇṭa pakal?*

I consented to servitude, I thought 'that is bright lotus',
I belonged at your red feet, lovingly. For those who have seen
the full beauty of [your] feet, what of the earlier day
when they had [only] seen the beauty of [your] body?

81. (2262)

பகற்கண்டே னாரணனைக் கண்டேன் கனவின்
 மிகக்கண்டேன் மீண்டவனை மெய்யே – மிகக்கண்டே
 னூன்றிகழு நேமி யொளிதிகழுஞ் சேவடியான்
 வான்றிகழுஞ் சோதி வடிவு.

pakal kaṇṭēn. nāraṇanai+ kaṇṭēn. kaṇavin
mika kaṇṭēn mīṇṭ' avanai meyyē. – mika+ kaṇṭēn
ūn tikaḷum nēmi ~oḷi tikaḷum cē ~aṭiyān
vān tikaḷum cōti vaṭivu.

I saw the day. I saw Nāraṇaṇ. In [my] dream
 I often saw him again for real/in the flesh. I often saw
 the light form that glitters in heaven of him with red feet
 shining with light, with the discus that glitters on [his] body.

b. with the discus shining with flesh²⁴⁰

²⁴⁰ For *ūn* there is only one *Antāti* parallel in Po. 90.4, where it clearly means the same as *ūn*, “flesh”, since the flesh of Hiranya is dug up there. Thus an alternative interpretation might be considered, namely the Puṛam image of a weapon still bearing traces of the bodies it has killed.

82. (2263)

வடிக்கோல வாணெடுங்கண் மாமலராள் செவ்விப்
 படிக்கோலங் கண்டகலாள் பன்னா – ளடிக்கோலி
 ஞாலத்தாள் பின்னு நலம்புரிந்த தென்கொலோ
 கோலத்தா லில்லை குறை.

vaṭi+ kōla vāḷ neṭum kaṇ mā malarāḷ cevvi+
paṭi+ kōlam kaṇṭ' akalāḷ pal nāḷ. – aṭikkōli
ñālattāḷ piṇnum nalam purintat' eṇ-kolō?
kōlattāḷ illai kurai.

The Lady in the big blossom with shapely beautiful bright large eyes,²⁴¹ seeing the beauty of [his] graceful body, she did not leave for many days. Even after, why would Earth²⁴² make preparations [and] desire [his] beauty? There is no lack of beauty.

²⁴¹ Or: “with large sword eyes of the beauty of green mangoes”. Sword or spear eyes – eyes that are like weapons attacking men – are a standard trope in classical Tamil poetry. For the slightly rarer comparison of eyes that have the oval form of cut green mango, cf. NA 133.1f. *kaṇṇē | vāḷ īr vaṭiyiṇ vaṭiv' ilantaṇavē*, “the eyes, they have lost the beautiful shape of green mangoes cut by a sword”.

²⁴² *ñālattāḷ*, lit. “she of the earth”, that is, the female deity.

83. (2264)

குறையாக வெஞ்சொற்கள் கூறினேன் கூறி
மறையாங் கெனவுரைத்த மாலை – யிறையேனு
மீயுங்கொ லென்றே யிருந்தே னெனைப்பகலு
மாயன்கட் சென்ற வரம்.

kurai ~āka vem corkaḷ kūrinēn. kūri
marai ~ānk' eṇa ~uraitta mālai – ~iraiyēnum²⁴³
īyūm-kol eṇrē ~iruntēṇ eṇai+ pakalum
māyaṇ-kaṇ cenra varam.

As [I felt] a lack, I spoke harsh words. Speaking about Māl, who is said, by the Veda, [to be] thus, I sat however many days, thinking ‘will he give, even if it is little, the boon that goes [back] to the Dark one?’

²⁴³ The isolated form *iraiyēnum* has to be understood as a transitional type of concessive with a noun *irai*, “small quantity” plus a suffix *ēnum* for *eninum*.

84. (2265)

வரங்கருதித் தன்னை வணங்காத வன்மை
 யுரங்கருதி மூர்க்கத் தவனை – நரங்கலந்த
 சிங்கமாய்க் கீண்ட திருவ னடியினையே
 யங்கண்மா ஞாலத் தழுது.

varam karuti+ tannai vaṇaṅkāta vaṇmai
 ~*uram karuti mūrkkattavaṇai – naram kalanta*
ciṅkam āy+ kīṇṭa tiruvaṇ aṭi ~iṇaiyē
 ~*aṅkaṇ mā ṅālatt' amutu.*

The two feet of the brilliant one who, as a lion
 mixed with a man, tore open the fool, who, thinking of [his own]
 strength [and] energy, did not bow to him, thinking of the boon,
 are the ambrosia of the great world there.

85. (2266)

அமுதென்றுந் தேனென்று மாழியா னென்று
மமுதன்று கொண்டுநந்தா னென்று – மமுதன்ன
சொன்மாலை யேத்தித் தொழுதேன் சொலப்பட்ட
நன்மாலை யேத்தி நவின்று.

amut' enrum tēn enrum āliyān enrum
amut' anru koṇṭ' ukantān enrum – amut' anna
col mālai ~ētti+ tolutēn colappaṭṭa
nal mālai ~ētti navinru.

Saying 'ambrosia', 'honey' and 'the one with the discus',
saying 'the one who delighted taking the ambrosia that day', praising
with a garland of words like ambrosia I worshipped, uttering [it]
in praise of good Māl who is [thus] spoken of.

86. (2267)

நவின்றுரைத்த நாவலர்க ணாண்மலர்கொண் டாங்கே
பயின்றதனாற் பெற்றபய னென்கொற் – பயின்றார்த
மெய்த்தவத்தாற் காண்பரிய மேகமணி வண்ணனையா
னெத்தவத்தாற் காண்பன்கொ லின்று.

navinr' uraitta nāvalarkaḷ nāḷ malar koṇṭ' āṅkē
payinratanāl perra payan en-kol? – payinrār tam
mey tavattāl kāṇṭ' ariya mēka maṇi vaṇṇanai yān
e+ tavattāl kāṇṭan-kol inru?

The poets who utter [and] compose [poetry], taking day [fresh]
blossoms,

what is the benefit they obtain by thus exercising? By which penance
shall I see today him of cloud sapphire colour difficult to see
[even] by true penance for those who are learned?

87. (2268)

இன்றா வறிகின்றே னல்லே னிருநிலத்தைச்
சென்றாங் களந்த திருவடியை – யன்று
கருக்கோட்டி யுட்கிடந்து கைதொழுதேன் கண்டேன்
றிருக்கோட்டி யெந்தை திறம்.

*inr' ā ~arikinrēn*²⁴⁴ *allēn. iru nilattai+*
cenr' āṅk' aḷanta tiru ~aṭiyai – ~anru
*karu+~kōṭṭi*²⁴⁵ *~uḷ kiṭantu kai toḷutēn. kaṇṭēn*
tirukkōṭṭi ~entai tiram.

I do not know [him] as of today. Lying in the womb²⁴⁶
I worshipped, hands [folded], the sacred feet that had measured
the big earth, going there that day. I saw
the form of our Father in Tirukkōṭṭi.

²⁴⁴ For the only other present tense form found in the early *Antāti*-s, cf. Pū. 69.2, *celkiṇra*.

²⁴⁵ The compound *karuk-kōṭṭi* looks like a deformation of the Sanskrit compound *garbhakoṣa-* or *garbhakośa-*, “uterus“; the Tamilised form to be expected would be *-kōṭṭam* (otherwise attested is *kōcam* for *kośa-*), while *-kōṭṭi* ought to go back to *goṣṭhī*, “assembly“, which does not really make sense.

²⁴⁶ For the topos of regarding the lord already as embryo in the womb cf. Po. 6.

88. (2269)

திறம்பிற் றினியறிந்தேன் றென்னரங்கத் தெந்தை
திறம்பா வழிச்சென்றார்க் கல்லாற் – றிறம்பாச்
செடிநரகை நீக்கித்தான் செல்வதன்முன் வானோர்
கடிநகர வாசற் கதவு.

tirampirr' ini ~arintēn ten araṅkatt' entai
tirampā vali+ cenrārkk' allāl – tirampā+
ceṭi narakai nīkki tān celvatan mun vāṇōr
kaṭi nakaram vācal katavu[∞]

It alters, [that] I have now understood – the entrance door
to the protected city of celestials, before he goes, repelling hell,
unavoidable ruin except for those who go [their] way without altering
to our Father in Southern [Tiruv]araṅkam.

89. (2270)

கதவிக் கதஞ்சிறந்த கஞ்சனை முற்காய்ந்
ததவிப்போர் யானை யொசித்துப் – பதவியாய்ப்
பாணியா னீரேற்றுப் பண்டொருகான் மாவலியை
மாணியாய்க் கொண்டிலையே மண்.

*1b கதஞ்சிறந்த F3, EM, EK, ER, EV; கதஞ்சிறந்து F8

katavi+ katam ciranta kañcanai mun kāynt’
atavi+ pōr yānai ~ocittu+ – pataviyāy+
pāṇiyāl nīr ērru+ paṇṭ’ oru kāl māvaliyai
māṇi ~āy+ koṇṭilaiyē²⁴⁷ maṇ?

Once angry with Kaṃsa who was excessive in [his] anger, hotly attacking the war elephant [and] breaking [its tusk], according to [his] station²⁴⁸ accepting water with the hand at a former time from Māvali, did you not, as a dwarf, take the earth?

²⁴⁷ For this type of negative form cf. Po. 24.3, with further parallels in Po. 34.3 and 79.3.

²⁴⁸ *pataviyāy* poses a problem here. It might go back to an adverbial usage of *patavi*, “station”, but tradition takes it as a special agent noun based on the noun *patavu*, “mildness” (DEDR 3905), that is, “as a mild person”.

90. (2271)

மண்ணுலக மாளேனே வானவர்க்கும் வானவனாய்
 விண்ணுலகந் தன்னகத்து மேவேனே – நண்ணித்
 திருமாலைச் செங்க ணெடியானை யெங்கள்
 பெருமானைக் கைதொழுத பின்.

*maṇ +ulakam ālēnē, vānavarkkum vānavan āy
 viṇ +ulakam taṇ +akattu mēvēnē? – naṇṇi+
 tirumālai+ cem kaṇ neṭiyānai ~eṅka!
 perumānai+ kai toluta piṇ[∞]*

Do I not rule the earth? Do I not, as a celestial for all the celestials,
 belong inside the heavenly world – after approaching
 Tirumā, the Tall one with red eyes, [and] worshipping,
 hands [folded], our great lord?

91. (2272)

பின்னா லருநரகஞ் சேராமற் பேதுறுவீர்
முன்னால் வணங்க முயல்மினோ – பன்னூ
லளந்தானிக் கார்க்கடல்கூழ் ஞாலத்தை யெல்லா
மளந்தா னவன்சே வடி.

*3a லளந்தானிக் EM;²⁴⁹ லளந்தானைக் F3+8, EK, ER, EV

pinṅāḷ aru narakam cērāmal pēt' uruvīr
muṅṅāḷ vaṅaṅka muyalminō – paṅ nūḷ
aḷantān i+ kār+ kaṭal cūḷ ṅāḷattai ~ellām
aḷantān avan cē ~aṭi[∞]

So as not to join hell which is difficult [to bear] later on, you who are foolish, early on make an effort to bow before the red feet of him who measured all these worlds surrounded by the rain[-filled] ocean, before him who took the measure of many treatises.

²⁴⁹ Here the isolated reading of EM might be suspected of being an emendation by the editor. The generally attested accusative *aḷantāṅai* sits awkwardly as an apposition to the unmarked genitive *avan*.

92. (2273)

அடியான்முற் கஞ்சனைச் செற்றமர ரேத்தும்
 படியான் கொடிமேற்புட் கொண்டா – நெடியான்றன்
 னாமமே யேத்துமின்க ளேத்தினாற்றாம் வேண்டுங்
 காமமே காட்டுங் கடிது.

aṭiyāl mun kañcanai+ cerr' amarar ēttum
paṭiyān koṭi-mēl puḷ koṇṭān – neṭiyān taṇ
nāmamē ~ēttuminkal. ēttināl tām vēṇṭum
kāmamē kāṭṭum kaṭitu.

The one whose nature is praised by the celestials after he earlier on had killed Kaṃsa with [his] foot, the one who took the bird on [his] banner, the Tall one, praise only his names! If you praise, the [object of] desire you wish for shows itself quickly.

93. (2274)

கடிது கொடுநரகம் பிற்காலுஞ் செய்கை
கொடிதென் றதுகூடா முன்னம் – வடிசங்கங்
கொண்டானைக் கூந்தல்வாய் கீண்டானைக் கொங்கைநஞ்
சுண்டானை யேத்துமினோ வற்று.

*2b றதுகூடா F3+8, EM, EK, ER, EV; றவைகூடா EAv

kaṭitu koṭu narakam. piṅ kālum ceykai
koṭit' enr' atu kūṭā-munnam, – vaṭi caṅkam
koṅṭānai+ kūntal vāy kīṅṭānai+ koṅkai nañc'
uṅṭānai ~ēttuminō ~urru.

Harsh is cruel hell. Before you join it at a later time,
thinking '[this] action is cruel', praise as is fit the one
who took the shapely conch, who tore [apart] the mouth of the one
with a mane,²⁵⁰
who drank the poison from the breast [of the demoness].

²⁵⁰ Here *kūntal* has to be understood as a metonymy for something/someone with long hair, given the context, most likely a horse (cf. Pū. 28.4 et al. for *mā vāy kīṭ-tal*).

94. (2275)

உற்று வணங்கித் தொழுமி னுலகேழு
முற்றும் விழுங்கு முகில்வண்ணன் – பற்றிப்
பொருந்தாதான் மார்பிடந்து பும்பா டகத்து
ளிருந்தானை யேத்துமென் னெஞ்சு.

urru vaṇaṅki+ toluṁi, ulak' ēlum
murrum viḷuṅkuṁ mukil vaṇṇaṅ – parri+
poruntā tāṅ mārp' iṭantu pūm pāṭakatt' ul
+iruntāṅai ~ēttum eṅ neṅcu.

Bow as is fit [and] worship the one with the colour of clouds
who swallowed all seven worlds whole, my heart
that praises him who was in beautiful Pāṭakam after having seized
[and] dug up the chest, he who did not agree.²⁵¹

²⁵¹ Tārkkatīrttar Rāmānujācāryar understands *poruntā tāṅ* as a genitive referring to Hiranya who would otherwise be completely elliptical here. The easiest solution of the problem would be to emend *tāṅ* to *taṅ*: “the chest of the one who did not agree”, i.e. Hiranya.

95. (2276)

என்னெஞ்சு மேயானென் சென்னியான் றானவனை
வன்னெஞ்சங் கீண்ட மணிவண்ணன் – முன்னஞ்சே
யூழியா னூழி பெயர்த்தா னுலகேத்து
மாழியா னத்தியூ ரான்.

eṇ neñcam mēyān, eṇ cenniyān, tānavanai
val neñcam kīṇṭa maṇi vaṇṇan – munnam cēy
ūliyān ūli peyarttān ulak' ēttum
āliyān atti ~ūrān.

The inhabitant of my heart, the one in my head, he with sapphire colour who had once torn [open] the strong heart of the Dhānava,²⁵² he from a distant aeon [is the one]²⁵³ who puts the aeons into motion, the one with the discus whom the world praises, whose village is Atti.²⁵⁴

²⁵² For this type of cleft construction, see note to Po. 36.1, with further parallels in Po. 90.3f and in Pū. 99.4, Pē. 98.4. The Dhānava referred to here is Hiranya.

²⁵³ This verse consists of a series of pronominal nouns in masculine singular, none of which is expressly marked as a predicate noun. I suggest singling out *peyarttān* because it is the only verbal form, although it might well be used as participial noun, not a finite form. The perfective here expresses that he is the one who has started the cycle of aeons and will continue it.

²⁵⁴ Atti is understood as a toponym by Tārkkatīrttar Rāmānujācāryar, without, however, giving a more precise location. The corpus does not contain any parallel except for the very next stanza, which has the *Antāti* beginning *atti ūrān*. Otherwise consider it as a derivation of Skt. *abdhi* “sea”.

96. (2277)

அத்தியூ ரான்புள்ளை யூர்வா னணிமணியின்
 றுத்திச்சேர் நாகத்தின் மேற்றுயில்வான் – மூத்தீ
 மறையாவான் மாகடனஞ் சுண்டான் றனக்கு
 மிறையாவா னெங்கள் பிரான்.

*2d மூத்தீ EM, EK, ER, EVv; முத்தி F3+8, EV

atti ~ūrān puḷḷai ~ūrvān aṇi maṇiyiṇ
tutti+ cēr nākattin-mēl tuyilvān – mū+ tī
marai ~āvān mā kaṭal nañc' uṇṭān tanakkum
irai ~āvān eṅkaḷ pirān.

The one whose village is Atti, who mounts the bird, who sleeps on the snake with hood spots like decorative gems, who is the Veda of the three fires, who is the lord of the one who ate the poison from the big ocean, [he is] our Lord.

97. (2278)

எங்கள் பெருமா னிமையோர் தலைமகனீ
செங்க ணெடுமா றிருமார்பா – பொங்கு
படமூக்கி னாயிரவாய்ப் பாம்பணைமேற் சேர்ந்தாய்
குடமூக்கிற் கோயிலாக் கொண்டு.

*4a குடமூக்கிற் F3+8, EM, EK, EV; குடமூக்குக் ER

eṅkaḷ perumāṅ imaiyōr talaimakaṅ nī,
ceṅkaṅ ṇeṭumāl tiru mārpā – poṅku
paṭam mūkkiṅ āyiram vāy+ pāmp’ aṅai-mēl cērntāy
kuṭamūkkiṅ kōyil ā+ koṅṭu[∞]

You [are] our great lord, the leader of the Unblinking ones,²⁵⁵
red-eyed tall Māl, you with Śrī on [your] chest, you joined
the bed [that is] a snake with a thousand mouths [and] noses,
with rising hoods,
taking Kuṭamūkku as a temple.

²⁵⁵ The word *imaiyōr*, “those who do not blink“, is a frequent designation of the gods in the Vaiṣṇava corpus, in agreement with the Sanskrit topos of the gods being recognisable by three characteristics: their unblinking eyes, the fact that their feet do not touch the ground and, finally, that the flowers in their garlands never fade. It is as yet attested only twice in the early *Antāti*-s, namely here and two verses ahead, in Pū. 99.1.

98. (2279)

கொண்டு வளர்க்கக் குழவியாய்த் தான்வளர்ந்த
 துண்ட துலகேழு முள்ளொடுங்கக் – கொண்டு
 குடமாடிக் கோவலனாய் மேவியென் னெஞ்ச
 மிடமாகக் கொண்ட விறை.

*koṇṭu vaḷarkka+ kulavi ~āy+ tān vaḷarntat'
 unṭat' ulak' ēlum uḷ +oṭuṅka+ – koṇṭu
 kuṭam āṭi+ kōvalan āy mēvi ~eṅ neṅcam
 iṭam āka+ koṇṭa ~irai[∞]*

Taking [butter] to strengthen himself he grew as a child;
 he took [and] ate all the seven worlds so that they were compressed
 inside [him]
 – the lord who, dancing on a pot/with pots(?)²⁵⁶ as a cowherd,
 stayed [and] took my heart as [his] place.²⁵⁷

²⁵⁶ Cf. note on Po. 54.

²⁵⁷ For the dance with the pots, see also Po. 54 (with note) and Pē. 73.

99. (2280)

இறையெம் பெருமா னருளென் றிமையோர்
முறைநின்று மொய்மலர் கடுவ – வறைகழல்
சேவடியான் செங்க ணெடியான் குறளுருவாய்
மாவலியை மண்கொண்டான் மால்.

*4a மாவலியை EM, EV; மாவடிவின் F3+8, EK, ER

irai ~em perumān aruḷ enr' imaiyōr
murai ninru moy malarkaḷ tūva – ~arai kaḷala
cē ~aṭiyān cem kaṇ neṭiyān kuraḷ uru ~āy
māvaliyai maṇ koṇṭān māḷ.

While those who don't blink stand in order [and] strew [bee-]swarmed
blossoms,

saying 'lord, our great lord, grace [us]', Māl, the one with red feet
with clinking anklets, the red-eyed Tall one, in the form of a dwarf
took the earth from Māvali.²⁵⁸

²⁵⁸ For this type of cleft construction, see note to Po. 36.1, with further paral-
lels in Po. 90.3f and in Pū. 95.1f., Pē. 98.4.

100. (2281)

மாலே நெடியோனே கண்ணனே விண்ணவர்க்கு
மேலா வியன்றுழாய்க் கண்ணியனே – மேலாய்
விளவின்காய் கன்றினால் வீழ்த்தவனே யென்ற
னளவன்றால் யானுடைய வன்பு.

*1b நெடியோனே F8, EM, EK, ER, EV; நெடியானே F3

mālē neṭiyōnē kaṇṇanē viṇṇavarkku
mēlā viyal tulāy+ kaṇṇiyanē – mēlāy
viḷavin kāy kanrināl vīlttavanē ~enran.
aḷav' anrāl yān uṭaiya ~anpu.

‘O Māl, Tall one, Kaṇṇan, you above the celestials,²⁵⁹
you with the broad tulsī chaplet, you who brought down
from above the fruits of the wood-apple tree with the calf,’ I said.
Without limit indeed is the love I have for you.

F3: அன்புகடை தாம்பிரான் பொருள் மதிநின்றவிடம்
பகற்பின்னாற்றிரு இரண்டாந் திருவந்தாதி முற்றும்.
திருஞானமுத்திரைத்துணை.

OE: இரண்டாந் திருவந்தாதி முற்றிற்று. பூதத்தாழ்வார் திருவடிகளே
சரணம்.

²⁵⁹ The morphological difference in the two forms *mēlā* and *mēlāy* is that one is the vocative to the masculine form *mēlaṅ* while the second is marked for second person. It is not clear whether this is just poetic variation or whether there is a difference in semantic nuance.

II.3 பேயாழ்வார் அருளிச்செய்த மூன்றாந் திருவந்தாதி

Pēyālvār Aruḷicceyta Mūnrām Tiruvantāti

The Third Sacred Antāti, Graciously Made by the Ālvār Pēy

taṇiyan kurukai kāvalappan aruḷic ceytatu nēricai veṇpā

A solitary stanza that has been graciously made by Kāvalappan from Kurukai

சீராரு மாடத் திருக்கோவ லாரதனுட்
காரார் கருமுகிலைக் காணப்புக் – கோரா
திருக்கண்டே னென்றுரைத்த சீரான் கழலே
யுரைக்கண்டாய் நெஞ்சே யுகந்து.

*cīr ārum māṭa+ tirukōvalūr-atan²⁶⁰ uḷ
kā ar karu mukilai+ kāṇa – pukḷ' ōrā
tīru+ kaṇṭēn enr' uraitta cīrān kalalē
~urai+ kaṇṭāy neñcē ~ukantu.*

Entering into Tirukōvalūr²⁶¹ with storeyed buildings full of excellence in order to see him [the colour] of rain-filled black clouds, unwittingly speak, look, heart, with joy – of the ankleted [feet] of the excellent one who said: 'I have seen Śrī!'

²⁶⁰ Here *atan*, a neuter singular oblique of the demonstrative stem, has to be seen as just an extension of *tirukōvalūr*.

²⁶¹ Although the wording of the stanza suggests that Tirukōvalūr, i.e. Tirukkōyilūr in the South Arcot district, is one of the temples favoured by Pēyālvār, since it is not one actually sung by him (but cf. Po. 77.2, 86.3 Pū. 70.3), we may conclude that this reference alludes to his birth place, as would be part of the customary information found in an author *taṇiyan*.

1. (2282)

திருக்கண்டேன் பொன்மேனி கண்டேன் றிகழு
மருக்க னணிநிறமுங் கண்டேன் – செருக்கிளரும்
பொன்னாழி கண்டேன் புரிசங்கம் கைக்கண்டேன்
னென்னாழி வண்ணன்பா லின்று.

*tiru kaṇṭēn, pon mēni kaṇṭēn, tikaḷum
arukkan aṇi niramum kaṇṭēn, – ceru kiḷarum
pon +āli kaṇṭēn, puri caṅkam kai kaṇṭēn,
en +āli vaṇṇan-pāl inru.*

I saw Śrī, I saw the golden body, I saw all of
the adorning colour of the shining sun, I saw
the golden disk that emerges in battles, I saw the spiralling conch in
the hand

– [all] on my [lord] with the colour of the ocean today.

2. (2283)

இன்றே கழல்கண்டே னேழ்பிறப்பும் யானறுத்தேன்
பொன்றோய் வரைமார்பிற் பூந்துழா – யன்று
திருக்கண்டு கொண்ட திருமாலே யுன்னை
மருக்கண்டு கொண்டேன் மனம்.

inrē kalal kaṇṭēn; ēl pirappum yān aruttēn.
pon tōy varai mārpīn pūm tulāy – anru
tiru kaṇṭu koṇṭa tirumālē ~unnai
maru kaṇṭu koṇṭēn maṇam.

Today I saw the anklets [on his feet]; all seven births I cut off.
You, Tirumāl, who saw [and] took up Śrī that day
into the blooming tulsi on [your] mountain chest²⁶² bathed in gold,
I saw [and] took [you] into [my] mind.

²⁶² A chest as broad as a mountain is one of the old standard metaphors when describing a ruler's beauty and prowess; cf. Pē. 100.

3. (2284)

மனத்துள்ளான் மாகடனீ ருள்ளான் மலரா
டனத்துள்ளான் றண்டுழாய் மார்பன் – சினத்துச்
செருநருகச் செற்றுகந்த தேங்கோத வண்ணன்
வருநரகந் தீர்க்கு மருந்து.

*manatt' ullān; mā kaṭal nīr ullān; malarāḷ
tanatt' ullān taṇ tulāy mārpan; – cinattu+
cerunar uka+ cerr' ukanta tēṅk' ōtam vaṇṇan,
varu narakam tīrkkum maruntu.*

He is in [my] mind; he is on the water of the great sea; he belongs
to her of the blossom; he with cool tulsi on [his] chest, he the colour
of the rising flood who rejoices in subduing the enemies so that they
fall²⁶³

in [their] anger, [he is] the remedy that ends coming hells.

²⁶³ The word play on *ukattal*, “to rejoice” and “to be shed” is lost in the translation. To use this verb in connection with the death of the enemies suggests that they fall like leaves from a tree.

4. (2285)

மருந்தும் பொருளு மமுதமுந் தானே
திருந்திய செங்கண்மா லாங்கே – பொருந்திய
நின்றுலக முண்டுமிழ்ந்து நீரேற்று மூவடியா
லன்றுலகந் தாயோ னடி.

*2d பொருந்திய F8, EM, EK, EV; பொருந்தியு F3, ER

maruntum poruḷum amutamum tāṇē
tiruntiya cem kaṇ māl; āṅkē – poruntiya
ninr' ulakam uṇṭ' umilntum nīr ērru mū ~aṭiyāl
anr' ulakam tāyōn aṭi.

Remedy, wealth and ambrosia is he,
Māl with perfect red eyes; there he stood in agreement
[with Bali], having swallowed [and] spit out the world, accepting water,
[and] with three steps of [his] feet he spread over the world that day.

5. (2286)

அடிவண்ணந் தாமரை யன்றுலகந் தாயேன்
படிவண்ணம் பார்க்கடனீர் வண்ண – முடிவண்ண
மோராழி வெய்யோ னொளியும்ஃ தன்றே
யாராழி கொண்டாற் கழகு.

*4b கொண்டாற் EM, EK, ER, EV; கொண்டார்க் F3+8

aṭi vaṇṇam tāmarai ~anr' ulakam tāyōn,
paṭi vaṇṇam pār kaṭal nīr vaṇṇam, – muṭi vaṇṇam
ōr āli veyyōṇ oḷiyum. akt' anrē
~ār āli koṇṭār' alaku?

The feet of him who that day spread over the world are the colour of lotuses,
the colour of [his] body is the colour of the vast ocean's water, the colour of [his] crown is the light of the hot one with a single wheel.²⁶⁴
That, isn't it, is the beauty of him who has the precious discus.

²⁶⁴ *ōr āli veyyōṇ* is an old poetic designation of the sun.

6. (2287)

அழகன்றே யாழியாற் காழிநீர் வண்ண
மழகன்றே யண்டங் கடத்த – லழகன்றே
யங்கைநீ ரேற்றாற் கலர்மேலோன் கால்கழுவக்
கங்கைநீர் கான்ற கழல்.

*1b யாழியாற் EM, EK, ER, EV; யாழியார்க் F3+8

*3b ரேற்றாற் EK, ER, EV; ரேற்றார்க் F3+8, EM

alak' anrē āliyār' āli nīr vaṇṇam?
alak' anrē ~aṇṭam kaṭattal? – alak' anrē
~aṅkai nīr ērrār' alar-mēlōn kāl kaluva+
kaṅkai nīr kānra kalal?

Isn't it beautiful, the sea-water colour of him with the discus?

Isn't it beautiful, the surpassing of the [cosmic] egg?²⁶⁵ Isn't it beautiful, the ankleted [foot] of him who accepted water in [his] palm, [the foot] from which flowed Ganges water when the one on the [lotus] blossom washed [his] feet.²⁶⁶

²⁶⁵ The “cosmic egg”, *aṇṭam*, known from the Vedic period, in the *Antāti*-s is used as a word for the universe exclusively by Pēyālvār, but there frequently (Pē. 6, 13, 38, 41, 46, 90).

²⁶⁶ Brahmā poured water that was to become the Gaṅgā on the outstretched foot of Vāmana reaching out for his world; cf. Po. 97.

7. (2288)

கழறொழுதும் வாநெஞ்சே கார்க்கடனீர் வேலைப்
பொழிலளந்த புள்ளூர்திச் செல்வ – நெழிலளந்தங்
கெண்ணற் கரியானை யெப்பொருட்குஞ் சேயானை
நண்ணற் கரியானை நாம்.

*2d நெழிலளந்தங் F3+8, EK, ER, EV; நெழிலளந்தும் EM

kaḷal tolutum vā neñcē, kār+ kaṭal nīr vēlai+
polil aḷanta puḷ ūrti+ celvaṇ elil – aḷant' aṅk'
eṇṇark' ariyānai ~e+ poruṭkum cēyānai
naṇṇark' ariyānai nām.

We will worship the ankleted [feet] – come, heart, to him who is
difficult

to fathom, thus measuring the beauty of the lord with the bird vehicle
who measured the garden²⁶⁷ [surrounded] by the water waves of
the cloud[-coloured] sea, him who is far from any matter,
him who is difficult to approach for us.

²⁶⁷ Here *polil*, “grove” or “garden”, is one of the metaphors used for referring to the earth, clearly recognisable also by the standard epithet of being surrounded by the oceans.

8. (2289)

நாமம் பலசொல்லி நாராய ணாவென்று
நாமங்கை யாற்றொழுது நன்னெஞ்சே – வாமருவி
மண்ணுலக முண்டுமிழந்த வண்டறையுந் தண்டுழாய்க்
கண்ணனையே காண்கநங் கண்.

nāmam pala colli nārāyaṇā ~eṇru
nām aṅkaiyāl tolutum, nal neñcē, – vā, maruvi
maṅ ulakam uṅṅ' umilnta vaṅṅ' araiyum taṅ tulāy+
kaṅṅanaiyē kāṅka nam kaṅ.

Speaking many names, saying 'Nārāyaṇa',
we will worship [him] with palms [joined], good heart – come, together
let us see with our eyes Kaṅṅaṅ, with cool tulsī where bees hum,
who ate [and] spat out the earthen world.

9. (2290)

கண்ணுங் கமலங் கமலமே கைத்தலமு
மண்ணளந்த பாதமு மற்றவையே – யெண்ணிற்
கருமா முகில்வண்ணன் கார்க்கடனீர் வண்ணன்
றிருமா மணிவண்ணன் நேசு.

*kaṇṇum kamalam, kamalamē kai+ talamum,
maṇ +alanta pātamum marr' avaiyē. – ~eṇ +il
karu mā mukil vaṇṇaṇ, kār+ kaṭal nīr vaṇṇaṇ,
tiru mā maṇi vaṇṇaṇ tēcu.*

The eyes lotuses, and just lotuses, the palms of [his] hands,
and [his] feet that measured the earth again²⁶⁸ are such. – Immeasurable
light [is] he, the colour of big black clouds, he the colour of the rain
ocean's water, he the colour of brilliant dark sapphire.

²⁶⁸ Here the the particle *marru* emphasises the change of subject, while *avai* acts anaphorically for the third mention of lotus.

10. (2291)

தேசந் திறலுந் திருவு முருவமு
மாசில் குடிப்பிறப்பு மற்றவையும் – பேசில்
வலம்புரிந்த வான்சங்கங் கொண்டான்பே ரோத
நலம்புரிந்து சென்றடையு நன்கு.

*tēcum tiralum tiruvum uruvamum
māc' il kuṭi pirappum marravaiyum – pēcil
valam purinta vāl caṅkam koṇṭān pēr ōta
nalam purintu cenr' aṭaiyum nan̄ku.*

Speaking of light, power, wealth and beauty,
birth in a flawless family and other things
– when one recites the names of him who held the right-spiralling
pure conch,
those will do good, go [and] well reach [him].

11. (2292)

நன்கோது நால்வேதத் துள்ளா னறவிரியும்
பொங்கோ தருவிப் புனல்வண்ணன் – சங்கோதப்
பாற்கடலான் பாம்பணையின் மேலான் பயின்றுரைப்பார்
நூற்கடலா னுண்ணறிவி னான்.

*nank' otum nāl-vētatt' ullān, narav' iriyum
poṅk' oṭ' aruvi+ punal vaṇṇan, – caṅk' oṭa+
pāl katalān, pāmp' anaiyiṅ mēlān, payinr' uraippār
nūl katalān, nuṅ arivinān.*

He is the four Vedas that are well recited, the one of the colour of the torrent of the foaming, flooding²⁶⁹ waterfall in which honey drips,²⁷⁰ the one of the milk ocean with conches [and] waves, the one on the snake bed, the one of the sea of treatises by those of well-trained discourse,²⁷¹ the one of subtle knowledge.

²⁶⁹ Here *ōtu*, induced by the *etukai*, is best explained as non-lexicalised variant of *ōtam*, “flood”. The series of three nouns *ōtu*, *aruvi* and *punal* probably is an intensifying conglomeration from the same word field, *ōtu* denoting a flood as such, *aruvi* water flowing down from a height and *punal* a big amount of water that comes from fresh rains. Alternatively, one may consider a *etukai* deformation of the verbal root *ōṭu*, “to run”.

²⁷⁰ Here *iriyum*, *peyareccam* of *iritāl*, normally something like “to retreat, to flee”, poses a semantic problem. Perhaps, thinking of the concurrent early topos of fruit falling into the waterfall or pond, we have to understand that there is a residue of honey in the water.

²⁷¹ That is, he is the master of all knowledge that is laid down in treatises composed by scholars, and that in its entirety is as vast as the sea.

12. (2293)

அறிவென்னுந் தாஸ்கொளுவி யைம்புலனுந் தம்மிற்
செறிவென்னுந் திண்கதவஞ் செம்மி – மறையென்று
நன்கோதி நன்குணர்வார் காண்பரே நாடோறும்
பைங்கோத வண்ணன் படி.

ariv' ennum tāḷ koḷuvi ~aim pulanum tammil
ceriv' ennum tiṅ katavam cemmi – marai ~enru
nank' ōti nank' uṇarvār kāṅparē nāl-tōrum
paim(-k-)²⁷²ōtam vaṇṇan paṭi.

Those who perceive [him] well, well reciting what is called Veda,
putting the bolt
called knowledge [and] closing the firm door called restraining
all five senses in themselves, they will see every day
the form of him with the colour of the fresh flood.

²⁷² The letter *k* seems to be inserted here in a pseudo *sandhi* just for the sake of *etukai*.

13. (2294)

படிவட்டத் தாமரை பண்டுலக நீரேற்
 றடிவட்டத் தாலளப்ப நீண்ட – முடிவட்ட
 மாகாய மூடறுத் தண்டம்போய் நீண்டதே
 மாகாய மாய்நின்ற மாற்கு.

*paṭi vaṭṭa+ tāmarai paṇṭ' ulakam nīr ērr'
 aṭi vaṭṭattāl aḷappa, nīṇṭa – muṭi vaṭṭam
 ākāyam ūṭ' arutt' aṇṭam pōy nīṇṭatē
 mā kāyam āy ninra māṛku.*

While once in a circle he measured with [his] foot the lotus that is the circle of the earth, receiving the world with water, the tall circle of [his] crown cut into the middle of space [and] extended up to the [top of the world] egg, [the crown] of Māl who stood as a great body.

14. (2295)

மாற்பான் மனஞ்சுழிப்ப மங்கையர்தோள் கைவிட்டு
நூற்பான் மனம்வைக்க நொய்விதா – நாற்பால
வேத்தான் வேங்கடத்தான் விண்ணோர் முடிதோயும்
பாதத்தான் பாதம் பணிந்து.

māl-pāl maṇam culippa maṅkaiyar tōḷ kaiviṭṭu
nūl-pāl maṇam vaikka noyvit' ām – nāl-pāla
vētattān vēṅkaṭattān viṇṇōr muṭi tōyum
pātattān pātam paṇintu[∞]

When one curls the mind around Māl, letting go of women's shoulders,
keeping the mind on treatises becomes easy – humbling oneself
before the feet of him whose feet are touched by the crowns of celestials,
of him on Vēṅkatam, him who is the Vedas in four parts.

15. (2296)

பணிந்துயர்ந்த பௌவப் படுதிரைகண் மோதப்
 பணிந்த பணமணிக ளாலே – யணிந்தங்
 கனந்த னனைக்கிடக்கு மம்மா னடியேன்
 மனந்த னனைக்கிடக்கும் வந்து.

paṇint' uyarnta pauva+ paṭu tiraikaḷ mōta+
paṇinta paṇam maṇikaḷālē – ~aṇintaṅk'
aṇantaṅ aṇai+ kiṭakkum ammān aṭiyēn
maṇam taṅ aṇai+ kiṭakkum vantu.

The Lord, who rests on the bed of Aṇantaṅ,
 as if adorned²⁷³ with sapphires on [its] lowered hoods,
 while the constant waves of the ocean, which lowers [and] rises, dash,
 comes [and] rests on the bed of the mind of me, [his] servant.

²⁷³ Here *aṇintaṅku* poses a morpho-syntactical problem. From the point of view of content, it clearly modifies *aṇantaṅ* and as such should be *peya-reccam*, but *aṇintaṅku* can be analysed either as the comparative absolute form or as an absolute *aṇintu* plus *aṅku*, “there”. One might argue that a comparative is not necessary here because the hood of the snake is often described as actually carrying jewels, not only shining as if it did, but even so the expected form would be *aṇinta*.

16. (2297)

வந்துதைத்த வெண்டிரைகள் செம்பவள வெண்முத்த
மந்தி விளக்கு மணிவிளக்கா – மெந்தை
யொருவல்லித் தாமரையா ளொன்றியசீர் மார்பன்
றிருவல்லிக் கேணியான் சென்று.

*3d மார்பன் F3+8, EM, EK, EV; மார்வன் ER

vant' utaitta veḷ tiraikaḷ cem pavaḷam veḷ muttam
anti viḷakkum aṇi viḷakk' ām – entai
~oru valli+ tāmaraiyāḷ onriya cīr mārpan
tiruvallikkēṇiyān cenru[∞]

The red corals [and] the white pearls from the white waves that come
[and] crash become decorative lamps that illuminate the dusk,
going to him of Tiruvallikēṇi, our father, the one with an excellent
chest
that is one with her of the lotus, the unique creeper.

17. (2298)

சென்றநாட் செல்லாத செங்கண்மா லெங்கண்மா
 லென்றநா ளெந்நாளு நாளாகு – மென்று
 மிறவாத வெந்தை யிணையடிக்கே யாளாய்
 மறவாது வாழ்த்துகவென் வாய்.

cenra nāl cellāta cem kaṇ māl eṅkaḷ māl
enra nāl e+-nālum nāl ākum. – enrum
iravāta ~entai ~inaṅi ~aṭikkē āḷ āy
maravātu vāḷttuka ~eṅ vāy.

Of the days gone by, any day is a day that was not gone by
 [before I] said: ‘the red-eyed Māl is our Māl’.

Let my mouth praise, without forgetting, being the servant
 to the both feet of our Father who will never die.

18. (2299)

வாய்மொழிந்து வாமனனாய் மாவலிபான் மூவடிம
ணீயளந்து கொண்ட நெடுமாலே – தாவியநின்
னெஞ்சா விணையடிக்கே யேழ்பிறப்பு மாளாகி
யஞ்சா திருக்க வருள்.

*vāy molintu vāmanan āy māvali-pāl mū ~aṭi maṇ
nī ~aḷantu koṇṭa neṭumālē, – tāviya niṅ
eñcā ~iṇai ~aṭikkē ~ēḷ pirappum āḷ āki
~añcāt' irukka ~aruḷ.*

O tall Māl, you who speaking truth as a dwarf, measured
[and] took the earth from Māvali with three steps,
bless [me] with being without fear as a servant
through all seven births to your undiminishing two feet that leapt [over
the worlds].

19. (2300)

அருளா தொழியுமே யாலிலைமே லன்று
 தெருளாத பிள்ளையாய்ச் சேர்ந்தா – னிருளாத
 சிந்தையராய்ச் சேவடிக்கே செம்மலர்தூய்க் கைதொழுது
 முந்தையராய் நிற்பார்க்கு முன்.

aruḷā' -oliyumē āl ilai-mēl anru
teruḷāta piḷḷai ~āy+ cērntān, – iruḷāta
cintaiyar āy+ cē ~atikkē cem malar tūy+ kai toḷutu
muntaiyar āy nirpārkkku muṇ[∞]

Will he remain without being gracious, he who that day joined
 the banyan leaf as an innocent child, – to those who stand before [him]
 as the foremost, [folding their] hands in worship [and] strewing red
 blossoms
 for [his] red feet, being without darkness in [their] minds?

20. (2301)

முன்னுலக முண்டுமிழ்ந்தாய்க் கவ்வுலக மீரடியாற்
பின்னளந்து கோடல் பெரிதொன்றே – யென்னே
திருமாலே செங்க ணெடியானே யெங்கள்
பெருமானே நீயிதனைப் பேசு.

muṅ ulakam uṅṭ' umiṅntāykk' a~ +ulakam īr aṭiyāl
piṅ aḷantu kōṭal perit' onrē? – ~ennē?
tirumālē, cem kaṅ neṭiyānē, eṅkaḷ
perumānē nī ~itaṅai+ pēcu.

To you who first ate the world and spit [it] out, after [that] is measuring
that world with two steps [and] taking it something great? What,
Tirumāl, tall one with red eyes, our
great lord, you tell [us] this.

21. (2302)

பேசுவா ரெவ்வளவு பேசுவ ரவ்வளவே
 வாச மலர்த்துழாய் மாலையான் – நேசுடைய
 சக்கரத்தான் சங்கினான் சார்ங்கத்தான் பொங்கரவ
 வக்கரனைக் கொன்றான் வடிவு.

pēcuvār e+ ~aḷavu pēcuvar a+ ~aḷavē
vācam malar tuḷāy mālaiyān – tēc' uṭaiya
cakkarattān caṅkiṅān cārṅkattān poṅk' aravam
vakkaraṅnai+ konṛān vaṭivu[∞]

To the extent that they talk, they will talk²⁷⁴
 about the form of him who killed Vakkaraṅ²⁷⁵ with a rising howl,
 the one with a garland of tulsī in fragrant blossoms, the one with the
 fiery discus, the one with the conch, the one with the [bow], Śārṅga.

²⁷⁴ For the emulation of the Sanskrit relative construction in Tamil, see also Po. 44 and note.

²⁷⁵ Vakkaraṅ is identified by the *vyākyaṅam* with Skt. Dantavakra, but stories vary, and here the only detail given is that Viṣṇu killed him.

22. (2303)

வடிவார் முடிகோட்டி வானவர்க ணாளுங்
கடியார் மலர்தூவிக் காணும் – படியாணைச்
செம்மையா லுள்ளருகிச் செவ்வனே நெஞ்சமே
மெய்ம்மையே காண விரும்பு.

vaṭiv' ār muṭi kōṭṭi vānavarkaḷ nālum
kaṭi ~ār malar tūvi+ kāṇum – paṭiyānai+
cemmaiyāl uḷ uruki+ cevvaṇē neñcamē
meymmaiyē kāṇa virumpu.

Him with the form that is daily seen by celestials, bowing [their]
shapely crowns [and] strewing blossoms full of fragrance,
directly melting inside, o heart,
desire straightaway to see [him] truly.

23. (2304)

விரும்பிவிண் மண்ணளந்த வஞ்சிறைய வண்டார்
 சுரும்பு துளையிற்சென் றூத – வரும்பும்
 புனந்துழாய் மாலையான் பொன்னங் கழற்கே
 மனந்துழாய் மாலாய் வரும்.

*2b துளையிற்சென் F3+8, EM; தொளையிற்சென் ER, EVv

virumpi viṇ maṇ aḷanta ~am ciraiya vaṇṭ' ār
curumpu, tuḷaiyil cenr' ūta – ~arumpum
punam tulāy mālaiyān ponnāṁ kalarkē
maṇam tulāy mālāy varum.

[My] mind, being stirred up into confusion,²⁷⁶ comes to the
 [feet with] golden anklets of him with a tulsī garland from the fields,
 that bud for bees to go into [the flower] tubes [and] fill themselves up,
 while others²⁷⁷ with pretty wings that measured heaven [and] earth²⁷⁸
 hum desirously.

²⁷⁶ *mālāy* has to be analysed as an early occurrence of the modern type of adverb formation, occasionally already found also in the *Kīlkkāṇakku* with *-ā* (verbal root) or *-āka* (infinitive) as a suffix, such as *puṛamāka*, “outside” in *Tiṇaimālai Nūṛraimpatu* 117.3.

²⁷⁷ The two words for the two different kinds of bees are *vaṇṭu* and *curumpu*.

²⁷⁸ Here the *trivikrama* standard motif of measuring heaven and earth is playfully attributed to the bees, in an extension of the old Akam topos of bees being connoisseurs of all the flowers that exist.

24. (2305)

வருங்கா லிருநிலனு மால்விசம்புங் காற்று
நெருங்குதீ நீருருவு மானான் – பொருந்துஞ்
சுடராழி யொன்றுடையான் சூழ்கழலே நாளுந்
தொடராழி நெஞ்சே தொழுது.

varum-kāl iru nilanum māl vicumpum kārrum
neruñku tī nīr uruvum ānān – poruntum
cuṭar āli ~onr' uṭaiyān cūl kalalē nālum
toṭar āli neñcē toḷutu.

The one who, at the time he came, was vast land and dark sky, wind and the form of approaching fire [and] water, the one who possesses a singular befitting glowing discus, to the anklet that encircles his [feet] link yourself daily, immerse yourself, heart, in worship.

25. (2306)

தொழுதாற் பழுதுண்டே தூநீ ருலக
முழுதுண்டு மொய்குழலா ளாய்ச்சி – விழுதுண்ட
வாயானை மால்விடையேழ் செற்றானை வானவர்க்குஞ்
சேயானை நெஞ்சே சிறந்து.

*2d விழுதுண்ட F3+8, EM, EK, ER, EV; யிழுதுண்ட EA

tolutāl palut' unṭē? tū nīr ulakam
mulut' unṭu moy kulalāl āycci – vilut' unṭa
vāyānai, māl viṭai ~ēl cerrānai, vānavarkkum
cēyānai, neñcē, cirantu[∞]

Is it a mistake, heart, if you worship exultantly the one who is distant
even for the celestials, the one who destroyed seven huge bulls,
the one with a mouth that ate the butter of the cowherdess,
her with dense curls,
after eating the whole of the world [surrounded] by clear water?

26. (2307)

சிறந்தவென் சிந்தையுஞ் செங்க ணரவு
நிறைந்தசீர் நீள்கச்சி யுள்ளு – முறைந்ததுவும்
வேங்கடமும் வெஃகாவும் வேளுக்கைப் பாடியுமே
தாங்கடவார் தண்டுழா யார்.

*ciranta ~en cintaiyum, cem kaṇ aravum,
nirainta cīr nīl kacci-uḷḷum – uraintatuvum,
vēṅkaṭamum vekkāvum vēḷukkai+ pāṭiyumē
tām kaṭavār taṇ tulāyār[∞]*

He dwells also in my exultant mind, in the red-eyed
snake and in large Kacci with full excellence,
the one with the cool tulsī who does not go beyond
Vēṅkaṭam, Vekkā and the city of Vēḷukkai.

27. (2308)

ஆரே துயருழந்தார் துன்புற்றா ராண்டையார்
காரே மலிந்த கருங்கடலை – நேரே
கடைந்தானைக் காரணனை நீரணைமேற் பள்ளி
யடைந்தானை நாளு மடைந்து.

ārē tuyar ulantār; tunp' urrār āṇṭaiyār;
kārē malinta karum kaṭalai – nērē
kaṭaintānai+, kāraṇanai, nīr aṇai-mēl paḷḷi
~aṭaintānai nālum aṭaintu[∞]

Who are those who have borne misery, where are those who have
experienced sorrow
after daily approaching the one who takes
rest on the water bed, the cause, the one who directly
churned the black sea abounding in clouds?

28. (2309)

அடைந்த தரவணைமே லைவர்க்கா யன்று
மிடைந்தது பாரத வெம்போ – ருடைந்ததுவு
மாய்ச்சிபான் மத்துக்கே யம்மனே வாளெயிற்றுப்
பேய்ச்சிபா லுண்ட பிரான்.

aṭaintat' arav' aṇai-mēl, aivarkk' āy anru
miṭaintatu pāratam vem pōr; – uṭaintatuvum
āycci-pāl mattukkē, ammaṇē, vāḷ eyirru+
pēycci pāl unṭa pirāṇ[∞]

He settled on the serpent bed, being of the Five [Pāṇḍavas] that day
he was mingled²⁷⁹ in the hot Bhārata war, and he was dejected
because of the churning stick in [the hand of] the cowherdess,
o mother,²⁸⁰
the lord who had drunk the milk of the demoness with sharp teeth.

²⁷⁹ With the second predicate, we face semantic problems. In theory we can split either *anru miṭaintatu* or *anrum iṭaintatu*, both options being attested in the modern glosses, but it has to be kept in mind that in the case of *iṭaital* we have to read *anrum* instead of *anru*, which does not seem to make sense. The verb *iṭaital*, “to be wearied”, is, firstly, rare, and secondly not well in accordance with the prowess of the lord. I opt for the other possibility, *miṭaital*, which frequently means “to be set close”, but which might also refer to involvement on the part of the lord: “to be mingled in”.

²⁸⁰ The inserted vocative *ammaṇē* is slightly awkward here, since the word usually refers to a goddess or mother. Tradition interprets it as an exclamation of surprise.

29. (2310)

பேய்ச்சிபா லுண்ட பெருமானைப் பேர்ந்தெடுத்
தாய்ச்சி முலைகொடுத்தா ளஞ்சாதே – வாய்த்த
விருளார் திருமேனி யின்பவளச் செவ்வாய்
தெருளா மொழியானைச் சேர்ந்து.

pēycci pāl uṇṭa perumāṇai+ pērnt' eṭutt'
āycci mulai koṭuttāḷ aṅcātē, – vāyṭta
~iruḷ ār tiru mēni ~iṇ pavaḷa+ cem vāy
teruḷā moliyānai+ cērntu[∞]

Again taking up the great lord who had drunk the milk of the demoness
the cowherdess fearlessly gave [him her] breast,
joining with the one with words that were babbled,²⁸¹ a sweet coral-red
mouth
[and] a shining body full of lush darkness.

²⁸¹ The phrase *teruḷā molī*, induced by *etukai*, takes up the frequent motif of the little child's speech that is not yet clear in pronunciation, that is, baby talk.

30. (2311)

சேர்ந்த திருமால் கடல்குடந்தை வேங்கட
நேர்ந்தவென் சிந்தை நிறைவிசும்பும் – வாய்ந்த
மறைபா டகமனந்தன் வண்டுழாய்க் கண்ணி
யிறைபாடி யாய விவை.

*2c நிறைவிசும்பும் EM, EK, EV; நிறைவிசும்பு F3+8,²⁸²

*cērnta tiru māl kaṭal, kuṭantai, vēṅkaṭam,
nērnta ~en cintai, nirai vicumpum, – vāynta
marai pāṭakam, anantaṅ, vaḷ tulāy+ kaṅṅi
~irai pāṭi ~āya ~ivai.*

The vast ocean with Śrī joined to [him], Kuṭantai, Vēṅkaṭam,
my mind that consented, the full sky, the excellent Veda
Pāṭakam, Aṅantaṅ – [it is] these that are the abodes
of the lord with the lush tulsi chaplet.

²⁸² Here one wonders whether to follow the edition, which reads an enumeration that might easily be understood as a coordination, but without coordination particles, except on with *vicumpum*, while the manuscript simply reads *vicumpu*, without any *-um*.

31. (2312)

இவையவன் கோயி லிரணியன தாக
மவைசெய் தரியுருவ மானான் – செவிதெரியா
நாகத்தா னால்வேதத் துள்ளா னறவேற்றான்
பாகத்தான் பாற்கடலு ளான்.

ivai ~avan kōyil: iraṇiyanat' ākam
*avai*²⁸³ *ceyt' ari ~uruvam āṇāṇ, – cevi teriyā*
nākattān, nāl-vētatt' ullān, narav' ērrān
pākattān, pāl kaṭal ulān.

These are temples of him:²⁸⁴ the one who became the lion form, performing a pounding of Hiraṇya's chest, the one on the snake that does not perceive with the ears, the one in the four Vedas, the one with him who receives the [Gaṅgā's] nectar as part, the one on the milk ocean.

²⁸³ Here *avai* has to be analysed as a root noun unattested by the TL, from the verb *avaittal*, “to pound”.

²⁸⁴ This verse is puzzling because the simple and straightforward main sentence suggests that what will follow is an enumeration of temples, but instead we see an enumeration of incarnations and forms of iconic representation. This may either be interpreted as a poetic hyperbole: he is present in all these forms as he would be in a temple, or we have to take verse 32 not as in isolated stanza, but take all the forms just as appositions to *avan* and link the main sentence with the enumeration of temples in fact found in the subsequent stanza 32. Against such an interpretation one might argue that, firstly, it would appear to be the only instance of such an enjambement in the *Antāti*-s and that, secondly, verse 32 has a perfectly good main sentence of its own.

32. (2313)

பாற்கடலும் வேங்கடமும் பாம்பும் பனிவிசம்பு
நூற்கடலு நுண்ணூல தாமரைமேல் – பாற்பட்
டிருந்தார் மனமு மிடமாகக் கொண்டான்
குருந்தொசித்த கோபா லகன்.

pāl kaṭalum, vēṅkaṭamum, pāmpum, paṇi vicumpum,
nūl kaṭalum, nuṇ nūla tāmarai-mēl – pārpatt'
iruntār maṇamum, iṭam āka+ koṇṭān
kurunt' ocitta kōpālakan.

The milk ocean, Vēṅkaṭam, the snake, the dewy sky,
the ocean of treatises and the heart of her who sits arranged on the
lotus with fine fibres,²⁸⁵ [these] he took as [his] places,
the cowherd who broke the wild lime tree.

²⁸⁵ The person (titled with an honorific in *iruntār*) to be sitting on the lotus
might even be Śrī or Brahmā.

33. (2314)

பாலகனா யாலிலைமேற் பைய வுலகெல்லா
 மேலொருநா ஞண்டவனே மெய்ம்மையே – மாலவனே
 மந்தரத்தான் மாநீர்க் கடல்கடைந்து வானமுத
 மந்தரத்தார்க் கீந்தாய்நீ யன்று.

pālakaṇ āy āl ilai-mēl paiya ~ulak' ellām
mēl oru nāḷ uṇṭavanē, meymmaiye, – mālavanē
mantarattāl mā nīr+ kaṭal kaṭaintu vāṇ amutam
antarattārkk' intāy nī ~anru.

O you who, as a boy on a banyan leaf, gently ate
 all the worlds on a former day, truly,²⁸⁶ infatuating one,²⁸⁷
 that day you churned the sea of dark waters with the Mandara mountain
 [and] gave the heavenly ambrosia to them of the intermediate space.

²⁸⁶ *meymmaiye* can either be taken as an adverb or as another vocative “o [you] truth”.

²⁸⁷ *mālavan* appears only here in the early *Antāti*-s and can either be seen as an extension of the proper noun *Māl* or as pronominal derivation from *māl* in one of its three meanings: “delusion”, “darkness”, “greatness”.

34. (2315)

அன்றிவ் வுலக மளந்த வசைவேகொ
 னின்றிருந்து வேளுக்கை நீணகர்வா – யன்று
 கிடந்தானைக் கேடில்சீ ரானைமுன் கஞ்சைக்
 கடந்தானை நெஞ்சமே காண்.

*1d வசைவேகொ F3+8, EM, ER, EV; வசவேகொ EK²⁸⁸

anr' i~ +ulakam aḷanta ~acaivē-kol?
ninr' iruntu vēḷukkai nīḷ nakar-vāy – anru
kiṭantānai+, kēṭ' il cīrānai, muṇ kañcai+
kaṭantānai neñcamē kāṇ.

[Was there] weariness when he measured this world that day?
 Look, heart, at the one who once overcame
 Kaṃsa, the one of imperishable glory, the one who that day
 stood, sat [and] lay in the large city of Vēḷukkai.

²⁸⁸ Here the reading of EK, *acavu*, does not seem to be attested elsewhere (and is not followed by the Rājam edition), while the manuscript reads a perfectly normal *acaivu*. It is, however, possible to interpret *acavu* as a shortened root noun from *acācutal*, “to languish”, which would be within the same semantic range as *acaivu*.

35. (2316)

காண்கா னெனவிரும்புங் கண்கள் கதிரிலகு
 பூண்டா ரகலத்தான் பொன்மேனி – பாண்கட்
 டொழில்பாடி வண்டறையுந் தொங்கலான் செம்பொற்
 கழல்பாடி யாந்தொழுதும் கை.

*kāṇ kāṇ ena virumpum kaṅkaḷ: katir ilaku
 pūṇṭā rakaḷattān poṇ mēni. – pāṅkaḷ
 toḷil pāṭi vaṇṭ' araiyum toṅkaḷān²⁸⁹ cem poṇ
 kaḷal pāṭi yām toḷutum kai.*

‘Look, look,’ thus desire the eyes: the golden body of him
 whose chest has ornaments shining with rays [and] garlands.
 The red-golden anklet of him with the pendant, around which bees hum,
 busily singing melodies, we will sing [and] worship, hands [folded].

²⁸⁹ The pronominal noun *toṅkaḷān*, m.sg., is based on a rare noun *toṅkaḷ*, “hanging, pendant, garland”, that appears to be attested only thrice further in the NTP, namely in *Periyālvārt Tirumōḷi* 25.1, in *Periya Tirumōḷi* 9.10.5 and in *Tiruvāymoḷi* 7.5.7. Since it attracts bees, it probably has to be made of flowers.

36. (2317)

கைய கனலாழிக் கார்க்கடல்வாய் வெண்சங்கம்
வெய்ய கதைசார்ங்கம் வெஞ்சுடர்வாள் – செய்ய
படைபரவை பாழி பனிநீ ருலக
மடியளந்த மாய னவற்கு.

*4bc மாய னவற்கு EM, ER; மாய ரவர்க்கு F3+8, EK, EV

kaiya kanal āli+, *kār kaṭal-vāy veḷ caṅkam*,
veyya katai, cārṅkam, vem cuṭar vāl, – *ceyya*
paṭai, paravai pāli paṇi nīr ulakam
aṭi ~aḷanta māyan avarku.

In [his] hands – the fiery discus, the white conch from the cloud[-coloured]
sea,

the cruel club, the Śārṅga bow, the hotly glowing sword – weapons red
[from blood are] the Dark one's who with [his] foot measured the world
[surrounded] by the chilly water, the surface [of the ocean his] place.

37. (2318)

அவற்கடிமைப் பட்டே னகத்தான் புறத்தா
 னுவர்க்குங் கருங்கடனீ ருள்ளான் – றுவர்க்கும்
 பவளவாய்ப் பூமகளும் பன்மணிப்பூ ணாரந்
 திகழுந் திருமார்பன் றான்.

*1a அவற்கடிமைப் EM, EK, ER, EV; அவர்க்கடிமைப் F3+8

*4b திருமார்பன் F3+8, EM, ER; திருமார்வன் EK, EV

avark' aṭimai+ paṭṭēn. akattān purattān
uvarkkum karum kaṭal nīr uḷḷān – tuvarkkum
pavaḷa vāy+ pū-makaḷum pal maṇi pūṇ āram
tikaḷum tiru mārpaṇ tān[∞]

In servitude to him I fell: he who is inside, who is outside,
 he who is in the water of the salty black sea, the very one on whose
 holy chest glitters an ornamented necklace with many jewels,
 and the Lady of the flower with a mouth [like] red coral.

38. (2319)

தானே தனக்குவமன் றன்னுருவே யெவ்வுருவுந்
தானே தவவுருவுந் தாரகையுந் – தானே
யெரிசுடரு மால்வரையு மெண்டிசையு மண்டத்
திருசுடரு மாய விறை.

tānē tanakk' uvaman. taṇ uruvē ~e+ ~uruvum.
tānē tava[m] uruvum. tārakaiyum – tānē,
~eri cuṭarum, māl varaiyum, eṇ ticaiyum, aṇṭatt'
iru cuṭarum āya ~irai.

He's comparable only to himself. His form is every form.

He is the form of penance, the stars is he,

the lord who is the flaming fire, the great mountains, the eight directions
and the two lights of the [cosmic] egg.

39. (2320)

இறையாய் நிலனாகி யெண்டிசையுந் தானாய்
மறையாய் மறைப்பொருளாய் வானாய்ப் – பிறைவாய்ந்த
வெள்ளத் தருவி விளங்கொலிநீர் வேங்கடத்தா
னுள்ளத்தி னுள்ளே யுளன்.

irai ~āy nilaṇ āki ~eṇ ticaiyum tān āy
marai ~āy marai poruḷ āy vān āy+ – pirai vāynta
vellatt' aruvi viḷaṅk' oli nīr vēṅkaṭattān
ullattin ullē ~uḷaṇ.

As lord, as the land, as the eight directions is he,
as the Veda, the Veda's meaning, as the sky is he
inside [my] heart, the one from Vēṅkaṭam with roaring water,
shining with waterfalls of a white superior to the crescent moon.

40. (2321)

உளன்கண்டாய் நன்னெஞ்சே யுத்தம நென்று
முளன்கண்டா யுள்ளுவா ருள்ளத் – துளன்கண்டாய்
விண்ணொடுங்கக் கோடுயரும் வீங்கருவி வேங்கடத்தான்
மண்ணொடுங்கத் தானளந்த மன்.

uḷan, kaṇṭāy nal neñcē. uttaman enrum
uḷan kaṇṭāy. uḷḷuvār uḷḷatt’ – uḷan kaṇṭāy.
viṇ + oṭuṅka+ kōṭ’ uyarum vīṅk’ aruvi vēṅkaṭattān,
maṇ + oṭuṅka+ tān aḷanta maṅ[∞]

He is, look, good heart. Ever the highest
is he, look. In the hearts of those who think [of him] is he, see,
the one from Vēṅkaṭam with swelling waterfalls where peaks are
so high as to hide the sky,
the king who secretly²⁹⁰ measured the earth.

²⁹⁰ The infinitive *oṭuṅka* may be understood here as an adverb, “secretly”, alluding to the fact that the dwarf in measuring the earth tricked Mahābali as he hid his real intention.

41. (2322)

மன்னு மணிமுடிநீண் டண்டம்போ யெண்டிசையுந்
 துன்னு பொழிலனைத்தும் சூழ்கழலே – மின்னை
 யுடையாகக் கொண்டன் றுலகளந்தான் குன்றங்
 குடையாக வாகாத்த கோ.

mannu maṇi muṭi nīṇṭ' aṇṭam pōy eṇ ticaiyum
tunnu polil anaittum cūl kalalē – minnai
~uṭai ~āka+ koṇṭ' anr' ulak' aḷantān kunram
kuṭai ~āka ~ā kātta kō.

He who, extending [his] crown with lasting gems, going to the [tip of the cosmic] egg, with his ankleted [feet] that enveloped the whole [earth] garden reaching in all eight directions, that day measured the world, with lightning for [his] attire, is the king who protected the cows with the mountain as parasol.

42. (2323)

கோவலனா யாநிரைகண் மேய்த்துக் குழலாதி
மாவலனாய்க் கீண்ட மணிவண்ணன் – மேவி
யரியுருவ மாகி யிரணியன தாகந்
தெரியுகிராற் கீண்டான் சினம்.

*1b யாநிரைகண் EM, EK, ER, EV; யானிரைகண் F3+8

*3a யரியுருவ F3+8, EK, ER, EVv; யெரியுருவ EM, EV

kōvalaṅ āy ā niraikaḷ mēyttu+ kulal ūti
mā valaṅ āy+ kīṅṭa maṇi vaṅṅaṅ – mēvi
~ari ~uruvam āki ~iraṇiyanat' ākam
teri ~ukirāl kīṅṭāṅ cinam.

Who as cowherd grazed the cow herds, blew the flute,
who as strong man tore open the horse,²⁹¹ the sapphire-coloured one,
he, staying in a lion form, with [his] nail – understand²⁹² –
angrily tore the chest of Hiraṇya.

²⁹¹ Here *māvalaṅ* can also be read as a compound and a word play, namely as “the one who masters horses”.

²⁹² *teri* allows in this place for no less than three interpretations. It can be imperative as above, as is supported by Tarkkaṭīrttar Rāmānujācāryar, but in that case, it would be nice to have a vocative corresponding to it. But it may also be read as an attribute to *ukir* (“with nails that are visible”) or as an adverb to *kīṅṭāṅ* (“he who visibly tore”).

43. (2324)

சினமா மதகளிற்றின் றிண்மருப்பைச் சாய்த்துப்
 புனமேய பூமி யதனைத் – தனமாகப்
 பேரகலத் துள்ளொடுக்கும் பேரார மார்பனா
 ரோரகலத் துள்ள துலகு.

*3d மார்பனா F3+8, EM, EV; மார்வனா EK, ER

*ciṇam mā mata kaḷirrin tiṇ maruppai+ cāyttu+
 punam mēya pūmiyatanai+ – tanam āka+
 pēr akalatt' ul oṭukkum pēr āram mārpanār
 ōr akalatt' ullat' ulaku.*

The world is inside the unique chest of the one
 with big garlands on his breast, who restrained inside
 [his] great chest as a gift the earth,²⁹³ covered in fields,
 having bent the firm tusk of the angry big rutting bull elephant.

²⁹³ In *pūmiyatanai* the extension with *-atu* is purely metrical and perhaps slightly emphatic, a standard feature in middle Tamil.

44. (2325)

உலகமு மூழியு மாழியு மொண்கே
முலர்கதிருஞ் செந்தீயு மாவான் – பலகதிர்கள்
பாரித்த பைம்பொன் முடியா னடியிணைக்கே
பூரித்தென் னெஞ்சே புரி.

ulakamum ūliyum āliyum oḷ kēl
alar katirum cem tīyūm āvān, – pala katirkal
pāritta paim poṇ muṭiyān aṭi ~inaikkē
pūritt' eṇ neñcē puri.

By the two feet of him with the green-golden²⁹⁴ crown
that spreads many rays, of him who is the world, the aeons,
the ocean, the [sun] rays expanding with bright lustre, and red fire,
be filled, my heart, [and] desire [them].

²⁹⁴ Traditionally Tamil poetry knows three varieties of gold: green, red and white in colour. Green seems to have been viewed as the most precious kind, worn by kings and, in time, by gods.

45. (2326)

புரிந்து மதவேழ மாப்பிடியோ டுடித்
 திரிந்து சினத்தாற் பொருது – விரிந்தசீர்
 வெண்கோட்டு முத்துதிர்க்கும் வேங்கடமே மேலொருநாண்
 மண்கோட்டுக் கொண்டான் மலை.

purintu mata vēlam mā+ piṭiyōṭ' ūṭi+
tirintu cinattāl porutu – virinta cīr
veḷ kōṭṭu mutt' utirkkum vēṅkaṭamē mēl oru nāl
maṅ kōṭṭu+ koṇṭāṅ malai.

Vēṅkaṭam,²⁹⁵

where the rutting bull elephant out of desire sulks with [his] dark cow,
 runs about, fights out of anger [and] drops pearls from [his] wide,
 excellent white tusks,²⁹⁶ is the mountain of him
 who on an earlier day took the earth on [his] tusk.

²⁹⁵ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53 and 75, Pē. 58, 68, 71, 72, 75 and 89. This one is based on the well-established Pālai topos of the elephant feeding its hungry cow, showing the *aruḷ* expected from the god.

²⁹⁶ The mountain scene depicted here is familiar only in part. While there are parallels for the pearls stored in the elephant's tusk (cf. *Kuṛiṅcippāṭṭu* 35, 36 *nel koḷ neṭu vetirkku aṅanta yāṅai | muttu ār maruppiṅ iṅaṅku kai kaṭuppa*), a quarrel between the male and the female elephant does not seem attested elsewhere. Is it perhaps that we have to take the sociative *piṭiyōṭu* rather as an instrumental which would make her the cause of the fight: “where the rutting bull elephant desirously quarrels on account of a female...”?

46. (2327)

மலைமுகடு மேல்வைத்து வாசுகியைச் சுற்றித்
தலைமுகடு தானொருகை பற்றி – யலைமுகட்
டண்டம்போய் நீர்தெறிப்ப வன்று கடல்கடைந்தான்
பிண்டமாய் நின்ற பிரான்.

*malai mukaṭu mēl vaittu vācukiyai+ curri+
talai mukaṭu tāṇ oru kai parri – ~alai mukatt’
aṇṭam pōy nīr terippa ~anru kaṭal kaṭaintān
piṇṭam āy niṇra pirān.*

The one who that day put Vācuki on top of the mountain [and] curled [it around], seizing with one hand the top of [its] head, [and] churned the ocean so that the [cosmic] egg went to the top of the waves [and water splashed,
he is the lord who stood there as a clod.²⁹⁷

²⁹⁷ *piṇṭam* is a loan from Sanskrit, explained here by Tarkkatīrttar Rāmānujācāryar as *jagatkāraṇam*, “primordial basis”.

47. (2328)

நின்ற பெருமானே நீரேற் றுலகெல்லாஞ்
சென்ற பெருமானே செங்கண்ணா – வன்று
துரகவாய் கீண்ட துழாய்முடியாய் நங்க
ணரகவாய் கீண்டாயு நீ.

ninra perumāṇē nīr ērr' ulak' ellām
cenra perumāṇē cem kaṇṇā – ~anru
turakam vāy kīṇṭa tuḷāy muṭiyāy, naṅka!
naraka vāy kīṇṭāyūm nī.

O great lord who stood there receiving water, o great lord
who traversed all the worlds, o red-eyed one,²⁹⁸ you with the tulsi crown
who that day tore apart the mouth of the horse, for us
you also tore apart the mouth of hell.

²⁹⁸ Here the Tamil exploits the pun between *kaṇṇan* as a proper noun referring to Kṛṣṇa and the one with eyes, as well as: “upright Kaṇṇan!”

48. (2329)

நீயன்றே நீரேற் றுலக மடியளந்தாய்
நீயன்றே நின்று நிரைமேய்த்தாய் – நீயன்றே
மாவா யுரம்பிளந்து மாமருதி னூடுபோய்த்
தேவா சுரம்பொருதாய் செற்று.

nī ~anrē nīr ērr' ulakam aṭi ~aḷantāy.
nī ~anrē ninru nirai mēyttāy. – nī ~anrē
mā vāy uram piḷantu mā marutiṅ ūṭu pōy+
tēvācuram porutāy cerru.

You, isn't it, received water [and] measured the world with [your] foot?
You, isn't it, stood [and] grazed the herds? You, isn't it,
tore apart the horse's mouth, went in between the big myrobalan trees
[and] fought furiously [in the battle of] gods [and] Asuras.

49. (2330)

செற்றதுவுஞ் சேரா விரணியனைச் சென்றேற்றுப்
பெற்றதுவு மாநிலம் பின்னைக்காய் – முற்றன்
முரியேற்றின் முன்னின்று மொய்ம்பொழித்தாய் மூரிச்
சுரியேறு சங்கினாய் சூழ்ந்து.

*2b மாநிலம் EM, EK, ER, EV; மானிலம் F3+8

cerratuvum cērā ~iraṇiyānai+ cenr' ērru+
perratuvum mā nilam. pinnaikk' āy – murrā
muri ~ērrin mun ninru moymp' olittāy mūri+
curi ~ēru caṅkināy cūlntu.

Going to the unapproachable Hiraṇya and destroying [him], receiving
[water and]
obtaining the great earth [were yours]. For Pinṇai's sake, you obliterated
the strength of the bull, standing in front of [him, his] might ruined,
you with the great conch that rises with spirals all around.

50. (2331)

சூழ்ந்த துழாயலங்கற் சோதி மணிமுடிமா
றாழ்ந்த வருவித் தடவரைவா – யாழ்ந்த
மணிநீர்ச் சுனைவளர்ந்த மாமுதலை கொன்றா
னணிநீல வண்ணத் தவன்.

cūlnta tulāy alaṅkal cōti maṇi muṭi māl
tālnta ~aruvi+ taṭa varai-vāy – ālnta
maṇi nīr+ cunai vaḷarnta mā mutalai konrān
aṇi nīla vaṇṇattavan.

Māl with the flashing jewel crown with a tulsi garland all around
killed the big crocodile²⁹⁹ that had grown in the pool with sapphire
water
on the broad mountain into which plunges the descending waterfall,
he with adorning blue [lotus] colour.

²⁹⁹ For Māl killing the crocodile, see note on Po. 78.2; cf. Pē. 99.

51. (2332)

அவனே யருவரையா லாநிரைகள் காத்தா
 னவனே யணிமருதஞ் சாய்த்தா – னவனே
 கலங்காப் பெருநகரங் காட்டுவான் கண்ட
 ரிலங்கா புரமெரித்தா னெய்து.

*1c லாநிரைகள் EM, EK, ER, EV; லானிரைகள் F3+8

avanē ~aru varaiyāl ā niraikaḷ kāttān.
avanē ~aṇi marutam cāyttān. – avanē
kalaṅkā+ peru nakaram kāṭṭuvān, kaṅṭir;
ilaṅkāpuram erittān eytu.

It's him who protected the cow herds with the mountain difficult [to lift].
 It's him who bent the decorative myrobalan trees.³⁰⁰ It's him
 who shows the unperturbed big city,³⁰¹ look,
 he who discharged [arrows] at Ilaṅkāpuram³⁰² [and] burned it.

³⁰⁰ This is the only passage where the lord is supposed to bend (*cāyttal*) the *marutam* trees, as is otherwise said of the *kuruntu* (cf. Po. 62.1 et al.); normally he goes between them, as in Pē. 54.2: *marutiṅ uṭu pōy*.

³⁰¹ Viṣṇu's heaven, Vaikuntam, is named a single time in the *Antāti*-s, namely in Pē. 61.1; others passages just call it *nakar* or *nakaram* with various epithets (cf. Po. 77.1 *tirunakar*, Pū. 3.4 *kōmān nakar*, 88.3f. *vāṅōr...nakar*).

³⁰² The rare toponym *ilaṅkāpuram* is interpreted as Rāvaṇa's capital city on Laṅkā.

52. (2333)

எய்தான் மராமர மேழு மிராமனா
யெய்தானம் மான்மறியை யேந்திழைக்கா – யெய்ததுவுந்
தென்னிலங்கைக் கோன்வீழ்ச் சென்று குறளுருவாய்
முன்னிலங்கைக் கொண்டான் முயன்று.

*2b மான்மறியை F3, EK, ER, EV; மான்மறிய F8; மான்மரிய EM

eytān marā maram ēlum irāmaṇ āy.
eytān a+ mān mariyai ~ēnt' ilaikk' āy. – eytatuvum
ten + ilaṅkai+ kōn vīla+ cenru kuraḷ uru ~āy
muṇ nilam kaikkōṇṭān muyanru.

He discharged [arrows] at all seven Cadamba trees as Rāma.
He discharged [arrows] at that fawn for [her with] eminent jewels.³⁰³
When, as soon as he had discharged [arrows at him],
the king of Southern Laṅkā fell,
he once went in the form of a dwarf [and], toiling, took over the earth.

³⁰³ For the motif of the golden deer followed by Rāma, cf. note on Pū. 15.2.

53. (2334)

முயன்று தொழுநெஞ்சே மூரிநீர் வேலை
யியன்றமரத் தாலிலையின் மேலாற் – பயின்றங்கோர்
மண்ணலங்கொள் வெள்ளத்து மாயக் குழவியாய்
தண்ணலங்கன் மாலையான் றாள்.

*3d குழவியாய் EM, EK, ER, EV; குழவியான் F3+8

muyanru tolu, neñcē. mūri nīr vēlai
~iyanra maratt' āl ilaiyin-mēl āl – payinr' ank' ōr
maṇ nalam koḷ vellattu māya+ kulavi ~āy
taṇ +alaṅkal mālaiyān tā!∞

Diligently worship, heart – the feet of him with a cool swaying garland,
as a miraculous child in the flood that had taken the goodness
of the one earth, abiding there by the banyan,³⁰⁴ on the banyan leaf
of a tree that moved forward in the ancient water, the ocean.

³⁰⁴ The syllbale *āl* added here to *mēl* does not make sense either as an instrumental on a locative or as an assertative particle. Here it is taken as a noun and a second mention of the banyan tree, combined with the absolutive *payinru*; for a parallel double construction see Po. 69.1+2.

54. (2335)

தாளாற் சகட முதைத்துப் பகடுந்திக்
கீளா மருதிடைபோய்க் கேழலாய் – மீளாது
மண்ணகலங் கீண்டங்கோர் மாதுகந்த மார்பற்கு
பெண்ணகலங் காதல் பெரிது.

*3d மார்பற்கு F3, EM; மார்வற்கு EK, ER, EV; மார்பர்க்குப் F8

*tālāl cakaṭam utaittu+, pakaṭ' unti+,
kīlā maruṭ' iṭai pōy+, kēlal āy – mīlātu
maṇ +akalam kīṇṭ' aṅk' ōr māt' ukanta mārparku
peṇ +akalam kātal peritu.*

To him whose chest a woman enjoys, there, after he, as a boar, had incurably split the chest of the earth, after having gone between the myrobalan trees, after pushing the bull [and] kicking the cart with [his] foot, love [for him] is great in the chest of the woman.³⁰⁵

³⁰⁵ This verse might best be understood as an adaptation of the Akam jealousy topos. After the lord has rescued the earth and won her heart (expressed here metaphorically as splitting her chest), Śrī sits on his chest and yet the third woman, presumably Nappiṇai, is in love with him too.

55. (2336)

பெரிய வரைமார்பிற் பேராரம் பூண்டு
 கரிய முகிலிடைமின் போலத் – திரியுங்காற்
 பாணொடுங்க வண்டறையும் பங்கயமே மற்றவன்ற
 னீணெடுங்கண் காட்டு நிறம்.

*1b வரைமார்பிற் F3+8, EM, ER, EV; வரைமார்விற் EK

*2d திரியுங்காற் EK; தெரியுங்காற் F3+8, EM, ER, EV

periyā varai mārpīṇ pēr āram pūṇṭu
kariya mukil iṭai miṇ pōla+ – tiriyum-kāl
pāṇ oṭuṅka vaṇṭ' araiyum paṅkayamē marr' avan tan
nīṇ neṭum kaṇ kāṭṭum nīram.

While he, wearing a big garland on [his] big mountain[-like] chest,
 roams about like lightning between black clouds,
 is the lotus, around which bees quietly hum a melody,
 [still] of the colour that is shown by [his] long drawn-out eyes.

56. (2337)

நிறம்வெளிது செய்து பசிது கரிதென்
றிறையுருவம் யாமறியோ மெண்ணி – னிறைவுடைய
நாமங்கை தானு நலம்புகழ வல்லளே
பூமங்கை கேள்வன் பொலிவு.

*2d னிறைவுடைய F3, EM, EK, ER, EV; னிடையுடைய F8;
நிறமுடைய EAv

nirāṃ veḷitu ceytu pacitu karit' enr'
irai ~uruvam yām ariyōm eṇṇil. – niraiṃ' uṭaiya
nā-maṅkai tānum nalam pukala vallaḷē
pū-maṅkai kēḷvaṅ polivu.

‘[His] colours are white, red, green, black’:³⁰⁶

if we count thus we won’t know the form of the lord. In [her] profusion
the Lady of the tongue³⁰⁷ alone is capable of praising the goodness,
the splendour of the husband of the Lady from the flower.

³⁰⁶ These four colours might be associated with the Pāñcarātra concept of the four “manifestations” (Skt. *vyūha-*): Vāsudeva – white; Saṅkārṣaṇa – red; Pradyumna – green; Aniruddha – black. In that case, the passage would constitute one of the earliest pieces of evidence for Pāñcarātra influence on the Tamil bhakti corpus.

³⁰⁷ I.e., Sarasvatī; cf. Pū. 58.1.

57. (2338)

பொலிந்திருண்ட கார்வானின் மின்னேபோற் றோன்றி
மலிந்து திருவிருந்த மார்பன் – பொலிந்து
கருடன்மேற் கொண்ட கரியான் கழலே
தெருடன்மேற் கண்டாய் தெளி.

*2c மார்பன் F3+8, EM, EV; மார்வன் EK, ER

*2d பொலிந்து F3, EM; பொலிந்த F8, EK, ER, EV

polint' iruṇṭa kār vāṇil minnē pōl tōṇri
malintu tiru ~irunta mārapan – polintu
karuṭan mēl-koṇṭa kariyān kalalē
teruḷ taṇ mēl kaṇṭāy telī.

The ankleted [feet] of the one on whose chest Śrī is joyfully sitting,
appearing like lightning among the ample darkening rain clouds,
[the feet] of the black one whom Garuḍa has grandly taken upon
himself,
in [your] perception³⁰⁸ see [them] clearly.

³⁰⁸ No doubt *teruḷ* has to be understood here as a root noun referring to some mental instance or faculty, but the precise meaning is unclear, unless we take it as a simple *etukai*-induced for *uḷ* or *neñcu*.

58. (2339)

தெளிந்த சிலாதலத்தின் மேலிருந்த மந்தி
யளிந்த கடுவனையே நோக்கி – விளங்கிய
வெண்மதியந் தாவென்னும் வேங்கடமே மேலொருநாண்
மண்மதியிற் கொண்டுநந்தான் வாழ்வு.

teḷinta cilātalattin mēl irunta manti
~*aḷinta kaṭuvanaiyē nōkki – viḷaṅkiya*
veḷ matiyam tā ~eṇnum vēṅkaṭamē mēl oru nāl
maṇ matiyiṅ koṇṭ' ukantāṅ vālvu.

Vēṅkaṭam,³⁰⁹ where the she-monkey that sits on the bright rock looks at the male monkey who cares for [her and] says, 'give [me] the shining white moon,' is the residence of him who rejoiced, on a former day, in taking the earth into [his] mind.³¹⁰

³⁰⁹ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, 75, Pē. 45, 68, 71, 72, 75, 89. The depiction of monkeys as a human couple making love is a familiar *Caṅkam* topos, to be seen for example in *Kuruntokai* 69, where the widowed female monkey commits suicide by throwing herself from a precipice.

³¹⁰ According to Kōvintasāmi Nāyūṭu, this line refers to the lord's intention of getting back the earth from Mahābali.

59. (2340)

வாமும் வகையறிந்தேன் மைபோ னெடுவரைவாய்
தாமு மருவிபோற் றார்கிடப்ப – சூழுந்
திருமா மணிவண்ணன் செங்கண்மா லெங்கள்
பெருமா னடிசேரப் பெற்று.

vālum vakai ~arintēn mai pōl neṭu varai-vāy
tālum aruvi pōl tār kiṭappa - cūlum
tiru mā maṇi vaṇṇan, cem kaṇ mā, eṅkaḷ
perumāṇ aṭi cēra+ perru[∞]

I have understood a way of living

– after having gotten to join the feet of our great lord,
red-eyed Māl, the one of great sapphire colour, with Śrī who enfolds
[him] so that she lies as a garland, like a waterfall that comes down
from a high mountain [dark] as kajal.

60. (2341)

பெற்றம் பிணைமருதம் பேய்முலை மாச்சகட
முற்றக்காத் தூடுபோ யுண்டுதைத்துக் – கற்றுக்
குணிலை விளங்கனிக்குக் கொண்டெறிந்தான் வெற்றிப்
பணிலம்வாய் வைத்துகந்தான் பண்டு.

perram piṇai marutam pēy mulai mā cakaṭam
murra+ kātt' ūtu pōy uṇṭ' utaittu+ – karru+³¹¹
kunilai viḷam kaṇikku+ koṇṭ' erintān verri+
paṇilam vāy vaitt' ukantān paṇṭu.

He who,³¹² successfully protecting the cows, going in between the entwined myrobalam trees, drinking from the breast of the demoness, kicking the horse cart, took a calf stick [and] threw it for the woodapple fruits is the one who once rejoiced in putting the conch to [his] mouth in victory.

³¹¹ Here the form *karru* may be understood as a rarer type of adjective formation based on the noun *kaṇru*, “calf”; the most famous example of this formation is no doubt found in the title *cilappatikāram*, with *cilappu* derived from *cilampu*.

³¹² This figure of zeugma (or *yathāsaṃkhyā*) where the objects are lined up in line 1 while the successive corresponding predicates follow in line 2 is sadly lost in translation; for a parallel cf. Po. 54.

61. (2342)

பண்டெல்லாம் வேங்கடம் பாற்கடல் வைகுந்தங்
கொண்டங் குறைவார்க்குக் கோயில்போல் – வண்டு
வளங்கிளரு நீள்சோலை வண்பூங் கடிகை
யிளங்குமரன் றன்விண் ணகர்.

*paṇṭ' ellām vēṅkaṭam pāl kaṭal vaikuntam
koṇṭ' aṅk' uraivārkkku+ kōyil pōl – vaṇṭu
vaḷam kiḷarum nīl cōlai vaḷ pūm kaṭikai
~iḷam kumaraṅ taṅ viṅ nakar.*

As in all earlier times Vēṅkaṭam, the milk ocean [and] Vaikuntam were the temples for him who took [them and] dwelled there, [so now is] Kaṭikai, with lush flowers in long groves where a wealth of bees rises, the heavenly city for the young prince.³¹³

³¹³ Slightly disconcerting in this verse is that we have one designation for the lord in line 2 which makes use of the honorific form (*uraivārkkku*), while line 4 refers to him as a prince in masculine singular (*kumaraṅ*). We might consider reading *uraivārkkku* instead as a slightly elliptical reference to his devotees who take (~ perceive; *koṇṭu*) Vēṅkaṭam, the milk ocean and Vaikuntam as his abodes and dwell there to do worship, but that, while working nicely for Vēṅkaṭam, is somewhat more difficult to imagine for the latter two places.

62. (2343)

விண்ணகரம் வெஃகா விரிதிரைநீர் வேங்கட
மண்ணகர மாமாட வேளுக்கை – மண்ணகத்த
தென்குடந்தை தேனார் திருவரங்கந் தென்கோட்டி
தன்குடங்கை நீரேற்றான் றாழ்வு.

viṇ nakaram vekkā, viri tirai nīr vēṅkaṭam,
maṇ nakaram mā māṭam vēḷukkai, – maṇ +akatta
teṇ kuṭantai, tēṇ ār tiruvaraṅkam, teṇ kōṭṭi
taṇ kuṭaṅkai nīr ērrāṇ tālvu.

The heavenly city Vekkā, Vēṅkaṭam [encircled] by water with expanding waves,

the earth city Vēḷukkai with big mansions, Southern Kuṭantai interior to(?)³¹⁴ the earth, honey-filled Tiruvaraṅkam, Southern Kōṭṭi he received humbly, with water in his palm.³¹⁵

³¹⁴ Here one may ask whether *akatta* (adj. instead of the current oblique *akattu*) is simply used as a very peculiar type of locative suffix or whether there is a special significance, such as a metaphorical meaning of *akam* in the sense of interior ~ heart, in which case *maṇ* could be read as a metonymy for the inhabitants of the earth: “Southern Kuṭantai that is in the heart of [the people of] the earth.”

³¹⁵ Here Pēyālvār treats us to a poetic time paradox in that the earth once taken by the lord in three steps during his dwarf incarnation is mapped out as a list of temples and holy places belonging to the poet’s own period.

63. (2344)³¹⁶

தாழ்சடையு நீண்முடியு மொண்மழுவுஞ் சக்கரமுஞ்
 சூழரவும் பொன்னாணுந் தோன்றுமாற் – சூழுந்
 திரண்டருவி பாயுந் திருமலைமே லெந்தைக்
 கிரண்டுருவு மொன்றா யிசைந்து.

tāl caṭaiyumu nīḷ muṭiyumu oḷ maluvumu cakkaramumu
cūḷ aravumu poṇ nāṇumu tōṇṛum-āl – cūḷumu
tiraṇṭ' aruvi pāyumu tiru-malai-mēl entaikku+
iraṇṭ' uruvumu onr' āy icaintu[∞]

Hanging matted hair and tall crown, bright axe and discus,
 coiling snakes and gold string³¹⁷ appear indeed on the holy mountain
 where all around waterfalls gather [and] spread,
 two forms for our Father, having joined as one.

³¹⁶ For further references to Hari-Hara see Po. 5 (with note), 74, 98.

³¹⁷ The ambiguous *poṇ nāṇ* is here glossed by Kōvintasāmi Nāyūṭu with *poṇ araināṇ*, “golden waist cord”.

64. (2345)

இசைந்த வரவமும் வெற்புங் கடலும்
பசைந்தங் கமுது படுப்ப – வசைந்து
கடைந்த வருத்தமோ கச்சிவெஃ காவிற்
கிடந்திருந்து நின்றதுவு மங்கு.

*2c படுப்ப F3, EM, EK, ER, EV; கடுப்ப F8; படைப்ப EAv

icainta ~aravamum verpum kaṭalum
pacaint' an̄k' amutu paṭuppa – ~acaintu
kaṭainta varuttam-ō kacci vekkāvil
kiṭant' iruntu ninraturuvum anku?

Lying, sitting and standing there in Kacci, in Vekkā,
is that endurance for [him who] churned to exhaustion
in order to bring forth the ambrosia there after having united
the consenting snake, mountain and ocean?

65. (2346)

அங்கற் கிடரின்றி யந்திப் பொழுதத்து
மங்க விரணியன தாகத்தைப் – பொங்கி
யரியருவ மாய்ப்பினந்த வம்மா னவனே
கரியருவங் கொம்பொசித்தான் காய்ந்து.

*1a அங்கற் F8, EM, EK, ER, EV; அங்கட் F3; அங்கக் EAv

*aṅkark' iṭar inri ~anti+ polutattu*³¹⁸
maṅka ~iraṇiyanat' ākattai+ – poṅki
~ari ~uruvam āy+ piḷanta ~ammāṇ avanē
kari ~uruvam komp' ocittān kāyntu.

He is the father who in the form of a lion foamed
[and] broke open the chest of Hiranya, so that he died,
at the time of twilight, without harm to the son,³¹⁹
he who heatedly broke off the tusk from the elephant form.³²⁰

³¹⁸ *poluttatu* as an oblique to *polutu* is irregular; we can either postulate a second stem *polutam* (not attested by the dictionaries) or we can see *-attu* as a free suffix as it is attested by *Tolkāppiyam Eluttatikāram* 306i (Iḷampūraṇar gives the example *viṇṇattu*, “in the sky”).

³¹⁹ Hiranya's son was Prahlāda, a faithful devotee of Viṣṇu who had no part in his father's misdeeds.

³²⁰ In fact, it seems that *uruvam* is repeated in line 4 solely to suit the *etukai* and without adding anything to the context.

66. (2347)

காய்ந்திருளை மாற்றிக் கதிரிலகு மாமணிக
ளேய்ந்த பணக்கதிர்மேல் வெவ்வுயிர்ப்ப – வாய்ந்த
மதுகை டவரும் வயிறுருகி மாண்டா
ரதுகே டவர்க்கிறுதி யாங்கு.

*3ab மதுகை டவரும் F3; மதுகையி டவரும் F8; மதுகை டபரும் EM,
EK, ER, EV

kāynt' iruḷai mārrī+ katir ilaku mā maṇikal
ēynta paṇa+ katir-mēl ve+ ~uyirppa – vāynta
matu-kaiṭavarum vayir' uruki māṇṭār.
atu kēṭ' avarkk' iruti ~āṅku.

When you, hotly dispelling darkness, breathed on the rays
of the cobra's hood that resembles big sapphires shining with rays,
the approaching Matu and Kaiṭavar³²¹ died, [their] bellies melting.
That was the ruin, thus the end, of those.

³²¹ The two Asuras Madhu and Kaiṭabha were killed by Viṣṇu for trying to steal the Vedas from Brahmā.

67. (2348)

ஆங்கு மலருங் குவியுமா லுந்திவா
யோங்கு கமலத்தி னொண்போ – தாங்கைத்
திகிரி சுடரென்றும் வெண்சங்கம் வானிற்
பகரு மதியென்றும் பார்த்து.

*2bc கமலத்தி னொண்போ F3+8, EM, EK, ER, EV; கமலத்தின
தொண்போ EA

āṅku malarum kuviyum māḷ unti-vāy
ōṅku kamalattin oḷ pōtu – ām. kai+
tikiri cuṭar enrum veḷ caṅkam vānin
pakarum mati ~enrum pārttu∞

In the navel of Māl, where there are blossoms heaped,
there is a bright bud of a high lotus – peering
at the discus in [his] hand, thinking [it] the sun,
[and] at the white conch, thinking [it] the moon that shines in the sky.

68. (2349)

பார்த்த கடுவன் சுனைநீர் நிழற்கண்டு
 பேர்த்தோர் கடுவனைனப் பேர்ந்து – கார்த்த
 களங்கனிக்குக் கைநீட்டும் வேங்கடமே மேனாள்
 விளங்கனிக்குக் கன்றெறிந்தான் வெற்பு.

pārta kaṭuvan cunai nīr niḻal kaṇṭu
pērtt' ōr kaṭuvan ena+ pērttu – kārtta
kaḷam kaṇikku+ kai nīṭṭum vēṅkaṭamē mēl nāl
viḷam kaṇikku+ kaṇr' erintāṇ verpu.

Vēṅkaṭam,³²²

where the peering monkey sees [its own] reflection in the water
 of the mountain pool, moves on in the thought 'another monkey' [and]
 extends [its] hand for the blackened Kaḷam fruits, is the mountain of
 him
 who, on a former day, threw the calf for the fruits of the woodapple tree.

³²² For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, 75, Pē. 43, 58, 71, 72, 75 and 89.

69. (2350)

வெற்பென்று வேங்கடம் பாடும் வியன்றுழாய்க்
கற்பென்று சூடுங் கருங்குழன்மேன் – மற்பொன்ற
நீண்டதோண் மால்கிடந்த நீள்கடனீ ராடுவான்
பூண்டநா ளெல்லாம் புகும்.

*verp' enru vēṅkaṭam pāṭum; viyal tulāy+
karp' enru cūṭum karum kulal mēl, – mal ponra
nīṇṭa tōḷ māl kiṭanta nīḷ kaṭal nīr āṭuvāṇ
pūṇṭa nāl ellām pukum.*

She³²³ sings Vēṅkaṭam as ‘mountain’; she wears copious
tulasi as [a sign of] fidelity on [her] black curls; in order to bath
she enters on all the days that come the long sea where Māl lied,
[his] shoulder extended so that [the wrestlers]³²⁴ were destroyed in
wrestling.

³²³ The subject in this verse is simply elliptical, but the further description suggests a girl, which would make this another type of Akam adaptation, the only one in the *Antāti*-s, a girl in love with the god seeking every opportunity to be close to him – in that case we have to think of the girl’s mother as the speaker of the poem, as later is often the case in Nammālvār’s *Tiruvāymoḷi*.

³²⁴ In this clause the object of Kṛṣṇa’s wrath, that is, the person who came to death by wrestling is elliptical, but the easiest option is the wrestlers sent by Kaṃsa to attack him.

70. (2351)

புகுமதத்தால் வாய்பூசிக் கீழ்தாழ்ந் தருவி
யுகுமதத்தாற் கால்கழுவிக் கையான் – மிகுமதத்தேன்
விண்டமலர் கொண்டு விறல்வேங் கடவனையே
கண்டு வணங்குங் களிற்று.

puku matattāl vāy pūci+ kīl tālnt' aruvi
~uku matattāl kāl kaḷuvi+ kaiyāl – miku mata+ tēn
viṇṭa malar koṇṭu viral vēṅkaṭavanaiyē
kaṇṭu vaṇaṅkum kaḷiru.

Smearing [its] mouth with ichor so that it enters [there], washing [its] feet with ichor that falls [and] drips into the waterfall, taking with [its] trunk the blossom that unfolds with very heady honey, the bull elephant bows, upon seeing the victorious lord of Vēṅkaṭam.

71. (2352)

களிறு முகில்குத்தக் கையெடுத் தோடி
 யொளிறு மருப்பொசிகை யாளி – பிளிறி
 விழக்கொன்று நின்றதிரும் வேங்கடமே மேனாட்
 குழக்கன்று கொண்டெறிந்தான் குன்று.

kaḷiru mukil kutta+ kai ~eṭutt' oṭi
~oḷiru marupp' oci kai yāḷi – piḷiri
vīla+ konru ninr' atirum vēṅkaṭamē mēl nāl
kuḷa+ kanru koṇṭ' erintān kunru.

Vēṅkaṭam,³²⁵

where the bull elephant stands [and] trumpets after having, trunk raised so that it pierces the clouds, run at [and] killed the Yāḷi,³²⁶ so that it fell, roaring, [its] paw broken by the shining tusk, is the hill of him who on a former day threw the young calf.

³²⁵ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, 75, Pē. 45, 58, 71, 72, 75 and 89.

³²⁶ The word *yāḷi* or *āḷi* denotes one, or may be even two, mythical animals already present in *Caṅkam* times. What can be said with confidence is that they are counted among predators (cf. for example *Kuṛiṅcippāṭṭu* 252 where the *āḷi* – glossed as *yāḷi* by Nacciṅārkkīṇiyar – is enumerated among the dangers the lover might encounter on his way to the night tryst). It is not clear whether this animal corresponds to the iconographic depictions of a creature with a lion's face but an elephant's trunk.

72. (2353)

குன்றொன்றி னாய குறமகளிர் கோல்வளைக்கை
சென்று விளையாடுந் தீங்கழைபோய் – வென்று
விளங்குமதி கோள்விடுக்கும் வேங்கடமே மேலை
யிளங்குமரர் கோமா னிடம்.

kunr' onrin āya kura-makaḷir kōl vaḷai+ kai
cenru viḷaiyāṭum tīm kaḷai pōy – venru
viḷaṅku mati kōḷ viṭukkum vēṅkaṭamē mēlai
~iḷam kumarar kōmāṇ iṭam.

Vēṅkaṭam,³²⁷

where the hill women who are on the sole hill, go, [their] hands
with pretty bangles moving,³²⁸ to the swaying sweet bamboo [and]
victoriously make the planet³²⁹ set the shining moon free
is the place of the king of young princes³³⁰ above.³³¹

³²⁷ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, 75, Pē. 45, 58, 68, 71, 75 and 89.

³²⁸ The position of the absolutive *cenru* is slightly awkward, since syntax suggests to read the preceding *kai* as its direct object. It seems better to accept a subject-change and take *kai* as subject, which leaves us with a semantic embarrassment since *cel-tal*, “to go”, is not usually employed for the action of hands.

³²⁹ *kōḷ* is the Tamil calque of Sanskrit *graha*, “planet“, and is here used to refer to Rahu, the cosmic snake that periodically swallows the moon and has to be induced to set it free again.

³³⁰ According to Tarkkatīrttar Rāmānujācāryar, this means the *nityasūri*, who are forever young.

³³¹ Here *mēlai* can be taken in a spatial or also in a temporal sense as “earlier”.

73. (2354)

இடம்வல மேழ்புண்ட யிரவித்தே ரோட்டி
 வடமுக வேங்கடத்து மன்னுங் – குடநயந்த
 கூத்தனாய் நின்றான் குரைகழலே கூறுவதே
 நாத்தன்னா லுள்ள நலம்.

iṭam valam ēl pūṇṭa ~iravi+ tēr oṭṭi
vaṭa muka(m) vēṅkaṭattu manṇum – kuṭam nayanta
kūttan āy ninrān kurai kaḷalē kūruvatē
nā+ tannāl uḷḷa nalam.

Speaking of the tinkling anklets of him who stood as a dancer who longs for pots,³³² who dwells on north-facing Vēṅkaṭam, driving the sun chariot,³³³ yoked with seven [horses] left [and] right, is a good [action] that exists by the tongue itself.

³³² For the dance with the pots see also Po. 54 (with note) and Pū. 98.

³³³ There does not seem to be an obvious explanation at hand why and when Viṣṇu would drive the sun chariot.

74. (2355)

நலமே வலிதுகொ னஞ்சூட்டு வன்பேய்
நிலமே புரண்டுபோய் வீழ்ச் – சலமேதான்
வெங்கொங்கை யுண்டானை மீட்டாய்ச்சி யூட்டுவான்
றன்கொங்கை வாய்வைத்தாள் சார்ந்து.

nalamē valitu-kol? nañc' ūṭṭu val pēy
nilamē puranṭu pōy vīla+ – calamē tāṅ
vem koṅkai ~uṅṭānai mīṭṭ' āycci ~ūṭṭuvāṅ
taṅ koṅkai-vāy vaittāḷ cārntu[∞]

Is it strong, the goodness
of the cowerdless who again put [him] close to her breast in
order to feed him, him who had drunk only water³³⁴ from the cruel breast
so that the strong demoness fell to the ground in contortions, having
fed [him] poison?

³³⁴ I.e., water, not poison, as the demoness had intended.

75. (2356)

சார்ந்தகடு தேய்ப்பத் தடாவியகோட் டுச்சிவா
 யூர்ந்தியங்கும் வெண்மதியி னொண்முயலைச் – சேர்ந்து
 சினவேங்கை பார்க்குந் திருமலையே யாயன்
 புனவேங்கை நாறும் பொருப்பு.

*2b வெண்மதியி F3+8, EM, ER; வண்மதியி EK, EV

cārnt' akaṭu tēyppa+ taṭāviya kōṭṭ' ucci-vāy
ūrnt' iyaṅkum veḷ matiyin oḷ muyalai+ – cērntu
ciṇam vēṅkai pārkkum tiru-malaiyē ~āyan
punaṁ vēṅkai nārum poruppu.

The sacred mountain,³³⁵

where the angry tiger peers closely at the bright hare in the white moon
 that moves up crawling to the curved mountain top
 in order to closely rub [its] belly, is the height
 that is fragrant of the kino tree³³⁶ by the cowherd's fields.

³³⁵ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 53, 75, Pē 45, 58, 68, 71, 72, and 89. The mountain referred to is, no doubt, Vēṅkaṭam.

³³⁶ The word-play on the two poetic meanings of the word *vēṅkai*, firstly, “kino tree”, and, secondly, “tiger” (since the trailing flower clusters with petals and pollen of the kino tree together make a pattern in black, white and yellow that is reminiscent of a tiger's fur) is lost in translation.

76. (2357)

பொருப்பிடையே நின்றும் புனல்குளித்து மைந்து
நெருப்பிடையே நிற்கவுநீர் வேண்டா – விருப்புடைய
வெஃகாவே சேர்ந்தானை மெய்ம்மலர்தூய்க் கைதொழுதா
லஃகாவே தீவினைக ளாய்ந்து.

*3c மெய்ம்மலர்தூய்க் F3+8, EM, EK, ER, EV; மென்மலர்க் EA_v

porupp' iṭaiyē ninrum puṇal kuḷittum aintu
nerupp' iṭaiyē nirkavum nīr vēṇṭā – virupp' uṭaiya
vekkāvē cērntānai mey+ malar tūy+ kai tolutāl
akkāvē tī vinaikaḷ āyntu.

Not wanting to stand on heights, bathe in floods and stand
midst the five fires, if you truly strew blossoms [and] fold
[your] hands in worship to the one who joined desirable Vekkā,
[your] evil deeds will dwindle [and] pass away.

77. (2358)

ஆய்ந்த வருமறையோ னான்முகத்தோ னன்குறங்கில்
வாய்ந்த குழவியாய் வாளரக்க – னேய்ந்த
முடிப்போது மூன்றேழென் றெண்ணினா னார்ந்த
வடிப்போது நங்கட் கரண்.

*3d னார்ந்த F8, EM, EK, ER, EV; னாய்ந்த F3

āynta ~aru maraiyōn nāl mukattōn nal kurāṅkil
vāynta kulavi ~āy vāl arakkan – ēynta
muṭi pōtu mūnr' ēl enr' eṇṇinān ārnta
~aṭi+ pōtu naṅkaṭk' araṇ.

He who, as a superior child on the good thighs of the one with the choice difficult Vedas, the one with four faces, accurately counted as three [plus] seven the crowns suited to the sword[-wearing]³³⁷

Rākṣasa,³³⁸

[his] foot blossoms that [we] drink in are our refuge.

³³⁷ For the attribute *vāl* added here cf. note on Po. 45.3.

³³⁸ The verse alludes to a childhood episode of Rāma sitting on Brahmā's thigh and counting Rāvaṇa's heads which is not known from the Sanskrit *Rāmāyaṇa*; for a discussion and parallel passages in the Vaiṣṇava corpus, see Narayanan 1994: 57f.

78. (2359)

அரணா நமக்கென்று மாழி வலவன்
முரனாள் வலஞ்சுழிந்த மொய்ம்பன் – சரணாமே
லேதுகதி யேதுநிலை யேதுபிறப் பென்னாதே
யோதுகதி மாயனையே யோர்த்து.

*4b மாயனையே F3+8, EM, EK, ER, EV; மாதவனை EAV

araṇ ām namakk' enrum āli valavaṇ.
muraṇ nāl valam culinta moympaṇ – caraṇ ām-ēl.
ētu kati ~ētu nilai ~ētu pirappu ennātē
~ōtu kati māyanaiyē ~ōrttu.

Refuge for us is always the one with the discus on his right.³³⁹ If there is refuge [it is] the one by whose prowess the strength [and] the days of Muraṇ³⁴⁰ were curbed.

Without asking ‘which way, which condition, which birth?’ recite, perceiving the Dark one as the way.

³³⁹ Or: “the one who masters the discus”.

³⁴⁰ Viṣṇu is known as Murāri because he destroyed the Asura Mura whose arrogance had begun to threaten the world.

79. (2360)

ஓர்த்த மனத்தரா யைந்தடக்கி யாராய்ந்து
 பேர்த்தாற் பிறப்பேழும் பேர்க்கலாங் – கார்த்த
 விரையார் நறுந்துழாய் வீங்கோத மேனி
 நிரையார மார்பனையே நின்று.

*4b மார்பனையே F3+8, EM; மார்வனையே EK, ER, EV

ōrtta maṇattar āy aint' aṭakki ~ārāyntu
pērttāl pirapp' ēlum pērkkal³⁴¹ ām. – kārtta
virai ~ār narum tuḷāy vīṅk' ōtam mēni
nirai ~āram māṛpanaiyē ninru[∞]

If, as people with concentrated minds, they restrain the five [senses],
 examine [and] destroy [them], there will be destruction of all
 the seven births – constantly [concentrated] on the one whose chest
 has rows of garlands, with the complexion of the swelling flood,
 with dark, fragrant tulsi full of scent.

³⁴¹ The verbal noun in *-(t)tal* knows a rarer alternative form for 11th-class verbs with *-kkal* as a suffix, i.e., *pērkkal* instead of *pērttal*.

80. (2361)

நின்றெதி ராய நிரைமணித்தேர் வாணன்றோ
 ளொன்றியவீ ரைஞ்ஞா றுடன்றுணிய – வென்றிலங்கு
 மார்படுவா னேமி யரவணையான் சேவடிக்கே
 நேர்படுவான் றான்முயலு நெஞ்சு.

ninr' etir āya nirai maṇi+ tēr vāṇan tō!
onriya ~īr-ai+-ñūr' uṭan tuṇiya – venr' ilaṅkum
ār-paṭu vāl nēmi ~arav' aṇaiyāṇ cē ~aṭikkē
nērpaṭuvāṇ tāṇ muyalum neñcu.

The red feet of him on the serpent bed, with the sharpened white discus that shines victoriously when the combined twice five hundred arms of

Bāṇa³⁴²

are cut all together, who had stood up against [him] on a chariot with jewels in rows,³⁴³ [my] heart strains to get close [to them].

³⁴² The Harivaṃśa tells how Aniruddha, son of Pradyumna who is Kṛṣṇa's son, fell in love with Bāṇa's daughter, and Bāṇa imprisoned Aniruddha.

This is the basis of the battle between Bāṇa and Kṛṣṇa; cf. Pē. 92.2f.

³⁴³ Or, with the old topos, “with bells in rows”.

81. (2362)

நெஞ்சா னினைப்பரிய னேலு நிலைபெற்றெ
 னெஞ்சமே பேசாய் நினைக்குங்கா – னெஞ்சத்துப்
 பேராது நிற்கும் பெருமானை யென்கொலோ
 வோராது நிற்ப துணர்வு.

*neñcāl ninaipp' ariyaṇēlum nilai perr' eṇ
 neñcamē, pēcāy: ninaikkum-kāl – neñcattu+
 pērātu nirkum perumānai ~eṇ-kolō
 ~ōrātu nirpat' uṇarvu?*

Even though he is difficult to think about by the heart, take a stand,
 my heart, speak [anyway]. When one thinks [about it], what [is the
 point]
 of perception that remains without contemplating our great Lord
 who stands unmoved in the heart?

82. (2363)

உணரி லுணர்வரிய னுள்ளம் புகுந்து
புணரிலுங் காண்பரிய னுண்மை – யிணரணையக்
கொங்கணைந்து வண்டறையுந் தண்டுழாய்க் கோமாளை
யெங்கணைந்து காண்டு மினி?

uṇaril uṇarv' ariyan. uḷlam pukuntu
puṇarilum kāṇp' ariyaṇ uṇmai. – ~iṇar aṇaiya+
koṅk' aṇaintu vaṇṭ' araiyum taṇ tulāy+ kōmāṇai
~eṅk' aṇaintu kāṇṭum iṇi?

When perceiving he is difficult to perceive. Even when he has entered
[our] heart [and] connected [with us] his nature is difficult to see.
Where may we now see [him] closely, the king with cool tulsī
in which bees hum,
closing in on the pollen so that they are close to the clusters?

83. (2364)

இனியவன் மாய னெனவுரைப்ப ரேலு
 மினியவன் காண்பரிய னேலு – மினியவன்
 கள்ளத்தான் மண்கொண்டு விண்கடந்த பைங்கழலா
 னுள்ளத்தி னுள்ளே யுளன்.

ini ~avan māyan ena ~uraipparēlum
ini ~avan kāṇṇṇ' ariyaṇēlum – ini ~avan
kaḷlattāl maṇ koṇṭu viṇ kaṭanta paim kaḷalān
uḷlattin uḷḷē ~uḷan.

Even though now they say that he is the Dark one,
 even though now he is difficult to see, he now [already]
 is inside [my] heart, he with the green-golden anklets
 who by [his] guile took the earth [and] crossed the sky.

84. (2365)

உளனாய நான்மறையி னுட்பொருளை யுள்ளத்
துளனாகத் தேர்ந்துணர்வ ரேலு – முளனாய
வண்டா மரைநெடுங்கண் மாயவனை யாவரே
கண்டா ருகப்பர் கவி.

*uḷaṅ āya nāl maraiyiṅ uḷ poruḷai ~uḷḷatt'
uḷaṅ āka+ tērnt' uṅarvarēlum – uḷaṅ āya
vaḷ tāmarai neṭum kaṅ māyavanai yāvarē
kaṅṅār? ukappar kavi.*

Even though, as he is [already] in the heart, they search [and] perceive the inner meaning of the four Vedas that is him, who are those who have seen the cunning one with large eyes, lush lotuses, who [always] is [there]? They are those that rejoice in poetry.

85. (2366)

கவியினார் கைபுனைந்து கண்ணார் கழல்போய்ச்
 செவியினார் கேள்வியராய்ச் சேர்ந்தார் – புவியினார்
 போற்றி யுரைக்கப் பொலியுமே பின்னைக்கா
 யேற்றுயிரை யட்டா னெழில்.

*kaviyīnār kai puṇaintu kaṇ +ār³⁴⁴ kalal pōy+
 ceviyīnār kēḷviyar āy+ cērntār – puviyīnār
 pōrri ~uraikka+ poliyumē pinṇaikk' āy
 ērr' uyirai ~attān elil.*

They who fold [their] hands [before] poets, who go to the ankleted
 [feet] to [their] eyes' fill [and] who frequent Veda experts³⁴⁵ who have
 ears [to hear]

– the people of the earth, while they praise [and] recite, it will flourish,
 the beauty of him who for Pinṇai's sake destroyed the life of the bull.

³⁴⁴ Or *kaṇṇār*: “those that have eyes [to see]“.

³⁴⁵ This meaning for *kēḷviyar* is based on the assumption that *kēḷvi* is a calque for Skt. *śruti*. This has interesting implications for the interpretation of this verse, namely a dichotomy between sacred texts in Tamil, produced by the bhakti poets (*kaviyīnār*), and in Sanskrit, the Vedic recitations of the *kēḷviyar*, already for this period.

86. (2367)

எழில்கொண்டு மின்னுக் கொடியெடுத்து வேகத்
தொழில்கொண்டு தான்முழங்கித் தோன்று – மெழில்கொண்ட
நீர்மேக மன்ன நெடுமா னிறம்போலக்
கார்வானங் காட்டுங் கலந்து.

*1a எழில்கொண்டு F3, EM; எழில்கொண்ட F8, EK, ER, EV

elil koṇṭu minnu+ koṭi ~eṭuttu vēka+
tolil koṇṭu tān mulāṅki+ tōnrum – elil koṇṭa
nīr mēkam anṇa neṭumāl niram pōla+
kār vānam kāṭṭum kalantu.

Like graceful water clouds that appear, gracefully
raising the banner of lightning, speedily taking up work,
thundering, like of the colour of tall Māl
the sky shows itself, mingled with rain clouds.³⁴⁶

³⁴⁶ Here we see another rare type of poem that most probably is based on an earlier topos from love poetry, namely the close physical relation between the man who is loved and the natural elements of his country, every detail of which brings him before the mind of the loving woman. A second example is found in the next poem.

87. (2368)

கலந்து மணியிமைக்குங் கண்ணாநின் மேனி
 மலர்ந்து மரகதமே காட்டு – நலந்திகழுங்
 கொந்தின்வாய் வண்டறையுந் தண்டுழாய்க் கோமானை
 யந்திவான் காட்டு மது.

kalantu maṇi ~imaikkum kaṇṇā niṇ mēni
malarntu marakatamē kāṭṭum. – nalam tikaḷum
kontin-vāy vaṇṭ' araiyum taṇ tulāy+ kōmānai
~anti vān kāṭṭum atu.

O Kaṇṇan, on whom the jewel diffusely twinkles, your body in bloom shows itself as an emerald. The sky at dusk is what shows the king with cool tulsī, where bees hum on the garland strings glittering with beauty.

88. (2369)

அதுநன் றிதுதீதென் றையப் படாதே
மதுநின்ற தண்டுழாய் மார்வன் – பொதுநின்ற
பொன்னங் கழலே தொழுமின் முழுவினைகள்
முன்னங் கழலு முடிந்து.

atu nanr' itu tī' enr' aiyappaṭātē
matu ninra taṇ tulāy mārvaṇ – potu ninra
ponnam kalalē toluṁin. mulu vinaikaḷ
munnam kalalum muṭintu.

Without being in doubt that that is good [and] this is evil,
worship the [feet with] golden anklets that rest common [to all],
[the feet] of him with honey-rich cool tulsī on his chest.
All former deeds will end [and] dissolve.

89. (2370)

முடிந்த பொழுதிற் குறவாண ரேனம்
படிந்துமுசால் பைந்தினைகள் வித்தத் – தடிந்தெழுந்த
வேயங்கழைபோய் விண்டிறக்கும் வேங்கடமே மேலொருநாட்
டங்குழல்வாய் வைத்தான் சிலம்பு.

muṭinta polutil kuravāṇar ēnam
paṭint' ulu cāl paim tinaikaḷ vitta+ – taṭint' eḷunta
vēyṅ-kalai³⁴⁷ pōy viṅ tirakkum vēṅkaṭamē mēl oru nāl
tīm kulal vāy vaittān cilampu.

Vēṅkaṭam,³⁴⁸

where the bamboo, that rises after having been cut, when the hill people at an advanced time had sown fresh millet into the furrows ploughed in lying down by the wild pigs, grows tall [and] opens up to the sky, is the slope of him who on a former day put the sweet flute to [his] mouth.

³⁴⁷ Here *vēyṅkai* has either to be understood as a synonym compound (“bamboo-bamboo”) for the sake of *etukai*, with a *sandhi* nasal inserted to match *tīn-kulal* in the next line, or we may take *kālai* as a reference to the bamboo shafts.

³⁴⁸ For this earlier type of inset clause typical of *Caṅkam* literature cf. note on Po. 38, with further parallels in Po. 40, Pū. 45, 53, 75, Pē. 58, 68, 71, 72 and 75.

90. (2371)

சிலம்புஞ் செறிகழலுஞ் சென்றிசைப்ப விண்ணா
றலம்பிய சேவடிபோ யண்டம் – புலம்பியதோ
ளெண்டிசையுஞ் சூழ விடம்போதா தென்கொலோ
வண்டுழாய் மாலளந்த மண்?

cilampum ceri kalalum cenr' icaiṭṭa viṇ ar'
alampiya cē ~aṭi pōy aṇṭam – pulampiya tōl
eṇ ticaiyum cūla ~iṭam pōtāt' eṇ-kolō
vaḷ tulāy māl aḷanta maṇ?

When [his] feet that were rinsed in the heavenly river go [to the top of the world] egg, so that [his] foot rings and tight anklets sound in movement,

[and his] sole arms encompass all the eight directions, which place did it not reach, the earth that was measured by Māl with lush tulsi?

91. (2372)

மண்ணுண்டும் பேய்ச்சி முலையுண்டு மாற்றாதாய்
 வெண்ணெய் விழுங்க வெகுண்டாய்ச்சி – கண்ணிக்
 கயிற்றினாற் கட்டத்தான் கட்டுண் டிருந்தான்
 வயிற்றினோ டாற்றா மகன்.

maṇ + uṇṭum pēycci mulai ~ uṇṭum ārrāt' āy
venṇey viḷuṅka vekuṇṭ' āycci – kaṇṇi+
kayirrināl kaṭṭa+ tān kaṭṭ' uṇṭ' iruntān
vayirrinōṭ' ārrā makan.

Being insatiable after eating the earth and drinking from the breast of the demoness he, whom the cowherdess, in anger because he swallowed the butter, bound with a knotted rope, remained bound,³⁴⁹ the son with an unsatiable³⁵⁰ stomach.

³⁴⁹ Here *uṇṭu* is used in a rarer function as a sort of passive auxiliary (literally “experiencing binding”; for a parallel from the same context cf. *kaṭṭu uṇṇa* in Maturakavi 1.1), while *irutal* appears as an auxiliary of continuity.

³⁵⁰ Here again the word order seems to be upset by *etukai*: *ārrā* should be read as a negative *peyareccam* with *vayiru* as its head noun.

92. (2373)

மகனொருவர்க் கல்லாத மாமேனி மாயன்
மகனா மவன்மகன்றன் காதன் – மகனைச்
சிறைசெய்த வாணன்றோள் செற்றான் கழலே
நிறைசெய்தென் னெஞ்சே நினை.

*1a மகனொருவர்க் F8, EM, EK, ER, EV; மகனொருவற் F3

makaṇ oruvarkk' allāta mā mēni māyaṇ
makaṇ ām. avaṇ makaṇ taṇ kātal – makaṇai+
cirai ceyta vāṇaṇ tōḷ cerrān kalalē
nirai ceyt' en neñcē ninai.

The trickster with a dark body who is not the son of anyone
became a son. The one who subdued the arms of Bāṇa,³⁵¹ who put into
prison
the beloved son of the son of him, make yourself full
of the ankleted [feet of him], my heart, think!

³⁵¹ The grandson of Kṛṣṇa is Aniruddha, son of Kṛṣṇa's son Pradyumna; cf. Pē. 80.1f. note.

93. (2374)

நினைத்துலகி லார்தெளிவார் நீண்ட திருமா
 லனைத்துலகு முள்ளொடுக்கி யான்மேற் – கனைத்துலவு
 வெள்ளத்தோர் பிள்ளையாய் மெள்ளத் துயின்றானை
 யுள்ளத்தே வைநெஞ்சே யுய்த்து.

ninaitt' ulakil ār telivār? nīṇṭa tirumāl
anaitt' ulakum uḷ oṭukki ~āl-mēl – kanaitt' ulavu
vellatt' ōr pillai ~āy mella+ tuyinrānai
~ullattē vai neñcē ~uyttu.

Who are those in the world who understand [him] by thought? Tirumāl
 who became tall, him who, keeping the whole world inside [himself],
 as a child
 on the banyan [leaf] in the roaring, roiling sea, slept softly,
 put [him] directly³⁵² inside [yourself], o heart.

³⁵² Both here and at the beginning of the next verse I suggest taking *uyttu* as an adverb, but it could also be read as a first imperative: “direct [and] put [him] inside, o heart.”

94. (2375)

உய்த்துணர் வென்னு மொளிகொள் விளக்கேற்றி
வைத்தவனை நாடி வலைப்படுத்தேன் – மெத்தெனவே
நின்றா னிருந்தான் கிடந்தானென் னெஞ்சத்துப்
பொன்றாமை மாயன் புகுந்து.

uytt' unarv' ennum oli kol vilakk' ērri
vaitt' avanai nāṭi valai+ paṭuttēn. – mettenavē
ninrān iruntān kiṭantān en neñcattu+
ponrāmai māyan pukuntu.

Raising the lamp that directly takes up the light called perception, holding [it and] seeking him out, I caught [him] in the net. Softly, unfailingly³⁵³ entering into my heart, the Dark one stands, sits [and] lies [there].

³⁵³ The syntactic function of *ponrāmai*, formally a negative verbal noun, is not obvious. It seems best to accept it as a transitional form, namely a negative verbal noun used as a negative absolute, as already seen in Pū. 36.2 *aṛiyāmai*?

95. (2376)

புகுந்திலங்கு மந்திப் பொழுதத் தரியா
யிகழ்ந்த விரணியன தாகஞ் – சுகிர்ந்தெங்குஞ்
சிந்தப் பிளந்த திருமா றிருவடியே
வந்தித்தென் னெஞ்சமே வாழ்த்து.

pukunt' ilaṅkum anti+ polutatt' ari ~āy
ikaḷnta ~iraṇiyanat' ākam – cukirnt' eṅkum
cinta+ piḷanta tirumāl tiru ~aṭiyē
vantitt' eṅ neṅcamē vāḷttu.

The holy feet of Tirumāl, who as a lion tore up the chest of Hiranya who had scorned [him], so that it got shredded [and] scattered everywhere at the time that twilight entered [and] glowed, [these feet] laude [and] praise, my heart.

96. (2377)

வாழ்த்திய வாயராய் வானோர் மணிமகுடந்
தாழ்த்தி வணங்கத் தழும்பாமே – கேழ்த்த
வடித்தா மரைமலர்மேன் மங்கை மணாள
னடித்தா மரையா மலர்.

vāḷttiya vāyar āy vānōr maṇi maḷam
tāḷtti vaṇaṅka+ talump' āmē – kēḷtta
aṭi+ tāmarai malar-mēl maṅkai maṅāḷaṇ
aṭi+ tāmarai ~ām alar[∞]

Because the celestials, as those whose mouths praise [him], lower [their] jewelled crowns [and] bow [to them], they are scarred, – the blossoms that are the lotus feet³⁵⁴ of the husband of the girl on the lotus blossom with a lustrous stalk.

³⁵⁴ Here I suggest we understand *aṭi tāmarai* as *tāmarai aṭi*, reversed for the sake of *etukai*.

97. (2378)

அலரெடுத்த வுந்தியா னாங்கெழி லாய
 மலரெடுத்த மாமேனி மாய – னலரெடுத்த
 வண்ணத்தான் மாமலரான் வார்சடையா னென்றிவர்கட்
 கெண்ணத்தா னாமோ விமை.

alar eṭutta ~untiyān āṅk' elil āya
malar eṭutta mā mēni māyaṅ – alar eṭutta
vannattān mā malarān vār caṭaiyān enr' ivarkaṭk'
eṇṇa+ tān āmō ~imai?

The one with the navel where is borne the blossom, the Cunning one with dark body where is borne the Blossom in whom is beauty,³⁵⁵ can he, [even] for a moment, be regarded³⁵⁶ by these people: the one with the colour borne by the blossom, the one from the great blossom, [or] the one with the long, matted hair?³⁵⁷

³⁵⁵ This is an elliptical reference to Śrī who is frequently designated as *malarāḷ*, “she from the blossom”.

³⁵⁶ For a formulaic parallel of the last line, see Po. 31.4.

³⁵⁷ Here Māl appears to be identified with three further deities, the latter two of whom are easily identifiable as Brahmā from the lotus flower and Śiva with the ascetic hair style. The first one, however, is not as obvious. Kōvintasāmi Nāyūṭu's gloss is *kāñci malar pōṅra niraṭṭaiyūṭaiyān intiraṅ*, “Indra whose colour resembles that of the Portia flower”. In this context see also Pū. 12, where a triad of Sūrya, Brahmā and Śiva is said to worship Viṣṇu.

98. (2379)

இமஞ்சூழ் மலையு மிருவிசம்புங் காற்று
மமஞ்சூழ்ந் தறவிளங்கித் தோன்று – நமஞ்சூழ்
நரகத்து நம்மை நணுகாமற் காப்பான்
றுரகத்தை வாய்பிளந்தான் றொட்டு.

imam cūl malaiyum iru vicumpum kārrum
amam cūlnt' ara viḷaṅki+ tōṇrum – namaṇ cūl
narakattu nammai naṇukāmal kāppāṇ
turakattai vāy piḷantān toṭṭu[∞]

As the mountains embraced by snow, as the vast sky and as wind,
he appears fully luminous all around(?),³⁵⁸
the one who protects us from getting near hell embraced by Yama,
the one who by touch tore open the mouth of the horse.³⁵⁹

³⁵⁸ The word *amam* does not seem to have parallels. The TL does not include it at all, while the Cānti Cātanā gives only this passage and makes two suggestions for an interpretation, namely either *ellām*, “all”, or *amaintu*, “befittingly”.

³⁵⁹ For further examples of this particular type of cleft construction see Po. 36.1, 90.3f., Pū. 95.1f., 99.4.

99. (2380)

தொட்ட படையெட்டுந் தோலாத வென்றியா
 னட்ட புயகரத்தா னந்நான்று – குட்டத்துக்
 கோண்முதலை துஞ்சக் குறித்தெறிந்த சக்கரத்தான்
 றாண்முதலே நங்கட்குச் சார்வு.

toṭṭa paṭai ~eṭṭum tōlāta venriyān
aṭṭa-puya-karattān a+ nānru – kuṭṭattu+
kōḷ mutalai tuñca+ kuritt' erinta cakkaratān
tāl-mutalē naṅkaṭku+ cārvu.

The victorious one whose eight³⁶⁰ weapons, which he grasps, are unvanquished, the one with eight arms [and] hands,³⁶¹ the one with the discus that he threw at that time, aiming at the murderous crocodile when it slept in the pond,³⁶² at [his] feet [there is] refuge for us.

³⁶⁰ There appear to be different lists of eight weapons for Viṣṇu (Tamil *paṭai*, Skt. *yudha-*); Kōvintasāmi Nāyūṭu identifies them as 1. *vāḷi*, “missile”, 2. *cilai*, “bow”, 3. *taṅṭu*, “club”, 4. *caṅkam*, “conch”, 5. *vāḷ*, “sword”, 6. *āḷi*, “discus”, 7. *kēṭakam*, “shield”, and 8. *malar*, “[lotus] flower”.

³⁶¹ One may wonder whether the precise reference to eight arms refers to a particular form or icon of the lord, all the more since with *aṭṭa-puya-kara* (~ *aṣṭa-bhuja-kara-*) a Sanskrit compound, with a possible Prākṛit intermediary, is imported into the Tamil text and converted into an pronominalised noun (*-karattān*). Hardy 1983: 373, note 4) understands the basic compound as temple name derived from Skt. *aṣṭa-bhuja-gṛha-* via Pkt. *aṭṭa-bhuya-ghara*, “the house of (the god with) eight arms”, which would make him “the one in the temple of eight arms”.

³⁶² For the crocodile, cf. Po. 78.2 and Pē. 50.3.

100. (2381)

சார்வு நமக்கென்றுஞ் சக்கரத்தான் றண்டுழாய்த்
தார்வாழ் வரைமார்பன் றான்முயங்குங் – காரார்ந்த
வானமரு மின்னிமைக்கும் வண்டா மரைநெடுங்கட்
டேனமரும் பூமேற் றிரு.

*cārvu namakk' enrum cakkarattān taṇ tulāy+
tār vāl varai mārapan tān muyaṅkum – kār ārn̄ta
vān amarum miṇ +imaikkum vaḷ tāmarai neṭum kaṇ
tēn amarum pū-mēl tiru[∞]*

Refuge for us [is] always Śrī on the honey-filled flower,
with large eyes, lush lotuses, that twinkle [like] lightning dwelling
in the rain-filled cloud, who is embraced by him with the mountain
chest³⁶³

alive with a garland of cool tulsi, the one with the discus.

F3: ஸரீராம செயம். திருநன்குபேசி இவைமன்னும்வனே பண்டுகளிறு
நெஞ்சமண்ணான்முகன் மூன்றாந்திருவந்தாதி முற்றும்.

EM: மூன்றாந்திருவந்தாதி முற்றிற்று. பேயாழ்வார் திருவடிகளே
சரணம்.

EK: ஆழ்வார் திருவடிகளே சரணம். எம்பெருமா னார்திருவடிகளே
சரணம். ஜீயர் திருடிகளே சரணம்.

³⁶³ For the chest broad as a mountain, cf. Pē. 2.

Epilogue by Marcus Schmücker

Theological Concepts According to the Three Early *Antāti*-s of Poykaiyālvār, Pūtattālvār and Pēyālvār

The three *Antāti*-s of the *Nālāyirat Tivvyappirapantam*, given here in translation in the chronological order of Poykaiyālvār, Pūtattālvār and Pēyālvār, are witnesses to a special stage in theistic development, offering a particular view into the complex movement towards the eventual acceptance of a supreme deity. Such a deity stands at the beginnings of a distinctive theology, which in the course of its development from the *Nālāyirat Tivvyappirapantam* up to the theistic Vedānta of the Viśiṣṭādvaita continues to unfold.

By following this movement, the reader is not only able to situate these *Antāti*-s in the history of this religious tradition of auspicious (śrī) Vaiṣṇavavism, but also to see the components from which the image of this supreme deity has been modeled. From the perspective of the poets of these three texts, various strands of components are used to support the belief that there is one, unique god.

But how do these early sources characterize this god from a theological perspective? Is it possible to detect recurring characteristics in these three *Antāti*-s by which the god might be described in a way we consider “theological”,¹ as for example the idea of eternal omnipre-

¹ On “theology” as an independent paradigm, cf. Clooney 2003: 447–477.

sence? Before I demonstrate the relevance of this idea – eternal omnipresence is in fact considered to be present in the devotee as well as in the universe – I will provide a few remarks about important aspects of this god.

The descriptions of *one* god use various names for him: Kaṇṇaṇ, Nāraṇaṇ/Nārāyaṇaṇ, Tirumāl, Neṭumāl, Ceṅkaṇmāl or Māyaṇ/Māyavaṇ.² And this god is not an abstract, placeless entity but is linked to real locations, such as Tirukkōṭṭi, Vēṅkaṭam, Kuṭamūkku, Tiruvaraṅkam, Māmallai, Kōval, and Kuṭantai. What is meant is not a deification of the place, but god's real presence in that place. What is theologically relevant is that god's omnipresence is expressed in the fact that he is *one* god who is named in many ways and is present in every place: Henotheism and Locotheism are expressed at the same time.³

His main attributes are frequently mentioned: fighting with a discus (*āli*) in his hand (*kai*), blowing a right-spiralling conch (*valampuri*, *puri*, *kōṭu*, *caṅkam*, *nantu*), having a bird (*puḷ*) as his vehicle (Po. 21), and having a serpent (*pāmpu*) as his bed (*aṇaiyāṇ*). His body is the colour of the ocean (*nīr ōtam mēṇi* Pū. 11; *ōtam nīr vaṇṇanaṇi* Po. 6). A cosmological paradigm connected to the colour of the ocean has been suggested by Katherine K. Young [2019: 123ff.]: the ocean or an ocean god

² For a detailed discussion of “Proper Names found in the Āntātis” see Young 2019: 173-181.

³ Hardy points out (1983: 283) that the Ālvārs “broke away in favour of the conception of Māyōṇ as the sole absolute in the strict sense”. It demonstrates the tendency to oneness, but not by exclusion (cf. Poykai verses 5, 98/74; Pey 63). He summarizes (p. 284): “for the Early Ālvārs Māl is the absolute god ... but not the impersonal brahman; he is residing in Vaikuntam, in the perfect great town,’ in ‘the eternal place’ and in the country of the world above’.”

“has the basic structure of destruction of the earth/world/universe by a flood or the god swallowing it,” which, after an interim is then followed by “its rescue or re-creation”.

While it receives less emphasis, another characteristic feature of the god is how he relates to the Veda. It is remarkable that no conflict between the god and the Veda is mentioned; indeed, there is no doubt that the god’s existence is based on the eternal Veda.

Nevertheless the god himself is put into the foreground in relation to the Veda, which is used by him as a refuge (*araṇ*) for his devotees (Po. 60). God shows himself to the Veda experts, who come to him (Po. 94). The Veda as well as the experts are subordinated to god. This is obvious when Pokaiyālvār mentions that these experts come to the place where god resides: “Vēṅkaṭam, where Veda experts arrive from all directions [and] bow” (Po. 37 *ticai ticaiyiṅ vēṅiyarkaḷ cenr’ iraiñcum vēṅkaṭamē*). In mythological terms, the superiority of god over the Veda is expressed in the fact that the god Brahmā, named as Veda expert, springs from the navel of Nārāyaṇa during creation: “The righteous Veda expert [comes] from your navel”. (Po. 28: *ceyya maraiyāṅ niṅ untiyāṅ*.)

The Veda makes god accessible by its reciting, and is a testimony for the god (Po. 37; 94). But even if the devotee can approach him by reciting the Vedas, the god of the Veda (in this context, the name Māl or Nāraṇaṅ is used) is difficult to measure (Pū 45 *aḷav’ ariya vētattāṅ*); he is mentioned as being realised by the four Vedas, although he creates (Po. 33,60 *payanta*) them at the beginning of each aeon. Further, the god is said to be like the melodies of the four Vedas (Po. 68 *nāl vēta+ paṅ +akattāy*) and is even identified with the Veda altogether. Pēyālvār reads: “He is the four Vedas that are well-recited” (Pē. 11 *nanḷ’ ōtum nāl-vētatt’ uḷḷāṅ*); “He who is the Veda in four parts” (Pe. 14 *nāl-pāla vētattāṅ*); “The one in the four Vedas” (Pē. 31 *nāl-vētatt’ uḷḷāṅ*). A key element in this context is the reduction of the Veda with its four parts

to meaning this god alone. For example, Pēyālvār states that god is the inner/essential meaning of the Veda: “As the Veda, as the meaning of the Veda” (Pē. 39 *marai ~āy marai poruḷ āy*); “the inner meaning of the four Vedas that is him” (Pē. 84 *uḷaṅ āya nāl maraiyiṅ uḷ poruḷai*). Pūtattālvār equates the recitation of the name Nāraṅaṅ with the recitation of the Veda itself: “Reciting his names with the tongue is *the* Recitation” (Pū. 38 *avaṅ pēr oṭuvatē nāviṅāl oṭtu*).⁴

Reciting the name Nāraṅaṅ is not the only way to address this god. Because the god is – as will be demonstrated below – also present in the heart of the devotee, the language of the *Antāti*-s is direct and personal. The god is directly addressed several times as *entai*, “our father” (Po. 84; Pū. 57,63,70,87; Pē. 16,17,63,88). The poets seem like devotees themselves in their efforts to approach god. While no verse

⁴ The relationship between the Veda and god (*īśvara*) becomes important for Rāmānuja and his followers, who see the Veda as proof for the existence of a Highest personal being called Nārāyaṇa. They elaborate the eternal togetherness of the eternal Veda and the eternal *īśvara* against the arguments of the orthodox Mīmāṃsā School. But the concept of a deep relation between god and the Veda is still older. In this connection, not only Rāmānuja, but also Veṅkaṭanātha frequently refers to *Manusmṛti* 1.21: “This [God] created the respective names and activities as well as the respectively established orders at the beginning [of the manifestation] from the words of the Veda itself.” *sarveṣaṃ tu sa nāmāni karmāni ca pṛthakpṛthak vedaśabdebhya evādau pṛthaksamsthāś ca nirmame*. This verse is used to demonstrate that nothing is in the world which cannot be found in the Veda, whose promulgation presupposes an eternal god. This is quite different from the early Ālvār’s remarks about the Veda and Māl, but their acceptance of both seems to refer to this older idea as mentioned by Manu; cf. also Manu 1.10, where the name Nārāyaṇa is explained.

is described as being the words of god himself and no dialogue occurs in the *Antāti*-s, the poets do use the second person singular to address god directly, as in the words of Pūtattālvār 30: “You measured the world that day, Tirumāl, who became tall, you dug up the world that day, they say, that day you churned first the rain flood, then dammed the great sea, lord with a body [of the colour] of the great flood” (*nī anr’ ulak’ aḷantāy nīṅṅa tirumālē nī anr’ ulak’ iṅantāy, enparāl, – nī anru kār ōtam mun kaṭaintu piṅ aṭaittāy mā kaṭalai pēr ōtam mēṅi pirāṅ*).

It is obvious that a main intention of many verses in the *Āntāti*-s is to demonstrate that the god being praised is a victorious and conquering being; no other being is able to protect or save worshippers from hell.⁵ Nonetheless, it can be demonstrated that also theological concepts are relevant. One such concept concerns the cosmological description of the god encompassing the universe on one hand, but also the core of the devotee, his heart, on the other. For the outer as well as the inner world, the god is identified with each element and remains in an eternal present. But the poets also point out that the god remains imperceptible. How is this theological category of gods transcending the human capa-

⁵ But the way to glorify god is manifold. It is also described how the god suffered. Thus, one verse mentions the sharpness of his struggles, saying that in the aftermath of the fight his palms, his feet and his fingers were scarred. Poykayālvār expresses this in verse 23: “Scarred were the palms that are such as have touched the bow string, scarred were the feet, having kicked the chariot, scarred were the fingers of him with the colour of the swelling flood who broke the chest of the one named for gold, so that she with the flower garland was frightened” (*taḷump’ irunta cārṅkam nāṅ tōyṅta ām aṅkai, taḷump’ irunta tāḷ cakaṭam cāṅi, – taḷump’ irunta pūm kōtaiyāḷ veruva poṅ peyarōṅ mārpp’ iṅanta vūṅk’ ōta vaṅṅar viral*).

city of understanding realised by the three poets? Before I describe how the poets characterize the heart's approach to god and how the god is said to become manifest in the heart of a devotee, I will illustrate this cosmological aspect.

Outside: The universe

The topos of the god measuring the world is frequently mentioned by all three Ālvārs: Indeed, he is all-encompassing because he measured the world. It is said that god measured the earth either with his huge form or parts of it (Po. 9 *aḷanta maṇ*; Po. 14 *ulak' aḷanta*; Po. 17 *muṭiyum vicump' aḷantatu*; Po. 76 *maṇ aḷanta*; Po. 84 *ulak' aḷanta*; Pū. 5 *ulakam anr' aḷantāy*; Pū. 9 *aḷanta mā kaṭal cūl nālam*; Pū. 23 *aḷanta mā kaṭal cūl nālam*; Pū. 30 *nī ~anr' ulak' aḷantāy*; Pē. 91 *aḷantān*). And as the one who measured everything, he comprises everything and is connected to everything.

Poykaiyālvār says that he is identical with the following elements: “The lord, the ground, the dark sky, the wind, the dashing flood and the red fire is he” (Po. 29 *iraiyum nilanum iru vicumpum kārrum arai punalum cem tīyūm āvān*); “O Tirumāḷ, who is sky, fire, churning sea, wind” (Po. 92 *vān āki+ tī ~āy maṛi kaṭal āy mārutam āy*). Another verse identifying the god with all outside elements is the following: “He is outside, this earth, the churning sea, the wind, the sky is he” (Po. 96 *puram tān i+ maṇ tān maṛi kaṭal tān mārutam tān vān tānē*).⁶

The earth is not only measured, it is also swallowed and spit out again. “Māyaṇ who has taken, eaten [and] spit out the world” (Pū. 36

⁶ The same idea seems to be expressed in *Viṣṇupurāṇa* 1.3.68: “Earth, water, fire, wind, ether, all senses and the innerfaculty constitute the world called *puruṣa*. *pr̥thivyāpas tathā tejo vāyur ākāśa eva ca | sarvendriyāntaḥkaraṇaṃ puruṣākhyam hi yaj jagat ||*.”

maṅ koṅṭu maṅ uṅṭu maṅ umil̄nta māyan̄). Explaining what is swallowed by the god in more detail, the fact that he accomplishes this act is seen as making him immeasurable: “Earth, mountain, receding sea, wind and sky were swallowed that day, they say truthfully, by you with the discus whose fame is seen as of incalculable measure. Is it of this world’s measure, your mouth?” (Po. 10 *maṅṅum malaiyum maṅi kaṭalum mārutamum viṅṅum viluṅkiyatu, mey eṅpar, eṅ-il alak’ aḷavu kaṅṭa cīr āliyāyḱku anru. iv ulak’ aḷavum uṅṭō uṅ vāy?*).

The god is also described as identical to the elements, the senses of the human body, to knowledge, to sacrifice and to the Dharma instructions for good conduct, as seen for example in Po. 12: “The five sense organs, namely ear, mouth, eye, nose, body, and the five elements, namely red fire, earth, wind, water, sky, and unending knowledge and sacrifice and good Dharma, they say, are the nature of him.” (*cevi vāy kaṅ mūkk’ uṭal eṅr’ aim pulanum, cem tī puvi kāl nīr viṅ pūtam aintum, – aviyāta nānamum vēḷviyum nal aṅamum eṅparē, ēnam āy ninrārḱ’ iyalvu.*)

Despite the god being identified with each element, in praising the god’s immeasurability, the three poets point to the god’s inconceivability. While they mention how Māl measures the world, Poykaiyāl̄vār expresses in particular that his measuring cannot be perceived: “I don’t know the way you measured”. (Po. 3,4 *arikelēn nī aḷavu kaṅṭa nerī*). And the poets often mention that while the god’s names must be repeated, one cannot really know him through language. “Besides babbling so that just [his] names come [out], who will be those who know our Lord?” (Po. 56 *pērē varap pitarral allāl em pemmānai ārē arivār*). The god’s body is praised many times, but it cannot be perceived. “Can you see [and] know [his] body? Can you see [and] know the bird banner of him on the snake bed?” (Po. 85 *paṭi kaṅṭ’ aritiyē? pāmp’ aṅaiyiṅān pul koṭi kaṅṭ’ aritiyē?*). Fitting in this

context is also Poykaiyālvār's statement: "When has the ocean been churned? Which earth did you receive along with water? Not even one thing do I understand." (Po. 2 *enru kaṭal kaṭaintatu? ev ulakam nīr ērratu? onrum atānai uṇarēn nā*). For all his deeds, the aspect of time is relevant, because whatever is done by the god has been completed, as suggested in this last verse, in a mythological prehistory. Even if the poets describe his identity with all things in every detail, the god is not identifiable as this or that (Pū. 1 *avar ivar enr' illai*). This is why it is said that it is not the god himself who is worshipped, but only his form (*mūrṭti*).

On the one hand, the three Ālvārs praise a god who defeated the dangerous Asuras and measured everything. But on the other hand, he is himself immeasurable. The descriptions stress the power of the god, whose qualities and deeds he shares with no other being. By virtue of his deeds, he and no other being should be worshipped. As is clearly stated by Poykaiyālvār, no other god provides refuge (*araṇ*) as he does, and no other god saves the devotee from karma. Evil actions disappear if one worships Māl: "If one considers you as protection, the evil actions disappear. If one considers you the bonds open and disappear. For those who think of you there is no age, Tirumāl." (Po. 75: *kāpp' unṇai unṇak kaliyum aru viṇaikal. āpp' unṇai unṇa avilnt' oḷiyum. – mūpp' unṇai cintippārkk' illai, tirumālē, niṇ aṭiyai vantippār kāṇpar vaḷi*). Often mentioned in this context is also the idea of hell (*naraka*). The god saves the devotee not only from suffering bad karma, but also from entering the seven hells. All three Ālvārs repeat that worshipping Tirumāl protects one from suffering in harsh hells. "They shall not be oppressed by karma, they shall not join hot hell ... they shall not, even by a trifle, go on evil paths – when they [fold their] hands in worship of the black one with red eyes, with a thousand names, the distant one, the one who is difficult to think of" (Po. 65 *viṇaiyāl aṭarppaṭār, vem narakiṇ cērār, tiṇai*

~ēṇum tī+ katikkaḷ cellār – ninaitark' ariyānai+ cēyānai ~āyiram pēr+
cem kaṇ kariyānai+ kai toḷuta+ kāl.)⁷

Inside: The heart

In addition to identifying the god with the outside world, the poets of the early *Antātis* discuss the heart: while the heart tries to comprehend the god, it can only reflect on the highest being by mentally seeing or imagining him. How is the god characterized when he is inside the heart? And how is the heart as his place described? Common terms in the *Antāti-s'* verses include the words *neñcu* (“heart”), *uḷlam* (“mind/heart”), *maṇam* (“mind/heart”), and *cintai* (“mind”). Indeed, the heart has a prominent place in much of Indian literature. In the *Tivvyappirapantam* the importance of this topos is no less.

Since the time of the Ṛg-Veda, the heart has appeared as a centre of the human being and is described as having a special function in relation to the other parts of the body.⁸ And yet, while it has this special function, it cannot appear outside the body. On the contrary, what is in the heart is restricted to an interior space.⁹ Mention of the heart is an expression of a process going on ‘inside’ the person, that

⁷ Cf. also Po. 81, 87. Pū. 21,66, 93. Pē 3.

⁸ Cf. Sellmer 2000: 384ff.

⁹ In the Ṛg-Veda, in addition to Soma drinking, and often connected with it, a central thematic area in which heart language is used, is poetry. The heart is also compared to other words, the most important being *mānas* and *krātu*. Compare Oberlies 1999: 38: “Der Mensch ‘schaut (den Gott/das Loblied etc.) mit dem Herzen’ (RV 10.123.6), wo sich der Sitz des *krātu* befindet (‘In die Herzen hat Varuṇa die Geisteskraft ausgebreitet’, RV 5.85.2). Lieder (RV 3.26.8) und Soma (RV 9.73.8) läutern sich beide im Herzen, das somit eine ganz zentrale Version für die dichterischen Visionen spielt.”

is, one that is not outwardly observable. Further, something done ‘with the heart’ or happening ‘in’ or ‘close to’ the heart might indicate a strong (or, as we might say, ‘deep’) emotional or intellectual engagement in a person.¹⁰

The mystical function of the heart is elaborated upon in the *Athārvaveda*, which is linked to the well-known Upaniṣadic teachings of the cavity of the heart (*guhā*) and the heart-ether (*antarhr̥daya akāśah*) as seats of the key entities of Upaniṣadic speculations (*puruṣa*, *ātman*).¹¹ Moreover the heart is related to what is called *satya*, truth, as can be found in *Bṛhadāraṇyaka-Upaniṣad* 3.1.19.¹²

The heart provides a space in which either the self or, when expressed theistically, the highest being or self can dwell; it is thus compared to the cosmos itself, or it is said that the whole cosmos is contained within the space of the heart.¹³ The self within the heart, as a highest self, is clearly mentioned in the *Śvetāśvatara Upaniṣad* three times, in verses 3.13, 4.17, and 4.20.¹⁴ It is said that the god is present in the heart, and that by knowing the god one becomes immortal.

¹⁰ Cf. Sellmer 2000: 386.

¹¹ The relation between heart and space is found in: BĀU 2.1.17; 2.1.19; 3.9.21. ChU 8.1.1; 8.1.3; 3.14.24; 4.4.22. Cf. also *Atharvaśikhā Upaniṣad* 2.17.

¹² “Upon what is truth founded? On the heart, for one recognizes truth with the heart. So truth is founded on the heart” (*kasmin nu satyaṃ pratiṣṭhitam iti. hr̥daya iti hovāca. hr̥dayena hi satyaṃ jānāti pratiṣṭhitam bhavatīti*). Already prefigured by the concept of the *antaryāmin* in the BĀU, it is developed in the *Subālopaniṣad*, where it becomes a characteristic of the God Nārāyaṇa, who pervades everything and is also said to be present in everything that exists, above all in the heart of the devotee, who becomes immortal when he realizes Nārāyaṇa’s presence in his heart.

¹³ ChU 3.12.7–9

¹⁴ Olivelle 2006: 54.

Nonetheless, this does not imply that such a being becomes visible. These verses are probably the most important antecedents of the concept of heart in the works under discussion, and obviously carry a similar meaning. They are worth quoting: “The Person the size of a thumb abiding within the body always resides within the hearts of people. With the heart, with insight, with thought has he been contemplated. Those who know this become immortal.”¹⁵

And referring to a divine personal being in verse 20¹⁶ of the fourth Adhyāya, it is said: “His appearance is beyond the range of sight; no one can see him with his sight. He who knows him as such with his heart, with his mind – him, who abides in the heart – becomes immortal.”¹⁷

¹⁵ Quoted from Olivelle 2006: 64. *anguṣṭhamātraḥ puruṣo ’ntarātmā, sadā janānām hṛdaye saṁniviṣṭaḥ | hṛdā manīṣā manasābhikṣpto ya etat vidur amṛtās te bhavanti ||*. In the German translation of Oberlies 1996: 148: “Der daumengroße Puruṣa wohnt als inneres Selbst immerdar im Herzen der Menschen. Mit dem Herzen, mit geistiger Erregtheit, mit der Denkkraft wird er zur Anschauung gebracht. Diejenigen, die dieses wissen, werden unsterblich.”

¹⁶ Verse 4.17 expresses the same topic, naming the god, creator of the universe, who resides eternally as the great self in the hearts of all people. The translation in Oberlies 1998: 88 reads as follows: “Dieser Gott, der Schöpfer des Alls, wohnt als großes Selbst immerdar im Herzen der Menschen. Mit dem Herzen, mit geistiger Erregtheit, mit der Denkkraft wird er zur Anschauung gebracht. Diejenigen, die dies wissen, werden unsterblich.”

¹⁷ Quoted from Olivelle 2006: 66. The German translation in Oberlies 1998: 90 reads as follows: “Nicht steht seine Gestalt [da] zum Anschauen, kein Mensch sieht ihn mit dem Auge. Diejenigen, die ihn mit dem Herzen als im Herzen weilend, die ihn mit dem Denken erkennen, die werden unsterblich.” *na saṁdr̥ṣe tiṣṭhati rūpam asya, na cakṣuṣā paśyati kaś ca nainam | hṛdā hṛdistham manasā ya enam, evam vidur amṛtās te bhavanti ||20||*.

This topos of identity between the heart and the god may have influenced the concept of heart as found in the *Tivyappirapantam*.¹⁸ The function or activities of the heart are described in various ways. The god who exists outside is also already present inside, at the place of the heart. The three Ālvārs reveal by means of different themes the eternal presence of the god in the heart. The poets describe what already exists: the abiding of the god in everything and thus also inside the heart.

When collecting references to heart/mind (*neñcu/ullam*), it becomes clear that the heart is not understood as an anatomical organ, but as an inner place within the devotee, a place where the god in his different forms is present. This is characterized in several ways: The heart is an inner place that can be addressed when the devotee speaks about himself in relation to the god – a relation that is expressed, according to Hardy, with verbs such as *ul*, *ōr*, and *niñai*, which all mean to think, meditate, or ponder.¹⁹ When the heart is addressed, the vocative is used. And when addressing it, it is personalized and individualized as “my heart”. In other cases, when the heart is requested to perform some task, this is done in the second person singular; whatever the heart does, its approach to god is the correct one.²⁰

¹⁸ With the exception of Hardy and a few details mentioned by Shulman (2012: 178–190), to my knowledge references to the expression of the heart have never been collected for the *Tivyappirapantam*. Although Shulman deals with later sources and focuses more on the term *ullam*, he points to the difference of a transcending form of knowledge (2012: 182):

¹⁹ Hardy has also pointed to the central meaning of heart in the early *Antāti*-s, arguing that it holds a fundamental religious role for the development of early *bhakti*. As far as the terminology of these three *Antāti*-s is collected in this volume, I see no evidence for the development of *bhakti* at this early stage. But for Hardy (1983: 301), “the Early Ālvārs ... are unique in fusing the temple worship with theistic yoga as a unified form of devotion.”

²⁰ What Hardy mentions here as ‘theistic yoga’ he considers a kind of internal

The mentioned uncertainty or lack of complete knowability of the god leads to the question of how the *Antāti*-s explain the way the god reveals himself to the devotee. Above all it is the devotee's heart in which the god is present. This is expressed in many ways: The devotee speaks to himself when he turns to his own heart as an inner place. The heart of the body is an inner place that can be addressed in the second person if the devotee speaks about the god, or himself in relation to the god. The heart is the only part of the devotee by which the god can be addressed or approached. It is the only agent that can do something in relation to the god and it sees directly without deviation and is never brought into contact with bad karma: "My unswerving heart, see the red-eyed Māl" (Po. 96 *tirampāt' eṅ neñcamē cem kaṅ māl kaṅṭāy*). "He is, see, good heart, the Highest, he is, see, in the heart of those who constantly remember you, he is, see, the one who is in the sea and inhabitant of Vēṅkaṭam, hear: he is inside the heart." (Po. 99 *uḷaṅ kaṅṭāy nal neñcē uttaman, enrum uḷaṅ kaṅṭāy uḷḷuvār uḷḷatt', – uḷaṅ kaṅṭāy vellattin uḷḷānum vēṅkaṭattu mēyānum uḷḷattin uḷḷān enr' ōr. =*

bhakti, which is based on the heart. For Hardy 'heart' becomes evident as a constitutive factor for the development of this kind of *bhakti*. He characterizes the heart (Hardy 1983: 292) as follows: "The actual locus where Kṛṣṇa abides and is realised is styled variously; most frequent are *maṅam*, *cintai*, *neñcu/neñcam*, and *uḷḷam*. The denotations seem to flow into each other, and together they demarcate an area which we would describe as 'soul, intellect, mind, consciousness, self'." Hardy 1983: 83 continues with this idea: "Māyōṅ cannot be said not to be inside the soul; for everything, including man's own being and existence, depends upon his grace and his inner presence as *antaryāmī*. It is Māyōṅ's eternal nature to be there and think [of the world] 2,55; he is refuge (1,21 *aṭai*); he is support 4,8 *tuṅai*; the Āḷvār can approach him 'like a calf looking for its mother' (1,30) and he sees him as bliss (4,59) and nectar (3,4)."

Pē. 40,1-2: *uḷaṅ kaṅṭāy nal neñcē. uttamaṅ, enṛum uḷaṅ kaṅṭāy. uḷḷuvār uḷḷatt’ – uḷaṅ kaṅṭāy.*) Another verse of Pēyāl̥vār also mentions the presence of the god in the heart of the devotee: “Even if they say now that he is the Dark one, even if he is now difficult to see, he now is [already] inside [my] heart, he with the green-golden anklets who by [his] guile took the earth [and] crossed the sky” (*ini ~avaṅ māyaṅ eṅa ~uraipparēlum ini ~avaṅ kāṅpu* ariyaṅēlum – ini ~avaṅ kaḷḷattāl maṅ koṅṭu viṅ kaṅanta paim kalalāṅ uḷḷattin uḷḷē ~uḷaṅ*).

It is also important to point out that the god as described on the outside, in his different aspects and with all his qualities, is exactly the same as the god present inside the heart. This is illustrated in the following two verses of Pēyāl̥vār: “As lord, as ground, as the eight directions he, as the Veda, the Veda’s meaning, as the sky is he inside [my] heart, the one from Vēṅkaṭam with sounding water, shining with waterfalls of a white superior to the crescent moon.” (Pē. 39 *irai ~āy nilaṅ āki ~eṅ ticaiyum tāṅ āy marai ~āy marai poruḷ āy vāṅ āy – pirai vāyṅta veḷḷattu* aruvi viḷaṅku* oli nīr vēṅkaṭattāṅ uḷḷattin uḷḷē ~uḷaṅ*.) “Inside those who think [of him] is he, see: the one from Vēṅkaṭam with swelling waterfalls where peaks are so high as to hide the sky, the king who secretly measured the earth.” (Pē. 40 *uḷḷuvār uḷḷattu* – uḷaṅ kaṅṭāy. viṅ +oṭuṅka+ kōṭu* uyarum vīṅku* aruvi vēṅkaṭattāṅ, maṅ +oṭuṅka+ tāṅ alanta maṅ*.)

If the heart is said to be seeing or is requested to “see”, this does not refer to the physical act of seeing in which one perceives an object. It means envisaging god mentally; as the devotee says, the god cannot be identified with this thing or that: “Envisage mentally, heart, the foot of him of sapphire colour, envisage mentally, again, his names, envisage mentally the colour of him of ocean water colour, who, rising from the great ocean, churned the [milk] sea” (Pū. 50 *matik kaṅṭāy neñcē maṅi vaṅṅaṅ pātam matik kaṅṭāy marr’ avaṅ pēr taṅṅai – matik kaṅṭāy pēr*

āli-ninru peyarntu kaṭal kaṭainta nīr āli vaṇṇaṇ niraṁ). The heart of the devotee is consequently the only place where the awareness can grow that the god (here Nāraṇaṇ) can save the devotee from hell and bad karma. “Seeing” him with the heart, the devotee becomes clear of mind. As a consequence, the god may help him to leave “the ocean of affliction” (Po. 4). This is clearly expressed in the following verse 66 of Poykaiyālvar: “See this, good heart, this birth’s becoming. See this, all that we undergo. See this, as a reason not to come close to hell, reciting the names of Nāraṇaṇ. If you have the strength, see.” (Po. 66 *itu kaṇṭāy nal neñcē ~ip piravi ~āvatu. itu kaṇṭāy ellām nām urratu – itu kaṇṭāy nāraṇaṇ pēr oṭi narakatt’ aruk’ aṇaiyā kāraṇamum. vallaiyēl kāṇ*). And when it is said that the god is really seen, this is not in reality, but in a dream of the devotee; seeing him – as mentioned above – means only seeing his form: “... I saw Nāraṇaṇ. In [my] dream I much saw him again for real/in the flesh.” (Pū. 81 *nāraṇaṇai kaṇṭēṇ. kaṇaviṇ mika kaṇṭēṇ mīṇṭ’ avanaṇai meyyē*.) “I saw in a dream the holy body” (Pū. 67 *kaṇṭēṇ tiru mēṇi*).

How the god is present inside must be realised inside the heart itself. Therefore, what is inside is expressed in various ways. If the heart “sees” inside, this is referring to a kind of visualization of something that has a true reality only when it has already “seen” inside. Thus, the heart that “sees” realizes a kind of inner awareness, an awareness of a divine reality that is already inside the heart. These statements point to the immanence of the god. Moreover, all three poets mention god’s “insideness.”²¹ The god already exists inside by having entered the

²¹ Po. 99: *uḷḷattin uḷḷāṇ enr’ or*. Realise: “he is inside [your] heart.” Pū. 28: *maṇatt’ uḷḷāṇ Veṅkaṭattāṇ*. The Lord of Veṅkaṭam is inside my mind. Pū. 95: *eṇ neñcam mēyāṇ, eṇ cenṇiyāṇ*... The inhabitant of my heart, the one in my head... Pē. 3: *maṇatt’ uḷḷāṇ*. He is inside my mind. Pē. 39: *uḷḷattin*

heart. When the heart starts to reflect on the god, he is not there due to the devotee's reflection; before any reflection, the god is already present in the heart. Therefore, the activities of the heart begin at a special time. Even if it is said that god is present in the heart from "now on", there is no concrete time from when on he is present there; the devotee must accept that the god is "beginninglessly" immanent and will remain so. But whatever is described as an activity of the heart is in fact different from normal worldly activities; it is an interior process of imagination. The following quotations indicate that the presence of the god in the heart cannot be perceived, or is difficult to perceive. "Even though he is difficult to think by the heart, take a stand, my heart, speak" (Pē. 81 *neñcāl niṇaiṇṇu* ariyaṇēlum nilai perru* eṇ neñcamē, pēcāy*). This is even more evident in the following words of Pēyālvār: "When perceiving [him] he is difficult to perceive.²² Even when he has entered [our] heart [and] connected [with us] his nature is difficult to see" (Pē. 82 *uṇaril uṇarvu* ariyaṇ. uḷlam pukuntu puṇarilum kāṇṇu* ariyaṇ uṇmai*). "Even if they say now that he is the Dark one, even if he is now difficult

uḷḷēy uḷaṇ Vēṅkaṭattān. The one from the Vēṅkaṭam is in the heart/mind. Pē. 40: *uḷḷuvār uḷḷatt' uḷaṇ kaṇṭāy ... Vēṅkaṭattān*. In the minds of those who think [of him] is he, see: the one from the Vēṅkaṭam. Pē. 83: *uḷḷattin uḷḷēy uḷaṇ*. He is in the inside. Pē. 84: *uḷḷatt' uḷaṇ*.

²² For the complex meaning of *uṇar/uṇarvu* in this context, in which the poet does not intend the process of senses see Srinivasan's article (1987: 265-285) "On *Uṇar** and its Derivatives*". Providing the meaning as 'sense perception', as 'sense experience', he refers thirdly (p. 265 and with examples p. 281ff.) also to a metaphorically meaning like "apprehension not sense-bound yet immediate ...or with no demonstrable connection with sense experience". The use of *uṇar/uṇarvu* in our verse may point to the difficulty to realize god in the heart by normal sense perception, but refer to the meaning of the verb as not sense-bound apprehending.

to see, he now [already] is inside [my] heart, he with the green-golden anklets who by [his] guile took the earth [and] crossed the sky.” (Pē. 83 *ini ~avan māyaṅ eṇa ~uraipparēlum ini ~avan kāṅpu* ariyaṅēlum – ini ~avan kallattāl maṅ koṅṭu viṅ kaṭanta paim kaḷalāṅ uḷlattin uḷḷē ~uḷaṅ.*) “Who are those in the world that understand [him] by thought?” (Pē. 93 *niṅaittu* ulakil ār teḷivār?*)

The next step is therefore that the poet addresses the heart that should realise that the god is inside the heart. The following examples illustrate how the three poets express the activities (emerge, rise for the heart to realize his approach to the god, who will never become an object of daily perception).

***āli*, immerse**

Po. 21: *aṭai ~āli neñcē, ~ari...*

approach, immerse yourself, heart, know.

Po. 48: *āli neñcē* ... heart, immerse yourself ...

Po. 71: *enrum viṭal āli neñcamē.* ...always immerse yourself in letting go, heart.

Pū. 7: *poṅ malar+ cē ~aṭiyai ~ōr āli neñcē ~ukantu.* Regard his red feet with golden blossoms, immerse yourself, o heart, joyfully.

Pē. 24: *āli neñcē toḷutu* ... immerse, heart, in worship.

***eḷu*, rise**

Po. 55: *toḷutu malar+ koṅṭu tūpam kai ~ēnti*

~eḷutum, eḷu vāli neñcē worshipping, taking flowers, offering incense with the hands,

let us rise, rise, oh heart.

Po. 78 *eḷu neñcē* Rise, o heart!

***kaṅ*, see/know**

Po. 85: *paṭi kaṅṭ' aritiyē? pāmp' aṅaiyiṅāṅ pul*

koṭi kaṇṭ' *aṛitiyē*? Do you see [and] know [his] body? Do you see [and] know the bird banner of him on the snake bed?

Po. 96: *eṇ neñcamē cem kaṇ māl kaṇṭāy*. My heart, see the red-eyed Māl.

Po. 99: *ulaṇ kaṇṭāy nal neñcē ~uttaman. +enrum*

ulaṇ kaṇṭāy ulluvār ullattu – ulaṇ kaṇṭāy

vellattin ullānum vēṅkaṭattu mēyānum.

ullattin ullān enr' ōr.

He is, see, good heart, the highest. Always

he is, see, in the heart of those who remember [him]. He is, see,

the one inside the ocean and resident on Vēṅkaṭam.

Realise: “he is inside [your] heart”.

Po. 100: *ōr aṭiyum cāṭ' utaitta ~oḷ malar+ cē ~aṭiyum*

īr aṭiyum kāṇal ām eṇ neñcē. One foot and a bright red flower foot that

kicked the cart, two feet are there to see, my heart.

Pū. 24: *avaṇ kaṇṭāy nal neñcē*. Look at him, good heart

Pū. 51: *mati+ kaṇṭāy neñcē maṇi vaṇṇaṇ pātam*

mati+ kaṇṭāy marr' avaṇ pēr taṇṇai – mati+ kaṇṭāy

pēr āli-ninru peyarntu kaṭal kaṭainta

nīr āli vaṇṇaṇ niram.

Envisage mentally, heart, the feet of him with sapphire colour,

envisage mentally, again, his names, envisage mentally

the colour of him of water-ocean hue, who, coming [back] from

the great ocean, churned the [milk] sea.

Pū. 66: *itu kaṇṭāy nal neñcē ~i+ pīravi ~āvatu.*

itu kaṇṭāy ellām nām urratu – itu kaṇṭāy

nāraṇaṇ pēr ōti narakatt' aruk' aṇaiyā

kāraṇamum. vallaiyēl kāṇ.

See this, good heart, this birth's becoming.

See this, all that we've undergone. See this, as a reason

not to come close to hell, reciting the names of Nāraṇaṇ.

If you have the strength, look.

Pē. 22: *vaṭiv' ār muṭi kōṭṭi vānavarkaḷ nāḷum*
kaṭi ~ār malar tūvi+ kāṇum – paṭiyānai
cemmaiyaḷ uḷ uruki+ cevvanē neñcamē
meymmaiye kāṇa virumpu.

Him with the form that is daily seen by celestials bowing [their] shapely crowns [and] strewing blossoms full of fragrance, straight melting inside the right way, o heart, desire to see [them] truly.

Pē. 77: *urum kaṇṭāy nal neñcē ~uttamaṇ nal pātam.*

The good foot of the Highest one is desirable – see, good heart.

niṇai, think

Pū. 41: *pātamē nī maravēl neñcē niṇai.* ... his feet don't you forget, heart, think [of them].

Pē. 81: *neñcāl niṇaiṇṇ' ariyaṇēlum nilai perr' eṇ neñcamē, pēcāy.* Even though he is difficult to think by the heart, take a stand, my heart, speak.

vā, come

Pē. 7: *kaḷal toḷutum vā neñcē, kār kaṭal nīr vēlai.* We will worship the anklet [feet] – come, heart, to him who is difficult to fathom,

Pē. 8: *nāmam pala colli nārāyaṇā ~enru*

nām aṅkaiyaḷ toḷutum, nal neñcē... Speaking many names, saying “Nārāyaṇa” we will worship [him] with palms [joined], good heart – come, together

aḷai, invoke

Pū. 49: *añcāt' eṇ neñcē ~aḷai.* Invoke, my heart, without being afraid.

vālttu, praise

Pē. 95: *neñcamē vālttu praise, my heart.*

uyttu, put

Pē. 93: *uḷlattē vai neñcē ~uyttu.*

put [him] straight inside, o heart

A last central and special topic should be mentioned: the heart as the temple of the god. If the heart is the god's temple, his being in the heart can be realised.²³ The parallel of the god's presence in a temple and in the heart is expressed in Pū. 54: "Thinking 'don't abandon the temporary temple in the flood', I remember, having kept it in [my] heart as [my] inner temple, as a station equal in essence [to those] that you esteem as stations, [namely] both these: Iruñcōlai [and] Vēñkaṭam that are mountains." (*verp' enr' iruñcōlai vēñkaṭam enr' i~ +iraṇṭum nirp' enru nī matikkum nīrmai pōl – nirp' enr' uḷam kōyil uḷlam vaitt' uḷlinēn vellatt' iḷaṅkōyil kaiviṭēl enru.*) Another example in which all the places where the god abides are internalized in the heart is the following: "In the heart of his people are Tañcai as the first, [Tiruv]araṅkam, Taṅkā, in the heart of his people are the cool [Vēñkaṭa] mountain, the [milk] sea, in the heart of his people are Māmallai, Kōval and ramparted Kuṭantai, they say, the places of our Father who has the power of command." (*tamar uḷlam tañcai talai ~araṅkam taṅkā tamar uḷlum taṅ poruppu vēlai – tamar uḷlum māmallai kōval matil kuṭantai ~enparē ~ēvalla ~entaikk' iṭam.*) And still another example is found in Pē. 94: "Softly, unfailingly entering into my heart, the Dark one stands, sits [and] lies [there]." These passages indicate the ultimate identity of the heart with the god who is placed in the heart, the heart which is his temple; like this, also other places of the god become a place in the heart.²⁴ Whatever can be revealed or seen mentally by the devotee, his/

²³ This important topic has already been mentioned by Hardy (1983: 297): "In a curious way, the Early Ālvārs construct a parallel between Māyōṅ's presence in the heart and in the temple."

²⁴ In this topic of the heart as the Lord's temple, Hardy (1983: 298) sees a personal form of the *arcāvatāra*, i.e. remaining manifestation. This might be the early influence of the Pāñcarātra. For him this means that love and

her heart is the centre by which he can address the god and by which the god can become visible.

At the beginning of my epilogue I have described the image of god of these first three early *Antāti*-s as distinctive theology. In the meantime the result might be gained that this consists in a special way of identifying the uniqueness of the *one* god with everything, i.e. the inner and outer world of the devotee. Despite manifold equations the god is not made available to human knowledge, but remains withdrawn from sensual perception. God's all-encompassing omnipresent nature is revealed in his manifestations as Veda, but especially in his manifestation outside as elements, temples, places, but also in divine manifestations as well as in the inwardness of man, i.e. the heart.

In conclusion, it can be said that the central topic of theology, i.e. the obvious contradiction between divine eternity and temporality,²⁵ is also an important theme of the poets. Its accomplishment contributes to the development of a theology of the Aḷvārs, which in poetic semantic expressions finds new forms of speaking to god and about god.

passion, which are stimulated in the heart by the sensuous experience of the temple *vigraha*, i.e. the god as being manifest in the form of a temple, encounter and encompass the Lord who abides in the heart.

²⁵ For the theological implications one may point here to Raimon Panikkar's artificial term of "tempiternity", which describes the paradox of the presence of an eternal Being in a concrete manifestation; for further explanation cf. Panikkar 2010: 98-99; 226-227; 286-289.

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Glossary: Three *Antāti*-s

The entries are divided into lemmas consisting of a verbal root or (pro) nominal base form, given in the Tamil alphabetical order. This means that, for example, every pronoun belonging to the pronominal deictic stem *a* is found under the entry *a*, every verb form belonging to the verb *cey* is found under the entry *cey*. A noun with a case ending can be a lemma only if the base form is not attested in the corpus. Each entry identifies the reference of the lemma with respect to the dictionaries, mainly the DEDR and the TL, followed by a morphological analysis, an English translation and all the occurrences in the three *Antāti*-s. The list of abbreviations is found at the beginning of this book; surprising/diagnostic transitional forms are marked by a triple exclamation mark.

a

a-	DEDR 1 dem. pron. a- (proc.) that Po. 15.1 44.1 44.2 44.4 81.1 Pū. 42.4 59.2 Pē. 20.1 21.1 52.2 99.2
atu	n.sg. Po. 2.2 45.1 56.2 Pū. 52.2 59.3 80.1 9.1 93.2 Pē. 66.4 87.4 88.1
a <u>ḱ</u> tu	n.sg. san. Pū. 2.3 Pē. 5.3
ata <u>ṅ</u>	n.sg. obl. Pū. 45.2
ata <u>ṅ</u> il	loc. Pū. 35.1
ata <u>ṅ</u> ai	acc. Po. 2.2 Pū. 39.2 39.3
avar	3.h. Po. 13.4 14.1 14.1 Pū. 11.4 12.1 31.3 60.3
avarkku	dat. Pē. 66.4

avarkaḷ	3.h. pl. Pū. 50.1
avaṅ	m.sg. Po. 54.4 55.1 55.2 72.1 Pū. 2.2 23.4 24.1 24.2 24.2 38.3 44.3 51.2 67.1 77.3 79.3 91.4 Pē. 31.1 51.1 51.2 51.2 55.3 65.3 83.1 83.2 83.2 92.2
avaṅku	dat. Pē. 36.4 37.1
avaṅatu	gen. Po. 63.2
avaṅnai	acc. Po. 11.1 63.1 Pū. 26.1 81.2 Pē. 94.2
avai	n.pl. Pū. 32.3 43.3 Pē. 9.2 10.2 31.2
aṅkaṅ	there Pū. 84.4
aṅku	there Po. 33.4 Pū. 59.4 Pē. 53.2 54.3 61.2 64.2 64.4 like Pē. 7.2
attaṅaikkku	dat. of attai of such size Pū. 79.4
anru	that day Po. 2.2 4.3 6.2 9.1 10.3 69.2 69.2 Pū. 5.1 8.4 9.1 9.2 13.2 15.1 19.1 30.1 30.2 30.2 61.2 85.2 87.2 Pē. 2.2 4.4 5.1 28.1 33.4 34.1 34.2 41.3 46.3 47.2
anna	like Pū. 85.2 Pē. 86.3
anaṅaittu	thus far n.sg. Pē. 93.2
anaṅaittum	whole Pū. 43.1 78.3 78.4 Pē. 41.2
anaṅaiya	thus adj. Po. 41.1
āṅku	there Pū. 4.1 50.1 65.3 67.1 72.1 87.2 Pē. 4.2 67.1 97.1
thus	Pū. 83.2 86.1 Pē. 66.4
āṅṅaiyār	pron.n. 3.h. of āṅṅu where Pē. 27.1
aḱku	DEDR 252: v. 5. to be reduced
aḱkā	neg. n.pl. Pē. 76.4
aḱkāta	neg. pey. Po. 77.1
akaṭu	DEDR 7: n. belly Pē. 75.1
akam	DEDR 7: n. inside Pū. 8.2

akattu	obl. Pū. 26.2 90.2
akaṇ	n. inside Pū. 29.2
akatta	adj. Pē 62.2
akattāy	pron.n. 2.sg. Po. 68.3 68.3 68.4
akattāṇ	pron.n. m.sg. Pē. 37.1
akal	DEDR 8: 3. to depart; to widen
akala	inf. Po. 32.1
akalāl	neg. f.sg. Pū. 82.2
akarru	v. 5. to remove, to repell
akarri	abs. Pū. 20.1
akalam	DEDR 7: n. (male) chest Pē. 54.3 54.4
akalattu	obl. Pē. 43.3 43.4
akalattāṇ	pron.n. m.sg. Pē. 35.2
aṅkam	< Skt. aṅga- n. limb, body Pū. 4.4 33.1
aṅkattu	obl. Po. 98.4
aṅkattāl	inst. Po. 98.3
aṅkaru	dat. of aṅkaṇ pron.n. m.sg. son Pē. 65.1
aṅkā	DEDR 34: v. 11. to open the mouth
aṅkāntu	abs. Po. 94.2
aṅkai	TL: n. palm Po. 23.1 59.4 79.3 79.4 97.3 Pū. 63.3 Pē. 6.3
aṅkaiyāl	inst. Pē. 8.2
acurar	< Skt. asura- n. h. Asura Po. 40.3
acai	DEDR 39: v. 4. to be weary
acaintu	abs. Pē. 64.2
acaivu	n. weariness Po. 7.2 Pē. 34.1
añcu	DEDR 55: v. 5. to fear

añca	inf. Po. 39.2 48.2 93.1 Pū. 7.2
añcāta	neg. pey. Pū. 9.1
añcātu	neg. abs. Pū. 49.4 Pē. 18.4 29.2
añci	abs. Po. 16.1 57.1 Pū. 13.1
añcinēn	p.a. 1.sg. Po. 57.1
añcum	pey. Po. 40.3
aṭṭa	< Skt. aṣṭa- num. eight Pē. 99.2
aṭakku	DEDR 63: v. 5. to subdue
aṭakki	abs. Po. 50.1 85.3 Pū. 6.1 26.2
aṭaṅku	v. 5. to submit
aṭaṅkār	part.n. neg. 3.h. Pū. 71.2
aṭar	(DEDR 76:) v. *11. to kill
aṭartta	pey. p.a. Pū. 63.1
aṭarppaṭu	TL: v. 6. to be oppressed
aṭarppaṭār	neg. 3.h. Po. 65.1
aṭi	DEDR 72: n. foot Po. 3.1 3.1 16.4 17.1 35.3 51.1 56.4 57.2 58.3 66.3 88.1 88.3 93.4 97.2 100.1 100.1 100.2 Pū. 4.4 5.1 5.2 7.3 23.4 65.2 71.4 76.3 80.2 80.3 84.3 91.4 Pē. 4.4 5.1 13.2 18.1 36.4 44.3 48.1 59.4 77.4 90.2 95.3 96.3 96.4
aṭiyiṅ	obl. Po. 100.2
aṭikku	dat. Po. 1.3 13.1 30.3 43.3 48.3 84.4 Pē. 17.3 18.3 19.3 80.3 Pū. 69.3 72.3 74.3
aṭiyai	acc. Po. 9.3 20.3 31.3 75.3 Pū. 5.3 11.3 87.2
aṭiyāl	inst. Po. 21.1 Pū. 92.1 Pē. 4.3 20.1
aṭiyār	pron.n. 3.h. servants Po. 35.1 Pū. 59.1
aṭiyāṅ	pron.n. m.sg. servant Pū. 81.3 99.3
aṭiyēṅ	pron.n. 1.sg. I who am a servant Pē. 15.3 Pū. 10.4
aṭimai	n. service Pū. 16.1 34.3 80.1 Pē. 37.1

aṭikkōlu	TL: v. 5. to make preparations
aṭikkōli	abs. Pū. 82.2
aṭu	DEDR 76: v. 6. to kill; to cook – v.r. Po. 81.1
aṭṭān	part.n. p.a. m.sg. Pē. 85.4
aṭṭu	abs. Po. 54.4
aṭal	v.n. Po. 16.4 54.1 71.4 Pū. 55.3
aṭu	DEDR 79: v. 11. to be near
aṭutta	pey. p.a. Po. 80.1
aṭuttu	abs. Po. 79.4
aṭukku	DEDR 80: v. 5. to be piled
aṭukka	inf. Pū. 13.2
aṭai	DEDR 84: v. 4. intr. to settle; tr. to approach
aṭai	ipt. Po. 21.4 58.4
aṭaitar̥ku	dat. of v.n. Po. 35.3
aṭainta	pey. p.a. Po. 59.1
aṭaintatu	v.n. p.a. n.sg. Pē. 28.1
aṭaintānai	acc. of part.n. p.a. m.sg. Pē. 27.4
aṭaintu	abs. Pē. 27.4
aṭaiya	inf. Pū. 16.2
aṭaiyum	pey. Po. 38.3
	hab. fut. Pē. 10.4
aṭai	DEDR 83: v. 11. to lock
aṭaittāy	p.a. 2.sg. Pū. 30.3
aṭaittuv	abs. Po. 2.3
aṅṭam	< Skt. aṅṭa- n. egg; sky, universe Pē. 6.2 13.3 41.1 46.3 90.2
aṅṭattu	obl. Pē. 38.3

aṅṅal	DEDR 210: n. majesty
aṅṅalai	acc. Pū. 47.3
aṅi	DEDR 116: v. 4. to adorn – v.r./r.n. Pū. 2.3 31.3 46.3 46.3 72.4 96.1 Pē. 1.2 16.2 50.4 51.2
aṅintaṅku	comp. abs. Pē. 15.2
aṅintavaṅ	part.n. p.a. m.sg. Pū. 33.2
aṅintu	abs. Pū. 47.1
aṅintēṅ	p.a. 1.sg. Pū. 65.2
aṅuku	DEDR 120: v. 5. to approach – ipt. Po. 72.1
aṅai	TL (not DED): n. bed Po. 16.2 42.3 53.4 55.3 Pū. 71.3 97.3 Pē. 15.3 15.4 27.3 28.1
aṅaiyiṅ	obl. Pē. 11.3
aṅaiyāṅ	pron.n. m.sg. Po. 21.3 32.4 62.4 63.3 Pū. 12.1 Pē. 80.3
aṅaiyiṅāṅ	pron.n. m.sg. Po. 85.1
aṅai	DEDR 120: v. 4. to come into contact with, to be near
aṅaintu	abs. Pē. 82.3 82.4
aṅaiya	inf. Pē. 82.2
aṅaiyā	neg. pey. Pū. 66.3
aṅaivar	i.a. 3.h. Po. 32.3
aṅai	v. 11. to tie
aṅaippār	part.n. i.a. 3.h. Po. 32.3
atti	(not TL) < Skt. n. abdhi- sea or p.n. of a village, Atti Pū. 95.4 96.1
atavu	DEDS 114: v. 5. to attack
atavi	abs. Pū. 89.2

atir	DEDR 137(a): v. 4. intr. to shake; to resound, to roar
atira	inf. Pū. 49.1
atirum	pey. Pē. 71.3
antaram	< Skt. antara- n. space, room; end Po. 58.4
antarattārkkku	dat. of pron.n. 3.h. Pē. 33.4
anti	< Skt. anta-(?) n. end Pū. 73.1
anti	< Skt. sandhi- twilight Pē. 16.2 65.1 87.4 95.1
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am	DEDR 162: (n. amai beauty, fitness) adj. pretty Pū. 27.2 Pē. 23.1
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ammāṇ	DEDR 183: n. lord, father Pē. 15.3 65.3
amam	CC (not TL; isolated occurrence): ? all (ellām) or befittingly (amaintu) Pē. 98.2
amar	TL (not DED) n. fight Po. 8.2 81.2
amar	DEDR 162: n. fitness, beauty; desire Po. 34.3
amar	DEDR 161: 4. v. to abide; to be fit – v.r. Po. 4.4 81.1
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amar	short for amarar Skt. adj. amara- n.h. immortals Pū. 41.1
amarar	< Skt. adj. amara- n.h. immortals Po. 13.2 46.3 Pū. 2.3 2.4 3.3 3.4 11.1 26.3 26.4 92.1
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amutam	< Skt. amṛta- n. ambrosia Pē. 4.1 33.3
amutu	n. ib. Pū. 84.4 85.1 85.2 85.2 Pē. 64.2
amai	DEDR 161: v. 4. to be content
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ayal	DEDR 189: n. neighbourhood Po. 57.1
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aravai	acc. Po. 80.2 81.2
araṅ	< Skt. hara- p.n. m.sg. Śiva Po. 4.4 5.1
ari	< Skt. hari- n. lion Po. 31.2 51.3 90.4 Pū. 18.1 47.1 Pē. 31.2 42.3 65.3 95.1
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arintu	abs. Pū. 72.2
arukkaṅ	< Skt. arka- n. sun Pē. 1.2
aruku	DEDR 222: v. 5. to near – v.r. Pū. 66.3 75.2
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aru(m)	DEDR 221: adj. rare, difficult, precious Po. 43.1 59.1 75.1 Pū. 21.4 91.1 Pē. 51.1 77.1
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ariya	adj. Po. 50.1 Pū. 28.2 45.2 50.2 86.3
aritu	n.sg. Po. 49.4 Pū. 21.4
ariyatu	pron.n. n.sg. Pū. 22.1
ariyaṅ	m.sg. Pē. 82.1 82.2
ariyaṅēlum	conc.!!! of i.a. m.sg. Pē. 81.1 83.2
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arumpu	DEDR 224: v. 5. to bud
arumpum	pey. Pē. 23.2
aruvi	DEDR 226: n. waterfall Pē. 11.2 39.3 40.3 50.2 59.2 63.3 70.1
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aruḷāl	inst. Pū. 41.2 41.2
aruḷ	v. 5. to be gracious
aruḷātu	neg. abs. Pē. 19.1
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allāl	adv. besides Po. 11.3 15.3 31.3 49.2 55.2 56.1 63.1 64.2 79.1 89.2 94.3 Pū. 16.3 47.3 88.2
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allai	2.sg. Pū. 60.1
an̄ri	adv. besides Po. 60.3
an̄ru	adv. besides Pū. 12.3 n.sg. Po. 9.2 35.3 81.3 97.2 Pū. 2.3 41.2 43.3 100.4 Pē. 5.3 6.1 6.2 6.2 48.1 48.2 48.2 19.1
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alaṅkal	DEDR 240: n. wreath, garland Pū. 33.1 Pē. 50.1 v.n. Pē. 53.4 of alaṅku v. 5. to sway
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alampiya	pey. p.a. Pē. 90.2
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alar	v. 4. to blossom – v.r. Pē. 44.2
alarnta	pey. p.a. Pū. 72.1
alai	DEDR 240: v. 4. to move, to ripple – v.r. Pū. 8.4
alai	r.n. wave Pē. 46.2
alai	DEDR 2374: v. 11. to slap
alaippa	inf. Po. 16.3
avan̄i	< Skt. avani- n. earth Pū. 5.2 34.1
avi	DEDR 267: v. 4. to cease
aviyāta	neg. pey. Po. 12.2
avir	TL (not DED): v. 4. to shine a v.r. Po. 97.3

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aḷakiyatu	pron.n. n.sg. Pū. 15.3
aḷal	DEDR 276: n. fire Pū. 7.2 32.3
aḷal	v. 3. to burn, glow
aḷala	inf. Po. 93.1
aḷalum	pey. Po. 48.2
aḷi	DEDR 277: v. 4. intr. to perish
aḷiya	inf. Po. 59.3
aḷi	v. 11. to destroy
aḷittāy	part.n. p.a. 2.sg. Pū. 29.4
aḷippu	n. destruction Po. 5.3
aḷu	DEDR 282: v. 1. to cry
aḷutēṇ	p.a. 1.sg. Po. 16.2
aḷai	DEDR 282: v. 11. to invoke, to summon
aḷai	ipt. Pū. 49.4
aḷaiṇṇan	i.a. 1.sg. Pū. 50.1
aḷa	DEDR 295: v. 12. to measure
aḷanta	pey. p.a. Po. 9.4 14.3 17.4 18.4 21.2 76.3 84.2 Pū. 9.3 79.3 87.2 Pē. 7.2 9.2 23.1 34.1 36.4 40.4 90.4
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aḷantān	part.n. p.a. m.sg. Pū. 91.3 91.4 Pē. 41.3
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aḷappa	inf. Pū. 78.2 Pē. 13.2
aḷappān	inf. Pū. 71.3
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aḷitta	pey. p.a. Po. 29.3 97.1
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aram	DEDR 311: n. duty, virtue; Dharma Po. 4.3 12.3 96.2 Pū. 41.2 44.2 52.2
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aṛi	ipt. Po. 21.4
aṛikilēn	neg. 1.sg.!!! Po. 3.3
aṛikinrēn	pr. 1.sg.!!! Pū. 87.1
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aṛinta	pey. p.a. Po. 14.1 87.4
aṛintavan	part.n. p.a. m.sg. Pū. 6.2
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aṛimiṇ	ipt. Pū. 39.2
aṛiya	inf./neg. n.pl. Po. 45.1
aṛiyāta	neg. pey. Pū. 40.3
aṛiyātu	neg. n.sg. Po. 60.3 neg. abs. Pū. 53.2

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ariyār	neg. 3.h. Po. 55.3 Pū. 36.2 part.n. neg. 3.h.36.2
ariyānēlum	conc.!!! of neg. m.sg. Pū. 16.1
ariyum	hab.fut. Po. 22.1
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arivu	knowledge Pē. 12.1
arivinān	pron.n. m.sg. Pē. 11.4
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ara	inf. = adv. Pē. 98.2
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aruttu	abs. Pē. 13.3
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aṅpu	DEDR 330: n. love Po. 35.1 71.4 72.1 Pū. 1.1 34.3 65.2 80.2 100.4
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ā DEDR 334: n. cow Po. 83.1 Pē. 41.4 42.1 51.1

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ākku	v. 11. to make become
ākki	abs. Pū. 14.1 34.3
ākkuvikkum	caus. pey. Pū. 2.3
ākam	DEDR 7: n. chest, body Po. 17.3 Pū. 32.4 Pē. 31.1 42.3 95.2
ākattu	obl. Po. 28.4 32.3
ākattai	acc. Pē. 65.2
ākattāl	pron.n. f.sg. Po. 28.2
ākattān	pron.n. m.sg. Po. 46.3 Pū. 40.3
ākāyam	< Skt. ākāśa- n. space Pē. 13.3
ācu	TL (not DED): n. flaw Po. 43.1
āṭpaṭu	TL: v. 6. to become a devoted slave
āṭpaṭa	inf. Pū. 73.4
āṭpaṭṭār	part.n. p.a. 3.h. Po. 55.4
āṭu	DEDR 347: v. 5. to dance, to play, to bathe
āṭi	abs. Po. 54.3 Pū. 98.3
āṭum	pey. Pū. 32.3
āṭuvān	inf. Pē. 69.3

āti	< Skt. ādi- n. beginning Po. 13.4 49.4 Pū. 60.3 73.1 76.3
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āyiram	DEDR App. 11: num. thousand Po. 32.3 65.3 Pū. 73.1 97.3
āy	DEDR 363: v. 4. to select – v.r. Po. 50.1 Pū. 6.1
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āy	DEDR 341: v. 4. to be reduced
āyntu	abs. Pē. 76.4
āy	TL (not DED): n. cowherd caste Po. 34.4 42.1
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āyar	pron.n. p.a. 3.h. Po. 83.1 Pū. 62.4
āyavaṇ	pron.n. m.sg. Pū. 50.3
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ār	DEDR 371: n. sharpness Pē. 80.3
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ār	DEDR 369: v. 11. to tie, to bind
ārtta	pey. p.a. Po. 22.4
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ārppa	inf. Pū. 71.1
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ārnta	pey. p.a. Pū. 80.2 Pē. 77.3 100.2
āra	inf. Pū. 29.2 78.3
ārum	pey. Po. 82.1
ār	DEDR 2460: v. 4. to belong to
ārntēn	p.a. 1.sg. Pū. 80.2
ārvam	DEDR 381: n. devotion Po. 50.1 Pū. 1.1 6.1 26.2
ārvattāl	inst. Po. 35.1
āram	< Skt. hāra- n. string, garland Po. 72.4 Pē. 37.3 43.3 55.1 79.4
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ārāya	inf. Po. 55.3
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-āl	TL: assertative particle Po. 20.4 86.1 Pū. 30.2 100.4
āl	DEDR 382: n. banyan (<i>Ficus bengalensis</i>) Po. 34.1 69.1 69.2 Pē. 19.1 33.1 53.2 53.2 63.2 93.2
ālīn	obl. Po. 19.2
ālamaram	ib. Po. 4.3
ālam	< Skt. hāla- n. poison Po. 4.4
āvi	DEDR 393: n. breath, soul Pū. 8.2
āl	DEDR 396: v. 4. to sink
ālnta	pey. p.a. Pē. 50.2
ālī	sub. 2.sg. Po. 21.4 48.4 71.3 Pū. 7.4 Pē. 24.4
ālī	n. sea Po. 1.4 2.3 48.3 60.4 83.3 Pū. 51.3 51.4 55.4 Pē. 1.4 6.1 44.1

āli	DEDR 398: n. discus, wheel Pō. 8.4 21.3 31.1 36.3 41.3 60.3 66.4 71.4 72.2 83.4 88.3 93.3 Pū. 7.3 24.3 32.3 55.3 58.3 67.2 71.2 Pē. 1.3 5.3 5.4 36.1 78.1
āliyāl	inst. Po. 8.3
āliyaṅ	pron.n. m.sg. Po. 1.3 19.2 44.4 66.3 Pū. 13.3 85.1 95.4
āliyārku	dat. Pē. 6.1
āliyaṅai	acc. Po. 72.1
āliyaṅku	dat. of pron.n. 2.sg. Po. 10.3
āl	DEDR 399: n. man; servant Po. 31.2 80.4 81.1 Pē. 17.3 18.3
ālaṅ	m.sg. Po. 80.3
ālā	voc. Po. 86.2 97.1
āl	DEDR 5157: v. 2. to rule
āṅṅālum	conc.!!! Po. 71.2
ālvār	i.a. 3.h. Po. 46.4
ālēṅ	neg. 1.sg. Pū. 90.1
ārru	DEDR 407: v. 5. to bear, to be able
ārralāl	inst. of v.n. Pū. 22.1
ārrā	neg. pey. Pē. 91.4
ārrātu	neg. abs. Pē. 91.1
ārrēṅ	neg. 1.sg. Po. 80.1
āru	DEDR 404: v. 5. to cool, to be appeased
āriya	pey. p.a. Po. 35.1
āru	DEDR 405: n. way, manner Po. 14.1 34.4 42.2 64.4 83.2 84.3
ārrāl	inst. Pū. 47.4

ā <u>r</u> u	n. river Po. 67.1 Pē. 90.1
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i-	DEDR 410: deictic pron. (proc.) Po. 10.3 96.2 Pū. 5.1 9.2 54.1 66.1 91.3 Pē. 34.1
itu	n.sg. Po. 2.3 Pū. 16.3 65.4 66.1 66.2 66.2 Pē. 88.1
ita <u>ṇ</u> ai	acc. Pē. 20.4
inta	adj.!!! Po. 94.1
ivar	3.h. Po. 14.2 14.2 Pū. 12.1
ivarka <u>ṭ</u> ku	dat. Pē. 97.3
ivai	n.pl. Po. 94.2 Pē. 30.4 31.1
i <u>ṅ</u> ku	here Pū. 14.2
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ika <u>ḷ</u>	DEDR 14: v. 4. to scorn, to slight
ika <u>ḷ</u> nta	pey. p.a. Pē. 95.2
ika <u>ḷ</u> vāy	i.a. 2.sg. Po. 73.2
icai	DEDR 471: v. 4. to be possible; to harmonise, to agree
icainta	pey. p.a. Pē. 64.1
icaintu	abs. Pē. 63.4
icaiyum	pey. Po. 7.2
icai	DEDR 470: v. 11. to sound
icaippa	inf. Pē. 90.1
i <u>ṭ</u> a	DEDR 432: v. 12. to dig out
i <u>ṭ</u> anta	pey. p.a. Po. 23.3 31.3 91.3

ītantatu	v.n. p.a. n.sg. Po. 39.1 90.4
ītantāy	p.a. 2.sg. Pū. 30.2
ītantāy _{kk} u	dat. of part.n. 2.sg. Po. 9.1
ītantān̄	part.n. p.a. m.sg. Po. 74.1
ītantān̄ai	acc. Po. 25.4
ītantu	abs. Po. 2.4 Pū. 47.3 94.3
ītam	TL (not DED): n. left side Pē. 73.1
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ītar	DEDR 435: n. affliction Po. 1.4 77.4 78.1 Pū. 13.2 Pē. 65.1
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ītai	DEDR 448: n. middle Po. 18.4 82.2 Pē. 54.2 55.2 76.1 76.2
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ītaikal _i	TL: n. entrance (space between outer and inner door) Po. 86.4
ītainil	TL: v. 3. to stand in the entrance
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īnar	DEDR 456: n. cluster Pē. 82.2
īnai	DEDR 457: n. pair Pū. 74.3 76.3 84.3 Pē. 17.3 18.3
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imam	< Skt. hima- n. snow Pē. 98.1
imai	DEDR 2545: r.n. blinking of an eye, moment Po. 31.4 Pē. 97.4
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imaiyāta	neg. pey. Po. 32.1
imaiyātu	neg. abs. Po. 44.3
imaiyōr	part.n. neg. 3.h. the none-blinking ones = the gods Pū. 97.1 99.1
iyañku	DEDR 469: v. 5. to stir
iyañkum	pey. Po. 8.2 Pē. 75.2
iyal	DEDR 471: n. nature Po. 13.2 Pū. 17.1
iyalvu	n. ib. Po. 12.4 13.1 13.2
iyal	DEDR 469: v. 3. to move forward
iyalal	v.n. Pū. 41.1
iyar̥ra	pey. p.a. Pē. 53.2
iyarru	DEDR471: v. 5. to effect, to perform
iyarrum	pey. Pū. 16.3
ira	DEDR 472: v. 12. to beg
iranta	pey. p.a. Pū. 61.3
irantu	abs. Po. 36.4 79.2 Pū. 5.2 10.1 17.4 34.1
irappa	inf. Pū. 79.1
irappāl̥	part.n. i.a. f.sg. Pū. 79.2
irañku	DEDR 373: v. 5. to feel pity
irañki	abs. Pū. 9.1
iraṇiyaṇ	< Skt. hiraṇya- p.n. m.sg. Hiraṇya

iraṇiyaṇatu	gen. Po. 17.3 Pē. 31.1 42.3 65.2 95.2
iraṇiyaṇai	acc. Po. 36.2 90.3 Pē. 49.1
iraṇṭu	DEDR 747: num. two Po. 51.1 63.1 96.2 Pū. 43.1 43.2 43.2 54.1 67.3 Pē. 63.4
iru	num. two Pē. 38.4
īr	san. Po. 35.3 52.1 100.2 Pū. 60.2 77.3 Pē. 20.1 80.2
iruvar	3.h. Po. 52.1 98.3
iravi	< Skt. ravi- n. sun Pē. 73.1
irāmaṇ	< Skt. rāma- p.n. m.sg. Rāma Pē. 52.1
irāvaṇaṇai	acc. of irāvaṇaṇ < Skt. rāvaṇa- p.n. m.sg. Rāvaṇa Pū. 25.2
iri	DEDR 478: v. 4. to recede
iriyum	pey. Pē. 11.1
iru(m)	DEDR 481: adj. big i DEEDR 2552: adj. dark Po. 17.3 29.1 40.2 73.3 Pū. 37.1 38.1 48.3 48.3 57.3 60.2 74.3 75.2 87.1 Pē. 24.1 98.1
iru	DEDR 480: v. 12. to be; to sit
iru	ipt. Po. 41.4 Pū. 36.4
irātu	neg. n.sg. Pū. 38.1
irukka	inf. Pē. 18.4
irukkum	hab.fut. Po. 63.2
irunta	pey. p.a. Po. 23.1 23.2 23.2 Pū. 17.3 75.2 Pē. 57.2 58.1
iruntavai	part.n. p.a. n.pl. Pū. 64.2
iruntār	part.n. p.a. 3.h. Pē. 32.3
iruntāl	cond.!!! Po. 53.1
iruntāṇ	part.n. p.a. m.sg. Po. 51.4 p.a. m.sg. Po. 77.3 Pē. 91.3 94.3

iruntānai	acc. Pū. 94.4
iruntilai	neg. 2.sg.!!! Po. 24.3
iruntu	abs. Pū. 58.2 65.4 Pē. 34.2 64.4
iruntum	conc. Po. 56.3
iruntēṅ	p.a. 1.sg. Pū. 83.3
iruppar	i.a. 3.h. Po. 44.3
irukkaikku	dat. of irukkai seat Pū. 52.4
iruñcōlai	p.n. of a temple Iruñcōlai Pū. 54.1
iruḷ	DEDR 2552: n. darkness Po. 32.1 91.1 Pū. 59.2 Pē. 29.3
iruḷai	acc. Pē. 66.1
iruḷ	v. 2. to become dark
iruṅṭa	pey. p.a. Pē. 57.1
iruḷāta	neg. pey. Pē. 19.2
il	DEDR 2559: def. v. not to be – v.r. Po. 7.2 10.2 35.1 Pū. 12.2 50.2 Pē. 9.2 10.2 34.3
illā	pey. Pū. 4.2 79.3
illai	neg. sg./pl./h. Po. 58.4 75.3 Pū. 12.1 40.4 45.1 82.4
inri	adv. without Po. 54.2 58.2 Pū. 20.2 Pē. 65.1
ilaku	DEDR 829: v. 5. to shine – v.r. Pē. 35.1 66.1
ilaka	inf. Po. 93.2
ilaṅku	v. 5. to shine
ilaṅkum	pey. Pē. 80.2 95.1
ilaṅkāpuram	< Skt. laṅkāpuram p.n. the city of Laṅkā Pē. 51.4
ilaṅkai	< Skt. laṅkā p.n. Laṅkā Po. 59.3 Pū. 25.1 29.3 Pē. 52.3
ilai	DEDR 497: n. leaf Po. 19.2 Pē. 19.1 33.1
ilaiyiṅ	obl. Po. 34.1 69.1 Pē. 53.2

il <u>ai</u> kku	dat. of il <u>ai</u> TL (not DED): n. jewel Pē. 52.2
il <u>ai</u>	TL (not DED): v. 11. to fashion; to determine
il <u>ai</u> ttu	abs. Pū. 4.1
il <u>ai</u> ppu	(not TL) n. determining Pū. 50.2
il <u>a</u> (m)	DEDR 513: adj. young Pū. 53.2 75.2 Pē. 61.4 72.4
il <u>ā</u> ṅkōyil	TL: n. temporary shrine Pū. 54.4
il <u>a</u>	DEDR 515/514?: v. 12. to traverse
il <u>a</u> nta	pey. p.a. Po. 61.1
il <u>a</u> vāta	neg. pey. Pē. 17.3
il <u>u</u> mā	TL (not DED): v. 12. to be elated
il <u>u</u> māvār	part.n. i.a. 3.h. Pū. 45.1
il <u>u</u>	DEDR 520: v. 11. to break
il <u>u</u> ttu	pey. p.a. Pū. 62.4
il <u>u</u> ttu	abs. Po. 54.3
il <u>u</u> ti	n. end, ruin Pē. 66.4
il <u>ai</u>	DEDR 523: n. seat Po. 28.4
il <u>ai</u>	DEDR 527: n. lord Po. 29.1 94.4 Pū. 96.4 98.4 99.1 Pē. 30.4 38.4 39.1 56.2
il <u>ai</u> kku	dat. Pū. 73.4
il <u>ai</u> yāṅ	m.sg. Po. 28.4
il <u>ai</u> yēṅum	conc.!!! of il <u>ai</u> TL (not DED): n. minute quantity or time span Pū. 83.2
il <u>ai</u> ñcu	DEDR 516: v. 5. to bow
il <u>ai</u> ñcum	pey. Po. 37.3
il <u>i</u>	DEDR 530: adj. pleasing Po. 63.2 Pē. 29.3
il <u>i</u> tu	n.sg. Pū. 35.1 35.2 35.2

in̄pa(m)	n. pleasure Pū. 42.3 55.3
in̄pattar	pron.n. 3.h. Pū. 11.2
in̄pu	n. pleasure Pū. 1.2
ī	DEDR 2598: v. 4. to give
īnta	pey. p.a. Pū. 26.3 41.3
īntāy	p.a. 2.sg. Pē. 33.4
īyum hab.	fut. Pū. 83.3
īṭali	TL: v. 4./11. intr./tr. to suffer/cause loss of power or status
īṭaliya	inf. Po. 93.4
īṭalitta	pey. p.a. Po. 93.3
īr	DEDR 542: v. 4. to draw; to saw
īrntān̄	part.n. p.a. m.sg. Po. 17.3
īr	v. 11. to drag – v.r. Po. 90.3
īn̄	DEDR 555: v. 8. to bring forth v.r. Po. 13.1 26.1
u/ū	
uka	DEDR 558: v. 12. to be glad, to rejoice
ukanta	pey. p.a. Po. 37.4 Pē. 3.3 54.3
ukantatu	part.n. p.a. n.sg. Po. 44.1 44.2
ukantān̄	part.n. p.a. m.sg. Po. 40.4 Pū. 85.2 Pē. 58.4 60.4
ukantu	abs. Po. 44.2 Pū. 7.4 8.1 8.2
ukappar	i.a. 3.h. Pē. 84.4
uka	DEDR 559: v. 12. to ascend, to soar upwards
ukanta	pey. p.a. Pē. 54.3
ukir	DEDR 561: n. (finger-)nail Pū. 18.2
ukirāl	inst. Po. 17.2 36.3 93.2 Pē. 42.4
uku	DEDR 562: v. 6. to be shed u v.r. Pē. 70.2

uka	inf. Pē. 3.3
ucci	DEDR 579: n. summit Pē. 75.1
uṭampu	DEDR 586: n. body Po. 70.1
uṭal	TL (not DED): n. body Po. 12.1 73.4
uṭaṅ	DEDR 945: with, together Pē. 80.2
uṭu	DEDR 587: v. 11. to put on, to encircle
uṭutta	pey. p.a. Po. 3.1
uṭai	DEDR 587: n. dress Pē. 41.3
uṭai	DEDR 593: def. v./n.(?) to possess
uṭaiya	adj. Po. 38.2 78.2 83.2 Pū. 100.4 Pē. 21.2 56.2 76.2
uṭaiyār	3.h. Pū. 20.4
uṭaiyān	m.sg. Pū. 14.3 Pē. 24.3
uṭaiyēn	1.sg. Pū. 10.3 10.3 74.2
uṭai	DEDR 946: v. 4. intr. to break
uṭaintatu	v.n. p.a. n.sg. Pē. 28.2
uṭaivu	n. breaking Po. 18.3
uṭai	v. 11. tr. to break
uṭaittu	abs. Po. 2.3
uṇ	DEDR 600: v. 7. to eat
uṇ	ipt. Pū. 8.2
uṇṭa	pey. p.a. Pū. 49.3 63.3 Pē. 25.2 28.4 29.1
uṇṭatu	v.n. p.a. n.sg. Pū. 18.2 98.2
uṇṭavanē	voc. of part.n. p.a. m.sg. Pē. 33.2
uṇṭāy	p.a. 2.sg. Pū. 8.3
uṇṭāyai	acc. of part.m. p.a. 2.sg. Po. 22.3
uṇṭān	part.n. p.a. m.sg. Po. 11.3 18.2 Pū. 96.3
uṇṭānai	acc. Pū. 93.4 Pē. 74.3

uṅṭu	abs. Po. 2.4 18.1 19.1 34.1 54.3 69.1 Pū. 29.2 36.3 47.3 Pē. 4.3 8.3 20.1 25.2 60.2 91.1 91.1 91.3
uṅpaṅ	i.a. 1.sg. Pū. 29.2
uṅpāy	i.a. 2.sg. Pū. 8.3
uṅar	DEDR 603: v. 4. to realise, to perceive
uṅaril	cond.!!! Pē. 82.1
uṅarēṅ	neg. 1.sg. Po. 2.2
uṅarnta	pey. p.a. Po. 66.1
uṅarntāy	p.a. 2.sg. Pū. 48.1
uṅarntu	abs. Pū. 2.1 20.3 47.4
uṅarvarēlum	conc.!!! of i.a. 3.h. Pē. 84.2
uṅarvār	part.n. i.a. 3.h. Po. 30.2 47.3 68.1 68.2 68.2 Pē. 12.3
uṅarvu	n. perception, realisation Po. 67.4 Pē. 81.4 82.1 94.1
utir	DEDR 615: v. 11. tr. to drop
utirkkum	pey. Pē. 45.3
utai	DEDR 616: v. 11. to kick
utaitta	pey. p.a. Po. 100.1 Pē. 16.1
utaittu	abs. Pē. 54.1 60.2
uttamaṅ	< Skt. uttama- n. m.sg. the highest Po. 99.1 Pū. 39.1 77.1 Pē. 40.1
unti	DEDR 624: n. belly, navel Pē. 67.1
untiyāṅ	pron.n. m.sg. Po. 28.3 Pē. 97.1
untu	DEDR 625: v. 5. to drive, to push
unti	abs. Pū. 26.2 Pē. 54.1
-um	TL: part. (encl.) and Po. 2.2 3.1 3.1 3.2 6.1 7.1 7.1 10.1 10.1 10.1 10.1 10.2 10.4 12.1 12.2 12.3 12.3

12.3 14.3 14.3 15.1 15.4 16.1 17.1 17.2 18.3 18.3
 22.1 26.1 27.3 27.3 28.1 28.1 29.1 29.1 29.1 29.2
 29.2 31.2 31.2 32.2 36.2 37.2 37.2 39.2 39.3 42.1
 42.1 42.1 43.1 47.1 49.4 51.1 58.3 61.1 61.1 61.2 61.2
 61.3 61.3 61.3 62.3 62.3 62.3 62.3 63.1 66.1 66.2
 66.3 66.3 67.2 70.1 70.2 71.2 73.3 73.3 73.3 73.3
 73.4 73.4 76.2 77.1 77.1 77.1 77.2 77.2 80.4 85.3
 86.1 86.1 88.1 88.2 88.2 94.1 96.2 98.1 98.2 99.3
 99.3 100.1 100.1 100.2 Pū. 6.1 8.3 10.2 12.2 14.2
 15.2 17.2 18.2 20.1 24.1 24.1 24.4 25.2 26.2 28.2
 33.2 35.1 35.2 37.3 39.1 41.2 42.2 43.1 43.1 43.2
 43.2 46.2 48.1 49.1 49.1 49.2 50.3 54.1 55.1 57.4
 58.1 59.4 63.1 64.1 64.2 66.4 67.3 69.2 69.3 70.2
 70.2 74.1 76.1 76.1 76.1 76.2 77.2 79.4 83.2 83.3
 85.1 85.1 85.1 85.2 90.1 93.1 94.1 96.3 98.2 Pē. 2.1
 4.1 4.1 4.1 4.3 5.3 7.3 9.1 9.1 9.2 10.1 10.1 10.1 10.1
 10.2 10.2 1.2 12.1 18.3 24.1 24.1 24.1 24.2 25.3 26.1
 26.2 26.2 26.3 26.3 26.3 28.2 30.2 32.1 32.1 32.1
 32.1 32.2 32.3 35.1 37.3 38.1 38.2 38.2 38.3 38.3
 38.3 38.4 39.1 41.1 44.1 44.1 44.1 44.2 44.2 47.4
 49.1 49.2 52.1 52.2 56.3 63.1 63.1 63.1 63.1 63.2
 63.2 63.4 64.1 64.1 64.1 64.4 66.3 67.1 67.3 67.4
 67.4 76.1 76.1 76.2 79.2 90.1 90.1 90.3 91.1 91.1
 93.2 98.1 98.1 98.1 99.1

umil

DEDR 636: v. 4. to vomit, to spit

umilnta

pey. p.a. Po. 2.4 92.4 Pū. 36.3 47.3 Pē. 8.3

umilntāykku

dat. of pron.n. p.a. 2.sg. Pē. 20.1

umilntu

abs. Pē. 4.3

uy

DEDR 984: v. 11. to send

uyttāṅ	p.a. 3.h. Pū. 52.4
uyttu	abs. Pē. 93.4 94.1
uy	DEDR 645: v. 4. to live; to escape
uya	inf. Po. 57.2
uyavu	DEDR 3793: v. 5. to suffer
uyavēṅ	i.a. 1.sg. Po. 64.2
uyar	DEDR 646: v. 4. to be high
uyarnta	pey. p.a. Pē. 15.1
uyarntavarōṭu	soc. part.n. p.a. 3.h. Po. 64.2
uyarum	pey. Po. 67.2 Pē. 40.3
uyir	DEDR 645: n. life(-breath) Po. 67.2 73.4 Pū. 10.2
uyirai	acc. Pē. 85.4
uyirkaṭku	dat. pl. Po. 60.2
uyir	v. 11. to breath, to sigh
uyirppa	inf. Pē. 66.2
uram	DEDR 649: n. strength Pū. 84.2 Pē. 48.3
urattu	obl. Pū. 49.3
urattiṅāl	inst. Po. 90.2
uravu	n. strength Po. 83.2
uralōṭu	soc. of ural DEDR 651: n. mortar Po. 24.2
urāvu	TL (not DED): v. 5. to extend
urāy	abs. Po. 84.2
uriñcu	DEDR 665: v. 5. to rub oneself against
uriñci	abs. Pū. 27.2
urimaiyāl	inst. of urimai DEDR 654: n. right Pū. 57.2
uru	< Skt. rūpa- n. form Po. 14.4 20.1 31.2 31.2 Pū. 18.1 23.3 99.3 Pē. 52.3

uruviṅ	obl. Po. 3.2
uruvam	ib. Po. 5.4 31.2 44.1 44.1 68.2 Pū. 31.4 60.1 60.1 60.2 Pē. 10.1 31.2 42.3 56.2 65.3 65.4
uruvattu	obl. Pū. 63.1
uruvu	n. form Po. 69.1 91.3 Pē. 24.2 38.1 38.1 38.2 63.4 n. mantra repetition Po. 33.3
uruvoṭu	soc. Po. 11.3
uruvaṅ	pron.n. m.sg. Pū. 31.3 47.1 60.1 60.2
uruvi	n. form Po. 93.1
uruku	DEDR 661: v. 5. intr. to melt Pū. 1.2
uruki	abs. Po. 34.2 Pū. 1.2 Pē. 22.3 66.3
urai	DEDR 648: r.n. word Po. 5.2 25.1 41.3 41.4 95.2
urai	v. 11. to talk
urai	ipt. 24.4
uraikka	inf. Pē. 85.3
uraikkum	pey. Po. 95.2
uraitta	pey. p.a. Po. 4.3 Pū. 83.2 86.1
uraittal	v.n. Pū. 77.4
uraipparēlum	conc.!!! of i.a. 3.h. Pē. 83.1
uraippan	i.a. 1.sg. Pū. 73.1
uraippār	part.n. i.a. 3.h. Pē. 11.3
ulakam	< Pkt. uloka- < Skt. loka- n. world Po. 2.1 11.1 66.1 98.2 Pū. 5.1 18.1 41.1 90.1 90.2 Pē. 4.3 4.4 5.1 8.3 13.1 20.1 20.1 25.1 34.1 36.3 44.1 48.1
ulaku	n. ib. Po. 10.4 14.3 17.4 22.1 34.1 60.4 61.1 61.1 62.3 69.1 84.2 91.3 94.1 Pū. 18.3 30.1 30.2 94.1 95.3 98.2 Pē. 33.1 41.3 43.4 47.1 93.2
ulakil	loc. Pē. 93.1
ulakiṅ	loc. Po. 61.2

ulavu	DEDR 2693: v. 5. to move about u v.r. Pē. 93.2
uvaṇam	DEDR 557: n. height Po. 22.2
?	
uvaṇam	< Skt. suparṇa-? p.n. Garuḍa Po. 22.2
uvamaṇ	pron.n. m.sg. of uvamam < Skt. upamā- n. simile Pē. 38.1
uvar	DEDR 2674: v. 11. to be brackish
uvarkkum	pey. Pē. 37.2
uḷa	DEDR 680: v. 12. to bear
uḷantār	part.n. p.a. 3.h. Pē. 27.1
uḷu	DEDR 688: v. 1. to plough – v.r. Pē. 89.2
uḷ	DEDR 698: n. inside; loc.suff. Po. 6.3 8.2 15.1 19.3 53.2 56.3 81.1 83.3 85.3 86.3 91.1 Pū. 6.1 21.1 37.1 70.2 70.2 87.3 94.3 98.2 Pē. 22.3 26.2 39.4 43.3 83.4 84.1 93.2
uḷam	adj. inside Pū. 47.4 54.3
uḷāṇ	pron.n. 3.h. Pē. 31.4
uḷḷam	n. inside Po. 25.1 51.1 Pū. 21.1 54.3 70.1 72.2 Pē. 82.1
uḷḷattu	obl. Po. 69.3 99.2 Pū. 33.2 Pē. 40.2 43.4 84.1 93.4
uḷḷattin	obl. Po. 99.4 Pē. 39.4 83.4
uḷḷattai	acc. Po. 30.1
uḷḷāṇ	pron.n. m.sg. Po. 99.3 99.4 Pū. 28.1 28.2 Pē. 3.1 3.1 3.2 11.1 31.3 37.2
uḷ	DEDR 697: def. v. to be
uṇṭu	3.sg. Po. 10.4 91.4 95.1 95.2 95.3 Pū. 21.2 45.1 Pē. 25.1

uḷḷa	pey. Pē. 73.4
uḷatu	n.sg. Pū. 21.1 21.2 45.1
uḷar	3.h. Pū. 21.1
uḷaṅ	m.sg. Po. 98.4 99.1 99.2. 99.2 Pē. 39.4 40.1 40.2 40.2 83.4 84.1 84.2 84.2
uṅmai	n. existence Pē. 82.2
uḷḷu	DEDR 698: v. 5. to remember
uḷḷu	ipt. Pū. 44.4
uḷḷi	abs. Pū. 10.3
uḷḷinēṅ	p.a. 1.sg. Pū. 54.3
uḷḷuvār	part.n. i.a. 3.h. Po. 99.2 Pē. 40.2
uṛi	DEDR 708: n. net for carrying/suspending pots Po. 18.1
uṛu	DEDR 710(711?): v. 6. to have u v.r. Po. 7.1 Pū. 67.3
uṛra	pey. p.a. Pū. 59.2
uṛratu	part.n. p.a. n.sg. Pū. 66.2
uṛrār	part.n. p.a. 3.h. Pē. 27.1
uṛru	abs. Po. 51.3 Pū. 93.4 94.1
uṛa	inf. Po. 24.2
uṛum	hab.fut. Pū. 76.4 77.1 77.2 77.2
uṛuvīr	part.n. i.a. 2.pl. Pū. 91.1
uṛai	DEDR 710: v. 4. to stay
uṛaintatu	v.n. p.a. n.sg. Pē. 26.2
uṛaiyum	pey. Po. 5.2
uṛaivārkkku	dat. of part.n. i.a. 3.h. Pē. 61.2
uṅ	DEDR 3684: pers. pron. 2.sg. obl. Po. 9.1 10.4 68.1 68.2 84.1 97.1 Pū. 32.2 65.2 80.2

uṅakku	dat. Pū. 9.1 34.3
uṅṅai	acc. Po. 75.1 75.2 75.2 Pū. 8.1 61.3 64.3 65.3 Pē. 2.3
uṅṅu	DEDR 727: v. 5. to think, to consider
uṅṅa	inf. Po. 75.1 75.2
ūṭṭu	DEDR 600: v. 5. to put small quantity of food into the mouth – v.r. Pē. 74.1
ūṭṭuvāṅ	inf. Pē. 74.3
ūṭu	DEDR 737: n. middle Po. 62.1 Pē. 13.3 48.3 60.2
ūṭu	DEDR 2722: v. 5. to quarrel
ūṭi	abs. Pē. 45.1
ūṅ	DEDR 600: n. food Po. 11.3
ūtu	DEDR 741: v. 5. tr. to blow; tr. to fill oneself
ūta	inf. Pē. 23.2
ūti	abs. Pē. 42.1
ūtiya	pey. p.a. Po. 37.4
ūr	DEDR 752: n. village Po. 37.4
ūrāṅ	pron.n. m.sg. Pū. 95.4 96.1
ūr	DEDR 749: v. 4. intr. to creep; tr. to mount
ūrum	pey. Po. 38.1
ūrntāy	part.n. p.a. 2.g. Po. 22.2
ūrntāṅ	part.n. p.a. m.sg. Po. 17.4 74.1
ūrntu	abs. Pē. 75.2
ūrvāṅ	part.n. p.a. m.sg. Pū. 96.1
ūrṭi	n. vehicle Po. 5.1 21.3 Pē. 7.2
ūḷi	DEDR 2736: n. aeon Po. 61.1 68.1 68.1 71.1 72.2 Pū. 95.3 Pē. 44.1

ūliyāṅ	pron.n. m.sg. Po. 91.3 Pū. 95.3
ūṅ	DEDR 728: n. flesh, meat, muscle Po. 90.4 Pū. 81.3
ūna	adj. Po. 91.1
ūṅru	DEDR 763: v. 5. to be fixed; to lean upon
ūṅri	abs. Po. 18.2
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kaṇṇār	pron.n. 3.h. Po. 82.1
kāṇ	v. 13. to see – v.r. Po. 56.3
kāṇ	ipt. Po. 72.3 Pū. 55.4 66.4 Pē. 34.4 35.1 35.1
kaṇṭa	pey. p.a. Po. 3.3 3.4 10.3 Pū. 63.4 80.4
kaṇṭavarkku	dat. of part.n. p.a. 3.h. Pū. 80.3
kaṇṭāy	ipt. Po. 29.4 71.3 96.1 96.4 99.1 99.2 99.2 Pū. 19.1 24.1 24.2 24.2 51.1 51.2 51.2 66.1 66.2 66.2 77.1 77.2 77.2 Pē. 40.1 40.2 40.2 57.4
kaṇṭār	part.n. p.a. 3.h. Pē. 84.4
kaṇṭāṇ	part.n. p.a. m.sg. Po. 18.3
kaṇṭīr	ipt. pl. Po. 46.3 55.3 Pū. 31.3 40.2 57.2 60.3 75.3 Pē. 51.3

kāṇṭu	abs. Po. 16.2 24.1 40.3 40.4 85.1 85.2 Pū. 9.1 82.2 Pē. 2.3 2.4 68.1 70.4
kāṇṭēn	p.a. 1.sg. Po. 6.3 Pū. 67.1 67.2 67.2 81.1 81.1 81.2 81.2 87.3 Pē. 1.1 1.1 1.2 1.3 1.3 2.1
kāṇka	opt. Pē. 8.4
kāṇṭum	sub. 1.pl. Pē. 82.4
kāṇpatu	v.n. i.a. n.sg. Po. 50.4
kāṇpatar <u>ku</u>	v.n. dat. Po. 51.1 87.3
kāṇpar	i.a. 3.h. Po. 47.3 75.4 Pū. 6.3 Pē. 12.3
kāṇpār	i.a. 3.h. Pū. 31.4
kāṇpār <u>kku</u>	dat. of part.n. i.a. 3.h. Po. 49.4
kāṇpaṇ	i.a. 1.sg. Pū. 86.4
kāṇa	inf. Po. 24.3 89.3 Pū. 42.1 56.1 64.4 Pē. 22.4
kāṇal	v.n. Po. 100.2
kāṇā	neg. n.sg. Po. 11.4
kāṇāṇai	acc. of neg. part.n. m.sg. Po. 72.3
kāṇum	pey. Pē. 22.2
kāṇku	sight Pū. 59.2
kāṇpu	seeing Pū. 86.3 Pē. 82.2 83.2
kāṇpaṭu	TL: v. 6./11. to close one's eyes
kāṇpaṭutta	pey. p.a. Po. 2.3
kāṇpaṭai	n. sleeping Po. 19.3
kāṇvaḷar	TL: v. 4. to sleep
kāṇvaḷarum	pey. Po. 16.3
kāṇṭattu	obl. of kāṇṭam < Skt. kāṇṭha- n. throat Po. 4.4
kāṇṇaṇ	< Pkt. kāṇha- p.n. m.sg. Kṛṣṇa Po. 7.3 56.3 Pū. 100.1
kāṇṇaṇai	acc. Pē. 8.4
kāṇṇā	voc. Pū. 64.1 Pē. 47.2 87.1

kaṇṇi	DEDR 1183: n. knot Pē. 30.3 91.2
kaṇṇi	DEDR 1184: n. chaplet Pē. 91.2
kaṇṇiyaṅ	pron.n. m.sg. Pū. 100.2
kaṇam	< Skt. gaṇa- group Po. 62.2
katam	DEDR 1186: n. anger Pū. 89.1
katavu	v. 5. to anger
katavi	abs. Pū. 89.1
katavam	DEDR 1187: n. door Po. 4.2 Pē. 12.2
katavu	n. ib. Pū. 88.4
kati	< Skt. gati- n. way Po. 95.3 95.4 Pē. 78.3 78.4 n. motion Pū. 27.2
katikkaḷ	pl. Po. 65.2
katir	DEDR 1193: n. beam, ray Pē. 35.1 44.2 66.1 66.2
katirkaḷ	pl. Pē. 44.2
katiravaṅ	pron.n. m.sg. sun Po. 67.2
katirōṅ	pron.n. m.sg. sun Po. 1.2 8.2 Pū. 12.3
katai	< Skt. kathā- n. story Pū. 63.4 64.2
kataiyiṅ	obl. Pū. 64.1
katai	< Skt. gadā- n. club Pē. 36.2
kamala(m)	< Skt. kamala- n. lotus Po. 56.4 Pū. 4.3 13.2 37.1 59.3 65.1 69.3 69.4 77.2 80.1 Pē. 9.1 9.1
kamalattu	obl. Po. 56.3
kamalattiṅ	obl. Pē. 67.2
kamaḷ	DEDR 1247: v. 4. to be fragrant
kamaḷum	pey. Po. 22.2
kayam	DEDR 1252: n. tank, pond Pū. 13.1

kayirrināl	inst. of kayirū DEDR 1254: n. rope Pē. 91.3
karam	< Skt. kara- n. hand Pū. 14.3
karavu	DEDR 1258: n. hiding Po. 54.2
kari	< Skt. karin- n. elephant Pū. 73.3 Pē. 65.4
karu	DEDR 1269: n. embryo Po. 6.3 Pū. 61.3
karukkōṭṭi	< Skt. garbha-koṣa-? n. uterus Pū. 87.3
karu(m)	DEDR 1278(a): adj. black Po. 19.1 19.3 61.2 67.1 Pū. 24.3 56.3 Pē. 9.3 27.2 37.2 69.2
kariya	adj. Pē. 55.2
karitu	n.sg. Pē. 56.1
kariyatu	n.sg. Pū. 22.2
kariyaṅ	pron.n. m.sg. Pū. 52.1
kariyāṅ	pron.n. m.sg. Pē. 57.3
kariyāṅai	acc. Po. 65.4
karuṭaṅ	< Skt. garuḍa- p.n. m.sg. Garuḍa Pē. 57.3
karutu	DEDR 1283: v. 5. to recollect, to think of
karuti	abs. Pū. 84.1 84.2
karutuvāy	i.a. 2.sg. Po. 73.2
karumam	< Skt. karman- n. deed; karma Po. 5.3 Pū. 57.2
karumaṅkaḷ	pl. Po. 7.2
kal	DEDR 1297: v. 10. to learn
karpaṅa	part.n. i.a. n.pl. Po. 58.3 66.1
karṛu	abs. Po. 66.1
karrēṅ	part.n. p.a. 1.sg. Po. 57.4
karpu	n. fidelity Pē. 69.2
kala	DEDR 1299: v. 12. to mingle

kalanta	pey. p.a. Pū. 75.4 84.2
kalantu	abs. Pū. 75.3 Pē. 86.4 87.1
kalaṅku	DEDR 1303: v. 5. to be stirred up
kalaṅkā	neg. pey. Pē. 51.3
kaḷaṅ	DEDR 1305: n. pot, vessel – TL (not DED): n. ornament Pū. 76.1
kavi	< Skt. kavi- n. poem Pē. 84.4
kaviyiṅār	pron.n. 3.h. Pē. 85.1
kavi	DEDR 1221: v. 11. tr. to cover
kavittu	abs. Po. 27.1
kaḷal	DEDR 1351: n. anklet Po. 47.4 48.1 63.3 87.3 Pū. 6.4 7.1 11.1 Pē. 2.1 6.4 7.1 24.3 35.4 41.2 57.3 73.3 85.1 88.3 90.1 92.3
kaḷar̥ku	dat. Pē. 23.3
kaḷala	adj. Pū. 99.2
kaḷalāṅ	pron.n. m.sg. Po. 74.4 Pē. 83.3
kaḷal	DEDR 1349: v. 3. to become loose
kaḷala	inf. Po. 20.1
kaḷalum	hab. fut. Pē. 88.4
kaḷi	DEDR 1358: adv. much Pū. 56.1
kaḷi	DEDR 1356: v. 4. to pass by
kaḷiyā	neg. abs. Po. 86.3
kaḷiyum	hab. fut. Po. 75.1
kaḷivārai	acc. of part.n. i.a. 3.h. Pū. 23.2
kaḷuvu	DEDR 1369: 5. to wash
kaḷuva	inf. Pē. 6.3
kaḷuvi	abs. Pē. 70.2

ka <u>l</u> uvinān	p.a. m.sg. Pū. 78.3
ka <u>l</u> ai	DEDR 1370: n. bamboo (TL: Bambusa arundinacea) Pē. 72.2 89.3
ka <u>l</u> lattāl	inst. of ka <u>l</u> am DEDR 1372: n. guile, deception Pē. 83.3
ka <u>l</u> attu	obl. of ka <u>l</u> am DEDR 1376: n. battle field Po. 81.1
ka <u>l</u> am	~ ka <u>l</u> ā DEDR 1377: n. a berry such as Vaccinium nilgherrense Pē. 68.3
ka <u>l</u> iyaṅ	obl. of ka <u>l</u> i DEDR 1374: n. intoxication, pride Po. 51.2
ka <u>l</u> iru	DEDR 1374: n. male elephant Po. 47.1 97.1 Pē. 70.4 71.1
ka <u>l</u> irrin	obl. Pē. 43.1
ka <u>l</u> irrai	acc. Po. 18.2
ka <u>l</u> vaṅē	voc. of ka <u>l</u> vaṅ DEDR 1372: n. robber Pū. 61.3
ka <u>l</u> rai	DEDR 1400: n. collection, bundle Pū. 53.1
ka <u>l</u> ru	DEDR 1411: n. calf Po. 30.3 87.3 Pū. 19.2 23.3 Pē. 68.4 71.4
ka <u>l</u> rināl	inst. Pū. 100.3
ka <u>l</u> ru	adj.!!! Pē. 60.2
ka <u>l</u> al	DEDR 1406: v. 3. to glow – v.r. Pē. 36.1
ka <u>l</u> alum	pey. Pū. 67.2
ka <u>l</u> avu	DEDR 1407: n. dream
ka <u>l</u> aviṅ	obl. Pū. 81.1
ka <u>l</u> avil	loc. Pū. 67.1
ka <u>l</u> i	DEDR 1408: n. ripe fruit Po. 87.2

kaṇ <u>ikku</u>	dat. Pū. 23.3 Pē. 60.3 68.3 68.4
kaṇ <u>ai</u>	DEDR 1404: v. 4./11.? to be intense, dense t v.r. Po. 87.3
kaṇ <u>ai</u>	DEDR 1409: v. 11. to sound
kaṇ <u>aittu</u>	abs. Pē. 93.2
kā	DEDR 1416: v. 11. to guard, to keep
kā	ipt. Pū. 10.4
kā <u>тта</u>	pey. p.a. Pē. 41.4
kā <u>ttaṇai</u>	part.n. p.a. 2.sg. Pū. 10.2
kā <u>ttāṇ</u>	part.n. p.a. m.sg. Po. 47.4 Pē. 51.1
kā <u>ttu</u>	abs. Po. 29.3 83.1 Pū. 69.1 Pē. 60.2
kā <u>ppār</u>	i.a. 3.h. Pū. 60.4
kā <u>ppāṇ</u>	part.n. i.a. m.sg. Pē. 98.3
kā <u>ppu</u>	n. guarding Po. 74.4 75.1
kā <u>valaṇ</u>	n. m.sg. watchman Pū. 10.2
kā <u>ṭṭu</u>	DEDR 1443: v. 5. to show
kā <u>ṭṭā</u>	neg. pey. Pū. 56.3
kā <u>ṭṭiya</u>	pey. p.a. Po. 94.3
kā <u>ṭṭiṇāl</u>	cond.!!! Pū. 56.1
kā <u>ṭṭum</u>	hab. fut. Po. 89.4 Pū. 92.4 Pē. 86.4 87.2 pey. Pū. 56.3 Pē. 55.4 87.4
kā <u>ṭṭuvāṇ</u>	part.n. i.a. m.sg. Pē. 51.3
kā <u>tal</u>	DEDR 1445: n. love Pū. 56.1 Pē. 54.4 92.2
kā <u>mam</u>	< Skt. kāma- n. passion Pū. 35.1 35.3 92.4
kā <u>mar</u>	adj. desirable Po. 86.3
kā <u>mpu</u>	DEDR 1454: n. shaft Po. 83.1 n. bamboo Po. 22.3

kāy	DEDR 1459: n. unripe fruit Pū. 100.3
kāy _{kk} u	dat. Pū. 19.3
kāy	DEDR 1458: v. 4. to grow hot
kāy _{ntu}	abs. Pū. 89.1 Pē. 65.4 66.1
kāyam	< Skt. kāya- n. body Pē. 13.4
kāyām	DEDR 1464: ironwood tree (Memecylon edule) Po. 89.2
kār	DEDR 1278(c): n. rainy season; rain cloud Po. 5.4 7.3 27.4 28.1 38.2 Pū. 6.4 24.3 30.3 91.3 Pē. 7.1 9.3 27.2 36.1 57.1 86.4 100.2
kār	v. 11. to grow black
kār _{tt} a	pey. p.a. Pē. 68.2 79.2
kāraṇam	< Skt. kāraṇa- n. origin, cause, means Pū. 66.4
kāraṇaṇai	acc. Pē. 27.3
kāraṇaṇkaḷ	pl. Pū. 20.4
kāl	DEDR 1479: n. leg, foot Po. 16.3 Pē. 6.3 70.2
kāl	DEDR 1481: n. wind Po. 12.2
kāl	DEDR 1477: v. 3. tr. to spit; intr. to flow
kāl _{um}	pey. Pū. 71.2
kāṇ _{ra}	pey. p.a. Pē. 6.4
kāṇ _{ru}	abs. Pū. 71.1
kāl	< Skt. kāla- n. time Po. 65.4 Pū. 20.1 25.2 33.2 89.3 93.1 Pē. 24.1 55.2 81.2
kālai	n. morning Po. 66.1 Pū. 47.2
kāṇ _{ru}	DEDR 1481: n. wind Po. 29.1 73.3 Pū. 24.3 Pē. 24.1 98.1

kiṭa	DEDR 1524: v. 12. to rest, to lie
kiṭakkum	pey. Pē. 15.3 hab. fut. Pē. 15.4
kiṭanta	pey. p.a. Po. 42.3 68.4 Pū. 47.4 Pē. 69.3
kiṭantatu	p.a. n.sg. Po. 9.2 v.n. p.a. n.sg. Po. 39.2
kiṭantān	p.a. m.sg. Po. 77.3 Pē. 94.3
kiṭantānai	acc. of part.n. p.a. m.sg. Po. 25.3 Pē. 34.3
kiṭantu	abs. Po. 6.3 83.3 Pū. 87.3 Pē. 64.4
kiṭappa	inf. Pē. 59.2
kiṭaṅkiṇ	obl. of kiṭaṅku DEDR 1526: n. moat Po. 77.2
kiri	< Skt. giri- n. mountain Pū. 53.2
kil	DEDR 1570: v. 10. to be able
kilān	neg. m.sg. Po. 56.3
kirpār	i.a. 3.h. Pū. 16.4
kirpōm	i.a. 1.pl. Po. 45.2
kiḷar	DEDR 1583: v. 4. to emerge to shine
kiḷarum	pey. Pē. 1.2 61.3
kīl	DEDR 1619: below Pū. 23.4 Pē. 70.1
kīlārōṭu	soc. of pron.n. 3.h. Po. 64.1
kīl	DEDR 1622: v. 4. to split, to tear open
kīlā	neg. pey. Pē. 54.2
kīṇṭa	pey. p.a. Pū. 84.3 95.2 Pē. 42.2 47.3
kīṇṭāy	p.a. 2.sg. Pē. 47.4
kīṇṭān	part.n. p.a. m.sg. Po. 18.3 p.a. m.sg. Pē. 42.4
kīṇṭānai	acc. of part.n. p.a. m.sg. Po. 25.3 Pū. 93.3
kīṇṭu	abs. Po. 54.3 Pē. 54.3

kuṭṭattu	obl. of kuṭṭam DEDR 1670: n. depth, pond Pē. 99.2
kuṭaṅkai	DEDR 2054: n. the palm of the hand Pē. 62.4
kuṭantai	TL: p.n. ~ Kumpakōṇam Pū. 70.3 Pē. 30.1 62.3
kuṭam	< Skt. kuṭa- (DEDR 1651) n. water-pot Po. 54.2 Pū. 98.3 Pē. 73.2
kuṭamūkkiṅ	TL: p.n. ~ Kumpakōṇam Pū. 97.4
kuṭi	DEDR 1655: n. family Pē. 10.2
kuṭai	DEDR 1663: n. parasol Po. 27.1 53.1 83.1 Pē. 41.4
kuṇam	< Skt. guṇa n. quality Po. 41.1
kuṇilai	acc. of kuṇil DEDR 1684: n. stick Pē. 60.3
kuttu	DEDR 1719: v. 5. to pierce, to poke
kutta	inf. Pē. 71.1
kumarar	< Skt. kumāra- n. prince h. Pē. 72.4
kumaraṅ	ib. m.sg. Pē. 61.4
kurampaiyiṅ	obl. of kurampai DEDR 1904: n. hut Po. 91.1
kural	DEDR 1774: n. voice Po. 24.2
kuravai	DEDR 2108(b): p.n. of a dance Po. 54.2
kurā	TL: n. bottle-flower (Weberia corymbosa) Pū. 31.2
kuruti	DEDR 1788: n. blood Pū. 63.3
kuruntam	DEDR 1789: n. wild lime-tree (Atalantia racemosa, Atalantia missionis) Po. 27.3 54.1 62.1
kuruntu	n. ib. Pē. 32.4
kurai	DEDR 1796: v. 11. to roar – v.r. Po. 63.3 Pū. 49.2 Pē. 73.3

ku _l ai	< Skt. kūla- n. bank, ridge Pū. 49.2
kuvi	DEDR 1741: v. 4. to be heaped
kuviy <u>u</u> m	pey. Pē. 67.1
ku _l a	DEDR 2149: adj. young, tender Pū. 19.2 Pē. 71.4
ku _l am <u>p</u> u	DEDR 1817: n. mixture, liquid of thick consistency Pū. 76.1
ku _l al	DEDR 1818: n. flute Pē. 42.1 89.4 n. lock Pū. 53.1
ku _l alāl	pron.n. f.sg. Pē. 25.2 Pē. 69.2
ku _l avi	DEDR 2149: n. child Pū. 98.1 Pē. 53.3 77.2
ku _l i	DEDR 1832: v. 11. to bath
ku _l i <u>t</u> tu	abs. Pē. 76.1
ku _l ir	DEDR 1834: v. 4. to be cool
ku _l ira	inf. Pū. 8.2
ku _r ram	DEDR 1851: n. fault Po. 35.2 41.1
ku _r aṅkil	loc. of ku _r aṅku DEDR 1840: n. thigh Pē. 77.1
ku _r a(m)	DEDR 1844: short form for ku _r avar p.n. hill people Pē. 72.1
ku _r avar	h. Po. 38.1 40.1
ku _r avāṅar	ib. Pē. 89.1
ku _r aḷ	DEDR 1851: n. dwarf Po. 20.1 Pū. 18.1 99.3 Pē. 52.3
ku _r i	DEDR 1847: v. 11. to intend, to aim
ku _r i <u>t</u> tu	abs. Pē. 99.3
ku _r ai	DEDR 1851: n. deficiency; request Pū. 17.4 82.4 83.1

kunram	DEDR 1864: n. hill Po. 39.1 54.2 Pē. 41.3
kunru	n. ib. Po. 40.4 41.1 69.4 86.1 Pū. 53.3 Pē. 71.4 72.1
kūtu	DEDR 1882: v. 5. to meet
kūtā	neg. pey. Pū. 93.2
kūttan	DEDR 1890: n. m.sg. dancer Pē. 73.3
kūntal	DEDR 1892: n. tresses [here as a metonymy for horse] Pū. 93.3
kūppu	DEDR 1894: v. 5. to join the hands as in worship
kūppi	abs. Po. 20.3
kūriya	adj. of kūr DEDR 1895: n. sharpness Po. 47.2
kūrru	obl. of kūru DEDR 1924: n. share, part, half Po. 74.2
kūru	DEDR 1921: v. 5. to talk
kūrātu	neg. abs. Pū. 14.2
kūrāy	ipt. Po. 85.2
kūri	abs. Pū. 83.1
kūriya	part.m. p.a. n.pl. Po. 35.2
kūrinēn	p.a. 1.sg. Pū. 83.1
kūrum	pey. Pū. 25.2
kūruvatu	v.n. i.a. n.sg. Po. 63.3 Pē. 73.3
keṭu	DEDR 1942: v. 6. to get lost
keṭum	hab. fut. Po. 77.4
kēṭu	n. loss, ruin Pū. 24.1 Pē. 34.3 66.4
-keḷu	(not TL; DEDR 1979?) part. (encl.) having Pū. 43.4
kēcavaṇai	acc. of kēcavaṇ < Skt. keśava- n.p. m.sg. Kēśava Po. 100.3

kēḷ	TL (not DED): n. lustre Po. 61.1 Pē. 44.1
kēḷ	v. 11. to be lustrous
kēḷtta	pey. p.a. Pē. 96.2
kēḷal	TL (not DED): n. boar Po. 25.3 Pē. 54.2
kēḷ	DEDR 2018: n. kin Po. 63.2
kēḷvan	part.n. i.a. m.sg. husband Po. 67.3 Pē. 56.4
kēḷ	DEDR 2017: v. 9. to hear
kēḷ	ipt. Po. 72.3
kēṭṭīr	p.a. 2.pl. Pū. 57.4
kēṭṭu	abs. Po. 63.2
kēḷā	neg. n.pl. Po. 11.4
kēḷān	part.n. neg. m.sg. Pū. 79.1
kēḷvi	n. ~ śruti; teachings Po. 37.1 Pū. 3.3
kēḷviyar	pron.n. 3.h. Pē. 85.2
kai	DEDR 2023: n. hand Po. 6.3 11.1 20.3 27.4 31.1 40.1 48.1 48.1 50.3 52.4 58.1 58.3 65.4 78.3 80.3 Pū. 20.1 46.4 47.2 57.3 67.1 71.1 78.3 87.3 90.4 Pē. 1.3 9.1 19.3 35.4 46.2 67.2 68.3 71.1 71.2 72.1 76.3 85.1
kaiyāl	inst. Po. 8.4 36.3 Pū. 65.1 Pē. 70.2
kaiyatu	pron.n. n.sg. Po. 5.3
kaiya	pron.n. n.pl. Po. 28.1 Pē. 36.1
kaiyān	pron.n. m.sg. Po. 41.3
kaiyā	ib. voc. Po. 93.3
kaikkoḷ	TL: v. 3. to take in hand
kaikkoṇṭān	p.a. m.sg. Pē. 52.4
kāikūṭu	TL: v. 5. to succeed, to prosper
kaikūṭum	hab. fut. Po. 43.2

kainnākam	TL: n. elephant (one whose has a snake for a hand) Po. 47.4
kaimiku	TL: v. 6. to exceed the limit
kaimikku	abs. Pū. 56.1
kaiyakarru	TL: v. 5. to remove completely
kaiyakarri	abs. Po. 71.1
kaiviṭu	TL: v. 6. to let go, forsake
kaiviṭēl	neg. ipt.!!! Pū. 54.4
kaiviṭṭu	abs. Pē. 14.1
koṅku	TL (not DED): n. pollen Pē. 82.3
koṅkai	TL (not DED): n. breast Pū. 8.1 29.1 93.3 Pē. 74.3 74.4
koṭi	DEDR 2049: n. flag Po. 85.2 Pū. 92.2 Pē. 86.1
koṭikkal	pl. of koṭi DEDR 2050: n. creeper Pū. 53.3
koṭu(m)	DEDR 2055: adj. cruel Po. 78.2 Pū. 93.1
koṭitu	n.sg. Pū. 93.2
koṭu	DEDR 2053: v. 11. to give
koṭukkum	hab. fut. Po. 76.3
koṭutta	pey. p.a. Po. 80.3
koṭuttārai	acc. of part.n. p.a. 3.h. Po. 79.1
koṭuttāl	p.a. f.sg. Pē. 29.2
kontin	obl. of kontu TL (~DEDR_2092): n. garland of many wreaths Pē. 87.3
kompu	DEDR 2115: n. tusk Pū. 68.4 Pē. 65.4
koy	DEDR 2119: v. 1. to pluck D v.r. Po. 78.4

kol	interrogative particle Po. 42.2 Pū. 83.3 86.2 86.4 Pē. 34.1 74.1
kolō	ib. emphatic Po. 84.3 Pū. 80.3 82.3 Pē. 81.3 90.3
kol	DEDR 2132: v. 3. to kill; to fell; to boil
koṅratu	v.n. p.a. n.sg. Pū. 25.2
koṅrāṅ	part.n. p.a. m.sg. Pē. 21.4 p.a. m.sg. Pē. 50.3
koṅru	abs. Pē. 71.3
kolai	n. killing Po. 27.2
koḷuntatu	pron.n. n.sg. of koḷuntu DEDR 2149: n. tendril Pū. 27.3
koḷ	DEDR 2151: v. 2. to take v.r. Po. 22.2 Pū. 8.1 Pē. 53.3 94.1
koḷvāṅ	part.n. i.a. m.sg. Pū. 15.4
koḷla	inf. Pū. 15.3
koḷlal	neg. ipt. Po. 35.2
koḷlum	hab. fut. Po. 30.4 pey. Po. 41.1
koṅṭa	pey. p.a. Po. 36.4 60.3 83.4 Pū. 23.4 55.3 98.4 Pē. 2.3 18.2 57.3 86.2
koṅṭatu	v.n. p.a. n.sg. Pū. 18.1
koṅṭāy	part.n. p.a. 2.sg. Pū. 5.2
koṅṭāṅ	part.n. p.a. m.sg. Po. 66.4 71.4 Pū. 4.4 92.2 Pē. 10.3 45.4 p.a. m.sg. Pū. 99.4 Pē. 32.3
koṅṭārku	dat. of part.n. p.a. m.sg. Pē. 5.4
koṅṭānai	acc. of part.n. p.a. m.sg. Po. 79.1 Pū. 93.3
koṅṭilai	neg. 2.sg.!!! Pū. 89.4

koṇṭu	abs. Po. 20.4 22.4 50.1 57.3 58.1 78.4 Pū. 4.1 6.1 13.2 14.2 17.4 23.1 29.1 31.2 36.3 36.4 72.2 76.2 85.2 86.1 97.4 98.1 98.2 Pē. 41.3 58.4 60.3 61.2 70.3 71.4 83.3 86.1 86.2
koṇṭēn	p.a. 1.sg. Pē. 2.4
koḷvār	part.n. i.a. 3.h. Po. 26.1
kōṭal	v.n. Pē. 20.2
koḷuvu	5. to make take, to kindle
koḷī	abs. Po. 91.2
koḷuvi	abs. Pē. 12.1
kōḷ	taking, killing Po. 63.3 Pū. 18.1 68.4 Pē. 99.3 planet (~ graha) Pē. 72.3
kō	DEDR 2177: n. king Pū. 68.4 69.1 Pē. 41.4
kōmān	ib. m.sg. Pū. 2.4 3.4 Pē. 72.4
kōmānai	acc. Pē. 82.3 87.3
kōṇ	n. king Po. 40.4 55.1 Pū. 13.3 17.1 52.3 Pē. 52.3
kō	DEDR 2176: v. 11. to string
kōttu	abs. Po. 54.3
kōmin	ipt. Po. 87.2
kōṭṭu	DEDR 2054(a): v. 5. tr. to bend – v.r. Pū. 63.3
kōṭṭi	abs. Pē. 22.1
kōṭṭi	not TL: p.n. for Tirukkōṭṭiyūr Pē. 62.3
kōṭu	DEDR 2054(a)/2200: n. anything curved/bent n. tusk Po. 27.3 n. horn Pū. 62.3 n. peak Po. 27.4 Pē. 40.3
kōṭṭu	obl. tusk Po. 9.1 Pū. 22.3 73.3 Pē. 45.3 45.4 obl. twig Pū. 22.4 obl. peak Pē. 75.1

kōṭṭiṇ	obl. tusk Po. 9.2
kōtaiyaḷ	pron.n. f.sg. of kōtai DEDR 2176: n. garland Po. 23.3
kōpālakan	< Skt. gopālaka- n. m.sg. cowherd Pē. 32.4
kōyil	DEDR 2177: n. temple Po. 5.2 Pū. 54.3 97.4 Pē. 31.1 61.2
kōl	DEDR 2237: n. staff, stem, stalk Pū. 27.3
kōl	adj.? of kōlam DEDR 2240: n. beauty Pē. 72.1
kōlam	n. beauty Pū. 80.3 80.4 82.2
kōlattāl	inst. Pū. 82.4
kōla	adj. Po. 19.2 Pū. 82.1
kōlu	DEDR 2243: v. 5. to form
kōli	abs. Pū. 47.2
kōval	TL: p.n. for Tirukōyilūr Po. 77.2 86.3 Pū. 70.3
kōvalaṇ	< Skt. gopāla- n. m.sg. cowherd Pū. 98.3 Pē. 42.1
c/ñ	
cakkaram	< Skt. cakra- n. discus Pē. 63.1
cakkarattāṇ	pron.n. m.sg. Pē. 21.3 99.3 100.1
cakaṭam	(DBIA 127: cakaṭu) < Skt. śakaṭa- n. cart Po. 23.2 Pū. 10.1 19.1 Pē. 54.1 60.1
caṅkam	< Skt. śaṅkha- n. conch Po. 37.3 Pū. 32.3 93.2 Pē. 1.3 10.3 36.1 67.3
caṅku	n. ib. Pē. 11.2
caṅkiṇāy	pron.n. 2.sg. Pē. 49.4
caṅkiṇāṇ	pron.n. m.sg. Pē. 21.3
caṭai	< Skt. jaṭā- n. matted hair Po. 97.3 Pē. 63.1

caṭaiyam	adj. Po. 98.1
caṭaiyāṇ	pron.n. m.sg. Po. 74.3 Pū. 17.3 Pē. 97.3
cantaṇam	< Skt. sandana- n. sandel Pū. 76.1
camattu	obl. of camam < Skt. samara- n. battle, war Pū. 15.1
caraṇ	< Skt. śaraṇa- n. refuge Po. 59.4 60.1 Pē. 78.2
caram	< Skt. śara- n. arrow Pū. 43.2
calam	< Skt. jala- n. water Pē. 74.2
cāṭu	< Pkt. śātī- < Skt. śakaṭī- n. cart Po. 100.1
cāṭu	DEDR 2300: v. 5. to trample
cāṭi	abs. Po. 23.2
cāttu	DEDR 2460: v. 5. to close
cātti	abs. Po. 4.2
cāttu	DEDR 2448: v. 5. to besmear, anoint
cātti	abs. Po. 14.3
cāpam	< Skt. śāpa- n. curse Pū. 63.2
cāy	DEDR 2456: v. 4. intr. to bend
cāya	inf. Po. 87.2
cāy	v. 11. tr. to bend
cāyṭṭaṇa	part.n. p.a. n.pl. Po. 27.3
cāyṭṭāṇ	part.n. p.a. m.sg. Pē. 51.2
cāyṭṭu	abs. Po. 62.1 Pē. 43.1
cārṅkam	< Skt. śārṅga- n. bow Po. 23.1 Pē. 36.2
cārṅkattāṇ	pron.n. m.sg. Pē. 21.3
cāral	DEDR 2460: n. slope Pū. 25.3 33.3 48.3

cār	DEDR 2460: v. 4. to approach
cārntu	abs. Pē. 74.4 75.1
cārā	neg. n.sg. Po. 43.1
cārār	neg. 3.h. Pū. 45.2
cārvam	(not TL) n. support Pū. 38.2
cārvu	n. support, refuge Pē. 99.4 100.1
cāl	DEDR 2471: n. furrow Pē. 89.2
cār <u>r</u> u	DEDR 2486: v. 5. to proclaim
cār <u>r</u> i	abs. Pū. 77.4
cār <u>r</u> i <u>n</u> āl	cond. Pū. 2.2
ciṅkam	< Skt. siṃha- n. lion Pū. 84.3
ciṅkāca <u>n</u> am	< Skt. siṃhāsana- n. lion throne Po. 53.1
cinti	< Skt. cint- v. 11. to think
cintittu	abs. Po. 41.4 44.3
cintippārkk <u>u</u>	dat. of pron.n. i.a. 3.h. Po. 75.3
cintiyātu	neg. abs. Po. 33.3
cintai	< Skt. cintā- n. thought; mind Po. 30.2 Pū. 1.2 27.1 32.1 33.1 59.1 Pē. 26.1 30.2
cintaiyar	pron.n. 3.h. Pū. 7.2 Pē. 19.3
cintu	DEDR 1546: v. 5. to be spilled
cinta	inf. Po. 42.3 Pē. 95.3
cirattāl	inst. of ciram < Skt. śiras- n. head Po. 90.2
cilampu	TL (not DED): n. mountain side Pē. 89.4
cilampu	DEDR 1574: n. anklet Pē. 90.1
cilātalatt <u>i</u> n	obl. of cilātalām < Skt. śilāsthala- n. rock Pē. 58.1
cilaiyāl	inst. of cilai DEDR 2571: n. bow (of Cilai wood) Po. 27.2

civa	DEDR 1961: v. 12. to become red
civanta	pey. p.a. Pū. 78.2
cira	DEDR 2589: v. 12. to be superior, to be exulted
cira <u>nta</u>	pey. p.a. Pū. 89.1 Pē. 26.1
cira <u>ntā</u> rkkku	dat. of part.n. p.a. 3.h. Pū. 44.1
cira <u>ntu</u>	abs. Pē. 25.4
cira <u>ppu</u>	n. superiority Pū. 43.4
cira <u>(m)</u>	DEDR 1594: adj. little
cira <u>tu</u>	n.sg. Pū. 35.4
cira <u>ti</u> n	ob. of n.sg. Pū. 36.1
cira <u>iyā</u> r	pron.n. 3.h. Pū. 36.1
cira <u>i</u>	DEDR 2591: n. wing Po. 17.3 22.2
cira <u>iya</u>	adj. Pē. 23.1
cira <u>i</u>	DEDR 1980: n. confinement Pē. 92.3
ci <u>na</u> m	DEDR 1600: n. anger Pē. 42.4 43.1 75.3
ci <u>na</u> ttu	obl. Pē. 3.2
ci <u>na</u> ttāl	inst. Pē. 45.2
cī <u>ta</u> iyai	acc. of cītai < Skt. sītā- p.n. Sītā Pū. 15.2
cī <u>r</u>	DEDR 2624: n. excellence Po. 7.2 10.3 Pū. 43.4 Pē. 16.3 26.2 45.2
cī <u>rā</u> n	pron.n. m.sg. Po. 76.4
cī <u>rā</u> nai	acc. Pē. 34.3
cī <u>r</u> ram	DEDR 2638: n. fury Pū. 24.4
cī <u>r</u> rattāl	inst. Pū. 25.1
cukir	DEDR 2645: v. 4. to part
cukir <u>ntu</u>	abs. Pē. 95.2

cuṭar	DEDR 2654: n. glow Po. 1.3 49.3 91.2 Pū. 1.3 67.2 Pē. 24.3 36.2 38.3 38.4 67.3
cuṭarai	acc. Po. 26.3 26.4
curar	< Skt. sura- n. god Po. 38.3
curācurarkaḷ	< Skt. surāsura- pl. gods and Asuras Po. 48.2
curi	DEDR 2684: n. curl, spiral Pē. 49.4
curukku	DEDR 2687: r.n. shortening Pū. 39.4 40.1
curukku	v. 5. to curtail, to reduce
curukki	abs. Po. 47.1
curumpu	DEDR 2689: n. bee Pē. 23.2
culāvu	DEDR 2693: v. 5. to move around, revolve
culāvi	abs. Pū. 40.1
cuvar	DEDR 1975: n. wall Po. 14.2
cuḷal	DEDR 2698: v. 3. to spin, roll, be tossed about
cuḷalum	pey. Po. 48.2
cuḷanru	abs. Pū. 7.1
culi	DEDR 2698(a): v. 4./11. to curve
culinta	pey. p.a. Pē. 78.2
culippa	inf. Pē. 14.1
curru	DEDR 2715: v. 5. to revolve; to tie around
curri	abs. Po. 48.1 81.3 Pū. 68.3 Pē. 46.1
currum	adv. all around Pū. 17.2
cunai	DEDR 2716: n. mountain pool Pū. 72.1 Pē. 50.3 68.1
cūṭṭu	DEDR 2721: v. 5. to adorn
cūṭṭinēṇ	p.a. 1.sg. Po. 1.3

cūṭu	v. 5. to wear
cūṭil	cond.!!! Po. 88.2
cūṭum	hab. fut. Pē. 69.2
cūṭuvēṛku	dat. of pron.n. i.a. 1.sg. Po. 88.3
cūr	DEDR 2725: n. fear; (malevolent) deity Po. 3.2
cūl	DEDR 2698: v. 4. to surround – v.r. Po. 62.4 69.4 87.4 Pū. 9.3 13.1 48.3 49.2 91.3 Pē. 24.3 41.2 63.2 98.1 98.2
cūlnta	pey. p.a. Po. 60.4 80.2 Pū. 49.2 Pē. 50.1
cūlntu	abs. Pū. 32.4 Pē. 49.4 98.2
cūla	inf. Pē. 90.3
cūlum	pey. Pē. 59.2 63.2
cūl	DEDR 2735: v. 4. to consider, to select – v.r. Po. 18.2
cūlnta	pey. p.a. Po. 78.2
ceṭi	DEDR 2760: n. that which is spoilt, ruin Pū. 88.3
cenniru	TL: v. 11. to straighten
cenniṛi	abs. Po. 30.1 47.2
ce(m)	DEDR 2747: adj. straight
ceyya	adj. Po. 28.2
cevvaṇ	adv. Pē. 22.3
cevvē	adv. Po. 51.2 Pū. 6.2 21.3 25.1
cemmayāl	inst. of cemmai n. straightness = adv. Pē. 22.3
cem	DEDR 1931: adj. red Po. 12.1 16.3 19.3 20.2 21.2 29.2 29.4 40.1 54.4 61.3 65.3 96.1 Pū. 17.3 44.1 69.3 73.3 90.3 97.2 99.3 Pē. 4.2 16.1 17.1 19.3 20.3 26.1 29.3 35.3 44.2 47.2 59.3

cē	san. Po. 9.3 20.3 48.3 93.4 100.1 Pū. 7.3 65.2 69.3 80.2 81.3 91.4 99.3 Pē. 19.3 80.3 90.2
ceyya	adj. Po. 1.2 Pū. 52.1 Pē. 36.2
cemmu	TL (not DED): v. 5. to shut, to close
cemmi	abs. Pē. 12.2
cey	DEDR 1957: v. 1. to make, do
cey <u>i</u> num	conc. Po. 41.1
ceyta	pey. p.a. Pū. 18.4 Pē. 92.3
ceytāy	p.a. 2.sg. Pū. 19.4
ceytu	abs. Pū. 78.1 Pē. 31.2 56.1 92.4
ceytē <u>n</u>	p.a. 1.sg. Pū. 74.1
ceyyum	pey. Pū. 43.4
ceykai	n. action Pū. 93.1
ceru	DEDR 1961: n. fight Po. 48.3 Pē. 1.2
cerunar	pron.n. 3.h. Pē. 3.3
cel	DEDR 2781: v. 2. to go
celkin <u>r</u> a	pey. pr.!!! Pū. 69.2
cella	inf. Po. 3.2 13.1 17.1 48.3 Pū. 72.3
cellāta	neg. pey. Pē. 17.1
cellār	neg. 3.h. Po. 65.2
cellum	pey. Po. 70.2 95.3 95.4
celvatan <u>ṅ</u>	obl. of part.n. i.a. n.sg. Pū. 88.3
cen <u>r</u> a	pey. p.a. Po. 94.1 Pū. 83.4 Pē. 17.1 47.2
cen <u>r</u> atu	v.n. p.a. n.sg. Pū. 25.1
cen <u>r</u> ārkku	dat. of part.n. p.a. 3.h. Pū. 88.2
cen <u>r</u> āl	cond.!!! Po. 53.1
cen <u>r</u> u	abs. Po. 21.2 37.3 52.4 Pū. 17.3 24.4 61.2 87.2 Pē. 10.4 16.4 23.2 49.1 52.3 72.2 90.1

celvan̄	DEDR 2786: n. m.sg. lord Pē. 7.2
cevvi	DEDR 2747: n. straightness, fitness, excellent Pū. 82.1
cevi	DEDR 1977(a): n. ear Po. 11.4 12.1 63.1 72.3 Pē. 31.2
ceviyīnār	part.n. 3.h. Pē. 85.2
ceḷum	DEDR 2789 ceḷumai n. flourishing condition: adj. flourishing, ample Pū. 12.3 31.2
ceṛi	DEDR 1980: v. 4. to be close, tight, to be restrained i v.r. Pē. 90.1
ceṛinta	pey. p.a. Pū. 6.2
ceṛivu	n. restraining Pē. 12.2
ceṛu	DEDR 1980: v. 6. to subdue, to resist
ceṛra	pey. p.a. Po. 83.2
ceṛratu	v.n. p.a. n.sg. Pē. 49.1
ceṛrāy	part.n. p.a. 2.sg. Pū. 19.1
ceṛrār	part.n. p.a. 3.h. Po. 20.2
ceṛrān	part.n. p.a. m.sg. Pē. 92.3
ceṛrānai	acc. of part.n. p.a. m.sg. Pē. 25.3
ceṛru	abs. Po. 27.2 62.2 93.4 94.1 Pū. 92.1 Pē. 3.3 48.4
ceṛuvān̄	part.n. i.a. m.sg. Pū. 67.4
ceṇṇi	DEDR 1989: n. top Po. 46.1
ceṇṇiyar	pron.n. 3.h. Pū. 21.3
ceṇṇiyān̄	pron.n. m.sg. Pū. 95.1
cēmam	< Skt. kṣema- n. protection Pū. 35.4
cēy	DEDR 2807: n. distance Pū. 95.2
cēyānai	acc. of pron.n. m.sg. Po. 65.3 Pē. 7.3 25.4

cēr	v. 4. intr. to join c v.r. Po. 97.1 97.2 100.3 Pū. 3.3 96.2
cēra	inf. Pē. 59.4
cērā	neg. pey. Pē. 49.1
cērāmal	neg. abs.!!! Pū. 91.1
cērār	neg. 3.h. Po. 65.1
cērnta	pey. p.a. Pē. 30.1
cērntāy	p.a. 2.sg. Pū. 97.3
cērntār	part.n. p.a. 3.h. Pē. 85.2
cērntāl	cond.!!! Po. 42.1
cērntān	part.n. p.a. m.sg. Pē. 19.2
cērntānai	acc. of part.n. p.a. m.sg. Pē. 76.3
cērntu	abs. Po. 97.2 Pē. 29.4 75.2
cērvatu	v.n. i.a. n.sg. Pū. 21.4
cērvān	inf. Po. 57.2
cēr	v. 11. tr. to join
cērttu	abs. Pū. 4.2
cēri	DEDR 2007: n. quarter Po. 47.2
col	DEDR 2855: r.n. word Po. 1.3 57.4 Pū. 79.2 85.3
coṛkaḷ	pl. Pū. 83.1
collu	v. 5. to speak
collu	ipt. Po. 69.4
colli	abs. Pū. 62.2 Pē. 8.1
collin	cond. Pū. 63.4
collum	pey. Po. 70.1 Pū. 33.4
colluvatu	v.n. i.a. n.sg. Pū. 39.4
cola	inf. Pū. 85.3
[colappaṭṭa	pass. pey. p.a. Pū. 85.3]
coṇṇa	pey. p.a. Pū. 50.1

con <u>n</u> ēṅ	p.a. 1.sg. Pū. 74.3
cōti	< Skt. jyotis- n. light Po. 49.3 Pū. 81.4 Pē. 50.1
cōlai	DEDR 2891: n. grove Po. 69.4 Pē. 61.3
cōlai	short for p.n. for Māli <u>r</u> uñcōlai Pū. 46.3
ñālam	DEDR 2913: n. earth Pū. 9.3 23.3 47.2 48.3
ñālattu	obl. Pū. 84.4
ñālattai	acc. Pū. 91.3
ñālattāl	pron.n. f.sg. Pū. 82.3
ñā <u>n</u> ru	DEDR 2920: n. time, day Po. 81.1
ñā <u>n</u> am	< Skt. jñāna- n. knowledge, cognition Po. 12.3 91.2 Pū. 1.3 1.4
ñā <u>n</u> attu	obl. Po. 30.1
ñā <u>n</u> attāl	inst. Po. 47.3 Pū. 2.1
ñū <u>r</u> u	DEDR 3729: san. for nū <u>r</u> u num. hundred Pū. 77.3 Pē. 80.2
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taka <u>ḷ</u> i	DEDR 3182: n. bowl of a lamp Po. 1.1 Pū. 1.1
taku	DEDR 3005: v. 6. to fit
takka	pey. p.a. Pū. 23.1
takaiyār	pron.n. 3.h. of takai n. fitting Pū. 12.4
tañcai	TL: p.n. for Tañcāvūr Pū. 70.1
taṭa(m)	DEDR 3020: adj. broad Pū. 46.4 57.3 Pē. 50.2
tāṭāvu	TL (cf. DEDR 3020): v. 5. to bend
taṭāviya	pey. p.a. Pē. 75.1
taṭi	DEDR 3029: v. 4. to cut down
taṭintu	abs. Pē. 89.2

taṇ	DEDR 3045: adj. cool Po. 30.3 100.3 Pū. 15.4 22.4 25.3 35.2 37.1 69.4 70.2 Pē. 3.2 8.3 26.4 53.4 82.3 87.3 88.2 100.1
taṅkāḷ	(not TL) p.n. of a place Pū. 70.1
tantirattāl	inst. of tantiram < Skt. tantra- n. ritual act Po. 70.3
tamiḷ	DEDR 3080: n. Tamil Pū. 1.4 74.3
tamiḷaṇ	pron.n. m.sg. Pū. 74.4
taṇṇi	< Skt. dharaṇi- n. earth Po. 36.2 Pū. 78.1
taru/tā	DEDR 3098: v. 13. to give, to bring
tanta	pey. p.a. Po. 34.4 Pū. 9.2 58.4
tantāy	part.n. p.a. 2.sg. Pū. 37.2
tantāl	part.n. p.a. f.sg. Po. 34.3
tā	ipt. Po. 79.2 Pē. 58.3
tarumaṇai	acc. of tarumaṇ < Skt. dharma- n. Dharma Po. 67.3
talam	< Skt. dala- n. leaf Pē. 9.1
-talai	loc. suff. Po. 18.1
talai	DEDR 3103: n. head Po. 66.2 Pū. 63.3 70.1 Pē. 46.2
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tavam	< Skt. tapas- n. penance Pū. 74.1 74.2 77.4 78.1 Pē. 38.2
tavattāl	inst. Pū. 86.3 86.4
tavattōr	pron.n. 3.h. Pū. 6.3
tavattōṇ	pron.n. m.sg. Po. 45.3
taḷal	DEDR 3115: n. fire Pū. 7.2
taḷumpu	DEDR 3118: n. scar, bruise Po. 22.4 23.1 23.2 23.2 Pē. 96.2

taḷar	DEDR 3127: v. 4. to slacken
taḷartal	v.n. Pū. 45.2
taḷai	DEDR 3133: n. bond Po. 20.1
taṇam	< Skt. dana- n. wealth Po. 43.2 Pē. 43.2
taṇattu	obl. Pē. 3.2
taṇai	TL: a particle denoting quantity and time limit Po. 70.1 70.2
tāṅku	DEDR 3153: v. 5. to endure
tāṅkum	pey. Pū. 44.2
tām	DEDR 3162: dem. pron./refl. pron. 3.pl./h. Po. 11.2 14.1 14.1 43.4 Pū. 20.4 20.4 21.1 36.2 92.3 Pē. 26.4
tam	obl. Po. 35.1 46.3 Pū. 21.1 25.3 86.2
tamakku	dat. Pū. 38.2
tammil	loc. Pē. 12.1
tamar	pron.n. 3.h. Po. 43.4 44.1 44.2 44.2 55.1 55.2 69.4 70.1 70.2 70.2
tamarāl	inst. Po. 55.2
tāmpu	TL (not DED; cf. Skt. dāma): n. rope, tether Po. 22.4
tāmattāl	inst. of tāmam < Skt. dāman- n. string Po. 70.3
tāmarai	DEDR 3163: n. lotus (<i>Nelumbium speciosum</i>) Po. 20.2 Pū. 18.3 Pē. 5.1 13.1 32.2 84.3 96.3 96.4 100.3
tāmaraiyiṅ	obl. Pū. 21.1
tāmaraiyāl	pron.n. f.sg. Po. 67.3 Pē. 16.3
tāmaraiyāṅōṭu	soc. of pron.n. m.sg. Po. 60.1
tāy	DEDR 364: n. mother Po. 30.3 34.3 34.4 Pū. 29.2 79.1

tāvu	DEDR 3177: v. 5. to leap over, to spread
tāya	pey. p.a. Po. 98.2
tāyavanai	acc. of part.n. m.sg. Po. 11.2 100.3
tāyina	part.n. p.a. n.pl. Po. 62.3
tāyōṇ	part.n. p.a. m.sg. Pē. 4.4 5.1
tāviya	pey. p.a. Pē. 18.2
tār	DEDR 3167?: n. garland Pē. 35.2 59.2 100.2
tārakai	< Skt. tārakā- n. star Pē. 38.2
tārai	< Skt. dhārā- n. stream Po. 79.2
tāl	DEDR 3178: v. 4. to hang down v.r. Pē. 63.1
tālnta	pey. p.a. Pū. 23.2 Pē. 50.2
tālntu	abs. Pū. 22.4 23.1 Pē. 70.1 part.m. p.a. n.sg. Pū. 53.1
tālum	pey. Pē. 59.2
tālvu	n. lowering Pē. 62.4
tāl	v. 11. to lower
tāltti	abs. Pē. 96.2
tāl	DEDR 3185: n. foot, leg Po. 23.2 45.3 46.3 Pū. 21.3 43.2 43.2 Pē. 53.4 99.4 bar Po. 87.2 Pē. 12.1
tālāl	inst. Pē. 54.1
tāṇ	DEDR 3196: dem. pron./refl. pron. 3.sg. Po. 4.1 31.4 36.2 43.2 44.1 89.2 96.2 96.3 96.3 96.3 Pū. 13.4 16.1 17.4 18.3 79.2 79.3 79.4 88.3 94.3 98.1 Pē. 4.1 Pē. 37.4 38.1 38.2 38.2 39.1 40.4 46.2 56.3 74.2 80.4 86.2 91.3 97.4 100.2
tan	obl. Po. 59.4 61.3 72.1 97.1 Pū. 2.1 6.2 20.3 25.1 78.2 90.2 Pū. 92.2 Pē. 15.4 38.1 55.3 57.4 61.4 62.4 74.4 92.2

taṅakku	dat. Po. 89.2 Pū. 15.4 16.1 96.3 Pē. 38.1
taṅatu	gen. Po. 36.2 69.1
tannai	acc. Po. 8.2 56.4 68.2 Pū. 51.2 84.1
tannāl	inst. Pū. 77.2 Pē. 73.4
tāṅattu	obl. of tāṅam < Skt. sthāna- n. site, location Pū. 52.3
tāṅattāṅ	loc. Pū. 2.2
tāṅavaṅai	acc. of tāṅavaṅ < Skt. dhānava- n. a class of demons Pū. 95.1
tikaḷ	DEDR 3200: v. 4. to glitter v.r. Po. 73.2
tikaḷum	pey. Po. 98.1 Pū. 4.2 46.3 46.4 81.3 81.3 81.4 Pē. 1.1 37.4 87.2
tikiri	DEDR 3201: n. discus Pē. 67.3
ticai	< Skt. diś- n. direction Po. 6.4 7.1 7.1 9.3 17.1 21.2 37.2 62.3 Pū. 14.2 37.2 57.4 61.2 71.3 Pē. 38.3 39.1 41.1 90.3
ticaiyiṅ	obl. Po. 37.2
tiṅarai	acc. of tiṅar DEDR 3221: n. sand bank Pū. 16.3
tiṅ	DEDR 3222: adj. firm Pē. 12.2 43.1
tiraḷ	DEDR 3245: v. 2. to become round
tiraṅṅu	abs. Pē. 63.3
tiri	DEDR 3246: n. wick Pū. 1.2
tiri	DEDR 3246: v. 4. intr. to turn; to wander
tirintatu	v.n. p.a. n.sg. Pū. 15.1
tirintu	abs. Pū. 14.4 59.2 Pē. 45.2
tiriyāmal	neg. abs.!!! Po. 47.2
tiriyum	pey. Pē. 55.2

tirivarēlum	conc.!!! i.a. 3.h. Po. 98.3
tiru	DBIA 211: < Skt. śrī- adj. brilliant Po. 8.3 19.4 42.1 42.2 42.2 51.4 57.2 61.3 70.2 75.3 86.1 92.2 Pū. 19.3 19.3 21.3 37.1 30.1 32.1 57.1 64.3 64.3 64.3 65.1 67.1 87.2 Pē. 2.3 9.4 10.1 20.3 29.3 37.4 63.3 75.3 93.1 95.3 95.3 p.n. Śrī Pū. 40.2, 56.4, 97.2 Pē. 1.1, 2.3, 30.1, 57.2, 59.3, 100.4
tiruvan	pron.n. m.sg. Pū. 84.3
[tirumakaḷ	+ makaḷ Śrī Po. 42.1 42.2 86.1]
[tirumaṅkai	+ maṅkai Śrī Pū. 57.1]
[tirumalai	+ malai the holy mountain ~ Vēṅkaṭam Pē. 63.3 75.3]
[tirumāl	TL: p.n. Po. 8.3 61.3 75.3 92.2 Pū. 19.3 30.1 32.1 64.3 Pē. 2.3 20.3 93.1 95.3]
[tirumālai	acc. Po. 52.4 64.3 70.2 Pū. 42.1 50.1 56.4 90.3]
[tirumārku	dat. Po. 53.4]
tirukkōṭṭi	(not TL): p.n. for Tirukkōṭṭiyūr Pū. 46.1 87.4
tiruttu	DEDR 3251: v. 5. to correct
tiruttiṅāy	p.a. 2.sg. Pū. 29.3
tiruntu	DEDR 3251: v. 5. to be perfect – v.r. Pū. 37.2
tiruntiya	pey. p.a. Pē. 4.2
tiruvaraṅkam	TL: p.n. for Śrīraṅgam Po. 6.4 Pē. 62.3
tiruvallikkēṅiyāṅ	pron.n. m.sg. of tiruvallikkēṅi TL: p.n. of a shrine in Cennai Pē. 16.4
tiruvēṅkaṭam	TL: p.n. for Tirupati Po. 76.4 Pū. 75.3
tirai	DEDR 3244: n. wave Po. 25.2 Pē. 62.1
tiraikaḷ	pl. Pē. 15.1 16.1

tira	DEDR 3259: v. 12. to open
tirakkum	pey. Pē. 89.3
tiram	DEDR 3260: n. manner, issue, side, element Po. 95.4 Pū. 39.2 87.4
tiraṅkaḷ	pl. Pū. 33.4
tiraṅ	pron.n. m.sg. Po. 41.4
tirampu	TL (not DED): v. 5. to swerve
tirampā	neg. pey. Pū. 88.2 88.2
tirampātu	neg. abs. Po. 96.1
tirampirru	p.a. n.sg. Pū. 88.1
tiral	DEDR 3260: n. power Pē. 10.1
tiralōṅ	Pū. 18.2
tiṅai	DEDR 3265: n. Italian millet (<i>Setaria italicum</i>); a quantity as small as a grain of millet Po. 65.2
tiṅaikaḷ	pl. Pē. 89.2
tī	DEDR 3266: n. fire Po. 12.1 29.2 40.1 61.3 92.1 94.1 Pū. 24.3 24.4 71.3 96.2 Pē. 24.2 44.2
tī	DEDR 3267: n. evil Po. 65.2 95.4 Pū. 19.3 Pē. 76.4
tītu	n.sg. Pē. 88.1
tīmai	n. evilness Pū. 19.3
tīṅṭu	DEDR 3274: v. 5. to come into contact, to grip
tīṅṭa	inf. Po. 19.4
tīm	DEDR 3268(a): adj. sweet Pē. 72.2 89.4
tīr	DEDR 3278: v. 11. tr. to end
tīrkkum	pey. Pē. 3.4
tīr	v. 4. intr. to end
tīra	inf. Po. 46.2

tīrum	hab. fut. Po. 43.1
tīrnta	pey. p.a. Po. 42.2
tīrttakarar	< Skt. tīrthakara- n. 3.h. those who purify themselves(?) Pū. 14.4
tuñcu	DEDR 3291: v. 5. to sleep
tuñca	inf. Pē. 99.3
tuṇi	DEDR 3305: v. 4. to resolve; to concentrate; to be cut
tuṇinta	pey. p.a. Pū. 73.4
tuṇintatu	part.n. p.a. n.sg. Pū. 33.1
tuṇintu	abs. Pū. 32.4
tuṇintēṇ	p.a. 1.sg. Pū. 65.2
tuṇiya	inf. Pē. 80.2
tuṇai	DEDR 3308: n. help, aid Pū. 44.1
tutti	TL (not DED): n. hood spot Pū. 96.2
tuyar	DEDR 3513: n. misery Pē. 27.1
tuyaram	n. ib. Po. 29.3
tuyil	DEDR 3291: v. 3. to sleep
tuyilvāṇ	part.n. i.a. m.sg. Pū. 96.2
tuyinra	pey. p.a. Po. 19.2
tuyinrāṇai	acc. of part.n. m.sg. Pē. 93.3
tura	DEDR 3340: v. 12. to drive
turantāṇ	part.n. p.a. m.sg. Pū. 43.2
turakam	< Skt. turaṅga- n. horse Pē. 47.3
turakattai	acc. Pē. 98.4
tulaṅku	DEDR 3360: v. 5. to shine, glitter – v.r. Pū. 3.3

tuvar	DEDR 3284: v. 11. to be red
tuvarkkum	pey. Pē. 37.2
tulāy	DEDR 3357: n. Tulsi, sacred basil (<i>Ocimum sanctum</i>) Po. 100.3 Pū. 33.1 100.2 Pē. 2.2 3.2 8.3 21.2 23.3 30.3 47.3 50.1 69.1 79.3 82.3 87.3 88.2 90.4 100.1
tulāyār	pron.n. 3.h. Pē. 26.4
tulāyān	pron.n. m.sg. Po. 13.1 30.3 43.3
tulāyānai	acc. Po. 26.1 73.1
tulavu	DEDR 3356: v. 5. to stir
tulāy	abs. Pē. 23.4
tulaṅku	DEDR 3359: v. 5. to sway
tulaṅka	inf. Po. 9.3
tulaiyil	loc. of tulai DEDR 3528: n. orifice Pē. 23.2
tura	DEDR 3365: v. 12. to abandon
turanta	pey. p.a. Po. 40.2
turantār	p.a. 3.h. Pū. 42.4
tunpu	DEDR 3372: n. distress Pē. 27.1
tunnu	DEDR 3372: v. 5. to near u v.r. Pē. 41.2
tū	DEDR 3338: n. purity Pē. 25.1
tūṅtu	DEDR 3380: v. 5. to instigate, stir up
tūṅtum	pey. Po. 26.4
tūpam	< Skt. dhūpa- n. smoke, incense Po. 58.1 82.2
tūvu	DEDR 3394: v. 5. to strew
tūy	abs. Pē. 19.3 76.3
tūva	inf. Pū. 99.2

tūvi	abs. Pū. 73.2 Pē. 22.2
teyvam	< Skt. deva- n. god Po. 7.1 64.3 Pū. 57.1
teyvattu	obl. Po. 7.1
teri	DEDR 3419: v. 4. to be clear, to understand
teri	ipt. Pē. 42.4
terintu	abs. Pū. 59.2
teriyā	neg. pey. Pē. 31.2
teruḷ	DEDR 3419: r.n. understanding Pē. 57.4
teruḷ	v. 4. to understand
teruḷā	neg. pey. Pē. 29.4
teruḷāta	neg. pey. Pē. 19.2
teḷ	DEDR 3433: adj. clear
teḷitu	n.sg. Po. 30.1
teḷi	n. 4. to become clear – v.r. Pē. 57.4
teḷi	ipt. Po. 29.4
teḷinta	pey. p.a. Pē. 58.1
teḷintu	abs. Po. 51.2
teḷiya	inf. Po. 51.2
teḷivār	part.n. i.a. 3.h. Pē. 93.1
teri	DEDR 3438: v. 11. to leap
teriḷppa	inf. Pē. 46.3
teṇ	DEDR 3349: n. south Pū. 29.3 88.1 Pē. 52.3 62.3 62.3
tēṅku	DEDR 3453: v. 5. to rise – v.r. Pē. 3.3
tēcu	< Skt. tejas- n. light Pē. 9.4 10.1 21.2
tēṭu	DEDR 3456: v. 5. to seek
tēṭi	abs. Pū. 27.3 27.4

tēy	DEDR 3458: v. 11. to rub
tēyppa	inf. Pē. 75.1
tēr	DEDR 3459: n. chariot Po. 8.3 Pū. 15.1 Pē. 73.1 80.1
tēr	DEDR 3419: v. 4. to search, to investigate
tērntu	abs. Pē. 84.2
tēvācuram	< Skt. devāsura- n. gods and demons Pē. 48.4
tēvātītēvaṅ	< Skt. devātideva- n. m.sg. god of gods Pū. 28.3
tēru	DEDR 3471: v. 5. to be clear; tr. to believe
tērāta	neg. pey. Pū. 29.3
tēri	abs. Po. 35.2
tēṅ	DEDR 3268(a): n. honey Po. 92.2 Pū. 75.3 85.1 Pē. 62.3 70.2 100.4
toṅkalāṅ	pron.n. m.sg. of toṅkal DEDR 3478: n. pendant Pē. 35.3
toṅar	DEDR 3480: v. 4. to be linked – r.n. Po. 78.2 Pū. 13.1
toṅar	ipt. Pē. 24.4
toṅarntu	abs. Pū. 12.4
toṅu	DEDR 3480: v. 6. to touch
toṅṅa	inf. Pē. 99.1
toṅṅu	abs. Pē. 98.4
toṅaiyalōṅu	soc. of toṅaiyal DEDR 3480: n. garland Po. 82.2
tol	DEDR 3516: adj. old Po. 81.3 Pū. 3.3 25.4
tolai	DEDR 3519: v. 4. to be lost
tolaitarṅku	dat. of v.n. Po. 36.1

tolil	DEDR 3524: n. task Pū. 32.4 Pē. 35.3 86.2
tolilānai	acc. pron.n. m.sg. Pū. 17.2
tolu	DEDR 3525: n. 1. to worship
tolu	ipt. Pē. 53.1
tolā	neg. n.pl. Po. 11.2 63.1 pos. abs. Po. 43.4
[tolānirpār	+ nil i.a. 3.h. continuous!!! Po. 43.4]
toluta	pey. p.a. Po. 65.4 Pū. 90.4
tolutār	part.n. p.a. 3.h. Pū. 42.4
tolutāl	cond.!!! Pē. 25.1 76.3
tolutu	abs. Po. 57.4 58.1 Pū. 11.1 47.2 Pē. 19.3 24.4
tolutum	sub. 1.pl. Po. 78.3 Pē. 7.1 8.2 35.4
tolutēṅ	p.a. 1.sg. Po. 6.3 16.2 Pū. 85.3 87.3
tolum	pey. Pū. 12.4
tolumin	ipt. Po. 70.1 Pū. 94.1 Pē. 88.3
toluvatu	v.n. i.a. n.sg. Pū. 43.3
toluvar	i.a. 3.h. Po. 14.3 52.4
toluvār	part.n. i.a. 3.h. Po. 26.2 76.1 Pū. 43.3
toluvāṅ	inf. Po. 58.3
tōṭṭa	pron.n. n.pl. of tōṭu TL (not DED): n. (palm-)leaf Po. 9.2
tōy	DEDR 3556: v. 4. to touch – v.r. Pē. 2.2
tōyum	pey. Pū. 45.3 Pē. 14.3
tōynta	pey. p.a. Po. 24.1
tōy	DEDR 3555: v. 4. to be soaked
tōya	inf. Po. 79.3 79.4
tōynta	pey. p.a. Po. 23.1
tōl	DEDR 3558: v. 10. to be defeated

tōlāta	neg. pey. Pē. 99.1
tōl	DEDR 3564: n. shoulder, arm Po. 17.1 62.4 63.1 72.2 83.1 Pū. 42.1 42.4 43.1 43.4 48.2 61.1 79.1 79.3 Pē. 14.1 69.3 80.1 90.2 92.3
tōlān	pron.n. m.sg. Po. 87.3
tōli	pron.n. f.sg. Po. 22.3
tōru	TL: indefinite suffix Po. 68.1
tōrum	ib. Po. 88.1 91.2 Pē. 12.3
tōrrattu	obl. of tōrram DEDR 3566: n. appearance Pū. 3.3
tōnru	v. 5. to appear
tōnra	inf. Po. 18.2
tōnral	v.n. Pū. 71.3 79.3
tōnri	abs. Pē. 57.1
tōnrum	pey. Po. 49.3 Pē. 86.2 hab. fut. Pē. 63.2 98.2
n	
nakar	< Skt. nagara- n. city Po. 32.4 77.1 77.2 Pū. 3.4 4.1 Pē. 34.2 61.4
nakaram	ib. Po. 33.1 Pū. 88.4 Pē. 51.3 62.1 62.2
nacaiyiṅ	obl. of nacai DEDR 3576: r.n. yearning Pū. 62.3
nañcu	DEDR 3580: n. poison Po. 11.2 18.1 Pū. 49.3 93.3 96.3 Pē. 74.1
naṭa	DEDR 3582: v. 12. to walk
naṭantāṅ	p.a. m.sg. Po. 77.3
naṭu	DEDR 3583: v. 6. to set up, to plant
naṭṭu	abs. Po. 81.2
naṭu	DEDR 3584: n. middle Pū. 73.1

naṭuṅku	DEDR 3585: v. 5. to shiver, to tremble
naṭuṅka	inf. Po. 9.3
naṇṇu	DEDR 3588: v. 5. to be situated; to approach
naṇṇaṅku	dat. of v.n. Pē. 7.4
naṇṇi	abs. Po. 52.2 Pū. 90.2
naṇuku	v. 5. to near
naṇukāmal	neg. abs.!!! Pē. 98.3
nantu	DEDR 3590: v. 5. to be extinguished
nantuvikkum	caus.!!! pey. Po. 26.3
namaṅ	< Skt. yama- p.n. m.sg. Yama Po. 55.2 Pē. 98.2
namai	DEDR 3598: v. 11. to vex
namaiyāmal	neg. abs.!!! Po. 32.2
namō	< Skt. namas- n. obeissance Po. 57.3 95.1
naya	DEDR 3602: v. 12. to long for
nayanta	pey. p.a. Pē. 73.2
nayavēṅ	neg. 1.sg. Po. 64.1
nayam	n. longing Po. 57.2 63.4
naraka(m)	< Skt. naraka- n. hell Po. 87.1 Pū. 21.4 91.1 93.1 Pē. 3.4 47.4
narakattu	obl. Pū. 66.3 Pē. 98.3
narakiṅ	obl. of naraku ib. Po. 65.1
narakai	acc. Po. 81.3 Pū. 88.3
naram	< Skt. nṛ- n. man Pū. 84.2
nal	DEDR 3610: adj. good Po. 12.3 20.2 45.2 57.3 70.2 99.1 Pū. 3.4 24.1 31.2 58.1 62.4 66.1 74.3 77.1 77.1 85.4 Pē. 8.2 40.1 77.1
naṅku	adv. well Po. 30.2 87.4 Pū. 2.1 20.3 20.3 Pē. 10.4 11.1 12.3 12.3

na <u>n</u> ru	ib. Po. 71.1 Pū. 39.3 pron.n. n.sg. Po. 70.4 Pē. 88.1
nal <u>a</u> m	n. goodness Pū. 79.3 82.3 Pē. 10.4 53.3 56.3 73.4 74.1 87.2
na <u>llā</u> n	pron.n. m.sg. Po. 15.3
na <u>llē</u> n	pron.n. 1.sg. Pū. 74.4
na <u>n</u> pu	n. bliss Pū. 1.2
na <u>n</u> mai	n. goodness Pū. 58.1
na <u>v</u> il	DEDR 3616: v. 3. to utter, to learn
na <u>vi</u> n <u>r</u> u	abs. Pū. 49.3 85.4 86.1
na <u>l</u> lu	DEDR 3588: v. 5. to approach
na <u>llē</u> n	part.n. neg. 1.sg. Po. 63.4 64.1
na <u>r</u> avu	DEDR 2918: n. toddy, honey Pē. 11.1 31.3
na <u>r</u> u(m)	DEDR 2918: adj. fragrant Pū. 3.1 34.2 Pē. 79.3
na <u>r</u> u	v. 5. to be fragrant
na <u>r</u> um	pey. Pē. 75.4
na	DEDR 3633: n. tongue Po. 63.2 72.1 94.4 95.1 Pū. 10.3 57.1 58.1 Pē. 56.3 73.4
na <u>vi</u> n <u>ā</u> l	inst. Pū. 38.4 44.4
na <u>va</u> n	pron.n. m.sg. Pū. 49.3
na <u>va</u> larkaḷ	n. h.pl. tongue experts ~ poets Pū. 86.1
[na <u>ma</u> ṅkai	+ maṅkai n. tongue lady ~ Sarasvatī Pū. 58.1 Pē. 56.3]
na <u>ka</u> (m)	TL: n. Long-leaved two-sepalled gamboge; Mast- wood; White basil? Po. 78.4
na <u>ka</u> (m)	< Skt. nāga- n. snake Po. 78.3 78.4 Pū. 68.3 n. elephant Pū. 68.4
na <u>ka</u> ttu	obl. Po. 32.4

nākattin̄	obl. Pū. 15.3 96.2
nākattān̄	loc. Pē. 31.3
nāku	n. snake Po. 42.3 63.3
nātu	DEDR 3637: v. 5. to search, to examine – v.r. Po. 30.3
nāti	abs. Po. 30.4 Pū. 27.1 Pē. 94.2
nāṭil	cond.!!! Po. 88.1
nātuvaṇ	i.a. 1.sg. Po. 88.1
nātu	DEDR 3638: n. land Po. 87.4
nāṇ	DEDR 2908: n. thread, string Po. 23.1 Pē. 63.2
nāṇu	DEDR 3639: v. 5. to be ashamed
nāṇa	inf. Pū. 56.2
nāṇāmai	neg. v.n. Po. 63.4
nāṇum	hab. fut. Pū. 56.2
[nāṇappaṭum	+ paṭu hab. fut. pass.? Pū. 56.2]
nāpiyān̄	pron.n. m.sg. of nāpi < Skt. nābhi- navel Pū. 69.3
nām	DEDR 3647: pers. pron. 1.pl. we (inclusive) Po. 45.2 Pū. 57.4 58.1 66.2 Pē. 7.4 8.2
nam	obl. Po. 64.4 Pū. 69.1 Pē. 8.4
nammai	acc. Pē. 98.3
namakku	dat. Pū. 38.2 Pē. 78.1 100.1
naṅkaḷ	obl. pl. Pū. 2.3 56.4 Pē. 47.3
naṅkaṭku	dat. Pē. 77.4 99.4
nāmam	< Skt. nāman- n. name Po. 5.1 51.4 Pū. 44.1 92.3 Pē. 8.1
nāmattāl	inst. Po. 70.4
nāmaṅkaḷ	pl. Pū. 2.1 20.3
nāmam	TL (not DED): n. fullness Po. 15.3

nāraṇaṇ	short form of nārāyaṇaṇ < Skt. nārāyaṇa- p.n. m.sg. Nārāyaṇa Po. 5.1 Pū. 2.1 20.3 66.3
nāraṇaṇku	dat. Pū. 1.3
nāraṇaṇai	acc. Pū. 81.1
nāraṇā	voc. Po. 57.3 95.1
nārāyaṇā	voc. of nārāyaṇaṇ ib. Pē. 8.1
nāl	DEDR 3655: num. four Po. 33.1 46.1 68.3 Pū. 57.4 78.1 Pē. 11.1 14.2 31.3 77.1 84.1
nālvarṅku	dat. of pron.n. 3.h. Po. 4.3
nāṅku	num. four Po. 71.1 77.2 Pū. 14.3 48.1
nāl	DEDR 2912: v. 3. intr. to hang
nāṅra	pey. p.a. Po. 18.1
nāvalam	adj. of nāval TL: n. Jamun plum (Eugenia jambolana) [nāvalam...nāṭu = jambudvīpa] Po. 87.4
nāl	DEDR 3656: n. day Po. 47.3 59.3 82.1 82.3 88.1 91.2 92.3 Pū. 4.1 18.3 28.3 46.1 46.2 82.2 86.1 Pē. 12.3 17.1 17.2 17.2 17.2 33.2 45.3 58.3 68.3 69.4 71.3 78.2 89.3
nālum	adv. daily Po. 37.1 63.2 Pū. 11.1 12.4 31.1 Pē. 22.1 24.3 27.4
nāṅ	DEDR 5160: pers. pron. 1.sg. Po. 2.2 6.1 Pū. 1.4
nāṅru	~ nāṅru DEDR 2920: n. time, day Po. 17.4 24.2 84.2 Pē. 99.2
nikar	DEDR 3660: n. equal, parallel Pū. 4.2
nicācarar	< Skt. niśācara- n. h. nightwalkers = demons Po. 83.3
nittilattu	obl. of nittilam TL (not DEDR) n. pearl Pū. 4.1

nitiyam	< Skt. nidhi- n. treasure Pū. 38.1
nimir	DEDR 2922: v. 4. to stretch out
nimirntatu	v.n. p.a. n.sg. Po. 3.2
nimirntilai	neg. 2.sg.!!! Po. 79.3
nimir	(not TL!) v. 11. to stretch out?
nimirtta	pey. p.a. Pū. 71.4
niyamaṅkaḷāl	inst. pl. of niyamam < Skt. niyama- n. observance Po. 13.3
nira	DEDR 3673: v. 12. to arrange in order
niranta	pey. p.a. Po. 36.3
nirai	DEDR 3673: r.n. row; herd (of cows) Po. 20.4 83.1 83.2 Pē. 48.2 79.4 80.1
niraikaḷ	pl. Pē. 42.1 51.1
nirai	v. 11. to put in a row
niraittu	abs. Pū. 76.2
nil	DEDR 3675: v. 3. to stand
nirka	inf. Pē. 76.2 opt. Po. 45.1 56.2
nirkum	pey. Pē. 81.3
nirpatu	part.n. i.a. n.sg. Pē. 81.4
nirpār	pron.n. i.a. 3.h. Po. 43.4
nirpārkkku	dat. of pron.n. i.a. 3.h. Pē. 19.4
ninra	pey. p.a. Po. 57.1 57.2 76.2 85.4 Pū. 5.2 11.2 26.1 64.3 76.3 79.2 Pē. 13.4 46.4 47.1 88.2 88.2
ninratu	v.n. p.a. n.sg. Po. 39.3 Pū. 25.2 Pē. 64.4 part.n. p.a. n.sg. Pū. 61.1
ninramaiyāl	inst. of v.n. p.a. Pū. 10.3
ninrāy	p.a. 2.sg. Po. 86.1

ninrār	p.a. 3.h. Po. 13.4
ninrāl	cond.!!! Po. 53.2
ninrān	part.n. p.a. m.sg. Pē. 73.3 p.a. m.sg. Po. 77.3 Pū. 24.2 Pē. 94.3
ninrārku	dat. of part.n. p.a. m.sg. Po. 12.4
ninrānai	acc. of part.n. p.a. m.sg. Po. 4.1
ninru	abs. Po. 20.4 21.1 71.2 76.1 98.2 Pū. 9.2 11.1 40.1 55.2 57.1 60.4 71.1 99.2 Pē. 4.3 34.2 48.2 49.3 71.3 76.1 79.4 80.1 abl. suff.!!! Pū. 51.3
nilai	n. state, stand Pē. 78.3 81.1
nirpu	n. station Pū. 54.2 54.2
nilam	DEDR 3676: n. ground, earth Po. 21.1 71.2 Pū. 61.1 69.1 79.4 Pē. 49.2 52.4 74.2
nilattai	acc. Pū. 87.1
nilaṅkaḷ	pl. Pū. 49.1
nilattōr	pron.n. 3.h. Pū. 60.2
nilaṅ	n. ground Po. 29.1 Pē. 24.1 39.1
[nilamaṅkai	+ maṅkai n. earth lady ~ Bhūdevī Po. 21.1]
nivar	DEDR 3730: v. 4. to rise high
nivarntu	abs. Pū. 78.2
nilal	DEDR 3679: n. shade Po. 74.2 Pē. 68.1
nīlal	n. ib. Po. 4.3
nīram	DEDR 3680: n. colour Pū. 8.1 51.4 52.1 Pē. 1.2 55.4 56.1 86.3
nīrai	DEDR 3682: r.n. fullness Pē. 30.2 92.4
nīrai	v. 4. to become full
nīrainta	pey. p.a. Pē. 26.2

niraiya	inf. Pū. 63.3
niraiyum	hab. fut. Po. 92.3
niraivu	n. profusion Pē. 56.2
ninai	DEDR 3683: v. 4./11. to think
ninai	ipt. Pū. 41.4 Pē. 92.4
ninaikkum	pey. Pē. 81.2
ninaittu	abs. Pē. 93.1
ninaippan	i.a. 1.sg. Pū. 42.1
ninaippār	part.n. i.a. 3.h. Pū. 42.2
ninaitar <u>ku</u>	dat. of v.n. Po. 65.2
ninaintu	abs. Po. 24.3 26.2 90.1
ninaintē <u>ṅ</u>	p.a. 1.sg. Pū. 59.3 80.1
ninaim <u>iṅ</u>	ipt. Pū. 40.2
ninaippu	n. thinking Pū. 28.2 55.2 Pē. 81.1
nī	DEDR 3684: pers. pron. 2.sg. you Po. 2.3 3.4 8.3 9.4 19.4 35.2 36.3 68.4 69.2 73.1 85.4 86.1 90.4 93.2 Pū. 8.3 9.3 19.2 29.4 30.1 30.2 30.2 41.4 54.2 55.4 97.1 Pē. 18.2 20.4 33.4 47.4 48.1 48.2 48.2
nin	obl. Po. 28.2 28.3 28.4 34.2 57.2 75.3 88.1 88.2 90.1 93.3 Pū. 5.3 10.3 11.3 35.3 37.2 60.1 64.1 Pē. 18.2 87.1
ninnai	acc. Po. 76.1 Pū. 20.1
nīkku	DEDR 3685: v. 5. to reject, to set aside, to repell
nīkki	abs. Po. 91.1 Pū. 88.3
nīnku	v. 5. to leave
nīnkuka	opt. Po. 1.4
nīṭ <u>tu</u>	DEDR 3692: v. 5. tr. to lengthen; to offer
nīṭ <u>ṭi</u>	abs. Po. 9.3
nīṭ <u>ṭiya</u>	pey. p.a. Pū. 78.2

nīṭṭum	pey. Pū. 75.3 Pē. 68.3
nīti	< Skt. nīti- n. correct behaviour Pū. 48.1
nītiyāl	inst. Po. 13.3 Pū. 60.4
nīr	DEDR 3684: pers. pron. 2.pl./h. you Pū. 40.2 Pē. 76.2
nīr	DEDR 3690(a): n. water Po. 2.1 3.2 5.2 6.1 12.2 15.2 15.3 21.1 39.3 43.3 50.3 69.3 73.2 79.3 83.3 85.3 Pū. 5.3 11.3 24.3 35.2 35.3 51.4 78.3 89.3 Pē. 3.1 4.3 5.2 6.1 6.3 6.4 7.1 9.3 13.1 24.2 25.1 27.3 33.3 36.3 37.2 39.3 46.3 47.1 48.1 50.3 53.1 62.1 62.4 68.1 69.3 86.3
nīr	DEDR 3690(a): n. disposition, nature Pū. 35.4
nīrmai	n. ib. Pū. 54.2 58.3 58.4
nīрмаikku	dat. Pū. 9.2
nīрмаiyāl	inst. Pū. 55.2
nīrmai	short for p.n. for Tirunīrmai Pū. 46.3
nīla(m)	< Skt. nīla- n. blue lotus Pē. 50.4
nīl	DEDR 3692: r.n. length Po. 45.3 53.2 74.3 74.4 77.2 79.3 81.2 Pū. 28.2 52.4 79.4 Pē. 26.2 34.2 55.4 61.3 63.1 69.3
nīl	v. 2. to grow long
nīṇṭa	pey. p.a. Pū. 30.1 42.1 Pē. 13.2 69.3 93.1 p.a. n.pl. Pū. 61.1
nīṇṭatu	p.a. n.sg. Pē. 13.3
nīṇṭu	abs. Pē. 41.1
nīru	DEDR 3693: n. ashes Pū. 29.4
nīrṛāṇ	pron.n. m.sg. Po. 74.2

nuṭaṅku	TL (DEDR): v. 5. to wave, to sway k v.r. Po. 59.2
nuṇ	DEDR 3700: adj. fine, subtle Po. 37.1 Pē. 11.4 32.2
nutaḷōṅ	pron.n. m.sg. of nutal DEDR 3705: n. forehead Pū. 12.3
nūl	DEDR 3726: n. thread; treatise Po. 5.2 Pū. 91.2 Pē. 11.4 14.2 32.2
nūla	adj. Pē. 32.2
nekil	DEDR 2923: v. 4. to become loose, to be emaciated
nekila	inf. Po. 49.2
neñcam	DEDR 3736: n. heart Po. 71.3 85.4 96.1 Pū. 95.1 95.2 98.3 Pē. 22.3 34.4 81.2 95.4
neñcattu	obl. Pū. 58.1 Pē. 81.2 94.3
neñcu	n. heart Po. 21.4 41.2 45.2 48.4 58.2 73.2 78.1 99.1 100.2 Pū. 7.4 24.1 36.4 41.4 49.4 51.1 66.1 77.1 94.4 Pē. 7.1 8.2 24.4 25.4 40.1 44.4 53.1 80.4 92.4 93.4
neñcāl	inst. Pē. 81.1
neṭu(m)	DEDR 3738: adj. long Po. 49.3 Pū. 52.1 82.1 Pē. 55.4 59.1 84.3 100.3
neṭiyāṅ	pron.n. m.sg. Pū. 92.2 99.3 Pē. 20.3
neṭiyāṅai	acc. of pron.n. m.sg. Pū. 90.3
neṭiyōy	pron.n. m.sg. 2.sg. Po. 35.3
neṭiyōṅ	pron.n. m.sg. Pū. 100.1
neṭumāl	p.n. tall Māl Po. 7.3 98.2 Pū. 5.3 11.3 97.2 Pē. 18.2 86.3
ney	DEDR 3746: n. ghee, oil Po. 1.1 Pū. 1.1
nerukku	DEDR 3770: v. 5. to squeeze, to oppress

nerukkā	neg. pey. Pū. 40.2
neruñku	v. 5. to be close – v.r. Pē. 24.2
neruppu	DEDR 2929: n. fire Pē. 76.2
neṛi	DEDR 2934: n. path Po. 3.4 4.1 85.4 Pū. 52.4
neṛiyār	pron.n. 3.h. Pū. 53.1
nēmi	< Skt. nemi- n. wheel, discus Po. 5.3 28.1 Pū. 81.3 Pē. 80.3
nēr	DEDR 3771: n. fineness, straightness Po. 90.3
nērē	adv. Po. 56.2 Pē. 27.2
nēr	DEDR 3770?: n. likeness Pū. 79.3 79.4
nēr	DEDR 3770: v. 4. to consent
nērnta	pey. p.a. Pē. 30.2
nērntēṇ	p.a. 1.sg. Pū. 80.1
nērā	neg. pey. Po. 83.3
nērār	neg. 3.h. Pū. 42.2
nērpaṭu	TL: v. 6. to meet
nērpaṭuvāṇ	inf. Pē. 80.4
noyvitu	pron.n. n.sg. of noyvu DEDR 3779: n. lightness Pē. 14.2
nōkku	DEDR 3794: v. 5. to look at
nōkki	abs. Po. 32.1 Pū. 27.2 59.3 Pē. 58.2
nōkkiṇēṇ	p.a. 1.sg. Pū. 59.3
nōkkum	hab. fut. Po. 67.1 67.2 67.3 67.4
nōy	DEDR 3793: n. pain Po. 59.1 Pū. 67.3 67.4
nōl	DEDR 3800: v. 10. intr. to do penance
nōṛṛāy	p.a. 2.sg. Po. 19.1

P

pakaṭu	< Skt. bṛhat-?! n. bull Pē. 54.1
pakar	TL (not DEDR): v. 4. emit lustre – v.r. Pē. 67.4
pakara	inf. Po. 33.2
pakal	DEDR 3805: n. (mid)day Po. 16.1 Pū. 80.4 81.1 83.3
pakali	DEDR 3806: n. arrow Po. 40.1
pakaiñarkku	dat. of pakaiñar DEDR 3808: n. h. enemy Po. 80.1
paṅkayam	< Skt. paṅkaja- n. lotus Pē. 55.3
pacitu	n.sg. of pacu(m) DEDR 3821: adj. green, fresh Pē. 56.1
pacai	DEDR 3827: v. 4. to stick together
pacaintu	abs. Pē. 64.2
paṭam	< Skt. phaṭa- n. cobra's hood Po. 42.3 78.2 Pū. 97.3
paṭar	(DEDR 3844: to run?) v. 4. to think of – v.r. Pū. 13.2
paṭi	TL (not DED): n. body Po. 85.1 Pū. 80.4 82.2 Pē. 5.2
paṭiyānai	pron.n. m.sg. acc. Pē. 22.2
paṭi	< Skt. pṛthivi- n. earth Po. 17.1 84.4 Pū. 5.2 26.4 Pē. 13.1
paṭi	DEDR 3851: n. manner, order, rank, form Po. 20.2 Pū. 5.2 26.3 Pē. 12.4
paṭiyāṇ	pron.n. m.sg. Pū. 92.2
paṭi	DEDR 3848: v. 4. to settle
paṭintu	abs. Pē. 89.2

paṭṭu	TL (not DEDR): n. silk Po. 53.3 Pū. 76.1
paṭu	DEDR 3852/3853?: v. 6. to happen / v.r. Po. 29.3 Pē. 15.1 80.3
paṭṭa	pey. p.a. Pū. 10.4 63.2
paṭṭatu	v.n. p.a. n.sg. Pū. 16.1
paṭṭu	abs. Po. 55.3
paṭṭēn	pron.n. p.a. 1.sg. Pū. 34.3 Pē. 37.1
paṭum	pey. Po. 29.3v hab. fut. Pū. 56.2
paṭuvār	part.n. i.a. 3.h. Po. 78.1
paṭuttu	v. 5. to make happen
paṭutta	pey. p.a. Po. 80.2
paṭuttēn	p.a. 1.sg. Pē. 94.2
paṭuppa	inf. Pē. 64.2
paṭai	DEDR 3860: n. weapon Po. 21.3 81.4 82.1 Pē. 36.3 99.1
paṭai	DEDR 3853: v. 11. to create, to form
paṭaitta	pey. p.a. Po. 7.4 35.4
paṭaittu	abs. Po. 2.4 Pū. 38.3 44.3
paṇ	DEDR 4068: n. tune Po. 46.1 68.4
paṇṭi	< Skt. phaṇḍa- n. belly Pū. 14.1
paṇṭu	DEDR 3999: adv. formerly Pū. 13.4 26.3 89.3 Pē. 13.1 60.4 61.1
paṇpu	DEDR 3904: n. nature, quality Po. 45.4 72.2 86.2
paṇpāl	inst. Pū. 8.4
paṇpaṇ	part.n. m.sg. Po. 33.2
paṇam	< Skt. phaṇa- n. hood of a cobra Pē. 15.2 66.2

paṇi	DEDR 3888: v. 4. to be humble, to humble oneself i v.r. Pū. 2.4
paṇi	ipt. Pū. 64.4
paṇinta	pey. p.a. Po. 45.3 Pē. 15.2
paṇintatu	part.n. p.a. n.sg. Pū. 33.2
paṇintan <u>ru</u>	p.a. n.sg. Pū. 13.3
paṇintu	abs. Pū. 77.3 Pē. 14.4 15.1
paṇintē <u>n</u>	p.a. 1.sg. Pū. 4.3 65.1
paṇiyāvē <u>l</u>	neg. cond.!!! Pū. 37.3
paṇiyum	pey. Pū. 31.3
paṇivatu	v.n. i.a. n.sg. Pū. 76.4
paṇivār	part.n. i.a. 3.h. Po. 46.3
paṇilam	TL (not DED): n. conch Pē. 60.4
paṇai	DEDR 4271: n. bamboo Pū. 79.1
patavi	< Skt. padavī- n. station, position, rank OR patavi n. mild person (DEDR 3905: patavu n. mildness)
pataviyāy	adv. according to station(?) Pū. 89.2
pati	DEDR 3911: n. abode Pū. 26.4 27.1
patiyai	acc. Pū. 14.1
pati <u>no</u> ruvar	pron.n. 3.h. of pati <u>no</u> ru DEDR 3918: num. eleven Po. 52.1
paya	DEDS 3937: v. 12. to yield
payanta	pey. p.a. Po. 33.2 60.1
payan <u>u</u>	n. yield Po. 33.4 Pū. 86.2
payil	DEDR 3942: v. 3. tr. to practise; to reside
payin <u>ra</u> tu	part.n. p.a. n.sg. Pū. 46.1 46.2 46.2
payin <u>ra</u> ta <u>na</u> l	inst. of v.n. p.a. Pū. 86.2
payin <u>ra</u> r	part.n. p.a. 3.h. Pū. 86.2

payin <u>r</u> u	abs. Pū. 45.4 Pē. 11.3 53.2
paravu	DEDR 3951: v. 5. to revere
parava	inf. Po. 13.3
paravi	abs. Po. 52.3 72.2
paravai	DEDR 3949: n. surface Pē. 36.3
paricu	< Skt. sparśa- n. quality, property, manner Pū. 2.4 3.1
pariciṅ <u>ā</u> l	inst. Po. 50.2
paru	DEDR 3972: adj. large Pū. 64.4
paru	v. 11. to become large
paruttu	abs. Pū. 27.1
pal	DEDR 3987: pron. many Po. 49.1 Pū. 10.2 20.1 33.2 37.3 46.1 46.2 82.2 91.2 Pē. 37.3
pala	n.pl. Po. 16.1 Pē. 8.1 44.2
palar	3.h. Pū. 12.2 28.2
pallār	ib. Po. 15.4
pali	< Skt. bali- n. offering Po. 46.1
pavaḷa(m)	DEDR 3998: n. red coral Pē. 16.1 29.3 37.3
pa <u>l</u> i	DEDR 4002: r.n. blame, guilt Pū. 14.1 19.4 20.1
pa <u>l</u> i	v. 11. to blame
pa <u>l</u> ippāy	i.a. 2.sg. Po. 73.1
pa <u>l</u> ippār	part.n. i.a. 3.h. Po. 79.1
pa <u>l</u> utu	DEDR 4002: n. mistake Po. 15.4 16.1 58.2 76.2 Pē. 25.1
pa <u>l</u> li	DEDR 4018: n. bed Pū. 15.3 15.4 Pē. 27.3
pa <u>l</u> liyaṅ	pron.n. m.sg. Po. 78.3

parru	DEDR 4034: v. 5. to grasp
parri	abs. Po. 31.1 81.4 86.4 Pū. 94.2 Pē. 46.2
parriyaṅ	part.n. p.a. m.sg. Po. 27.4
pani	DEDR 4035: v. dew, chill; water Po. 86.2 Pū. 4.3 Pē. 32.1 36.3
pākkiyattāl	inst. of pākkiyam < Skt. bhāghya- n. good fortune Pū. 34.4
pākattāṅ	pron.n. m.sg. of pākam < Skr. bhāga- n. share Pē. 31.4
pāṭakam	< Skt. pāṭaka- p.n. of a Viṣṇu shrine in Kāñcipuram Pē. 30.3
pāṭakattu	obl. Pū. 94.3
pāṭi	DEDR 4064: n. city, abode Pē. 26.3 30.4
pāṭu	DEDR 4065: v. 5. to sing
pāṭu	ipt. Pū. 58.3
pāṭum	hab. fut. Pē. 69.1
pāṭi	abs. Pū. 32.3 Pē. 35.3 35.4
pāṭil	cond.!!! Po. 88.2
pāṭuvaṅ	i.a. 1.sg. Po. 88.2
pāṅ	DEDR 4068: n. melody Pē. 55.3
pāṅkaḷ	pl. Pē. 35.2
pāṅiyāl	inst. of pāṅi < Skt. pāṅi- n. hand Pū. 89.3
pātam	< Skt. pāda- n. foot Po. 21.3 45.4 78.3 90.1 91.3 Pū. 3.1 12.1 13.3 31.3 32.2 34.1 40.3 41.3 43.3 45.4 47.1 51.1 57.3 61.1 77.1 78.2 Pē. 9.2 14.4
pātaṅkaḷ	pl. Pū. 37.3
pātamattāl	inst.(?!) Po. 45.4

pātattān	pron.n. m.sg. Pū. 45.4 Pē. 14.4
pāmpu	DEDR 4085: n. snake Po. 21.3 85.1 Pū. 97.3 Pē. 11.3 32.1
pāy	DEDR 4088: v. 4. to spread
pāyum	pey. Po. 86.2 Pē. 63.3
pāynta	pey. p.a. Po. 97.3
pār	DEDR 3949: n. earth; expanse Po. 2.4 3.1 3.1 Pū. 19.4 Pē. 5.2
pārāci	< Pkt. bārasī- num. twelveth Po. 82.1
pāratam	< Skt. bhārata- p.n. Bhārata Pē. 28.2
pār	DEDR 4091(a): v. 13. to see, to look out for
pārkkum	pey. Pē. 75.3
pārtta	pey. p.a. Pē. 68.1
pārttu	abs. Pū. 65.3 Pē. 67.4
pāri	DEDR 3972: v. 11. to spread
pāritta	pey. p.a. Pē. 44.3
pāl	DEDR 4096: n. milk Po. 42.3 68.4 92.2 Pū. 3.1 Pē. 11.3 28.4 29.1 31.4 32.1 61.1
-pāl	loc. suff. Po. 50.3 Pū. 42.2 Pē. 1.4 14.1 14.2 18.1 28.3
pāl	DEDR 4097: n. part; fate Po. 74.2
pāla	adj. Pē. 14.2
pārpaṭu	TL: v. 6. to be well-arranged
pārpaṭtu	abs. Pē. 32.2
pālakan	< Skt. bālaka- n. m.sg. boy Pē. 33.1
pālan	< Skt. bāla- n. m.sg. boy Po. 69.1

pāvam	< Skt. pāpa- n. evil Po. 59.1 96.2 Pū. 14.1 20.1
pāli	DEDR 4112: n. temple, town, city Po. 80.2 Pū. 13.4 Pē. 36.3
pāru	DEDR 4020: n. kite Pū. 63.2
piṭi	DEDR 4148: n. hold, support Po. 96.4
piṭi	DEDR 4149: n. female elephant Po. 97.1
piṭikku	dat. Pū. 75.1
piṭiyōṭ'	soc. san. Pē. 45.1
piṇṭam	< Skt. piṇḍa- n. riceball, clod Pē. 46.4
piṇi	DEDR 4159: n. sickness Po. 71.1
piṇi	DEDR 4160(a): v. 11. to fetter
piṇitta	pey. p.a. Po. 24.2
piṇai	DEDR 4160(a): v. 4. to entwine – v.r. Pē. 60.1
pitarru	TL (not DED) v. 5. to babble
pitarral	v.n. Po. 56.1
piramāṇi	< Skt. pramāṇa- v. 11. to estimate, to put faith in
piramāṇittār	part.m. p.a. 3.h. Pū. 61.4
pirāṇ	DEDR 4411: n. lord Po. 60.3 83.4 84.1 Pū. 30.4 31.1 96.4 Pē. 28.4 46.4
piri	DEDR 4176: v. 4. intr. to separate
pirintatu	v.n. p.a. n.sg. Pū. 15.2
piriyātu	neg. abs. Pū. 53.2
piḷaiṭṭu	DEDR 4187: n. failing Pū. 50.2
piḷlai	DEDR 4198: n. child Pū. 10.1 Pē. 19.2 93.3
piḷa	DEDR 4194: v. 4. to burst open

piḷanta	pey. p.a. Pū. 28.4 Pē. 65.3 95.3
piḷantān	part.n. p.a. m.sg. Pē. 98.4
piḷantu	abs. Po. 27.1 Pē. 48.3
piḷiru	DEDR 4195: v. 5. to trumpet
piḷiri	abs. Pē. 71.2
pira	DEDR 4422: v. 12. to be born
pirantār	part.n. p.a. 3.h. Pū. 42.3
pirantu	abs. Pū. 42.3
pirappu	n. being born Pū. 37.3 42.2 55.1 69.3 74.1 Pē. 2.1 10.2 18.3 78.3 79.2
piravi	n. birth Pū. 66.1
piraṅku	TL (DEDR 4425?): v. 5. to glisten k v.r. Pū. 33.3
pirar	DEDR 4333: pron. 3.h. Po. 64.1 84.1
pirai	DEDR 4422: n. crescent moon Po. 29.2 Pū. 17.3 73.3 Pē. 39.2
piṅ	DEDR 4205: n. after Pū. 15.2 17.3 30.3 53.1 62.3 78.4 90.4 93.1 Pē. 20.2
pinṅāl	adv. after Pū. 91.1
pinṅum	again Pū. 67.3 82.3
pinṅil	TL: v. 3. to stand behind
pinṅinru	abs. Pū. 79.1
pinṅaikku	dat. of pinṅai TL: p.n. Nappinṅai Pē. 49.2 85.3
pukaḷ	DEDR 4235: r.n. praise, fame Po. 72.4 88.2
pukaḷān	pron.n. m.sg. Pū. 25.4
pukaḷ	v. 4. to praise
pukaḷa	inf. Pē. 56.3
pukaḷvāy	i.a. 2.sg. Po. 73.1

puku	DEDR 4238: v. 4./6. to enter – v.r. Pē. 70.1
pukku	abs. Po. 9.1 91.1 Pū. 13.1 41.1 72.1
puka	inf. Pū. 3.2
pukal	v.n. Pū. 65.3
pukā	neg. pey. Po. 86.3
pukum	hab. fut. Pē. 69.4
pukuvār	i.a. 3.h. Po. 87.1
pukuntu	abs. Pē. 82.1 94.4 95.1
pukai	DEDR 4240: n. smoke, incense Po. 37.2
pukaiyāl	inst. Pū. 34.2
puṭai	DEDR 4255: n. side Pū. 11.2
puṇ	DEDR 4268: n. wound Po. 36.3 46.2
puṇṇiyāṇ	pron.n. m.sg. of puṇṇiyam < Skt. puṇya- n. merit Po. 98.1
puṇar	DEDR 4160(b): v. 4. intr. to unite – v.r. Po. 62.1
puṇarilum	conc.!!! Pē. 82.2
puṇarppu	n. union Po. 61.4
puṇai	DEDR 4321: n. raft Po. 53.3
putai	DEDR 4509: v. 11. to bury
putaippa	inf. Pū. 61.1
puntiyāl	inst. of punti < Skt. buddhi- n. mind Po. 33.3
puntiyil	loc. Po. 61.4
puyakarattāṇ	pron.n. m.sg. of compound < Skt. bhujakara- n. arms and hands Pē. 99.2
purai	DEDR 4285: v. 2. to be deranged
purāṇṭu	abs. Pē. 74.2

puri	DEDR 4177: r.n. conch Po. 31.1
puri	v. 4. to be twisted, curled, to spiral – v.r. Po. 98.1 Pē. 1.3
purinta	pey. p.a. Pē. 10.3
puri	DEDR 4287: v. 4. to desire
puri	ipt. Pē. 44.4
purinta	pey. p.a. Pū. 59.1
purintatu	v.n. p.a. n.sg. Pū. 15.2 part.n. p.a. n.sg. Pū. 82.3
purintu	abs. Po. 30.4 Pū. 65.3 Pē. 45.1
purivārkaḷ	part.n. i.a. 3.h. pl. Pū. 3.2
puri	TL (not DEDR): v. 4. to do
purinta	pey. p.a. Po. 46.1 46.2 Pū. 1.4 52.2
purintu	abs. Po. 33.1 Pē. 10.4
puriya	inf. Po. 50.2
purivār	part.n. i.a. 3.h. Pū. 3.2
purinūl	TL: n. sacred thread Po. 46.2
pulku	DEDR 4308: v. 5. to embrace
pulkil	cond.!!! Po. 50.2
pulkum	pey. Po. 53.3
pulampu	TL (not DED): v. 5. to be lonely
pulampiya	pey. p.a. Pē. 90.2
pulari	DEDR 4305: n. dawn Pū. 31.1
pulaṅ	DEDR 4344(b): n. the five senses Po. 12.1 50.1 Pū. 24.2 Pē. 12.1
pulaṅkaḷ	pl. Po. 32.2
puvi	< Skt. bhuvī- n. earth Po. 12.2

puviyīnār	pron.n. p.a. 3.h. Pē. 85.2
puḷ	DEDR 4319: n. bird Po. 5.1 17.3 21.3 54.1 74.1 85.1 Pū. 92.2 Pē. 7.2
puḷḷin	obl. Po. 18.3
puḷḷai	acc. Pū. 96.1
puram	DEDR 4333: n. back, outside Po. 96.2
purattān	pron.n. m.sg. Pē. 37.1
puran	n. back, outside Po. 41.3
purru	DEDR 4335: n. white anthill Po. 38.3
puṇa(m)	DEDR 4337: n. (semi-arid mountaineous) field Po. 40.2 43.2 89.2 Pē. 23.3 43.2 75.4
puṇal	DEDR 4338: n. flood, stream Po. 29.2 37.2 97.4 Pū. 53.3 Pē. 11.2 76.1
puṇai	DEDR 4340: v. 4. to decorate, to fashion
puṇaintu	abs. Pē. 85.1
pū(m)	DEDR 4345: n. flower Po. 23.3 27.3 33.1 37.2 43.3 45.2 62.1 67.1 73.1 74.3 77.2 78.4 82.1 86.3 89.3 89.3 93.3 Pū. 10.3 21.2 53.3 69.2 71.4 72.1 Pē. 2.2 37.3 56.4 61.3 100.4 adj. beautiful Po. 53.3 Pū. 94.3
[pūmakal	+ makal n. flower lady ~ Śrī Pē. 37.3]
[pūmakalāṇ	+ makal pron.n. m.sg. Po. 74.3]
[pūmaṅkai	+ maṅkai n. flower lady ~ Śrī Pē. 56.4]
pūcu	DEDR 4352: v. 5. to besmear
pūci	abs. Pē. 70.1
pūṇ	DEDR 4361: r.n. ornament Po. 72.4 Pē. 35.2 37.3
pūṇ	v. 7. to put on, take on

pūṇṭu	abs. Pē. 55.1
pūṇṭa	pey. p.a. Pē. 69.4 73.1
pūṇṭān	part.n. p.a. m.sg. Po. 72.4
pūtam	< Skt. bhūta- n. element Po. 12.2 Pū. 26.1
pūmi	< Skt. bhūmi- n. earth Po. 25.3 39.1 46.4
pūmiyataṇai	acc. Pē. 43.2
pūri	< Skt. pṛī- v. 11. to fill
pūrittu	abs. Pē. 44.4
pūvai	TL: n. Oblong cordate-leaved bilberry Po. 89.3
peṇ	DEDR 4395(a): n. woman Pū. 62.3 Pē. 54.4
peṇṇai	acc. Pū. 49.3
pemmān	DEDR 4411: n. m.sg. lord Pū. 73.3
pemmānai	acc. Po. 56.1
pey	DEDR 4407: v. 1. intr. to rain; tr. to pour p v.r. Pū. 16.4
peytu	abs. Pū. 78.4
peyar	DEDR 4410: n. name Po. 66.4 81.3 97.4 Pū. 50.2
peyarinaṇai	acc. Po. 33.2
peyarōn	pron.n. m.sg. Po. 23.3
peyar	DEDR 4409: v. 11. to remove
peyarttān	part.n. p.a. m.sg. Pū. 95.3
peyar	v. 4. to move, to return
peyarntu	abs. Pū. 51.3
peyarum	pey. Po. 67.1
peru(m)	DEDR 4411: adj. big Po. 38.2 40.1 80.2 Pū. 6.3 9.4 14.1 31.1 50.2 64.1 74.4 79.1 Pē. 51.3

pēr'	san. Po. 34.3 39.4 55.4 60.3 66.4 83.4 97.1 Pū. 30.4 42.3 51.3 Pē. 10.3 43.3 43.3 55.1
peritu	n.sg. Po. 39.4 Pū. 74.4 Pē. 20.2 54.4
periya	adj. Pē. 55.1
periyān	m.sg. Po. 50.2 Pū. 52.2
peruku	v. 5. to become big – v.r. Pū. 75.1
peruka	inf. Pū. 22.2
peruttu	abs. Pū. 62.3
perumān	n. m.sg. lord Po. 3.3 14.2 89.1 Pū. 74.2 97.1 99.1 Pē. 20.4 47.1 47.2 59.4
perumānai	acc. Pū. 90.4 Pē. 29.1 81.3
perumai	n. greatness Po. 68.1 84.1 Pū. 35.3 36.1
perram	DEDR 4425: n. cow Pē. 60.1
peru	DEDR 4422: v. 6. to obtain
perra	pey. p.a. Pū. 58.1 61.4 86.2
perratu	v.n. p.a. n.sg. Pē. 49.2
perrār	part.n. p.a. 3.h. Po. 20.1
perrāl	cond.!!! Pū. 22.2
perrāl	p.a. f.sg. Po. 97.2
perrān	p.a. m.sg. Pū. 78.1
perru	abs. Po. 19.4 Pū. 62.1 Pē. 59.4 81.1
peruvar	part.n. i.a. 3.h. Pū. 3.2
pēru	n. gain Pū. 61.4 62.1
pēcu	DEDR 4430: v. 5. to say
pēcu	ipt. Pē. 20.4
pēcāy	ipt. Pē. 81.2
pēci	abs. Pū. 50.2
pēcil	cond.!!! Pē. 10.2
pēcivar	i.a. 3.h. Pē. 21.1

pēcuvār	i.a. 3.h. Pē. 21.1
pēņu	DEDR 4436: v. 5. to esteem
pēņi	abs. Pū. 56.2
pētu	DEDR 4437: n. confusion Pū. 91.1
pētamaiyāl	inst. of pētamai (not TL!) n. folly, ignorance Pū. 62.1
pētaikāl	voc. pl. of pētai n. fools Pū. 14.3
pēy	DEDR 4438: n. evil spirit Po. 3.3 11.2 34.3 Pē. 60.1 74.1
pēycci	n. f.sg. demoness Pē. 28.4 29.1 91.1
pēr	~ peyar n. name Po. 11.3 44.2 44.2 55.4 56.1 65.3 Pū. 2.2 6.3 14.3 33.2 38.3 39.1 39.3 44.3 51.2 57.3 64.1 66.3 72.4 73.1 77.3 78.4 Pē. 10.3
pēr	DEDR 4409: v. 11. to destroy
pērkkal	v.n. Pē. 79.2
pērttaņai	acc. of part.n. p.a. m.sg. Pū. 10.1
pērttāl	cond.!!! Pē. 79.2
pērttu	abs. = adv. in return Pū. 9.4 Pē. 68.2
pēr	v. 4. to separate, to return
pērntilaļāl	cond.!!! of neg. f.sg.!!! Po. 34.3
pērntu	abs. Po. 20.1 Pē. 29.1 68.2
pēra	inf. Po. 38.2
pērātu	neg. abs. Pē. 81.3
pēr	(not TL!): v. 11. to reach
pērtta	pey. p.a. Pū. 14.3
paim	DEDR 3821: adj. fresh, green Po. 29.3 78.3 82.1 Pū. 4.3 13.2 65.1 Pē. 12.4 44.3 83.3 89.2

paiya	DEDR 3945: adv. gently Pē. 33.1
poṅku	DEDR 4469: v. 5. to foam, to rise k v.r. Po. 62.4 Pū. 97.2 Pē. 11.2 21.3
poṅki	abs. Pē. 65.2
poṭi	DEDR 4481: n. powder, dust, ashes Po. 97.2
poti	(DEDR 4509: bundle?) n. bud Po. 89.3
potu	DEDR 4507: n. public Pē. 88.2
poru	DEDR 4540: v. 1. to beat, to fight p v.r. Po. 9.1 Pū. 53.3
poral	v.n. Po. 51.3
porutāy	p.a. 2.sg. Pē. 48.4
porutu	abs. Po. 8.4 18.3 Pē. 45.2
pōr	n. fight, battle, war Po. 4.2 8.4 27.3 Pū. 7.3 89.2 Pē. 28.2
poruntu	DEDR 4541: v. 5. to come together, to be suitable
poruntā	neg. abs. Pū. 94.3
poruntātavaṅai	acc. of neg. part.n. m.sg. Po. 51.3
poruntiya	inf. Pū. 37.2 Pē. 4.2
poruntum	pey. Pē. 24.2
poruppu	TL (not DEDR): n. mountain Pū. 70.2 Pē. 75.4 76.1
poruḷ	DEDR 4544: n. wealth; meaning Pū. 39.1 40.4 58.3 59.2 63.4 64.1 Pē. 4.1 39.2
poruṭku	dat. Pē. 7.3
poruḷāl	inst. Pū. 41.1
poruḷai	acc. Po. 64.1 Pē. 84.1
poli	DEDR 4550/4551: v. 4. to flourish, to thrive

polinta	pey. p.a. Pū. 40.2 76.2
polintu	abs. Pē. 57.1 57.2
poliyum	hab. fut. Pē. 85.3
polivu	n. thriving Pē. 56.4
polil	DEDR 4558: n. grove, garden Pē. 7.2 41.2
polutu	DEDR 4559: n. time (of day) Pū. 21.2
polutil	loc. Pē. 89.1
polutattu	obl. of polutam (not TL) n. time Pē. 65.1 95.1
pōtu	n. time Pū. 59.2 71.4 72.1 72.2 72.2
pori	DEDR 4564: n. spot, mark Po. 22.2 93.2
pori	DEDR 4564(?): n. sense organ Po. 4.2 32.2 85.3
pon	DEDR 4570: n. gold Po. 23.3 31.1 36.3 41.3 49.3 77.2 88.3 88.3 93.3 97.4 98.1 Pū. 7.3 56.3 58.3 78.2 Pē. 1.1 1.3 2.2 35.2 35.3 44.3 63.2
ponnam	adj. Pē. 23.3 88.3
ponru	DEDR 4571: v. 5. to perish, to fail
ponra	inf. Pē. 69.2
ponrāmai	neg. v.n. for neg. abs. Pē. 94.4
pōkattāl	inst. of pōkam < Skt. bhoga- n. enjoyment Po. 46.4 Pū. 40.4
pō/pōku	DEDR 4572: v. 13. to go
pōtā	neg. pey. Po. 84.3
pōtātu	neg. n.sg. Pē. 90.3
pōy	abs. Po. 18.4 30.4 62.1 Pū. 15.2 48.2 62.3 Pē. 13.3 41.1 46.3 48.3 54.2 60.2 72.2 74.2 85.1 89.3 90.2
pōyiṇa	p.a. n.pl. Po. 16.1 62.3
pōtā	pōtaru TL: v. 13. to come

pōnta	pey. p.a. Po. 84.4
pōtu	DEDR 4587: n. bud Po. 78.4 Pū. 31.2 72.2 Pē. 67.2 77.4
pōtoṭu	soc. Po. 43.3 85.3
pōtu	DEDR 4594: v. 5. to be accurate – v.r. Pē. 77.3
pōl	DEDR 4597: v. 3. to be similar p v.r. Po. 30.3 49.1 49.3 Pū. 3.2 8.3 54.2 Pē. 57.1 59.1 59.2 61.2
pōla	inf. Po. 25.2 Pē. 55.2 86.3
pōlum	hab. fut. Pū. 5.1
pōlvānai	acc. of part.n. i.a. m.sg. Pū. 52.3
pōnratu	part.n. p.a. n.sg. Pū. 27.3
pōrru	DEDR 4605: v. 5. to pay attention, to protect
pōrri	abs. Pū. 32.2 Pē. 85.3
pauva(m)	DEDS 3655?: < Skt. pūrva-? n. ocean Pē. 15.1
m	
makaḷ	DEDR 4616: n. f.sg. daughter, woman Po. 28.2 42.1 42.1 42.1 42.2 86.1 Pū. 48.2 Pē. 37.3
makaṭku	dat. Po. 42.2
makaḷir	pl. Pē. 72.1
makaḷāṇ	pron.n. m.sg. Po. 74.3
makaṇ	n. m.sg. son Pū. 28.4 29.1 Pē. 91.4 92.1 92.2 92.2
makaṇai	acc. Pū. 29.2 Pē. 92.2
makiḷ	DEDR 4619: n. Pointed-leaved ape-flower (Mimusops elengi) Po. 49.1
makiḷ	DEDR 4618: r.n. delight Po. 48.4
makiḷ	v. 4. to be delighted
makiḷntatu	part.n. p.a. n.sg. Pū. 32.1 32.2 32.2

maḱiḷntu	abs. Pū. 31.4
maḱuṭam	< Skt. maḱuṭa- n. crown Pē. 96.1
maṅku	DEDR 4750: v. 5. to diminish; to die
maṅka	inf. Pē. 65.2
maṅkai	DEDR 4625: n. girl Po. 21.1 Pū. 57.1 58.1 Pē. 56.3 56.4 96.3
maṅkaiyar	n. h. Pē. 14.1
maṅkaiyaṅ	pron.n. m.sg. Po. 74.3
maṭi	DEDR 4652: v. 11. tr. to fold
maṭittu	abs. Pū. 7.1
maṭu	DEDR 4681: v. 11. to gore, to pierce
maṭuttatu	v.n. p.a. n.sg. Po. 93.2
maṇ	DEDR 4666(a): n. earth Po. 9.4 10.1 18.4 36.4 42.1 68.3 76.3 79.2 96.3 Pū. 10.1 24.3 36.3 36.3 36.3 60.4 89.4 90.1 99.4 Pē. 8.3 9.2 18.1 23.1 40.4 45.4 53.3 54.3 58.4 62.2 62.2 83.3 90.4 91.1
maṇṇai	acc. Po. 92.4
maṇṇatu	pron.n. n.sg. Po. 69.3
[maṇṇakaḷ]	+ makal earth lady ~ Bhūdevī Po. 42.1]
maṇa	DEDR 4667: v. 12. to unite
maṇantāy	p.a. 2.sg. Pū. 48.2 48.2
maṇam	n. union, marriage Po. 62.2
maṇāḷaṅ	n. m.sg. bridegroom, husband Pē. 96.3
maṇi	DEDR 4672: n. bell Pē. 80.1?
maṇi	DEDR 3823: ? < Skt. maṇi- n. sapphire; gem Po. 53.3 74.2 Pū. 4.2 31.4 41.3 46.4 51.1 72.3 86.3 95.2 Pē. 9.4 37.3 41.1 42.2 50.1 50.3 59.3 80.1? 87.1 96.1

maṇiyiṅ	obl. Pū. 96.1
maṇikal	pl. Pē. 66.1
maṇikaḷāl	inst. pl. Pē. 15.2
maṇiyai	acc. Po. 38.2
mata(m)	DEDR 4687 (cf. Skt. mada-): n. rut Po. 47.1 Pū. 75.1 Pē. 43.1 45.1 70.2
matattāl	inst. Pē. 70.1 70.2
mati	DBIA 284: < Skt. mati r.n. mind Pū. 51.1 51.2 51.2
matiyiṅ	obl. Pē. 58.4
mati	v. 11. to estimate, to regard
matikka	inf. Pū. 19.2
matikkum	pey. Pū. 54.2
matittu	abs. Pū. 50.4
mati	DEDR 4691: n. moon Pū. 27.2 Pē. 67.4 72.3
matiyiṅ	obl. Pē. 75.2
matiyam	n. moon Pē. 58.3
matil	DEDR 4692: n. fortification Pū. 70.3
matil	(not TL) n. ib. Po. 28.3
mattu	< Skt. mantha- n. churning rod Pū. 68.2
mattukku	dat. Pē. 28.3
matu	< Skt. madhu- n. honey Pē. 88.2
matukaiṭavar	< Skt. madhu-kaiṭabha- p.n. Madhu and Kaiṭabha 3.h. Pē. 66.3
mantarattāl	inst. of mantaram < Skt. mandara- p.n. of a mountain Pē. 33.3
manti	DEDR 4698: n. female monkey Pē. 58.1
mantirattāl	inst. of mantiram < Skt. n. mantra- Po. 70.3

mantiraṅkaḷ	pl. Po. 58.3
mayakku	DEDR 4706: n. confusion Po. 7.4
mayāṅku	v. 5. to be confused; to be obscure
mayāṅka	inf. Po. 8.1
marakatam	< Skt. marakata- n. emerald Po. 25.2 Pē. 87.2
maraṇ	< Skt. maraṇa- n. mortal Po. 60.2
maram	DEDR 4711(a): n. tree Po. 27.2 Pē. 52.1
marattu	obl. Pē. 53.2
maravaṭi	TL: n. wooden sandal Po. 53.2
marā(m)	DEDR 4713: n. Common cadamba (Neolamarckia cadamba) Po. 27.2 Pē. 52.1
maru	~? < maruvu Pē. 2.4
maruvu	DEDR 4722: v. 5. to join together – v.r. Po. 48.4 Pū. 21.3 21.3
maruva	inf. Po. 62.2
maruvātārkkku	dat. of neg. part.n. 3.h. Po. 91.4
maruvi	abs. Pē. 8.2
marutam	DEDR 4718: n. Black winged myrobalan (Terminalia tomentosa); KM: (Lagerstroemia reginae Roxb.) Pē. 51.2 60.1
marutu	ib. Po. 18.4 Pē. 54.2
marutiṅ	obl. Po. 62.1 Pē. 48.3
maruntu	DEDR 4719: n. remedy Pē. 3.4 4.1
maruppu	DEDR 4720: n. horn, tusk Pē. 71.2
maruppiṅ	obl. Po. 29.2
maruppai	acc. Pē. 43.1

mal	DEDR 4730: n. wrestling Po. 54.2 Pē. 69.2
mallikai	< Skt. mallikā- n. jasmine (<i>Jasminum anestomans</i>) Pū. 76.2
malar	DEDR 4739: r.n. blossom Po. 20.3 20.4 28.2 50.1 52.2 58.1 100.1 Pū. 4.1 6.1 7.3 47.1 48.2 72.3 73.2 86.1 Pē. 19.3 21.2 22.2 67.1 70.3 76.3 96.3 97.2
malarin̄	obl. Pū. 37.1
malarkaḷ	pl. Pū. 99.2
malarāl	inst. Pū. 3.1 22.4 34.2
malarāḷ	pron.n. f.sg. Pū. 4.3 52.1 79.2 82.1 Pē. 3.1
malarāṇ	pron.n. m.sg. Pē. 97.3
malarōṇ	pron.n. m.sg. Pū. 12.3 17.1
malar	v. 4. to blossom
malarntu	abs. Pē. 87.2
[malarmakaḷ	+ makaḷ n. flower lady ~ Śrī Po. 28.2 Pū. 48.2]
mali	DEDR 4729: v. 4. to be much
malinta	pey. p.a. Pē. 27.2
mali	TL (not DEDR): v. 4. to be happy
malintu	abs. Pē. 57.2
malai	DEDR 4742: n. mountain Po. 10.1 26.4 73.3 Pū. 48.4 49.1 Pē. 45.4 46.1 63.3 75.3 98.1
malaiyāl	inst. Po. 27.1
maḷu	DEDR 4749: n. axe Pē. 63.1
maṛru	particle with adversative/contrastive function (?!; DEDR 4766?) Po. 44.2 89.2 94.2 Pū. 16.4 38.3 44.3 51.2 Pē. 9.2 55.3
maṛrum	adv. moreover Pū. 28.1 32.1

maṛa	DEDR 4760: v. 12. to forget
maṛantārai	acc. of part.n. p.a. 3.h. Pū. 44.2
maṛantu	abs. Po. 6.1 Pū. 55.1
maṛappan	i.a. 1.sg. Po. 6.2
maṛavātu	neg. abs. Pē. 17.4
maṛavēl	neg. ipt.!!! Pū. 41.4
maṛam	DEDR 4763: n. boldness Pū. 52.2
maṛi	DEDR 4761: v. 4. to be upturned – v.r. Po. 10.1 92.1 96.3
maṛiyai	acc. of DEDR 4764: n. kid, lamb Pē. 52.2
maṛu	DEDR 4766: pron. another Pū. 67.4
maṛrār	3.h. Pū. 17.1
maṛru	n.sg. Po. 31.3 60.3 Pū. 2.2 47.3
maṛravai	n.pl. Pē. 10.2
maṛuku	DEDR 4761: v. 5. to whirl
maṛuka	inf. Pū. 68.3
maṛai	DEDR 4760: r.n. secret; Veda Po. 5.2 33.2 60.1 Pū. 48.1 83.2 96.3 Pē. 12.2 30.3 39.2 39.2
maṛaiyīn	obl. Pē. 84.1
maṛaiyān	pron.n. m.sg. Po. 28.3
maṛaiyōr	pron.n. 3.h. Po. 66.2
maṛaiyōrkku	dat. Pū. 41.3
maṛaiyōṇ	pron.n. m.sg. Po. 46.1 Pē. 77.1
maṛaiyavar̥ku	dat. of pron.n. m.sg. Po. 94.3
maṛai	v. 11. to hide
maṛaitta	pey. p.a. Po. 86.2
maṛaittatu	v.n. p.a. n.sg. Po. 8.3
maṇ	DEDR 4774: v. king Pē. 40.4

maṅṅavar	n. h. king Pū. 69.2
maṅṅu	DEDR 4778: v. 5. intr. to be permanent; tr. to come close – v.r. Po. 60.2 Pē. 41.1
maṅṅum	pey. Pē. 73.2
[maṅṅuyirkaṭku	+ uyir n. dat. pl. living being Po. 60.2]
maṅa(m)	< Skt. manas- n. mind, heart Po. 26.4 42.4 43.1 Pū. 27.4 38.3 44.3 Pē. 2.4 14.1 14.2 15.4 23.4 32.3
maṅattu	obl. Po. 100.4 Pū. 16.2 28.1 Pē. 3.1
maṅattar	pron.n. 3.h. Pū. 6.2 Pē. 79.1
maṅai	DEDR 4776: n. house Pū. 42.2
mā	DEDR 4786: adj. big m DEDE 4781: adj. dark Po. 9.4 28.3 39.3 45.3 80.3 89.4 95.3 Pū. 9.3 17.1 22.4 28.1 30.3 41.3 49.1 69.1 75.1 82.1 84.4 96.3 Pē. 3.1 9.3 9.4 13.4 33.3 43.1 45.1 48.3 49.2 50.3 59.3 62.2 66.1 92.1 97.2 97.3
mā	DEDR 4780: n. horse Po. 27.1 Pū. 9.3 10.1 28.4 69.2 Pē. 42.2 48.3 60.1
māṅ	n. deer Pū. 15.2 Pē. 52.2
mācu	DEDR 4792: n. flaw, dust Pē. 10.2
mācūṅum	(not TL; isolated form) (comm.: aḷukkaṭaiyum paṅṅānir̥kum) pey.? stain-absorbing = sin-absorbing? Po. 82.3
māṭṭu	obl. of māṭu TL (not DED): n. place ~ loc.suff. Po. 71.4
māṭṭu	DEDR 4802: v. 5. to fasten, to comprehend
māṭṭir̥ēl	cond.!!! of p.a. 2.pl. Pū. 39.3
māṭam	DEDR 4796(a): n. storied house Pē. 62.2

māṇpu	DEDR 4803: n. honour, glory Pū. 29.1
māṇi	< Skt. māṇin- n. student; dwarf Pū. 61.3 89.4
mātavaṇ	< Skt. mādharma- p.n. m.sg. Mādharma Pū. 38.3 39.3 44.3
mātava	voc. Po. 90.1
mātu	DEDR 4746: n. woman Pē. 54.3
mātō	particle of emphatically doubtful (rhetorical) ques- tion Pū. 20.2
māmallai	TL: p.n. for Mammalappuram Pū. 70.3
māy	DEDR 4814: v. 4. to vanish
māya	inf. 82.3
māya(m)	DEDR 4814: n. illusion, deception Po. 82.4 Pē. 53.3
māyavaṇ	pron.n. m.sg. Pū. 50.4
māyavaṇukku	dat. of pron.n. m.sg. Po. 80.3
māyavaṇai	acc. pron.n. m.sg. Po. 94.3 100.4 Pē. 84.3
māyaṇ	pron.n. m.sg. Pū. 36.3 83.4 Pē. 36.4 83.1 92.1 94.4 97.2
māyaṇai	acc. Pē. 78.4
māyiruñcōlai	~ TL: p.n. for Māyiruñcōlai? Pū. 48.4
māri	DEDR 4819: n. shower Pū. 16.4
mārutam	< Skt. marut- n. wind Po. 10.1 61.3 92.1 96.3
mārpu	DEDR 4818: n. (male) chest Po. 23.3 31.3 Pū. 94.3
mārpiṇ	obl. Pē. 2.2 55.1
mārpaṇ	pron.n. m.sg. Po. 46.2 Pē. 3.2 16.3 37.4 57.2 100.2
mārpaṅku	dat. Pē. 54.3

mārpaṇai	acc. Pē. 79.4
mārpā	voc. Pū. 97.2
mārpaṇār	3.h. Pē. 43.3
mārvattu	obl. of mārvam n. (male) chest Pū. 18.2
mārvaṇ	pron.n. m.sg. Pū. 52.1 Pē. 88.2
mārvu	n. (male) chest Po. 74.1
māl	DEDR 4786: adj. big Po. 29.3 38.1 62.2 82.4 Pū. 13.1 22.3 Pē. 25.3 38.3
māl	DEDR 4781: n. blackness, cloud Po. 42.4 Pē. 24.1
māl	TL: p.n. Māl Po. 8.3 18.4 19.3 20.2 29.4 31.3 37.4 58.3 61.3 75.3 92.2 96.1 Pū. 18.3 19.3 27.4 30.1 32.1 44.1 46.4 64.3 99.4 Pē. 2.3 4.2 14.1 17.1 17.1 20.3 50.1 59.3 67.1 69.3 90.4 93.1 95.3
mālē	voc. Pū. 48.2 100.1
mālai	acc. Po. 52.3 64.3 70.2 Pū. 16.2 17.3 42.1 50.1 56.3 56.4 83.2 85.4 90.3
mārku	dat. Po. 21.2 53.4 Pē. 13.4
mālatu	gen. Po. 38.4
māl	DEDR 4822: r.n. delusion
mālavaṇ	pron.n. m.sg. Pē. 33.2
mālāy	adv.!!! Pē. 23.4
māl	v.r. 3. to be confused
mālum	pey. Po. 19.1
mālai	DEDR 4827 (cf. Skt. mālā-): n. garland Po. 1.3 57.3 57.4 100.3 Pū. 47.1 74.3 85.3
mālaiyāl	inst. Po. 52.3
mālaiyāṇ	pron.n. m.sg. Pē. 21.2 23.3 53.4
māvali	< Skt. mahābali- p.n. Mahābali Po. 50.3 Pē. 18.1

māvaliyai	acc. Po. 79.2 Pū. 89.3 99.4
māl̥	DEDR 4831: v. 2. to perish
māṇṭār	p.a. 3.h. Pē. 66.3
māla	inf. Pū. 68.1
mār̥ru	DEDR 4834: v. 5. to change
mār̥rātu	neg. abs. Po. 50.3
mār̥rār	neg. pron.n. 3.h. enemies Pū. 7.1
mār̥ri	abs. Pū. 22.1 Pē. 66.1
mār̥u	r.n. change Pū. 62.2
mār̥u	v. 5. intr. to be changed; tr. to exchange
mār̥um	pey. Po. 49.1
māṇiṭam	< Skt. mānuṣya- n. human Pū. 44.2
miku	DEDR 4838: v. 6. to become much m v.r. Pē. 70.2
mikka	pey. p.a. Pū. 68.1 68.2 68.2
mika	inf. = adv. Pū. 34.2 81.2 81.2
miku	v. 11. to augment
mikuttu	abs. Pū. 27.2
micai	DEDR 4841: n. elevation = loc. suff. Po. 14.2
miṭai	TL (not DED): v. 4. to be set close
miṭaintatu	v.n. p.a. n.sg. Pē. 28.2
miṭaintavai	part.n. p.a. n.pl. Po. 59.2
miṇ̥	DEDR 4876: n. flash Po. 38.3 Pē. 55.2 57.1 100.3
miṇṇai	acc. Pē. 41.2
miṇṇu	v. 5. to flash – v.r./r.n. Pē. 86.1
mīṇ̥	n. star Po. 40.3 82.3
mīl̥	DEDR 4883: v. 2. to return
mīṇṭu	abs. = adv. again Po. 59.2 Pū. 81.2

mīḷātu	neg. abs. Pē. 54.2
mīṭṭu	adv. again Pē. 74.3
mukaṭu	DEDR 4888: n. top Pū. 27.2 Pē. 46.1 46.2
mukaṭṭu	obl. Pē. 46.2
mukappu	DEDR 4889: n. front Pū. 50.3 69.1
muka(m)	DEDR 4889: n. face Pē. 73.2
mukattōṅ	pron.n. m.sg. Pē. 77.1
mukaṅ	pron.n. m.sg. Pū. 78.1
mukaṅku	dat. of pron.n. m.sg. Po. 33.1
mukaṅnai	acc. of pron.n. m.sg. Pū. 37.2
mukil	DEDR 4892: n. cloud Po. 34.2 Pū. 94.2 Pē. 9.3 55.2 71.1
mukil	DEDR 4893: n. bud Po. 49.2
muṭi	DEDR 4921: n. crown, head Po. 17.2 49.3 Pū. 43.1 45.3 Pē. 5.2 13.2 14.3 22.1 41.1 50.1 63.1 77.3
muṭiyai	acc. Po. 45.3
muṭiyāy	pron.n. 2.sg. Pē. 47.3
muṭiyāṅ	pron.n. m.sg. Po. 35.4 74.3 Pē. 44.3
muṭi	DEDR 4922: v. 11. to complete, to be successful
muṭittāṅ	p.a. m.sg. Pū. 17.4
muṭittanṅru	p.a. n.sg. Pū. 22.3
muṭi	v. 4. to be completed
muṭinta	pey. p.a. Pē. 89.1
muṭintu	abs. Pē. 88.4
muṭivu	n. completion Pū. 39.1
muttam	DEDR 4959: n. pearl Pē. 16.1
muttu	n. ib. Pē. 45.3

-mutal	loc. suff. Pē. 99.4
mutal	DEDR 4951: n. base, beginning Po. 14.4 15.1 15.2 15.2 41.2
mutalai	DEDR 4952: n. crocodile Po. 78.2 Pē. 50.3 99.3
muntaiyar	pron.n. 3.h. of muntu DEDR: 5020(a): n. priority Pē. 19.4
muyañku	DEDR 4915: v. 5. to embrace – v.r. Po. 8.2
muyañkum	pey. Pē. 100.2
muyal	DEDR 4967: v. 3. to make an effort
muyalum	hab. fut. Pē. 80.4
muyalkirpārkkku	dat. of part.n. pr.!!! (hybrid) 3.h. Po. 49.2
muyalminō	ipt. Pū. 91.2
muyalvār	part.n. i.a. 3.h. Po. 13.2
muyalvārai	acc. of part.n. i.a. 3.h. Pū. 22.2
muyanru	abs. Pē. 52.4 53.1
muyalai	acc. of muyal DEDR 4968: n. hare (<i>Lepus nigricollis</i>) Pē. 75.2
muraṇ	DEDR 4971: n. antagonism, hostility Po. 35.4 59.3
muraṇai	acc. Po. 36.1
muraṇ	TL: p.n. m.sg. of an Asura killed by Viṣṇu Pē. 78.2
muri	DEDR 4977: v. 4. to be ruined – v.r. Pē. 49.3
mulai	DEDR 4985: n. (female) breast Po. 11.2 18.1 34.3 34.4 54.2 Pū. 8.3 9.2 49.2 Pē. 29.2 60.1 91.1
muḷañku	DEDR 4989: v. 5. to thunder
muḷañki	abs. Pē. 86.2
muḷu	DEDR 4992: n. whole Pē. 88.3

mu <u>l</u> utu	pron.n. n.sg. Po. 71.2 Pē. 25.2
mu <u>r</u> ai	DEDR 5015: n. order, manner Pū. 99.2
mu <u>r</u> aiyāl	inst. Pū. 9.3 9.4
mu <u>r</u> ra	DEDR 5017: adv. totally Pē. 60.2
mu <u>r</u> ral	n. strength Pē. 49.2
mu <u>r</u> rum	adv. entirely Po. 94.2 Pū. 94.2
mu <u>n</u>	DEDR 5020(a): in front, before Po. 39.2 59.3 59.3 92.3 Pū. 28.3 30.3 34.2 40.2 56.3 62.1 88.3 89.1 92.1 Pē. 19.4 20.1 34.3 49.3 52.4
mu <u>n</u> pu	n. former times Po. 72.2
mu <u>n</u> nam	adv. ib. Po. 13.2 36.1 Pū. 93.2 95.2 Pē. 88.4
mu <u>n</u> nāl	adv. ib. Pū. 91.2
mu <u>n</u> nu	adv. ib. Po. 34.2
mu <u>n</u> nai	adv. ib. Pū. 80.3
mu <u>n</u> nil	TL: v. 3. to stand before
mu <u>n</u> nin <u>r</u> u	abs. Pū. 53.1 75.1 79.2
mu <u>n</u> i	DEDR 5021: v. 4. to hate
mu <u>n</u> intu	abs. Pū. 8.3
mu <u>n</u> iyātu	neg. abs. Po. 87.2
mū	DEDR 5052: num. three Po. 21.1 Pū. 96.2 Pē. 4.3 18.1
mū <u>n</u> ru	n.sg. Po. 28.3 Pū. 5.2 43.1 Pē. 77.3
mū <u>n</u> ril	loc. Pū. 5.1
mūvar	3.h. Po. 15.1 15.1
mūkku	DEDR 5024: n. nose Po. 12.1
mūkk <u>i</u> n	obl. Pū. 97.3
mūn <u>k</u> il	DEDR 5028: n. bamboo (<i>Bambusa arundinacea</i>) Pū. 75.2

mū	DEDR 4954: v. 11. to age
mūvāta	neg. pey. Po. 95.2
mūppu	old age Po. 71.1 75.2
mūrkkattavaṇai	acc. of pron.n. m.sg. of mūrkkam < Skt. mūrkhā- n. foolishness Pū. 84.2
mūrṭti	< Skt. mūrṭi- n. form Po. 14.4
mūrṭtiyar	pron.n. 3.h. Po. 76.2
mūri	DEDR 4970: n. greatness, strength, antiquity Po. 15.2 87.2 Pē. 49.3 53.1
metteṇ	TL: id. of smoothness, softness
metteṇa	inf. = adv. Pē. 94.2
mey	DEDR 5073: n. truth Po. 10.2 34.1 47.3 69.2 Pū. 81.2 86.3 Pē. 76.3
meymmai	n. truthfulness Pē. 22.4 33.2
mel	DEDR 5078: adj. soft, tender Po. 22.3
mella	TL: ~ mella adv. softly Pē. 93.3
mēka(m)	< Skt. megha- n. cloud Pū. 86.3 Pē. 86.3
mēy	DEDR 5532: v. 4. to cover, to thatch
mēyntār	p.a. 3.h. Pū. 69.4
mēy	DEDR 5093: v. 11. tr. to graze
mēyttu	abs. Po. 54.3 Pē. 42.1
mēyttāy	p.a. 2.sg. Pē. 48.2
mēyāṇ	DEDR 5093: n. resident Po. 6.4 99.3 Pū. 95.1
mēl	DEDR 5086: upon, above Po. 9.2 16.2 17.1 25.2 25.2 33.1 40.3 42.2 47.3 48.1 55.3 64.4 69.2 82.3 83.3 93.4 97.3 Pū. 25.1 59.1 65.2 71.3 80.2 92.2

	96.2 97.3 Pē. 19.1 27.3 28.1 32.2 33.1 33.2 45.3 46.1 53.2 57.3 57.4 58.1 58.3 63.3 66.2 68.3 69.2 71.3 89.3 93.2 96.3 100.4
mēlai	adv. before; above Po. 66.2 Pē. 72.3
mēla	n.pl. = adv. above Po. 38.3
mēlāy	pron.n. 2.sg. Pū. 100.2
mēlāṅ	pron.n. m.sg. Pē. 11.3
mēlā	voc. of pron.n. m.sg. Pū. 100.2
mēlōṅ	pron.n. m.sg. Pē. 6.3
mēr̥kol	TL: v. 3. to take up
mēr̥koṅṭu	abs. Po. 25.1
mēvu	DEDR 5096: v. 5. to wish; to be attached, to dwell
mēya	pey. p.a. Po. 43.2 45.2 Pē. 43.2
mēvi	abs. Pū. 98.3 Pē. 42.2
mēvum	pey. Pū. 69.2
mēvēṅ	neg. 1.sg. Pū. 90.2
mēṅi	DEDR 5099: n. body; complexion Po. 5.4 19.3 19.4 80.3 89.3 89.4 98.1 Pū. 5.3 11.3 30.4 56.3 65.1 67.1 Pē. 1.1 29.3 35.2 79.3 87.1 92.1 97.2
mai	DEDR 5101: n. kajal Pē. 59.1
moy	DEDR 5030: v. 4./11.? to swarm – v.r. Pū. 79.2 99.2
moy	DEDR 4915: v. 4./11.? to enclose / v.r. Pē. 25.2
moympu	TL (not DED): n. valour Pē. 49.3
moympaṅ	pron.n. m.sg. Pē. 78.2
moḷi	DEDR 4989: r.n. word Po. 63.2 76.2 Pū. 64.3
moḷiyāl	inst. Pū. 64.4
moḷiyāṅnai	acc. of pron.n. m.sg. Pē. 29.4

moḷi	v. 4. to speak
moḷintu	abs. Pū. 78.4 Pē. 18.1
mōtu	DEDR 5117: v. 5. to hit, to strike
mōta	inf. Pē. 15.1
y/v	
yākkai	DEDR 5149: n. body Po. 49.1
yātavaṅ	< Skt. yādava- p.n. m.sg. Yādava Pū. 50.3
yām	DEDR 5154: pers. pron. 1.pl. we (exclusive) Pū. 53.4 Pē. 35.4 56.2
yār	DEDR 5151: inter. pron. who Po. 79.1 87.1 Pū. 5.4 11.4 16.4 50.3
yāvar	ib. 3.h. Pē. 84.3
yāḷi	DEDR 5158 (cf. Skt. vyāla-): n. fabulous animal, lion (?) Pē. 71.2
yāṅ	DEDR 5160: pers. pron. 1.sg. Po. 22.1 Pū. 67.1 73.4 74.1 74.2 74.2 86.3 100.4 Pē. 2.1
yāṅai	DEDR 5161: n. elephant Po. 27.2 29.3 38.1 Pū. 13.1 22.3 89.2
vakkaraṅai	acc. of vakkaraṅ < Skt. vakra- p.n. m.sg. of an Asura slain by Viṣṇu Pē. 21.4
vakai	DEDR 5202: n. manner Po. 26.2 36.4 37.1 95.3 Pū. 33.4 Pē. 59.1
vakaiyāl	inst. Pū. 34.1
vakaikaḷāl	pl. inst. Pū. 23.1
vaṭṭa(m)	< Pkt. vaṭṭa- n. circle Pē. 13.1 13.2
vaṭṭattāl	inst. Pē. 13.2

vaṭa	DEDR 5218: adj. northern Pē. 73.2
vaṭi	DEDR 5223: n. shape Po. 17.2 Pū. 82.1 93.2
vaṭivu	n. ib. Pū. 81.4 Pē. 21.4 22.1
vaṭiv <u>i</u>	obl. Po. 9.4 85.2
vaṭivai	< Skt. pratimā- n. form Po. 93.3
vaṭu	DEDR 5239: n. bee Pē. 8.3 23.1 35.3 55.3 61.2 82.3 87.3
vaṇṇam	DBIA 320: < Skt. varṇa- n. colour; manner Po. 44.3 44.4 52.2 76.3 Pū. 16.3 29.3 60.3 Pē. 5.1 5.2 5.2 5.2 6.1
vaṇṇattu	obl. Po. 28.1
vaṇṇattavan	pron.n. m.sg. Pē. 50.4
vaṇṇattān	ib. Po. 31.3 74.2 Pē. 97.3
vaṇṇar	pron.n. 3.h. Po. 16.4 23.4 39.4 42.4
vaṇṇan	pron.n. m.sg. Po. 7.4 15.2 Pū. 6.4 41.3 51.1 51.4 75.4 94.2 95.2 Pē. 1.4 3.3 9.3 9.3 9.4 11.2 12.4 42.2 59.3
vaṇṇanai	acc. Po. 6.1 Pū. 86.3
vaṇṇā	voc. Po. 24.4 34.2
vaṇaṅku	DEDR 5236: v. 5. to bow
vaṇaṅka	inf. Pū. 91.2 Pē. 96.2
vaṇaṅkāta	neg. pey. Pū. 84.1
vaṇaṅkān	neg. part.n. m.sg. Po. 90.2
vaṇaṅki	abs. Pū. 12.2 94.1
vaṇaṅkinēn	p.a. 1.sg. Pū. 62.2
vaṇaṅkum	pey. Pū. 17.2 Pē. 70.4
vanti	< Skt. vand- v. 11. to laud
vantittu	abs. Pū. 26.1 Pē. 95.4

vantippār	part.n. i.a. 3.h. Po. 75.4
vayiram	< Skt. vajra- n. diamond Pū. 4.2
vayir <u>u</u>	DEDR 5259: n. stomach Po. 92.4 93.1 Pē. 66.3
vayir <u>ri</u> <u>n</u> <u>ō</u> <u>ṭu</u>	soc. Pē. 91.4
varam	< Skt. vara- n. wish Po. 89.4 Pū. 23.1 83.4 84.1
varattāl	inst. Po. 90.1
varan <u>ṅ</u>	(not TL) < Skt. vara- n. wish Pū. 9.3
varākattu	obl. of varākam < Skt. varāha- n. boar Po. 84.2 Pū. 31.2
vari	DEDR 5263: n. line Po. 38.1
varu	DEDR 5270: v. 13. to come – v.r. Pē. 3.4
vantā <u>ṅ</u> <u>nai</u>	acc. of part.n. p.a. m.sg. Po. 93.1
vantu	abs. Pū. 25.4 Pē. 15.4 16.1
vara	inf. Po. 56.1
varum	pey. Po. 64.4 Pē. 24.1 hab. fut. Pē. 23.4
vā	ipt. Pē. 7.1 Pē. 8.2
vārā <u>ṭa</u>	neg. pey. Po. 76.3
varuttam	DEDR 5372: n. suffering Pē. 64.3
varai	DEDR 5274: n. mountain Po. 5.2 25.2 81.2 82.4 83.1 Pū. 24.3 68.2 75.4 76.1 Pē. 2.2 38.3 50.2 55.1 59.1 100.2
varaiyāl	inst. Pē. 51.1
val	DEDR 5276: adj. strong, harsh Po. 57.1 80.3 Pū. 95.2 Pē. 74.1
valitu	n.sg. Pē. 74.1
valam	n. strength, ability Pē. 78.2

valaṅ	n. ib. Pē. 42.2
vallaḷ	pron.n. f.sg. Pē. 56.3
vallār	pron.n. 3.h. Pū. 5.4 11.4
vallaiyēl	cond.!!! of pron.n. 2.sg. Pū. 66.4
vallu	v. 5. to be able, to be strong
vallīrēl	cond.!!! of neg. 2.pl. Pū. 39.3
vaṅmai	n. strength Pū. 84.1
valli	DEDR 5316: n. creeper Pē. 16.3
valam	DEDR 5276(?): n. right side; clockwise Pū. 4.4 Pē. 10.3 73.1
valavaṅ	pron.n. m.sg. Pē. 78.1
vali	DEDR 5276: n. strength Po. 36.1 90.1 Pū. 19.1 67.4 68.1 68.2 68.2
valiyōṅ	pron.n. m.sg. Po. 90.3
valampuri	DEDR 5279: n. right-spiralled (conch) Po. 8.1 28.1 Pū. 71.1
valai	DEDR 5288: n. (fishing) net Pē. 94.2
valakku	DEDR 5292: n. practice, conduct Pū. 18.4 19.1 19.2
vali	DEDR 5297: n. way Po. 75.4 76.1 Pū. 20.2 26.1 88.2
valuvu	DEDR 5298: v. 5. to go astray; to slip – v.r. Pū. 20.2
valuvā	neg. pey. Po. 26.2 76.1
vaḷ	DEDR 5306: n. sharpness Po. 36.3
vaḷ	DEDR 5304: n. generosity, abundance Po. 50.3 Pū. 46.4 Pē. 30.3 61.3 84.3 90.4 100.3

vāḷam	n. fertility, prosperity Pē. 61.3
vāḷar	v. 11. to make grow, to foster
vāḷarkka	inf. Pū. 98.1
vāḷar	v. 4. to grow
vāḷarnta	pey. p.a. Po. 69.2 Pē. 50.3
vāḷarntatu	v.n. p.a. n.sg. Pū. 98.1
vālai	DEDR 5313: n. bangle Pē. 72.1
vāṇam	< Skt. vana- n. forest Pū. 16.2
vāñku	DEDR 5336: v. 5. to drag, to bend
vāñki	abs. Pū. 8.1 40.1 75.2
vācam	< Skt. vāsa- n. fragrance Pē. 21.2
vācal	DEDR 5354: n. gateway, portal 4.1 Po. 4.2 86.2 87.1 Pū. 88.4
vācukiyai	acc. of vācuki < Skt. vāsuki- p.n. of a snake Pē. 46.1
vāṇaṇ	< Skt. bāṇa- p.n. m.sg. of an Asura Pē. 80.1 92.3
vāmaṇ	short form of vāmaṇaṇ < Skt. vāmana- n. dwarf Pū. 21.2
vāmaṇaṇ	n. ib. Pē. 18.1
-vāy	loc. suff. Pū. 73.1 Pē. 34.2 36.1 50.2 59.1 67.1 74.4 75.1 87.3
vāy	DEDR 5352: n. mouth Po. 8.1 10.4 11.1 12.1 18.3 24.1 27.1 32.3 37.4 54.1 93.2 94.2 Pū. 7.1 25.4 28.4 33.4 63.3 71.3 93.3 97.3 Pē. 17.4 29.3 37.3 47.3 47.4 48.3 60.4 70.1 89.4 98.4 n. truth Pē. 18.1
vāyil	loc. Po. 95.1

vāyar	pron.n. 3.h. Pē. 96.1
vāyānai	acc. of pron.n. m.sg. Pē. 25.3
vāy	DEDR 5351: v. 11. to reach, to surpass
vāytta	pey. p.a. Pē. 29.2
vāy	v. 4. to happen with certainty, to be fit; to excel
vāynta	pey. p.a. Pū. 34.2 73.2 Pē. 30.2 39.2 66.2 77.2
vāyvārkaḷ	part.n. i.a. 3.h.pl. Po. 37.1
vār	DEDR 5356: v. 4. to overflow v v.r. Po. 1.1
vār	DEDR 5269(b)/5358?: n. length Po. 74.3 Pū. 71.4 Pē. 97.3
vāri	< Skt. vāri- n. water Po. 47.1
vāl	DEDR 5364: n. purity, white Pē. 10.3 80.3
vāl	TL: n. abundance Po. 78.2
vāl	DEDR 5372: v. 4. to live v.r. Pē. 100.2
vālntu	abs. Pū. 23.2
vālvar	i.a. 3.h. Pū. 20.2
vālvar	part.n. i.a. 3.h. Pū. 20.2
vālvarai	acc. of part.n. i.a. 3.h. Pū. 14.2
vālvikum	caus. hab. fut.!!! Pū. 23.2
vāli	sub. 2.sg. Po. 58.2
vālum	hab. fut. Pū. 26.4 pey. Pū. 65.4 Pē. 59.1
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vāl̥ttātu	neg. n.sg. Po. 11.1
vāl̥ttiya	pey. p.a. Pē. 96.1
vāl̥ttuka	opt. Pē. 17.4
vāl̥ttu	v. 5. to let live, to praise
vāl̥ttu	ipt. Pē. 95.4

vāḷttum	pey. Pū. 57.1
vāḷvu	n. living Pē. 58.4
vāḷ	DEDR 5377: n. light Po. 81.2 93.1 Pū. 68.1 68.2 68.3 82.1
vāḷ	DEDR 5376: n. sword Po. 45.3 82.1 Pū. 52.3 68.1 Pē. 28.3 36.2 77.2
vāṇ	DEDR 5381: n. sky, heaven Po. 61.3 91.4 92.1 96.3 Pū. 18.4 24.3 27.2 76.1 81.4 Pē. 33.3 39.2 87.4 n. cloud Pū. 75.4 Pē. 100.3
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vāṇiṇ	obl. Pē. 67.3
vāṇil	loc. cloud Pē. 57.1
vāṇam	n. sky, heaven Pē. 86.4
vāṇavar	pron.n. 3.h. celestials Po. 20.3 Pū. 13.3 17.1 52.3
vāṇavarkku	dat. Pū. 90.1 Pē. 25.3
vāṇavarkaḷ	pron.n. h.pl. Pē. 22.1
vāṇavan	pron.n. m.sg. Pū. 90.1
vāṇōr	pron.n. 3.h. Po. 26.3 Pū. 88.3 Pē. 96.1
vāṇaraṅkaḷ	pl. of vāṇaram < Skt. vāṇara- n. monkey Pū. 72.1
vicumpu	TL (not DED): n. sky, heaven Po. 17.2 29.1 73.3 Pē. 24.1 30.2 32.1 98.1
vicumpiṇ	obl. Po. 40.2
vicumpil	loc. Po. 79.3
viṭam	< Skt. viṣa- n. poison Pū. 71.2
viṭattu	obl. Po. 80.2
viṭu	DEDR 5393: v. 6. to let u v.r. Pū. 63.2
viṭṭu	abs. Po. 54.3
viṭal	v.n./neg. ipt. Po. 71.3

viṭu	v. 11. to let go of
viṭukkum	pey. Pē. 72.3
viṭutta	pey. p.a. Pū. 73.3
viṭai	n. letting go Po. 26.1
viṭai	< Skt. vṛṣa- n. bull Po. 5.1 62.2 83.2 Pē. 25.3
viṇ	DEDR 5396: n. sky, heaven Po. 9.3 10.2 12.2 68.3 76.3 77.1 Pū. 90.2 Pē. 23.1 40.3 61.4 62.1 83.3 89.3 90.1
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viṇṇavar	pron.n. 3.h. Pū. 25.3
viṇṇavarkku	dat. Pū. 100.1
viṇṇōr	pron.n. 3.h. Pū. 45.3 Pē. 14.3
vittu	DEDR 5401: v. 5. to sow
vitta	inf. Pē. 89.2
viya	DEDR 5403: v. 12. to wonder
viyavēṇ	neg. 1.sg. Po. 64.2
viyal	DEDR 5404: n. width Pū. 48.3 100.2 Pē. 69.1
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viralōṭu	soc. Po. 24.1
virī	DEDR 5411: v. 4. intr. to expand – v.r. Po. 9.2 Pē. 62.1
virinta	pey. p.a. Po. 49.2 Pē. 45.2
viruppu	DEDR 5416: n. longing Pē. 76.2
virumpu	v. 5. to long for
virumpu	ipt. Pē. 22.4
virumpi	abs. Pē. 23.1
virumpum	pey. Pū. 53.4 hab. fut. Pē. 35.1

virai	TL (not DED) n. scent Pū. 76.2 Pē. 79.3
vil	DEDR 5422: n. bow Po. 40.1 59.4
vilaku	DEDR 5423: v. 5. to recede – v.r. Po. 61.2
vilī	DEDR 5429: v. 11. to open the eyes
vilittu	abs. Po. 94.1
vilu	DEDR 5430: v. 4. to descend
vilā	inf. Pē. 71.3
vilum	pey. Po. 70.1
viluṅku	DEDR 4866: v. 5. to swallow
viluṅka	inf. Po. 92.3 Pē. 91.2
viluṅkiyatu	v.n. p.a. n.sg. Po. 10.2
viluṅkum	pey. Pū. 94.2
vilutu	DEDR 5299(b): n. butter Pē. 25.2
vil	DEDR 5432: v. 2. to unfold
viṅṭa	pey. p.a. Pē. 70.3
vilakku	DEDR 5496(a): n. light, lamp Po. 1.2 37.2 53.3 Pū. 1.3 Pē. 16.2 94.1
vilakku	v. 5. to make clear, to illuminate
vilakkum	pey. Pē. 16.2
viḷaṅku	v. 5. to shine – v.r. Pē. 39.3 72.3
viḷaṅka	inf. Pū. 19.4
viḷaṅki	abs. Pē. 98.2
viḷaṅkiya	pey. p.a. Pē. 58.2
viḷam	DEDR 5509: n. wood-apple (<i>Feronia elephantum</i>) Pū. 23.3 Pē. 60.3 68.4
viḷaviṅ	obl. of viḷavu n. ib. Pū. 19.3 100.3
viḷaiyāṭu	DEDR 5438: v. 5. to play

vīlaiyāṭum	pey. Pē. 72.2
vīral	DEDR 5439: n. victory Pū. 33.3 Pē. 70.3
viṇai	DEDR 5445: n. work, deed; karma Po. 26.3 43.1 46.2 64.4 Pū. 67.3
viṇaiyāl	inst. Po. 65.1
viṇaiyai	acc. Po. 57.1
viṇaiyōṭu	soc. Po. 59.1
viṇaikal	pl. Po. 75.1 Pē. 76.4 88.3
viṇaiyar	pron.n. 3.h. Po. 55.1
vīṅku	DEDR 5448(a): v. 5. to swell k v.r. Po. 23.4 Pē. 40.3 79.3
vīl	DEDR 5430: v. 4. to descend, to fall
vīla	inf. Po. 40.3 40.4 Pū. 43.2 Pē. 52.3 74.2
vīl	v. 11. to cause to fall
vīlttavan	part.n. p.a. m.sg. Pū. 100.3
vīrriru	DEDR 5462: v. 5. to sit in distinction
vīrrirunta	pey. p.a. Po. 50.3
vekkā	TL: p.n. of a shrine in Kāñcipuram Po. 77.1 Pē. 26.3 62.1 76.3
vekkāvil	loc. Pē. 64.3
vekuḷ	DEDR 5464: v. 2. to be enraged
vekuṇṭu	abs. Pē. 91.2
venṇey	DEDR 5496(b): n. butter Po. 18.1 22.3 24.1 92.3 Pē. 91.2
vem	DEDR 5517: adj. hot, cruel Po. 65.1 Pū. 15.1 83.1 Pē. 28.2 36.2 66.2 74.3
veyya	adj. Po. 1.2 Pē. 36.2

veyyōṅ	pron.n. m.sg. Pē. 5.3
veruvu	DEDR 5490: v. 5. to be frightened
veruva	inf. Po. 23.3 62.2
veruvi	abs. Po. 40.2
vel	DEDR 5493: v. 3. to overcome
venru	abs. Pū. 63.1 Pē. 72.2 80.2
verri	n. victory Pē. 60.3
venri	n. victory Po. 18.2 81.1 Pū. 22.3 55.2
venriyāṅ	pron.n. m.sg. Pē. 99.1
vel	DEDR 5496(a): adj. white Po. 37.3 46.2 Pū. 22.3 76.2 Pē. 16.1 16.1 36.1 45.3 58.3 67.3 75.2
velitu	n.sg. Pē. 56.1
vellattu	obl. of vellam DEDR 5503: n. flood Pū. 54.3 Pē. 39.3 53.3 93.3
vellattin	obl. Po. 99.3
verpu	TL (not DED): n. mountain Po. 61.2 Pū. 53.4 54.1 Pē. 64.1 68.4 69.1
veri	T.V.G. (not TL): n. perfume Po. 22.2
vēkam	< Skt. vega- n. speed Pē. 86.1
vēṅkaṭam	TL: p.n. for Tirupati Po. 26.3 37.3 38.3 39.3 40.3 77.1 82.3 Pū. 25.3 46.2 53.4 54.1 Pē. 26.3 30.1 32.1 45.3 58.3 61.1 62.1 68.3 69.1 71.3 72.3 89.3
vēṅkaṭattu	obl. Po. 99.3 Pē. 73.2
vēṅkaṭattāṅ	pron.n. m.sg. Pū. 28.1 45.3 Pē. 14.3 39.3 40.3
vēṅkaṭattāy	pron.n. 2.sg. Po. 68.3
vēṅkaṭavaṅ	pron.n. m.sg. Pū. 72.3 72.4
vēṅkaṭavaṅai	acc. of pron.n. m.sg. Pū. 33.3 Pē. 70.3

vēñkai	DEDR 5520: n. East Indian kino tree (Pterocarpus marsupium) Pē. 75.4
tiger	Pē. 75.3
vēṅṅu	DEDR 5528: v. 5. intr. to be necessary; tr. to need, to want
vēṅṅā	neg. n.sg. Pū. 19.2 neg. abs. Pē. 76.2
vēṅṅi	abs. Po. 81.2
vēṅṅil	cond.!!! Po. 59.2
vēṅṅinēn	p.a. 1.sg. Po. 71.3
vēṅṅum	pey. Pū. 92.3
vēta(m)	< Skt. veda- n. Veda Po. 68.3
vētattu	obl. Pē. 11.1 31.3
vētattān	pron.n. m.sg. Pū. 45.3 Pē. 14.3
vēṅiyarkaḷ	pron.n. 3.h.pl. Po. 37.3
vēmpin	comp. of vēmpu DEDR 5531: n. Neem tree Pū. 58.2
vēy	DEDR 5541: n. bamboo Pū. 25.3 33.3 48.3 Pē. 89.3
vēl	DEDR 5536: n. spear Po. 5.3
vēlai	TL (not DED): n. sea Po. 66.2 69.3 Pū. 70.2 Pē. 71.53.1
vēlaiyān	inst. of vēlai DEDR 5540: n. work Pū. 26.3
vēlam	DEDR 5542: n. bull elephant Po. 40.2 54.1 78.1 Pū. 75.1 Pē. 45.1
vēḷ	DEDR 5528: v. 9. to want
vēṅparēl	cond.!!! i.a. 3.h. Pū. 35.3

vēṭpaṇa	part.n. i.a. n.pl. Po. 66.2
vēḷātu	neg. abs. Pū. 35.3
vēḷukkai	(not TL) p.n. of a shrine in Kāñcipuram Pē. 26.3 34.2 62.2
vēḷvi	DEDR 5544: n. sacrifice Po. 12.3
vēḷviyāl	inst. Po. 70.3
vēru	obl. of vēru DEDR 5548: pron. other Pū. 23.3
vai	DEDR 5549: v. 11. to place
vai	ipt. Po. 100.4 Pē. 93.4
vaikka	inf. Pē. 14.2
vaittatu	v.n. p.a. n.sg. Pū. 18.2
vaittāl	part.n. p.a. f.sg. Pē. 74.4
vaittāṇ	part.n. p.a. m.sg. Po. 59.3 59.4 Pē. 89.4
vaittu	abs. Po. 3.1 8.1 14.3 Pū. 54.3 59.1 Pē. 46.1 60.4 94.2
vaippatu	v.n. i.a. n.sg. Pū. 16.2
vaiyēṇ	neg. 1.sg. Pū. 44.2
vaikal	DEDR 5554: n. day Po. 26.2
vaikalum	adv. daily Po. 52.2 Pū. 73.2
vaiku	DEDR 5554: v. 5. to be kept, to stay
vaikum	pey. Pū. 53.3
vaikuntam	< Skt. vaikuṅṭha- p.n. for Viṣṇu's heaven Pē. 61.1
vaiyakam	DEDR 5549: n. earth Po. 19.1
vaiyakattu	obl. Po. 15.3
vaiyam	n. earth Po. 1.1

List of Words with Indo-Aryan Origin

- | | | |
|-----|--|---|
| 1. | aṅkam
aṅkattu
aṅkattāl
aṅkar̥ku | < Skt. aṅga- n. limb, body Pū. 4.4 33.1
obl. Po. 98.4
inst. Po. 98.3
dat. of aṅkaṅ pron.n. m.sg. son Pē. 65.1 |
| 2. | acurar | < Skt. asura- n. h. Asura Po. 40.3 |
| 3. | aṭṭa | < Skt. aṣṭa- num. eight Pē. 99.2 |
| 4. | aṇṭam

aṇṭattu | < Skt. aṇṭa- n. egg; sky, universe Pē. 6.2 13.3
41.1 46.3 90.2
obl. Pē. 38.3 |
| 5. | atti | (not TL) < Skt. n. abdhī- sea or a p.n. of a vil-
lage, Atti Pū. 95.4 96.1 |
| 6. | antaram
antarattārkkku | < Skt. antara- n. space, room; end Po. 58.4
dat. of pron.n. 3.h. Pē. 33.4 |
| 7. | anti | < Skt. anta-(?) n. end Pū. 73.1 |
| 8. | anti
antiyāl | < Skt. sandhi- twilight Pē. 16.2 65.1 87.4 95.1
inst. of anti morning and evening prayers Po.
33.4 |
| 9. | amar

amarar

amararkku | short for amarar > Skt. adj. amara- n. h. immor-
tals Pū. 41.1
< Skt. adj. amara- n.h. immortal Po. 13.2 46.3
Pū. 2.3 2.4 3.3 3.4 11.1 26.3 26.4 92.1
h. dat. Po. 45.1 Pū. 26.3 |
| 10. | amutam | < Skt. amṛta- n. ambrosia Pē. 4.1 33.3 |

- amutu n. ib. Pū. 84.4 85.1 85.2 85.2 Pē. 64.2
11. ayaṅ < Skt. aja- n. Brahmā Po. 56.4
12. arakkaṅ < Skt rākṣasa- n. Rākṣasa Po. 45.3 Pū. 52.3 Pē. 77.2
13. araṅkam short for Tiruvaraṅkam p.n. Śrīraṅgam Pū. 46.1 70.1
- araṅkattu obl. Pū. 28.2 88.1
14. araṅkattu obl. of araṅkam < Skt. raṅga- n. stage; womb Po. 6.3
15. aravam < Skt. rava- n. noise Pē. 21.3
16. araṅ < Skt. hara- p.n. Śiva Po. 4.4 5.1
17. ari < Skt. hari- n. lion Po. 31.2 51.3 90.4 Pū. 18.1 47.1 Pē. 31.2 42.3 65.3 95.1
18. ari < Skt. ari- n. enemy Po. 90.3
19. arukkaṅ < Skt. arka- n. sun Pē. 1.2
20. avāṅi < Skt. avani- n. earth Pū. 5.2 34.1
21. avuṅar < Skt. asura- n. h. Asura Pū. 68.1
22. aṅantaṅ < Skt. ananta- p.n. of the snake Pē. 15.3 30.3
23. ākāyam < Skt. ākāśa- n. space Pē. 13.3
24. āti < Skt. ādi- n. beginning Po. 13.4 49.4 Pū. 60.3 73.1 76.3
25. āram < Skt. hāra- n. string, garland Po. 72.4 Pē. 37.3 43.3 55.1 79.4
26. ālam < Skt. hāla- n. poison Po. 4.4
27. itaiyam ~TL: n. itayam < Skt. hṛdaya- heart Pū. 64.2
28. imam < Skt. hima- n. snow Pē. 98.1
29. iraiyaṅ < Skt. hiraṅya- p.n. m.sg. Hiraṅya
iraiyaṅatu gen. Po. 17.3 Pē. 31.1 42.3 65.2 95.2
iraiyaṅai acc. Po. 36.2 90.3 Pē. 49.1
30. iravi < Skt. ravi- n. sun Pē. 73.1

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31. irāmaṅ < Skt. rāma- p.n. m.sg. Rāma Pē. 52.1
32. irāvaṇaṅṅai acc. of irāvaṇaṅ < Skt. rāvaṇa- p.n. m.sg. Rāvaṇa Pū. 25.2
33. ilaṅkāpuram < Skt. laṅkāpuram p.n. the city of Laṅkā Pē. 51.4
- ilaṅkai < Skt. laṅkā p.n. Laṅkā Po. 59.3 Pū. 25.1 29.3 Pē. 52.3
34. uttamaṅ < Skt. uttama- n. m.sg. the highest Po. 99.1 Pū. 39.1 77.1 Pē. 40.1
35. uru < Skt. rūpa- n. form Po. 14.4 20.1 31.2 31.2 Pū. 18.1 23.3 99.3 Pē. 52.3
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- uruvam ib. Po. 5.4 31.2 44.1 44.1 68.2 Pū. 31.4 60.1 60.1 60.2 Pē. 10.1 31.2 42.3 56.2 65.3 65.4
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- n. mantra repetition Po. 33.3
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- uruvaṅ pron.n. m.sg. Pū. 31.3 47.1 60.1 60.2
- uruvī n. form Po. 93.1
36. ulakam < Pkt. uloka- < Skt. loka- n. world Po. 2.1 11.1 66.1 98.2 Pū. 5.1 18.1 41.1 90.1 90.2 Pē. 4.3 4.4 5.1 8.3 13.1 20.1 20.1 25.1 34.1 36.3 44.1 48.1
- ulaku n. ib. Po. 10.4 14.3 17.4 22.1 34.1 60.4 61.1 61.1 62.3 69.1 84.2 91.3 94.1 Pū. 18.3 30.1 30.2 94.1 95.3 98.2 Pē. 33.1 41.3 43.4 47.1 93.2
- ulakil loc. Pē. 93.1
- ulakiṅṅi loc. Po. 61.2
37. uvaṇam < Skt. suparṇa-? p.n. Garuḍa Po. 22.2

38. uvamaṅ pron.n. m.sg. of uvamam < Skt. upamā-
n. simile Pē. 38.1
39. ētaṅkaḷ pl. of ētam < Skt. kheda- n. affliction Pū. 37.4
40. kaṅkai < Skt. gaṅgā- p.n. Ganges Po. 97.4 Pū. 78.3 Pē.
6.4
- kaṅkaiyāṅ pron.n. m.sg. Po. 74.4
41. kaṅcaṅai acc. of kaṅcaṅ < Skt. kaṁsa- p.n. m.sg. Kaṁsa
Po. 39.2 Pū. 89.1 92.1
- kaṅcai ib.!!! Pē. 34.3
42. kaṅtattu obl. of kaṅtam < Skt. kaṅṭha- n. throat Po. 4.4
43. kaṅṅaṅ < Pkt. kaṅha- p.n. m.sg. Kṛṣṇa Po. 7.3 56.3
Pū. 100.1
- kaṅṅaṅai acc. Pē. 8.4
- kaṅṅā voc. Pū. 64.1 Pē. 47.2 87.1
44. kaṅam < Skt. gaṅa- group Po. 62.2
45. kati < Skt. gati- n. way Po. 95.3 95.4 Pē. 78.3 78.4
n. motion Pū. 27.2
- katikkaḷ pl. Po. 65.2
46. katai < Skt. kathā- n. story Pū. 63.4 64.2
- kataiyiṅ obl. Pū. 64.1
47. katai < Skt. gadā- n. club Pē. 36.2
48. kamala(m) < Skt. kamala- n. lotus Po. 56.4 Pū. 4.3 13.2
37.1 59.3 65.1 69.3 69.4 77.2 80.1 Pē. 9.1 9.1
- kamalattu obl. Po. 56.3
- kamalattiṅ obl. Pē. 67.2
49. karam < Skt. kara- n. hand Pū. 14.3
50. kari < Skt. karin- n. elephant Pū. 73.3 Pē. 65.4
51. karukkōṭṭi < Skt. garbha-koṣa-? n. uterus Pū. 87.3
52. karuṅaṅ < Skt. garuḍa- p.n. m.sg. Garuḍa Pē. 57.3
53. karumam < Skt. karman- n. deed; karma Po. 5.3 Pū. 57.2

- karumaṅkaḷ pl. Po. 7.2
54. kāmam < Skt. kāma- n. passion Pū. 35.1 35.3 92.4
kāmar adj. desirable Po. 86.3
55. kāyam < Skt. kāya- n. body Pē. 13.4
56. kāraṇam < Skt. kāraṇa- n. origin, cause, means Pū. 66.4
kāraṇaṇai acc. Pē. 27.3
kāraṇaṅkaḷ pl. Pū. 20.4
57. kiri < Skt. giri- n. mountain Pū. 53.2
58. kuṭam < Skt. kuṭa- (DEDR 1651) n. water-pot
Po. 54.2 Pū. 98.3 Pē. 73.2
59. kuṇam < Skt. guṇa n. quality Po. 41.1
60. kumarar < Skt. kumāra- n. prince h. Pē. 72.4
kumaraṇ ib. m.sg. Pē. 61.4
61. kulai < Skt. kūla- n. bank, ridge Pū. 49.2
62. kēcavaṇai acc. of kēcavaṇ < Skt. keśava- n.p. m.sg.
Kēśava Po. 100.3
63. kōpālakaṇ < Skt. gopālaka- n. m.sg. cowherd Pē. 32.4
kōvalaṇ < Skt. gopāla- n. m.sg. cowherd Pū. 98.3
Pē. 42.1
64. cakkaram < Skt. cakra- n. discus Pē. 63.1
cakkarattāṇ pron.n. m.sg. Pē. 21.3 99.3 100.1
65. cakaṭam (DBIA 127: cakaṭu) < Skt. śakaṭa- n. cart
Po. 23.2 Pū. 10.1 19.1 Pē. 54.1 60.1
66. caṅkam < Skt. śaṅkha- n. conch Po. 37.3 Pū. 32.3 93.2
Pē. 1.3 10.3 36.1 67.3
caṅku n. ib. Pē. 11.2
caṅkiṇāy pron.n. 2.sg. Pē. 49.4
caṅkiṇāṇ pron.n. m.sg. Pē. 21.3
67. caṭai < Skt. jaṭā- n. matted hair Po. 97.3 Pē. 63.1
caṭaiyam adj. Po. 98.1

- caṭaiyān pron.n. m.sg. Po. 74.3 Pū. 17.3 Pē. 97.3
68. cantaṇam < Skt. sandana- n. sandel Pū. 76.1
69. camattu obl. of camam < Skt. samara- n. battle, war Pū. 15.1
70. caraṇ < Skt. śaraṇa- n. refuge Po. 59.4 60.1 Pē. 78.2
71. caram < Skt. śara- n. arrow Pū. 43.2
72. calam < Skt. jala- n. water Pē. 74.2
73. cāṭu < Pkt. śāṭī- < Skt. śakaṭī- n. cart Po. 100.1
74. cāpam < Skt. śāpa- n. curse Pū. 63.2
75. cārṅkam < Skt. śārṅga- n. bow Po. 23.1 Pē. 36.2
- cārṅkattān pron.n. m.sg. Pē. 21.3
76. ciṅkam < Skt. siṃha- n. lion Pū. 84.3
77. ciṅkācaṇam < Skt. siṃhāsana- n. lion throne Po. 53.1
78. cinti < Skt. cint- v. 11. to think
- cintittu abs. Po. 41.4 44.3
- cintippārkkku dat. of pron.n. i.a. 3.h. Po. 75.3
- cintiyātu neg. abs. Po. 33.3
- cintai < Skt. cintā- n. thought; mind Po. 30.2 Pū. 1.2 27.1 32.1 33.1 59.1 Pē. 26.1 30.2
- cintaiyar pron.n. 3.h. Pū. 7.2 Pē. 19.3
79. cirattāl inst. of ciram < Skt. śiras- n. head Po. 90.2
80. cilātalattin obl. of cilātalām < Skt. śilāsthala- n. rock Pē. 58.1
81. cītaiyai acc. of cītai < Skt. sītā- p.n. Sītā Pū. 15.2
82. curar < Skt. sura- n. god Po. 38.3
83. curācurarkaḷ < Skt. surāśura- n. pl. gods and Asuras Po. 48.2
84. cēmam < Skt. kṣema- n. protection Pū. 35.4
85. cōti < Skt. jyotis- n. light Po. 49.3 Pū. 81.4 Pē. 50.1
86. ñāṇam < Skt. jñāna- n. knowledge, cognition Po. 12.3 91.2 Pū. 1.3 1.4

	ñāṇattu	obl. Po. 30.1
	ñāṇattāl	inst. Po. 47.3 Pū. 2.1
87.	tantirattāl	inst. of tantiram < Skt. tantra- n. ritual act Po. 70.3
88.	tarāṇi	< Skt. dharaṇi- n. earth Po. 36.2 Pū. 78.1
89.	tarumaṇai	acc. of tarumaṇ < Skt. dharma- n. Dharma Po. 67.3
90.	talam	< Skt. dala- n. leaf Pē. 9.1
91.	tavam	< Skt. tapas- n. penance Pū. 74.1 74.2 77.4 78.1 Pē. 38.2
	tavattāl	inst. Pū. 86.3 86.4
	tavattōr	pron.n. 3.h. Pū. 6.3
	tavattōṇ	pron.n. m.sg. Po. 45.3
92.	taṇam	< Skt. dana- n. wealth Po. 43.2 Pē. 43.2
	taṇattu	obl. Pē. 3.2
93.	tāmattāl	inst. of tāmam < Skt. dāman- n. string Po. 70.3
94.	tārakai	< Skt. tārakā- n. star Pē. 38.2
95.	tārai	< Skt. dhārā- n. stream Po. 79.2
96.	tāṇattu	obl. of tāṇam < Skt. sthāna- n. site, location Pū. 52.3
	tāṇattāṇ	loc. Pū. 2.2
97.	tāṇavaṇai	acc. of tāṇavaṇ < Skt. dhānava- n. m.sg. a class of demons Pū. 95.1
98.	ticai	< Skt. diś- n. direction Po. 6.4 7.1 7.1 9.3 17.1 21.2 37.2 62.3 Pū. 14.2 37.2 57.4 61.2 71.3 Pē. 38.3 39.1 41.1 90.3
	ticaiyiṇ	obl. Po. 37.2
99.	tiru	DBIA 211: < Skt. śrī- adj. brilliant Po. 8.3 19.4 42.1 42.2 42.2 51.4 57.2 61.3 70.2 75.3 86.1 92.2 Pū. 19.3 19.3 21.3 37.1 30.1 32.1 57.1 64.3

	64.3 64.3 65.1 67.1 87.2 Pē. 2.3 9.4 10.1 20.3 29.3 37.4 63.3 75.3 93.1 95.3 95.3 p.n. Śrī Pū. 40.2, 56.4, 97.2 Pē. 1.1, 2.3, 30.1, 57.2, 59.3, 100.4
tiruvāṇ	pron.n. m.sg. Pū. 84.3
[tirumakaḷ	+ makaḷ Śrī Po. 42.1 42.2 86.1]
[tirumaṅkai	+ maṅkai Śrī Pū. 57.1]
[tirumalai	+ malai the holy mountain ~ Vēṅkaṭam Pē. 63.3 75.3]
[tirumāl	TL: p.n. Po. 8.3 61.3 75.3 92.2 Pū. 19.3 30.1 32.1 64.3 Pē. 2.3 20.3 93.1 95.3]
[tirumālai	acc. Po. 52.4 64.3 70.2 Pū. 42.1 50.1 56.4 90.3]
[tirumārku	dat. Po. 53.4]
100. tiruvaraṅkam	TL: p.n. for Śrīraṅgam Po. 6.4 Pē. 62.3
101. tīrttakarar	< Skt. tīrthakara- n. 3.h. those who purify themselves(?) Pū. 14.4
102. turakam	< Skt. turaṅga- n. horse Pē. 47.3
turakattai	acc. Pē. 98.4
103. tūpam	< Skt. dhūpa- n. smoke, incense Po. 58.1 82.2
104. teyvam	< Skt. deva- n. god Po. 7.1 64.3 Pū. 57.1
teyvattu	obl. Po. 7.1
105. tēvācuram	< Skt. devāsura- n. gods and demons Pē. 48.4
106. tēvātītēvaṇ	< Skt. devātideva- n. m.sg. god of gods Pū. 28.3
107. nakar	< Skt. nagara- n. city Po. 32.4 77.1 77.2 Pū. 3.4 4.1 Pē. 34.2 61.4
nakaram	ib. Po. 33.1 Pū. 88.4 Pē. 51.3 62.1 62.2
108. namaṇ	< Skt. yama- p.n. m.sg. Yama Po. 55.2 Pē. 98.2
109. namō	< Skt. namas- n. obeissance Po. 57.3 95.1
110. naraka(m)	< Skt. naraka- n. hell Po. 87.1 Pū. 21.4 91.1 93.1 Pē. 3.4 47.4

narakattu	obl. Pū. 66.3 Pē. 98.3
narakiṅ	obl. of naraku ib. Po. 65.1
narakai	acc. Po. 81.3 Pū. 88.3
111. naram	< Skt. nṛ- n. man Pū. 84.2
112. nāka(m)	< Skt. nāga- n. snake Po. 78.3 78.4 Pū. 68.3 n. elephant Pū. 68.4
nākattu	obl. Po. 32.4
nākattin	obl. Pū. 15.3 96.2
nākattāṅ	loc. Pē. 31.3
nāku	n. snake Po. 42.3 63.3
113. nāpiyaṅ	pron.n. m.sg. of nāpi < Skt. nābhi- navel Pū. 69.3
114. nāmam	< Skt. nāman- n. name Po. 5.1 51.4 Pū. 44.1 92.3 Pē. 8.1
nāmattāl	inst. Po. 70.4
nāmaṅkaḷ	pl. Pū. 2.1 20.3
115. nāraṅaṅ	short form of nārāyaṅaṅ < Skt. nārāyaṅa- p.n. m.sg. Nārāyaṅa Po. 5.1 Pū. 2.1 20.3 66.3
nāraṅaṅku	dat. Pū. 1.3
nāraṅaṅai	acc. Pū. 81.1
nāraṅā	voc. Po. 57.3 95.1
nārāyaṅā	voc. of nārāyaṅaṅ ib. Pē. 8.1
116. nicācarar	< Skt. niśācara- n. h. nightwalkers = demons Po. 83.3
117. nitiyam	< Skt. nidhi- n. treasure Pū. 38.1
118. niyamaṅkaḷāl	inst. pl. of niyamam < Skt. niyama- n. obser- vance Po. 13.3
119. nīti	< Skt. nīti- n. correct behaviour Pū. 48.1
nītiyāl	inst. Po. 13.3 Pū. 60.4
120. nīla(m)	< Skt. nīla- n. blue lotus Pē. 50.4

121. nēmi < Skt. nemi- n. wheel, discus Po. 5.3 28.1
Pū. 81.3 Pē. 80.3
122. pakaṭu < Skt. bṛhat-?! n. bull Pē. 54.1
123. paṅkayam < Skt. paṅkaja- n. lotus Pē. 55.3
124. paṭam < Skt. phaṭa- n. cobra's hood Po. 42.3 78.2
Pū. 97.3
125. paṭi < Skt. pṛthivi- n. earth Po. 17.1 84.4 Pū. 5.2
26.4 Pē. 13.1
126. paṇṭi < Skt. phaṇḍa- n. belly Pū. 14.1
127. paṇam < Skt. phaṇa- n. hood of a cobra Pē. 15.2 66.2
128. patavi < Skt. padavī- n. station, position, rank OR
patavi n. mild person (DEDR 3905: patavu n.
mildness)
- pataviyāy adv. according to station(?) Pū. 89.2
129. paricu < Skt. sparśa- n. quality, property, manner
Pū. 2.4 3.1
- paricināl inst. Po. 50.2
130. pali < Skt. bali- n. offering Po. 46.1
131. pākkiyattāl inst. of pākkiyam < Skt. bhāghya- n. good for-
tune Pū. 34.4
132. pākattāṅ pron.n. m.sg. of pākam < Skr. bhāga- n. share
Pē. 31.4
133. pāṇiyāl inst. of pāṇi < Skt. pāṇi- n. hand Pū. 89.3
134. pātam < Skt. pāda- n. foot Po. 21.3 45.4 78.3 90.1
91.3 Pū. 3.1 12.1 13.3 31.3 32.2 34.1 40.3 41.3
43.3 45.4 47.1 51.1 57.3 61.1 77.1 78.2 Pē. 9.2
14.4
- pātāṅkal pl. Pū. 37.3
- pātamattāl inst.(?!) Po. 45.4
- pātattāṅ pron.n. m.sg. Pū. 45.4 Pē. 14.4

135. pāraci < Pkt. bārasī- num. twelveth Po. 82.1
136. pāratam < Skt. bhārata- p.n. Bhārata Pē. 28.2
137. pālakan̄ < Skt. bālaka- n. m.sg. boy Pē. 33.1
pālan̄ < Skt. bāla- n. m.sg. boy Po. 69.1
138. pāvam < Skt. pāpa- n. evil Po. 59.1 96.2 Pū. 14.1 20.1
139. piṇṭam < Skt. piṇḍa- n. riceball, clod Pē. 46.4
140. piramāṇi < Skt. pramāṇa- v. 11. to estimate, to put
faith in
piramāṇittār part.m. p.a. 3.h. Pū. 61.4
141. puṇṇiyan̄ pron.n. m.sg. of puṇṇiyam < Skt. puṇya-
n. merit Po. 98.1
142. puyakarattān̄ pron.n. m.sg. of compound < Skt. bhujakara-
n. arms and hands Pē. 99.2
143. puvi < Skt. bhuvi- n. earth Po. 12.2
puviyiṇār pron.n. p.a. 3.h. Pē. 85.2
144. pūtam < Skt. bhūta- n. element Po. 12.2 Pū. 26.1
145. pūmi < Skt. bhūmi- n. earth Po. 25.3 39.1 46.4
Pē. 43.2
146. pūri < Skt. pūrī- v. 11. to fill
pūrittu abs. Pē. 44.4
147. pōkattāl inst. of pōkam < Skt. bhoga- n. enjoyment
Po. 46.4 Pū. 40.4
148. pauva(m) DEDS 3655?: < Skt. pūrva-? n. ocean Pē. 15.1
149. makuṭam < Skt. makuṭa- n. crown Pē. 96.1
150. mati DBIA 284: < Skt. mati r.n. mind Pū. 51.1 51.2
51.2
matiyiṇ obl. Pē. 58.4
mati v. 11. to estimate, to regard
matikka inf. Pū. 19.2
matikkum pey. Pū. 54.2

- matittu abs. Pū. 50.4
151. mattu < Skt. mantha- n. churning rod Pū. 68.2
mattukku dat. Pē. 28.3
152. matu < Skt. madhu- n. honey Pē. 88.2
153. matukaiṭavar < Skt. madhu-kaiṭabha- p.n. h. Madhu and Kaiṭabha Pē. 66.3
154. mantarattāl inst. of mantaram < Skt. mandara- p.n. of a mountain Pē. 33.3
155. mantirattāl inst. of mantiram < Skt. n. mantra- Po. 70.3
mantiraṅkaḷ pl. Po. 58.3
156. marakatam < Skt. marakata- n. emerald Po. 25.2 Pē. 87.2
157. maraṇ < Skt. maraṇa- n. mortal Po. 60.2
158. mallikai < Skt. mallikā- n. jasmine (Jasminum anestomosans) Pū. 76.2
159. maṇa(m) < Skt. manas- n. mind, heart Po. 26.4 42.4 43.1
Pū. 27.4 38.3 44.3 Pē. 2.4 14.1 14.2 15.4 23.4
32.3
maṇattu obl. Po. 100.4 Pū. 16.2 28.1 Pē. 3.1
maṇattar pron.n. 3.h. Pū. 6.2 Pē. 79.1
160. māṇi < Skt. māṇin- n. student; dwarf Pū. 61.3 89.4
161. mātavaṇ < Skt. mād̥hava- p.n. m.sg. Mād̥hava Pū. 38.3
39.3 44.3
mātava voc. Po. 90.1
162. mārutam < Skt. marut- n. wind Po. 10.1 61.3 92.1 96.3
163. māvali < Skt. mahābali- p.n. Mahābali Po. 50.3 Pē. 18.1
māvaliyai acc. Po. 79.2 Pū. 89.3 99.4
164. māṇiṭam < Skt. mānuṣya- n. human Pū. 44.2
165. muraṇ < Skt. mura- p.n. of an Asura killed by Viṣṇu Pē. 78.2

166. mūrkkattavaṅṅai acc. of pron.n. m.sg. of mūrkkam < Skt. mūrka- n. foolishness Pū. 84.2
167. mūrṭṭi < Skt. mūrṭi- n. form Po. 14.4
mūrṭṭiyar pron.n. 3.h. Po. 76.2
168. mēka(m) < Skt. megha- n. cloud Pū. 86.3 Pē. 86.3
169. yātavaṅṅ < Skt. yādava- p.n. m.sg. Yādava Pū. 50.3
170. vakkaraṅṅai acc. of vakkaraṅṅ < Skt. vakra- p.n. m.sg. of an Asura slain by Viṣṇu Pē. 21.4
171. vaṭṭa(m) < Pkt. vaṭṭa- n. circle Pē. 13.1 13.2
vaṭṭattāl inst. Pē. 13.2
172. vaṭṭivai < Skt. pratimā- n. form Po. 93.3
173. vaṅṅam DBIA 320: < Skt. varṅga- n. colour; manner Po. 44.3 44.4 52.2 76.3 Pū. 16.3 29.3 60.3 Pē. 5.1 5.2 5.2 5.2 6.1
vaṅṅattu obl. Po. 28.1
vaṅṅattavaṅṅ pron.n. m.sg. Pē. 50.4
vaṅṅattāṅṅ ib. Po. 31.3 74.2 Pē. 97.3
vaṅṅar pron.n. 3.h. Po. 16.4 23.4 39.4 42.4
vaṅṅaṅṅ pron.n. m.sg. Po. 7.4 15.2 Pū. 6.4 41.3 51.1 51.4 75.4 94.2 95.2 Pē. 1.4 3.3 9.3 9.3 9.4 11.2 12.4 42.2 59.3
vaṅṅaṅṅai acc. Po. 6.1 Pū. 86.3
vaṅṅā voc. Po. 24.4 34.2
174. vanti < Skt. vand- v. 11. to laud
vantittu abs. Pū. 26.1 Pē. 95.4
vantippār part.n. i.a. 3.h. Po. 75.4
175. vayiram < Skt. vajra- n. diamond Pū. 4.2
176. varam < Skt. vara- n. wish Po. 89.4 Pū. 23.1 83.4 84.1
varattāl inst. Po. 90.1
varaṅṅ (not TL) < Skt. vara- n. wish Pū. 9.3

177. varākattu obl. of varākam < Skt. varāha- n. boar Po. 84.2
Pū. 31.2
178. vaṇam < Skt. vana- n. forest Pū. 16.2
179. vācam < Skt. vāsa- n. fragrance Pē. 21.2
180. vācukiyai acc. of vācuki < Skt. vāsuki- p.n. of a snake Pē.
46.1
181. vāṇaṇ < Skt. bāṇa- p.n. m.sg. of an Asura Pē. 80.1
92.3
182. vāmaṇ short form of vāmaṇaṇ < Skt. vāmana- n.
dwarf Pū. 21.2
- vāmaṇaṇ n. ib. Pē. 18.1
183. vāri < Skt. vāri- n. water Po. 47.1
184. vāṇaraṅkaḷ pl. of vāṇaram < Skt. vāṇara- n. monkey Pū.
72.1
185. viṭam < Skt. viṣa- n. poison Pū. 71.2
- viṭattu obl. Po. 80.2
186. viṭai < Skt. vṛṣa- n. bull Po. 5.1 62.2 83.2 Pē. 25.3
187. vēkam < Skt. vega- n. speed Pē. 86.1
188. vēta(m) < Skt. veda- n. Veda Po. 68.3
- vētattu obl. Pē. 11.1 31.3
- vētattāṇ pron.n. m.sg. Pū. 45.3 Pē. 14.3
- vētiyarkaḷ pron.n. 3.h.pl. Po. 37.3
189. vaikuntam < Skt. vaikuṅṭha- p.n. for Viṣṇu's heaven Pē.
61.1

Appendix 1: Names, Sesignations and Epithets of Deities and Demons

1. Viṣṇu

Names

kaṅgaṅ, “Kṛṣṇa”	Po. 7.3 56.3 Pū. 64.1, 100.1 Pē. 8.4, 47.2 87.1
kariyaṅ, “the black One”	Pū. 52.1
kariyāṅ, ib.	Po. 65.4 Pē. 57.3
kēcavaṅ, “Keśava”	Po. 100.3
nāraṅgaṅ, “Nārāyaṅa”	Po. 5.1, 57.3, 95.1 Pū. 1.3, 2.1, 20.3, 66.3, 81.1
nārāyaṅgaṅ, ib.	Pē. 8.1
mātavaṅ, “Mādhava”	Po. 90.1 Pū. 38.3, 39.3, 44.3
māyavaṅ, “the cunning one”	Po. 80.3, 94.3 100.4 Pū. 50.4 Pē. 84.3
māyaṅ, “Dark one”	Pū. 36.3, 83.4 Pē. 36.4, 78.4, 83.1, 92.1, 94.4, 97.2
māl, “Dark one”	Po. 18.4, 19.3, 20.2, 21.2, 29.4, 31.3, 37.4, 38.4, 58.3, 96.1 Pū. 16.2, 17.3, 18.3, 27.4, 44.1, 46.4, 48.2, 56.3, 83.2, 85.4, 99.4, 100.1 Pē. 4.2, 13.4, 14.1, 17.1, 50.1, 59.3, 67.1, 69.3, 90.4

mālavaṅ, ib.(?)	Pē. 33.2
tiru-māl, “sacred Māl”	Po. 8.3, 52.4, 53.4, 61.3, 64.3, 70.2, 75.3, 92.2 Pū. 19.3, 30.1, 32.1, 42.1, 50.1, 56.4, 64.3, 90.3 Pē. 2.3, 20.3, 93.1, 95.3
neṭu-māl, “tall Māl”	Po. 7.3, 98.2 Pū. 5.3, 11.3, 97.2 Pē. 18.2, 86.3
yātavaṅ, “Yādava”	Pū. 50.3
<i>Titles</i>	
ammāṅ, “lord”	Pē. 15.3, 65.3
iṛai, “lord”	Po. 29.1 94.4 Pū. 73.4 96.4 98.4 99.1 Pē. 30.4 38.4 39.1 56.2
iṛaiyāṅ, ib.	Po. 28.4
uttamaṅ, “the highest one”	Po. 99.1 Pū. 39.1, 77.1 Pē. 40.1
entai, “our father”	Po. 84.3 Pū. 35.2, 57.3, 63.1, 70.4, 87.4, 88.1 Pē. 16.2, 17.3, 63.3
kō, “king”	Pū. 68.4 Pē. 41.4
kōṅ, ib.	Pū. 13.3
kōmāṅ, ib.	Pū. 2.4 3.4 Pē. 72.4 82.3, 87.3
maṅ, ib.	Pē. 40.4
pirāṅ, “lord”	Po. 60.3, 83.4, 84.1 Pū. 30.4, 31.1, 96.4 Pē. 28.4 46.4
pemmāṅ, “lord”	Po. 56.1 Pū. 73.3
perumāṅ, “great lord”	Po. 3.3, 14.2, 89.1 Pū. 74.2, 90.4, 97.1, 99.1 Pē. 20.4, 29.1, 47.1, 47.2, 59.4, 81.3
paṅp’ āḷaṅ, “excellent man”	Po. 86.2
pēṛāḷaṅ, “great man”	Po. 97.1
<i>Epithets</i>	
aṭṭa-puya-karattāṅ, “he with eight arms and hands”	Pē. 99.2

aṇaiyāṇ, “he on the (serpent) bed”	Po. 21.3, 32.4, 62.4, 63.3 Pū. 12.1 Pē. 80.3
aṇaiyiṇāṇ, ib.	Po. 85.1
aṇaiyiṇ mēlāṇ, ib.	Pē. 11.3
paḷḷiyāṇ, ib.	Po. 78.3
āti, “the beginning”	Po. 49.4
āliyaṇ, “he with the discus”	Po. 1.3, 19.2, 44.4, 66.3, 72.1 Pū. 13.3, 85.1, 95.4 Pē. 6.1
āli onr’ uṭaiyāṇ, “he who possesses a unique discus”	Pē. 24.3
āli ēntiṇāṇ, “he who raised the discus”	Po. 88.3 Pū. 7.3
āli kaiyāṇ, “he in whose hand is the discus”	Po. 41.3
āli koṇṭāṇ, “he who took the discus”	Po. 71.4 Pē. 5.4
cakkarattāṇ, “he with the discus”	Pē. 21.3, 99.3, 100.1
āli vaṇṇaṇ, “he of ocean colour”	Pū. 51.4 Pē. 1.4
ōta(nīr) vaṇṇaṇ/r, “he the colour of flood water”	Po. 6.1, 7.3f., 16.4, 23.4, 24.4, 39.4, 42.4 Pū. 6.4 Pē. 3.3, 12.4
nīr vaṇṇaṇ, “he with water colour”	Po. 15.2 Pē. 9.3
puṇal vaṇṇaṇ, “he with flood colour”	Pē. 11.2
mukil vaṇṇaṇ, “he with with cloud colour”	Po. 34.2 Pū. 94.2 Pē. 9.3
kār vaṇṇattu aiyaṇ, “lord of cloud colour”	Po. 28.1f.
ūliyaṇ, “he of the aeons”	Po. 91.3
kamala nāpiyaṇ, “he in whose navel is a lotus”	Pū. 69.3

alar eṭutta untiyaṅ, “he in whose navel a flower is raised”	Pē.97.1
karam nāṅk’ uṭaiyaṅ	Pū. 14.3
kaḷvaṅ, “robber”	Pū. 61.3
kāraṇaṅ, “he who is the Cause”	Pē. 27.3
caṅkiṅāṅ, “he with the conch”	Pē. 21.3, 49.4
caṅkam koṇṭāṅ, “he who holds the conch”	Pē. 10.3
cārṅkattāṅ, “he with the Carṅka bow”	Pē. 21.3
tāmaraiyaḷ kēḷvaṅ, “husband of her on the lotus”	Po. 67.3
pūmaṅkai kēḷvaṅ, “husband of the flower girls”	Pē. 56.4
malar-mēḷ maṅkai maṅāḷaṅ, “husband of the girl on the flower”	Pē. 96.3
tiru polinta ~ākattāṅ, “he on whose chest flourishes Śrī”	Pū. 40.2f.
tiru mārpaṅ, “he with Śrī on his chest”	Pū. 97.2
malarāḷ mārvaṅ, “he who has the flower lady on his chest”	Pū. 52.1
tiruvaṅ, “he who is brilliant”	Pū. 84.3
tuḷāyaṅ, “he with Tulsi”	Po. 13.1, 26.1, 30.3, 43.3, 73.1 Pē. 26.4
tuḷāy...aṅintavaṅ, “he who is adorned with Tulsi”	Pū. 33.1f.
tuḷāy kaṅṇiyaṅ, “he with a Tulsi chaplet”	Pū. 100.2

tulāy mārpaṇ, “he with Tulsi on his chest”	Pē. 3.2
tulāy mārvaṇ, ib.	Pē. 88.2
tulay mālaiyāṇ, “he with the Tulsi garland”	Pē. 21.2, 23.3
tulāy muṭiyāṇ, “he with a Tulsi crown”	Pē. 47.3
tōṇral, “the Appearance”	Pū. 71.3, 79.3
neṭiyōṇ, “Tall one”	Po. 35.3
neṭiyāṇ, ib.	Pū. 92.2, 99.3, 100.1 Pē. 20.3
maṇi vaṇṇaṇ, “he with sapphire colour”	Pū. 41.3, 51.1, 86.3, 95.2 Pē. 8.3, 42.2, 59.3
maṇi vaṇattāṇ, ib.	Po.74.2
nīla vaṇattavaṇ, “he with blue colour”	Pē. 50.4
muṭiyāṇ, “he with a crown”	Po. 74.3 Pē. 44.3
vēṅkaṭattāṇ, “he from Vēṅkaṭam”	Po. 68.3 Pū. 28.1 45.3 Pē. 14.3, 39.3, 40.3
vēṅkaṭavaṇ, ib.	Pū. 33.3, 72.3 72.4 Pē. 70.3
vētattāṇ, “he of the Veda”	Pū. 45.3 Pē. 14.3

Incarnations

(pāl) kaṭalāṇ, “he from the (milk) ocean”	Pū. 3.1 28.1 Pē. 11.3
ari uruvaṇ, “he in lion form”	Pū. 47.1
āyaṇ, “cowherd”	Po. 55.4
ayāvaṇ, ib. Pū.	50.3
āyar ēru, “bull among cowherds”	Pū. 62.4
kōpālakaṇ, “cowherd”	Pē. 32.4
kōvalaṇ, ib.	Pū. 98.3 Pē. 42.1

varākatt' aṇi ~uruvaṇ, he whose decorative form is a hog"	Pū. 31.3
vāmaṇ, "dwarf"	Pū. 21.2
vāmaṇaṇ, ib.	Pē. 18.1

2. Śrī

tiru, "Śrī"	Pū. 40.2, 56.4, 97.2 Pē. 1.1, 2.3, 30.1, 57.2, 59.3, 100.4
tiru-makaḷ, "the lady Śrī"	Po. 42.1+2, 86.1
tiru-maṅkai, "the girl Śrī"	Pū. 57.1
tāmaraiyāl, "she on the lotus"	Po. 67.3 Pē. 16.3
pū-makaḷ, "the flower lady"	Po. 74.3 Pē. 37.3
pū-maṅkai, "the flower girl"	Pē. 56.4
pūṅ-kōtaiyāl, "she with a flower garland"	Po. 23.3
malar-makaḷ, "the flower lady"	Po. 28.2 Pū. 48.2
malarāl, "she from the flower"	Pū. 4.3, 52.1, 79.2, 82.1 Pē. 3.1
mālar-mēḷ maṅkai, "the girl on the flower"	Pē. 96.3
eḷiḷ āya malar, "the blossom in whom there is grace"	Pē. 97.1f.
peṇ, "woman"	Pē. 54.4

3. Bhūdevi

akalāl, "she who is wide" ~ Earth	Pū. 82.2
nila-maṅkai, "earth girl"	Po. 21.1
maṇ-makaḷ, "the lady Earth"	Po. 42.1

4. Nappiṇai

āy-makaḷ, "the cowherd lady"	Po. 42.1
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pinnai, “pinnai” Pē. 49.2, 85.3

5. Sītā

cītai Pū. 15.2

nuṭaṅkiṭai, “she with swaying
waist” Po. 59.2

ēṅṅilai, “she with eminent jewels” Pē. 52.2

moymalarāḷ, “she with [bee-]
swarmed flowers” Pū. 79.2

6. Śiva

araṅ, “Hara” Po. 4.4, 5.1

eyil erittāṅ, “he who burned the
forts” Po. 74.1

ēr’ ēri, “bull rider” Pū. 63.2

kaṅkaiyāṅ, “he with the Gaṅgā” Po. 74.4

kaṅ nutalōṅ, “he with the forehead
eye” Pū. 12.3

kūr’ oru pāl maṅkaiyāṅ, “he with
a woman on one half side” Po. 74.2f.

caṭaiyāṅ, “he with matted hair” Po. 74.3 Pū. 17.3 Pē. 97.3

naṅc’ uṅṅāṅ, “he who ate the
poison” Pū. 96.3

narav’ ērṅṅāṅ, “he who receives
nectar (~ Gaṅgā)” Pē. 31.3

nīrṅṅāṅ, “he with ashes” Po. 74.2

puṅ purinta ākattāṅ, “he with a
sacred thread on his chest” Po. 46.2f.

maṅṅil mūṅṅ’ eyta iraiyāṅ, “the lord
who aimed at the fortifications” Po. 28.3f.

7. Brahmā

ayan̄, “the unborn One”	Po. 56.4
alar-mēlōn̄, “he on the blossom”	Pē. 6.3
malarān̄, “he from the blossom”	Pē. 97.3
malarōn̄, <i>ib.</i>	Pū. 12.3 17.1
tāmaraiyān̄, “he from the lotus”	Po. 60.1
pū mēya mā tavattōn̄, “the great ascetic who resides in the flower”	Po. 45.2f.
ticai-mukan̄, “he with faces in the [four] directions”	Pū. 37.2
nāl-mukan̄, “he with four faces”	Po. 33.1 Pū. 78.1
nāl-mukattōn̄, <i>ib.</i>	Pē. 77.1
nāl-maraiyōn̄, “he with four Vedas”	Po. 46.1
aru-maraiyōn̄, “he with the difficult Vedas”	Pē. 77.1
maraiyavan̄, “Veda expert”	Po. 94.3
maraiyān̄, <i>ib.</i>	Po. 28.3

8. Indra

alar eṭutta vaṇṇattān̄, “he with the colour held up by the blossom”(?)	Pē. 97.2f.
vāṇavar kōn̄, “the king of the celestials”	Pū. 17.1 52.3

8. Yama

namaṇ̄	Po. 55.2 Pē. 98.2
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9. Rāvaṇa

acurar kōn̄, “king of the Asuras”	Po. 40.3
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arakkaṅ, “Rākṣasa”	Po. 45.3 Pū. 52.3 Pē. 77.2
irāvaṅ	Pū. 25.2
īr-aintu muṭiyāṅ, “he with twice five heads”	Po. 35.3f.

10. Hiraṅya

iraṅiyaṅ	Po. 17.3, 36.2, 90.3 Pē. 31.1, 43.3, 49.1, 65.2 95.2
tāṅavan, “Dhānava”	Pū. 95.1

11. Mahābali

māvali	Po. 50.3, 79.2 Pū. 89.3, 99.4 Pē. 18.1
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12. Others

eṅmar patiṅoruvar īr-aṅuvar ōr iruvar, “the Eight, the Eleven, the Twelve [and] the Two”	Po. 52.1
avuṅar, “Asuras”	Pū. 68.1
curācurarkaḷ, “gods and demons”	Po. 48.2
nicācarar, “night wanderers”	Po. 83.3
matukaiṭavar, “Madhu and Kaiṭabha”	Pē. 66.3
muraṅ, “Mura”	Pē. 78.2
vāṅaṅ, “Bāṅa”	Pē. 80.1, 92.3
kaṅkai, “Gaṅgā”	Po. 97.3 Pū. 78.3 Pē. 6.4
ceḷum katirōṅ, “he with ample rays” ~ Sūrya	Pū. 12.3

ōr āli veyyōṇ, “the hot one with a
single wheel” ~ the Sun

Pē. 5.3

nā-maṅkai, “tongue girl” ~
Sarasvatī

Pū. 58.1 Pē. 56.3

Appendix 2: Incarnations and Mythical Episodes/Motifs

Viṣṇu		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
Nārāyaṇa	churning of the (milk) ocean	Po. 2.1, 7.3, 81.2f. Pū. 51.3, 68.1-3 Pē. 27.2f., 33.3f., 46.1-3, 64.1-3
	swallowing and/or spitting out the worlds	Po. 2.4, 10.1f., 19.1, 34.1, 69.1, 92.4 Pū. 18.2f., 36.3, 47.3, 94.1f., 98.2 Pē. 4.3, 8.3, 20.1, 25.1f., 33.1f., 43.2-4, 91.1
	lying as a child on the banyan leaf	Po. 19.2, 34.1f., 69.1f. Pē. 19.1f., 33.1, 53.1-3, 93.2f.
	resting on the serpent in the (milk) ocean ¹	Po. 2.3, 16.2, 21.3, 25.2f., 32.3f., 39.2f., 53, 55.3,

¹ In a number of cases the reference to lying on the ocean is so elliptical that it is unclear whether what is meant is the child on the banyan leaf or Nārāyaṇa on the serpent – for simplicity's sake these occurrences are subsumed here.

Viṣṇu		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
		62.4, 63.3, 66.2f., 68.4, 78.2f., 83.3, 85.1, 99.3 Pū. 3.1, 12.1, 15.3f., 54.3f., 71.2f., 96.1f., 97.2f. Pē. 15.1-3, 27.3f., 28.1, 30.3, 31.2f., 32.1, 69.3, 80.3
	creating Brahmā in the lotus in his navel	Po. 28.2f., 33.1, 56.3f., 60.1 Pū. 37.1f. Pē. (67), (97.1)
	mounting the bird	Po. 5.1, 17.3f., 21.3, 22.2, 74.1
	wearing the Cārṅkam bow	Po. 23.1 Pē. 21.3, 36.2
	destroying ? by wrestling	Pē. 69.2f.
	cutting the arms of Bāṇa	Pē. 80.1f., 92.2f.
fish	?	
tortoise	?	
hog: Po. 12.4 Pū. 31.2f.	bringing up the earth	Po. 2.4, 9.1f., 21.1, 25.3f., 39.1, 84.2f., 91.2f. Pū. 30.2 47.3 Pē. 45.4

Viṣṇu		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
dwarf	asking Bali for the earth measuring the world in three steps	Po. 36.2+4, 79.2 Pū. 5.2, 10.1, 34.1, 61.3 Po. 3.1f., 9.3f., 11.1f., 14.3, 17.1f.+4, 20.1f., 21.1f., 62.3, 84.2+4, 100.2f. Pū. 5.1, 9.3, 23.3f., 30.1, 34.1, 47.2f., 61.1f., 78.1f., 79.3f., 91.3f. Pē. 4.3f., 5.1, 6.2, 7.1f., 9.2, 13.1f., 18.1f., 20.1f., 34.1, 40.4, 41.1-3, 47.1f., 48.1, 52.3f., 83.3, 90
	receiving the earth with water	Po. 2.1, 50.2-4, 79.3f. Pū. 18.1, 89.2-4, 99.3f. Pē. 4.3, 6.3, 13.1, 18.1f., 47.1, 48.1, 49.1f., 52.4, 62.4
man-lion: Pū. 47.1	cleaving the chest of Hiraṇya	Po. 17.2f., 23.3, 25.3, 31.2f., 36.2f., 51.2f., 74.1, 90.2-4, 93 Pū. 18.1f., 84.1-3, 94.3, 95.1f. Pē. 31.1f., 42.3f., 49.1, 54.2f., 65.1-3, 95.1-3
Kṛṣṇa	taking the breast and killing the demoness	Po. 3.2f., 11.2f., 18.1, 34.3, 54.2-4 Pū. 8, 49.2f., 93.3f. Pē. 28.3f., 29.1, 60.1f., 74.1-3, 91.1

Kṛṣṇa		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
	breast-fed by devaki	Po. 34.4 Pū. 9.1f. 29.1f. Pē. 29, 74. 1+3f.
	stealing the butter	Po. 18.1f., 22.3f., 24.1-3, 92.2f. Pū. 98.1 Pē. 25.2f. 28.2f., 91.2-4
	lifting the mountain	Po. 27.1, 39.1, 54.2+4, 69.4, 83.1, 86.1f. Pē. 41.3f., 51.1, 60.1f.
	grazing the cows	Pē. 42.1, 48.2
	blowing the flute	Pē. 42.1, 89.4
	protecting the elephant	Po. 29.2f., 47.4 Pū. 13, 22.2-4, 73.3
	attacking the crocodile	Po. 78.2 Pē. 50.2f., 99.3
	dispelling Kāliya	Po. 54.1+3
	dancing the Kuravai	Po. 54.2f.
	dancing the pot dance	Po. 54.2f. Pū. 98.3 Pē. 73.2f.
	killing the bull for Nappinnai	Pū. 62.2f. Pē. 49.2f., 54.1, 85.3f.

Kṛṣṇa		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
	subduing the seven bulls	Po. 62.2, 83.2 Pū. 63.1 Pē. 25.3
	breaking the tusk of the bull elephant	Po. 18.2f., 27.2f., 54.1+3 Pū. 68.4, 89.2 Pē. 43.1, 65.4
	tearing the bird's mouth	Po. 18.3, 54.1+3
	tearing the horse's mouth	Po. 27.1 Pū. 28.4, 93.3 Pē. 42.2, 47.3, 48.3, 98.4
	going between the Myrobalan trees	Po. 18.4, 62.1 Pē. 48.3, 51.2, 54.2, 60.1f.
	bending the Kuruntu tree	Po. 27.3, 54.1+3, 62.1 Pē. 32.4
	kicking the cart	Po. 23.2, 100.1 Pū. 10.1, 19.1 Pē. 54.1, 60.1f.
	throwing the calf into the tree	Po. 87.2f. Pū. 19.2f., 23.2f., 100.3 Pē. 60.2f., 68.4, 71.4
	vanquishing Namuci	Po. 48.1
	killing Mura	Pē. 78.2

Kṛṣṇa		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
	killing Vakra	Pē. 21.4
	overcoming Kaṃsa	Po. 39.2 Pū. 89.1, 92.1 Pē. 34.3f.
	hiding the sun with a wheel	Po. 8.3
	battling the enemy	Pū. 7.1-3
	waging war with the five Pāṇḍava	Pē. 28.1f.
Rāma		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
Rāma	child sitting on Brahmā's thighs counting Rāvaṇa's heads	Pē. 77
	his mother begging	Pū. 79.1
	going after the deer	Pū. 15.2 Pē. 52.2
	piercing the seven Cadamba trees	Po. 27.2 Pē. 52.1
	killing Rāvaṇa	Po. 35.3f., 40.3f., 45.3f., 59.2-4 Pū. 25.1f., 43.1f., 52.2-4

Rāma		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
	destroying Laṅkā	Pū. 29.3f. Pē. 51.4
Paraśurāma	?	
Harihara		Po. 5, 28.3f., 74, 98 Pē. 31.3f., 63
Trimūrti		Po. 15.1
	giving the poisonous snake battle of gods and Asuras killing Madhu and Kaiṭabha	Po. 80.2f. Pē. 48.4 Pē. 66
Śiva	motif	reference
	the poison in the throat	Po. 4.4 Pū. 96.3
	Dakṣiṇamūrti teaching the four sages	Po. 4.3f.
	Viṣṇu freeing Śiva, the mendicant, from Brahmā's skull	Po. 46.1-3 Pū. 17.3f., 63.1-3
	destroying the three cities	Po. 74.1

Śiva		
<i>incarnation</i>	<i>motif</i>	<i>reference</i>
	Ardhanarīśvara	Po. 74.2f.
	bearer of the Gaṅgā	Po. 74.3f., 97.3f. Pē. 31.3
Brahmā	washing Viṣṇu's feet	Pū. 78 Pē. 6.3f.

Appendix 3: Toponyms

Places, mountains and shrines

1. atti ~ ? Pū. 95.4, 96.1
2. (tiru)-v-araṅkam ~ Śrīraṅkam Po. 6.4 Pū. 28.2, 46.1, 70.1, 88.1 Pē. 62.3
3. iruñcōlai ~ in the Aḷakar hills cōlai Pū. 48.4, 54.1
Pū. 46.3
4. kacci ~ Kāñcipuram Pē. 26.2, 64.3
pāṭakam ~ in ib. Pū. 94.3 Pē. 30.3
vekkā ~ in ib. Po. 77.1 Pē. 26.3, 62.1, 64.3,
76.3
vēḷukkai ~ in ib. Pē. 26.3, 34.2, 62.2
5. kaṭikai ~ in Cōliṅkūr Pē. 61.3
6. kuṭantai ~ Kumpakōṇam Pū. 70.3 Pē. 30.1, 62.3
kuṭamūkkū ~ in ib. Pū. 97.4
7. (tiruk)kōṭṭi ~ Tirukōṭṭiyūr Pū. 46.1, 87.4 Pē. 62.3
8. kōval ~ Tirukōyilūr Po. 77.2, 86.3 Pū. 70.3
9. tañcai ~ Tañcāvūr Pū. 70.1
10. taṅkāl ~ in Pāñṭiyanāṭu Pū. 70.1
11. nīrmalai ~ Tirunīrmalai Pū. 46.3
12. māmallai ~ Māmallapuram Pū. 70.3
13. tiruvallikkēṇi ~ in Ceṇṇai Pē. 16.4

14. (tiru)vēñkaṭam ~ Tirupati	Po. 26.3, 37.4, 38.3, 39.3, 40.3, 68.3, 76.4, 77.1, 82.3, 99.3 Pū. 25.3, 28.1, 33.3, 45.3, 46.2, 53.4, 54.1, (70.2), 72.3, 75.3 Pē. 14.3, 26.3, 30.1, 32.1, 39.3, 40.3, 45.3, 58.3, 61.1, 62.1, 68.3, 69.1, 70.3, 71.3, 72.3, 73.2, 89.3
tirumalai	Pē. 75.3

Mythical lands and places

nāvalam ... nāṭu ~ India	Po. 87.4
Pāratam ~ ib.	Pē. 28.2
ilañkai ~ Lañkā	Po. 59.3 Pū. 25.1 29.3 Pē. 52.3
ilañkāpuram ~ Rāvaṇa's city	Pē. 51.4
vaikuntam ~ Viṣṇu's heavenly city	Pē. 61.1
viṇṇakar	Po. 77.1
vāṇṇōr...nakaram	Pū. 88.3f.
kōmāṇṇakar	Pū. 3.4
peru nakaram	Pē. 51.3

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F5 EO 544: *taṇiyaṇ* + *mūlam*
F6 EO 640: *taṇiyaṇ* + *mūlam*
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