EXAGGERATING THE VALUE OF ONE’S OWN POSSESSIONS.

3245. பெண் பெண்ணைக் காணும் பெண், பெளி பெளியான பெளி.
If it belongs to the elder sister, it is rice, if it belongs to the younger sister, it is only bran.

Or முன்னை யீன் அரிய வருமானான மறானை.
The elder sister thinks her own property valuable as rice, but her younger sister’s property she thinks mere chaff.

“Every potter praises his own pot, and the more if it be broken.”

3246. கூரிய பானை கையையில், சடாசாய்கள் பழவையில்.
The property of others is chaff, his own is pure gold.

3247. யிருந்து கையை இன்று வானை கொடும் வாய் கையை, வாய் கையை தெளும் !
Oh, thou silly woman, do not spill this rare gruel, drink it!

Said in ridicule of a low person, who is unduly praised by getting something a little better than that to which he is accustomed.

3248. கூரியான்கள் காணும் குளும் கீசை.
To a crow its young are golden. 369.

“The crow thinks her own bird the fairest.”

“Every cook praises his own broth.”

3249. கூரிய வேல் தெளைய, பெண்ணைகள் வேல் தெளைய.
He holds his bald head a beauty, others think so of their braided tuft.

3250. கூரிய வேல் தெளைய, பெண்ணைகள் வேல் தெளைய?
If you say ‘It is only a Palli child,’ will it have fewer caresses?
The Pallis or Vannimars are a low caste, but a Palli mother loves her low-caste child just as much as a Brahmin mother loves her high-caste son.
3261. She reared her child with meat, while she ate bones. 2159, 3285, 3294.
3262. A mother who has had only one child has food in her store, but she who has had four children gets her food in the open street from a potsherds.
If a mother has only one child, he is sure to protect him, but if four, none of them thinks it is his special duty to care for his mother, and she suffers want. Here: "Children are certain cares, but very uncertain comforts."
3263. To one she will be a wife, to the other she will be a mother. Of many suitors only one can marry the girl, the rest should look on her as their mother.
3264. Will not the creeper bear the weight of its fruit? 3266. Will not a mother support her children?
3265. He who will not hear the priest's word, and he who will not obey his mother's word are stubborn.
3266. Is the fruit too heavy for the tender creeper? 3264. A mother will find means to support her children.
3267. Will a chicken be lambed, if its mother treads on it? "The kick of the dam hurts not the colt."
3268. There will be no lullaby at the birth of a still-born child.
3269. One may buy everything except a mother and a father. 3320, 3575. In Tamil, the word 'mother' precedes the word 'father' when both terms are used together.
3270. A motherless child becomes a rogue.
3271. Will a mother not know when her daughter is pregnant?
3272. What a mother will not forgive her child, the village will not forgive either. 3259.
3273. A child that has not seen its mother's face, and a crop that has not seen the face of the rain, will not thrive. 3270.
3274. A child that will not obey its mother, is like a rug in a dog's mouth. 3265.
3275. When you have seen the mother at the tank-side, there is no need to see the child at home. 2882. The child's character can be inferred from the mother's face and conduct.
3276. No temple is more beautiful than one's mother.
3277. Curds and rice will make a child forget its mother. If a child that has lost its mother is treated kindly, it will forget its mother. Also, material welfare may make a man forget spiritual things. Also, a mother-in-law's kindness may make her son-in-law forget and neglect his mother.
3278. The wife after the mother.
3279. The stomach (of her) that has borne a child asks for food continually. A nursing mother's appetite is great.
3280. A pearl as big as a pumpkin. Said in praise of a child, a jewel, or some other valuable possession.
3281. The coconut has three eyes; I have only one. Said by a mother who mourns because she has only one child. As this one is very dear to her, she calls it her 'eye.'
3282. அவள் வருகின்ற முட்டையில், வருகின்ற முட்டையில். That a child that has learnt to walk should take to crawling again is the result of its mother's virtue. Said sarcastically about the reduced circumstances of a family.

3283. நாளன் பிறம் விளக்குவையே வந்து. The tenth child will lay the mother on the bier. 3426.

3284. பிறந்து பிறந்து வந்துகோல் என்று. The preciousness of the child is known only to its mother. 3241, 3257.

3285. பிறந்து பிறந்து வந்துகோல் என்று. Eat excrement for the child's sake.
A mother will do or endure anything for the sake of her child. 3261, 3294.

3286. முன்னெடுக்கும், பிற்புக்கும் உகர்கிறா. He considers his mother the goddess of ill-luck and his wife the goddess of good-luck. 3288, 3292.

3287. முன்னெடுக்கும், பிற்புக்கும் உகர்கிறா. The mother's heart is tender, the child's hard. 2703, 2705, 2707.

3288. பிறந்து பிறந்து வந்துகோல், பிறந்து பிறந்து வந்துகோல். His mother will look to his stomach; his wife at his waist cloth. 3286, 3282.

The mother takes care that her son gets something to eat; the wife is only anxious to see how much money her husband brings home tied up in his waist cloth. This proverb has also an obscene meaning.

"After the time of winning and bringing, a wife's friend you are; but when you are tired and weary, a mother's son you are." Kashmiri proverb.

3289. எஸ்ரேலே, கவன ஐந்து கவனாம? A mother may be a devil, but may you evade her commands? 3548.

3290. எஸ்ரேலே, கவன ஐந்து கவனாம? Will a mother abandon her child even if it is a devil? 3575.

3291. எஸ்ரேலே, கவன ஐந்து கவனாம? She who burns her mother's heart will never prosper.

A disobedient daughter will have bad luck when she is married.

3292. எஸ்ரேலே, கவன ஐந்து கவனாம? She who has nursed you and brought you up is your evil goddess (Mudévi), while she with whom you lie is your good goddess (Sēdevi, Lakshmi). 3286, 3288.

Said sarcastically by a mother to her married son about his wife.

3293. எஸ்ரேலே, கவன ஐந்து கவனாம? Though a king, he is only a son to his mother. 3435, 3638.

3294. எஸ்ரேலே, கவன ஐந்து கவனாம? She who stints her stomach has a husband, and she who muzzles her mouth has a child.

Both husband and child will thrive through her self-denial. 3261, 3285.

3295. எஸ்ரேலே, கவன ஐந்து கவனாம? If the child they have reared gives them no food, the child they have planted (i.e. the cocoanut palm) will feed them.

Providence is more reliable than the affection of a son.

3296. எஸ்ரேலே, கவன ஐந்து கவனாம? A child to the mouth may prove a foe to the stomach.

It is difficult to bring up children, however pleasant it may be to have them about one. The mother can eat only what is suitable for the infant; if she eats what she likes the health of the child will suffer.—Or, a pregnant woman will speak of her child with joyful anticipation, but its birth may be a danger to her own life.

3297. எஸ்ரேலே, கவன ஐந்து கவனாம? What you have promised you must give, even if you have to sell your mother.

3298. எஸ்ரேலே, கவன ஐந்து கவனாம? Like a mother spoiling her married daughter's happiness. 3186; 3251 ff.

Sometimes a mother will fetch her daughter home from her husband's house because she thinks that the girl's mother-in-law ill-treats her. This gives rise to very serious quarrels and sometimes leads to a long separation between the girl and her husband, which is bad for both. Hence the proverb refers to mistaken kindness.

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**CHILDREN.**

**THE TRAINING OF CHILDREN.**

"The tricks a colt gets at his first backing, Will whilst he continueth never be lacking."

3299. எஸ்ரேலே, கவன ஐந்து கவனாம? Will that which is not bent at the age of five, bend when it is fifty years old? 437.

"Bend the tree while it is young."

"Hang a thief when he is young, and he will not steal when he is old."

3300. எஸ்ரேலே, கவன ஐந்து கவனாம? Will a child who is ignorant at five, be clever at fifty?
3301. அஞ்சகு அர்த்தகு பெரியவரால், வாழ்வு அர்த்தகு எச்சரணியை
ஒன்று மேட்டாய்.
A child brought up without beating, and a moustache that is not twirled well, will not develop properly. 3343.

3302. குளுை வெய்லால் பயணம்
A bullhead that is not beaten will not be broken to work. 1900.
“A rod for a fool’s back.”

3303. பெருந்தோற்றால் பெற்றது உத்தரம்?
Can you bend in the tree what was not bent in the sapling?
“The old branch breaks, if bent.”

3304. இது ஒரு நோய், இது ஒரு நோய்
It should be topped in the bud.
“It is hard to break an old hog of an ill custom.”
Of. 433 ff; 1900 ff.

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THE CAPACITIES OF A MAN.

3305. குழாய் மாச் முற்கியத் தந்திரம்
What fruit it will be is known when it is green.

3306. குழாய் பைந்து காணு மா
A child that vomits will grow strong.
The Hindu thinks that it vomits what is harmful and so keeps good health.

3307. குழாய் பைந்து பைந்து காணு
The smell of tulsi, and the sharpness of the thorn are known as soon as they spring up.
“It early pricks that will be a thorn.”

3308. பைந்து பைந்து காணு தந்திரம்
What grain it will be is known by the blade. 2609, 2973.

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CHILDREN IN THE HOME.

3309. குழாய் பைந்து பைந்து காணு, மாயாமை கட்டுந்தனை, ஏதாவது
To catch an elephant and put it into a pot, is a child’s silly talk.
Said of a person who speaks about a great undertaking as if he were able to accomplish it easily.

3310. குழாய் பைந்து பைந்து காணு
In a childless house (a little child) is a great boon. 3313.

3311. குழாய் பைந்து பைந்து காணு
A young calf does not know fear.
Said of a naughty child that abuses its elders.

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CHILDREN.

3312. குழாய் பைந்து பைந்து காணு
It is the young who catch a gliding snake.
The young do many dangerous things innocently.

3313. குழாய் பைந்து பைந்து காணு
Karna, who removed a vessel full of worms.
From the moment Karna, as a child, went into the childless house of Dhrishtadyumna, the worms disappeared from the food served in that house. (Mahabharata). The Hindu thinks that a house without children is as badly off as it would be if all the food served in it were full of worms.

3314. குழாய் பைந்து பைந்து காணு
If calves are yoked together to thresh corn, you will get neither straw nor rubbish. 3317, 3318.
Said of children who are set to do work that they do not know how to do, and simply spoil good material.

3315. குழாய் பைந்து பைந்து காணு
Is the infant, or the temple hungry?
As both are dear to all, neither will ever be in want.

3316. குழாய் பைந்து பைந்து காணு
All the time the infant sleeps is of use to its mother.

3317. குழாய் பைந்து பைந்து காணு
Will the crop cultivated by children ever be brought home.
644, 1236, 3314.
What is done thoughtlessly will come to naught.

3318. குழாய் பைந்து பைந்து காணு
Little children’s play is destruction to a mango-grove (or to small rats).

3319. குழாய் பைந்து பைந்து காணு
Though one’s child is only a span long, it must be a boy. 3240.

3320. குழாய் பைந்து பைந்து காணு
Can one buy the blessing of having children? 3269.
This cannot be had for money.

3321. குழாய் பைந்து பைந்து காணு
If you say it is a child, it is everybody’s child.
Children are dear to all.

3322. குழாய் பைந்து பைந்து காணு
My daughter has every blessing, except the blessing of having a child. 1765.
According to Hindu ideas, the possession of children is the crowning joy of life.
3323. The youth will do as much work as eight adults.
One youth will do as much work as eight adults.
To a young man work is still a pleasant thing, and where there is a will, there is a way.
"While the tall maid is stooping, the little one hath swept the house."

3324. Is work a pearl or is a child a pearl?
A child should not be considered too precious to work; but should be put to work.

THE CONCEPT OF YOUNG PEOPLE.

3325. Though an innocent lad, he plays the old man. 1450, 1535.
"Grey head on green shoulders."

3326. A devil who has lived a long time!
Said of children who talk as if they were old people.

3327. When the young palm-leaf saw the old one, it laughed.
When the young palm-leaf saw the old one, it laughed. 192.
"Young men think old men fools, but old men know that young men be fools."

3328. A precocious child.
"Soon ripe, soon rotten."

3329. One who crows while still in the egg.
"It will be a forward cock that crows in the shell."

YOUTH CONTRASTED WITH AGE.

3330. Exertion in youth will preserve you when old.
"He that savieth his dinner will have the more for his supper."

3331. He who lives without appreciating the value of his time will become like a monkey that has lost its tail.
"If you tie upon roses when young, you'll tie upon thorns when old."
"If youth knew what age would crave, it would both get and save."
"A young man idle, an old man woody."

ON THE OVER-INDULGENCE OF CHILDREN.

3332. The mother nurtured her child with too much tenderness, and spoilt it. 203.
Said of parents who over-feed their children and destroy their digestion, so that the children become thin and weak.
"He that has but one key makes him fat, and he that has but one son makes him a fool."

3333. Since she had only one child, she over-fed it, and it got indigestion and died.

3334. Having only one girl, she nurtured her well, but the girl became a prostitute in the village.
Spoiled by her mother's indulgence, she ended as a prostitute.
"A child may have too much of its mother's blessing."

3335. A spoiled child fears no rebuke.
"Spare the rod and spoil the child."

3336. Indulgence will destroy prosperity.
"Give a child his will, and a whole his fill, and neither will thrive."

3337. Made conceited by indulgence, and loathing good milk.

3338. The spoiled girl would not wear clothes till she had a child.
The idea is that over-indulgence is a sure way of making a child a prey to shame and sin.
3341. கோவிள் கோதுமை கொண்டவர் கொண்டமை தினமுள்ள குன்று ுண்டு.  
The shoemaker's spoiled child ate shoe after shoe and passed  
them out undigested.  
Said of people who give their children food that is too rich (கூளாரை வெட்டும்),  
for them to digest.

3342. ஓவியலும் என்ஸ்மின் பேணும், ஓவியலும் ஓவியல் ஓவியலும்  
(அரி, பூம்) சற்று உண்டு.  
She was born in a rich family, but she went about mischievously  
in all the chetty streets.  
i.e. She went to the bad.

3343. குறுகினை பெண்மையானே, குறுகினை வன்மையானே வன்மை  
தொண்டு.  
A child always in arms, and a leaf-plate kept on the thigh  
while being stitched together will not be well formed.  
3301.  
The child will be spoiled and the leaf-plate will be badly made.  
"Mother's darlings make but milk-sop heroes."

3344. பானூரின் மாரியம் பெண்மை, பானூரின் பானூரின் வன்மை  
தொண்டு.  
The child when born was as delicate as a flower, but it hurt itself  
on a flower and died.  
Said sarcastically about very sensitive people, or about a mother who is  
too sensitive concerning her child.

3345. பெண்மைப் பெண்மை பெண்மையானே பெண்மை  
தொண்டு.  
The child that was too tenderly treated is said to have married  
it mother.  
The gentle treatment that it received ruined its character.  
Cf. 887 ff.

SORROW, LAMENTATION.

"Man's inhumanity to man makes countless thousands mourn." Burns.

N.B.—The following are chiefly used by women.

3346. கோவிள் கோதுமை, கோவிள் கோதுமை.  
The hearth is my hermitage, suffering is my heaven (Kailana).  
Said by a daughter-in-law when ill-treated by her mother-in-law, meaning  
that there is nothing but toil and pain for her.

3347. குறுகினை பெண்மையானே, குறுகினை வன்மையானே.  
If I leave that I do not know where to go; and if I go somewhere else no prosperity awaits me.  
3364, 3384.
3360. "I thought that the heavens would fall somewhere, but they have but fallen on my head." 3404.

The evil I thought others would have to suffer has fallen on me.

3361. "What are we going to take along with us from this world?" 136, 2943.

There is no certain prosperity in this world.

3362. "Will the urine of a buffalo be used at a sacrifice?" 3363.

3363. "Can buffalo-dung be used as an offering?" 3362.

Said in sorrow by one of the women in a family, who has been neglected at some family festival, and thus expresses her contempt for the person preferred before her.

3364. "On everyone's head eight letters are written (by Brahma), but—wretch that I am—there are ten letters on my head!" 3347, 3384.

Said by a woman when asked about her welfare, implying that she is worse off than anyone else in the world. Everyone's fate is supposed to be written on his head by Brahma.

"Every horse thinks his own pack heaviest."

3365. "All creatures, from the ant upwards (lit. the eighty thousand millions of creatures) know (my innocence), will not Vishnu, the Preserver, protect me?" 2930.

3366. "All creation, from the ant upwards, wept."

A lamentation from the Drona Parva of the Mahabharata referring to Arjuna's son, Abhimanyu, who had been slain in battle.

3367. "The sharp edge of a sickle has cut my liver...."

3368. "He pays me only one coin, but calls me constantly.

He recompenses me miserably and demands much in return.

3369. "The potsherder is (ready), and I am (ready)."

3370. "As long as we live in this body we shall have trouble."

3371. "The washerman's ass must carry its burden to its destination, though its life is jolted out of it through its eyes." 998, 1360, 1747, 2512, 3395.

Said by daughters-in-law or others in a family, who are worried or ill-treated, implying that there is no remedy for their evil plight.

"What can't be cured, must be endured."


This proverb refers to an incident, that took place in "the City of Injustice." A certain man was to be impaled for a crime, but at the last moment he pointed out that a certain fat merchant (Komati) would be better suited for the instrument of punishment than himself and so escaped. The proverb is now used of a person who is forced to suffer for the faults of others.

3373. "The pond is ready, and I am ready."

i.e. I am ready to drown myself.

3374. "I have become like a creeper without a support."

i.e. I am helpless and friendless.

3375. "Although there is time to gather dry leaves for fuel, there is no time to warm yourself."

3376. "The pilgrim's house is in a veranda (outside the house)."

A pilgrim must be satisfied with any abode; also, a woman must endure any hardship.

"Weal and woman cannot part, but we and woman can."

3377. "If we have to suffer till we die, when shall we get comfort?"

"We are born crying, live complaining, and die disappointed."

3378. "I have become like a bird that has lost its wings."

3379. "There is no punishment greater than the loss of one's head, and no poverty keener than not having more than a rag.

Said to encourage a person overwhelmed by a series of calamities, implying that the worst is past.
3380. பழுத்துறை பற்றவுன்று பெரும்பலருளும்!
You have made your family so poor, that they are obliged to
take shelter (at night) under a car and to go about begging
(by day).
Said by a wife to her lazy or wicked husband.
"A dog's life, hunger and ease."

3381. என் ரை என்ற திருத்துச் செய்யாமை!
Even a dog does not suffer what I suffer. 3382.

3382. வாச ரை என்ற பெரும்பலருளும்?
Cotton-down is picked, put between rollers to remove the seeds, sent to the
spinning wheel, and then to the loom at last.

3383. மை நினைவு பென்ற பெரும்பலருளும்.
I am born a woman, but stand out in the street. 3386, 3419.
i.e. I have relations enough, but no real friend.

3384. பழுத் திருத்துவுன்று பெரும்பலருளும், மை என்ற பெரும்பலருளும்.
I cannot get my ten (little) rice grains boiled, and—wretch that
I am—my life will not leave me! 3347, 3364.
Said in despair by a poor person who has nothing to eat.

3385. வானை காரணம் பென்ற வானை பெரும்பலருளும்.
Flying about like the down of the silk-cotton tree in a storm.
3382.
A very common simile expressing distress and anxiety.

3386. என (or என்று) பென்ற என்று விளக்குவியாடும், எனை என்று விளக்குவியாடும் காத்து.
I am a sky without a moon, and a sore without an ointment.
3383.
i.e. I am utterly helpless.

3387. என் வானை என்று விளக்குவியாடும் என் விளக்குவியாடும்?
Will not he who planted the tree, water it? 2090, 2091.
God will protect those whom man neglects.
"God never sends mules, but he sends meat."

3388. வானை காரணம் என் வானை பெரும்பலருளும்.
As long as the brain (or, nose) remains, you will have colds in
the head. 2655, 3370.
Said to one who complains about all her sorrows, and about endless
quarrels.

3389. இங்கு இவ்விளக்கிய வானை என்ற வானை.
Here is my lap or apron (to receive alms), and there are four
houses to help me. 3357, 3358, 3369, 3373.

3390. கம்பனியாக மாதிரியாக காரணம்.
I feel as comfortable as an elbow that has been knocked.

3391. பழுத் திருத்துவுன்று, மை என்ற பெரும்பலருளும்.
When one's fate comes, it must be endured.
Said either about one who suffers, or to comfort one who suffers.

3392. வானை காரணம் என்று, வானை பெரும்பலருளும்.
Though I keep to my own path, my fate comes to me.

3393. வானை காரணம் (com. பெரும்பலருளும்) என் வானை பெரும்பலருளும்.
Life has always its anguish and troubles.
Generally said by women about family sorrows.

3394. வானை காரணம் என்று, வானை பெரும்பலருளும், வானை என்ற வானை பெரும்பலருளும்.
Omens settled the choice of brides in fortunate families; alas,
one turned up in my case!
This proverb is evidently of ancient origin and has reference to an omen
(ஒன்று விளக்குவியாடும்) noted by certain Sudra sub-castes when choosing
wives for their sons. In this proverb the mother blames her ill fortune
in not finding a girl with the wished for omen.

3395. வானை காரணம் என்று, வானை என்ற வானை பெரும்பலருளும்.
When the fuel carrier gets sick, fuel carrying is his only
medicine. 3371.
There is no help for him.

3396. வானை காரணம் வானை என்று விளக்குவியாடும், வானை வானை பெரும்பலருளும்.
It is useless to peel the skins from onions, the more they
are pulled off the more the trouble. 1932, 1976.
Used by servants or by daughter-in-law who are constantly worried by too
much work and abuse. Or, said by one who meets one difficulty after
another.

3397. வானை வானை என்று, வானை வானை பெரும்பலருளும்.
Though there is time to burn, there is no time to die. 1740, 3375.

MISCELLANEOUS PROVERBS ON SORROW AND LAMENTATION.

3398. வானை வானை வானை என்ற வானை விளக்குவியாடும்.
A bed free from sorrow is the greatest delight (lit. beauty of
beauties).

3399. வானை வானை வானை என்ற வானை பெரும்பலருளும்.
It is the nature of the human body to experience pleasure and
pain.
This is like many others a philosophical phrase.

3400. வானை வானை வானை என்ற வானை பெரும்பலருளும்.
Greater beauty is still hidden in the car.
Said in sorrow over some evil or wickedness that is gradually being
revealed.
3401. மூட்டிக்கோள்வரும் இல்லாத அச்சால் எழுந்துரை.  
Weep for the whole at once and be done!  
A bridegroom was found to be lame. During the marriage ceremony  
many of the relatives wept on account of this defect in him. Seeing  
this, the bridegroom threw off his clothes, exposed all his other defects,  
and used this phrase. Said by some one who knows all about a third  
person's faults to another person who is gradually finding them out.

3402. ஒருவன் ஒன்று காு.  
One single day was an age (yuga).  
Said by a person in great distress, who finds time go very slowly.

3403. காய் கொண்டான், எந்தவொன்று தோட்டா, அழுந்துரை.  
He wept so that stones and earth melted.

3404. பெறுவும் கொண்டவரே தீனா?  
Did any presentiment or dream forewarn me?  
i.e. I never thought of it at any time. I never expected such a calamity.  
3390.

3405. கலாச்சார பொப்பகுளு பொடுத்தா (or, பொத்தா) மூன்று.  
Like a monster that bears a tower.  
The reference is to those monster-images used all over the world in building  
images as pillars or buttresses. Applied to persons who are burdened with  
the support of many people, and to those who complain of their many  
great sufferings and cares.

3406. கையோத்தியா மலையா வாழ்கொடிய கொட்டான் பெரும்பாளத்தை.  
Like the eyes that after having seen the moon, saw (the malignant)  
planet Saturn.  
3441. Used about a person once well-off, and subsequently reduced in circumstances.

3407. கையோத்தியா மலையா வாழ்கொடிய கொட்டான் பெரும்பாளத்தை.  
Like handing over a pestle to another person at Srirangam.  
At Srirangam woman pound rice for the temple for wages. Those who do so must work the whole day and there is a man to see that the work is done. If one of these women, hearing her children crying, persuades a bystander or pass-by to take her place for a while to enable her to look after her children, and does not return, the substitute is obliged to stay in her place till the sun sets. The proverb is therefore said of one who undertakes responsibilities which involve more than he expected.

3408. முயற்சி மாட்டை, மெருந்துடன் பெருக்கு.  
It came to take the head, but it took the turban only.  
1006, 3417. Used of narrow escape from danger.

3409. முயற்சி மாட்டை, மெருந்துடன் பெருக்கு.  
As when a boy is born in a dancing-girl's house.  
Dancing-girls are invariably prostitutes and do not care to bear children.  
If they do have children, they desire to have girls, that they may be  
brought up to their own profession—which is not regarded as a disgraceful  
one in India. The proverb is used to describe the sadness of a home  
to which misfortune has come.

3410. மார்த்தம் மாட்டை, ஒருநோய் வெள்ளுத்தை.  
As if a hot iron rod were thrust into the ear.  
Said when one hears words that cause great pain to the heart.

3411. மிளகு கொண்டவரே தீனா.  
A long life with daily dangers,  
i.e. My daily perils are endless, but my longevity is assured.  
“Long life hath long misery.”

3412. மங்காரு முரசுகை செல், கோட்டு வந்து வேலாவும் வெளு.  
She came yesterday to live here, and misfortune befell her at once.  
Sometimes used to describe the hard lot of a new servant or daughter-in-law, whom all order about.

3413. முயற்சி மாட்டை, மெருந்துடன் பெருக்கு லென் வெளு (or, லென் வெளு).  
The devil seized a poor beggar in broad daylight.  
The beggar had no means to buy the devil off and so could not save himself. Applied to a great calamity or great expense that comes unexpectedly on a family. Or, said in pity of a poor man who has been ruined by a rich man.

3414. மங்காரு முரசுகை செல், கோட்டு வந்து வேலாவும் வெளு.  
The renunciation of sexual intercourse made by a woman when suffering the pains of child birth, the renunciation of worldly things made after studying the sacred books, the renunciation of worldly things made after seeing corpses burned.

These three causes make people give up their desire for a time.  
“The chamber of sickness is the chapel of devotion.”  
“Vows made in storms are forgotten in calm.”  
“They who worship that merely for fear, would worship the devil should he appear.”  
“The devil was sick, the devil a monk would be;  
The devil grew well, the devil a monk was he.”

3415. முயற்சி மாட்டை, மெருந்துடன் பெருந்து.  
Like standing on dirt.  
Used of the pain felt at heart when in unpleasant company. Cf. the English expression: To sit on needles.

3416. மங்காரு முரசு வெளுமாய் வெளு.  
The bad time came without announcing itself beforehand.  
Said of sudden and unexpected misfortunes.

3416a. மங்காரு முரசு வெளுமாய் வெளு.  
The brother-in-law who took himself off has come back.  
Said of troubles or evils that repeat themselves at intervals. For instance  
of a man who gets drunk two or three times a year.

3417. மங்காரு முரசு, மெருந்துடன் பெருந்து.  
It came like a mountain, and disappeared like dew.  
3408. Said of sudden disasters.
ON COMFORTING.

3420. காப்பாளர், காப்பாளர்.
I have no one to comfort and no one to console me.

3421. சுற்று வாசு வருவாதாரு வாசு! வெல்லா! வெறித்தமிழாரு.
Though I have abundance of everything, I have not got a child to call me father.

i.e. There is no one to comfort me. Riches cannot fill the heart, it will ever sigh for love.

"Who hath none to still him, may weep out his eyes."

3422. என் அவனத்துறை, என் தன் வண்ணாலையும்.
I have no one to inquire about my welfare, and no one to help me.

3423. சந்தையான வாணா கை.
Wipe the eyes of him who is weeping.

3424. கைனார் வைரணம் கைனார் (or, பூங்காகை)
It is a deed done by God.

Said to comfort one who is sorrowing for a dead friend or relation.

WOMEN.

3428. காதல் கைனாரு, காதல் வாணாரு, வாணாரு வாணாரு (or அவளாரு) வாணாரு.
Even a chakkili girl and the ears of the millet are beautiful when mature (lit. when they have reached puberty.)

Youth is identified with beauty. The chakkili are leather workers and are regarded as the lowest of the low.

3429. பூங்கார்கள் பூங்காகையும், பூங்கார்கள் பூங்காகையும்.
For every girl born, a husband has been born previously.

"Marriages are made in heaven."

WOMAN’S OBEDIENCE AND MODESTY.

3430. காதல் கைனாரு, காதல் வாணாரு?
Why adorn an obedient woman?

Obedience itself is her beauty.

"Beauty in woman is like a flower in spring; but virtue is the star in heaven."

3431. கிழந்த வாணார் வாணாகையும் வாணார் வாணார் வாணார் வாணார் வாணார்.
A woman of fifty must sit with folded legs before a boy of five years. 3566.

i.e. A woman must always be respectful to one of the other sex. To sit on the ground with the legs stretched out straight is not thought a respectful attitude.

3432. காதல் வாணார் காதல் வாணார் வாணார்.
A woman’s virtue is her dowry.

3433. காதல் வாணார் காதல் வாணார் காதல் வாணார்.
The skill of women goes as far as the fireplace.

Cleverness is of no use to a woman outside domestic affairs.

3434. காதல் வாணார் வாணார் வாணார் வாணார் வாணார்.
Simplicity (or Ignorance) is the ornament of women.

"Blushing is virtue's colour."

"Maidens should be mild and meek; swift to hear, and slow to speak."

3435. காதல் வாணார், காதல் வாணார் காதல் வாணார்!
Though she be a king’s daughter, she is only a woman to her husband. 2649, 3283, 3698.
WOMAN'S JEWELRY, DRESS AND BEAUTY.

3436. நாய்க்கன் வல்லியாள் என்ற வெள்ளியாள் வெள்ளியாள் (or வெள்ளியாள் வெள்ளியாள்).
The wonderful Rhamba is only like a grain-bin. 2695, 2698.
Said to a man who is in love with a girl he has not, implying that she is ugly and clumsy looking, or that she is engaged in mean work. Rhamba is one of the marvellously captivating courtesans in the paradise of Indra.

3437. தவாது மாள், வாகு தவாது.
That woman overflows with loveliness; beauty flows from her. Said ironically of an ugly woman.
"That woman is killed with beauty."

3438. கை தவாது மாள் பெறுவா.
She is the home of beauty. 2199, 3225a.
கைந்த மாளி மாள் (or, வெள்ளி, or, வெள்ளி or, வெள்ளி, or, வெள்ளி). She alone is equal to herself.
i.e. No one can be compared with her in beauty or in goodness.

3439. மனை முதல் பங்கு சுறும் என்றாலே, மலினத்து விளக்கி விளக்கி விளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளக்கிவிளak}
3455. जिन्हें लड़कियाँ चाहते हैं, उन्हें जरूरी नहीं होता।
Having gone to get a girl, why withdraw on account of the price asked for her?

3456. धार्मिक व्यक्ति का विनियम, साक्षर नहीं है दर्शनार्थी।
Put jewelry on a woman and look at her, and plaster a wall and look at it.
Both will be improved by your care. Said by a mother to one who remarks that her daughter is not exactly a beauty. Also said when something is needed to perfect a thing.
"No woman is ugly when she is dressed."

3457. नृत्यारूढ़ी पूजीय, नृत्यारुढ़ी पूजीय।
The ugliness of the girl's face will be removed by jewels.
"He that is proud of his fine clothes gets his reputation from the tailor." But in India from the goldsmith!
"Fine feathers make fine fowls."

3458. वाँछित अनुपस्मीली मात्र।
She is as full of jewels as a tree of fruit.

3459. एक चारण रंगी वस्त्र जीत का आलमारा?
Does a gold vessel need a painted spot? Of itself it is fair enough.
"Fair faces need no paint."

3460. अपने क्षणों में कस्तो, अपने क्षणों में कस्तो।
Her eyes are more beautiful, and her limbs more nimble than those of a deer.

3461. तांत्रिक, रौग्यात, अपेक्षा ना जाती हो अनुपस्मीली मात्र।
Kings, women and creepers will embrace what is nearest them.

MAN MUST HAVE COMPASSION ON WOMAN, AND TREAT HER KINDLY.

3462. लड़कियों का आनंद धर्मों, लड़कियों का आनंद धर्मों आनंद।
Though you may ill-treat a man, you should never ill-treat a woman.

3463. अपने क्षणों में कस्तो, अपेक्षा ना जाती हो अनुपस्मीली मात्र।
Bring up a boy under strict discipline, but bring up a girl by praising her. 2264.
"Glasses and lasses are brittle ware."

3464. जिन्हें लड़कियाँ चाहते हैं, उन्हें जरूरी नहीं होता।
Though you see a woman's sight with your own eyes, cover it over with earth.

WOMEN.

3465. एक चारण रंगी वस्त्र (अनुपस्मीली) आनंद।
Like stripping off Draupadi's clothes. 3466.
In the Mahabharata Dharmaraja played a game of chess in which Draupadi, his wife, was the piece; his opponent, Duryodhana won, and seizing Draupadi, he tried to strip her cloth off. By the grace of Krishna, however, the cloth proved endless, and he was thus unable to put her to shame. But his attempt has become proverbial for its shamelessness.

3466. नृत्यारूढ़ी पूजीय, नृत्यारुढ़ी पूजीय।
Touching a chaste woman was Duryodhana's ruin.
From the same story as 3465.
Also said ironically to an immoral woman who praises her own character.

3467. जिन्हें लड़कियों चाहते हैं, उन्हें जरूरी नहीं होता।
If she says, "I am a woman," even a devil will have compassion on her.

3468. चारण रंगी वस्त्र जीत का आलमारा?
Do not dare to stand on the Earth, while passing unjust remark on a woman. 597.
The earth is the goddess BhumiDevi.

THE UNTRUSTWORTHINESS OF WOMEN.

3469. एक चारण रंगी वस्त्र जीत का आलमारा?
It was Rama's weakness that he yielded to a woman (to Sita).
"Summer-sown corn and women's advice turn out well once in seven years."

3470. जिन्हें लड़कियाँ चाहते हैं, उन्हें जरूरी नहीं होता।
To yield to a double-minded woman is weakness.

3471. जिन्हें लड़कियाँ चाहते हैं, उन्हें जरूरी नहीं होता।
Though she reads and studies endlessly, a woman's thought is always an afterthought.

3472. जिन्हें लड़कियाँ चाहते हैं, उन्हें जरूरी नहीं होता।
Like the suffering of a husband, who tells to his wife what he ought not to tell her.
"He that tells his wife news, is but newly married."
The above four proverbs are scientific in their form, and may be called literary proverbs.
WOMAN'S IMPORTANCE IN THE FAMILY.

3473. பெண்கள் பெண்கள் என்று பெண்களுக்கு பெண்கள் என்று, பெண்கள் பெண்கள் என்று பெண்கள் என்று. She who can convert half a copper coin into a thousand gold coins is a wife, and she who can reduce a thousand gold coins to half a copper coin is also a wife. 1794.

"All women are good: good for something or good for nothing."

3474. பெண்கள் பெண்கள் என்று பெண்கள் என்று. The burden-bearing maiden was equal to all the emergencies of life.

Said by a mother about her industrious daughter to her lazy daughters-in-law.

3475. தன் முன்னிலாட்சி வந்த மகள், பெண்கள் பெண்கள் என்று. The ploughman may do his work, but the comfort of the family depends on the housewife.

"A good wife and a good name hath no mate in goods nor fame."

"It shall be at the wife's will if the husband thrive."

3476. பெண்கள் பெண்கள் என்று பெண்கள் என்று. Women do not get their food as a charity. Women are always doing some good at home for their food.

"The wife that expects to have a good name is always at home, as if she were lame; and the maid that is honest, her chiefest delight is still to be doing from morning till night."

3477. பெண்கள் பெண்கள் என்று பெண்கள் என்று. A house without a creeper (woman) is desolate. 3500.

There must be a wife in a house, if it is to prosper.

3478. பெண்கள் பெண்கள் என்று பெண்கள் என்று. A man without a wife is only half a man.

3479. பெண்கள் பெண்கள் என்று பெண்கள் என்று. The king's rule depends on the minister's skill. 3108.

Said by an elderly woman to the younger women in a family; implying — Men go out to make money, but women manage the house.

"As the Friday so the Sunday; as the Sunday so the week. As the good man saith, so say we; but as the good wife saith, so it must be."

Of. 3156 ፹c.
3488.  குண்டுகள் முறையே முடுகியவு முடையாள், வேறு நடு முக் கொண்டு, குறுகிய கீழ் கொண்டு, முடுகியவு முடையாள். குண்டுகளுக் கையடையும் போது மடையும் குரோட்டையும்.  

With one spoonful of oil she baked the cakes, she supplied the table, she gave oil for the hair to the women that came, but the carelessness of those women allowed what was left to be stolen through the back door. 

Said ironically of one who has done much with small means.

3489. வல்லமே முடி மறைந்த பூமியில், முழு சமையல் மூ்ர்சுக்கு வணங்க வரும்.  

She brings forth a child where she finds a cow, and gets the cordial where she sees dried ginger. 3487. 

She makes other people bear expenses that she ought to bear herself, but at the same time makes them feel that this has happened quite by accident.

3490. உருசியில் கை (or விற்பனை) எங்கு இருக்கும் பேணை. 

She will dig out a picture painted on the wall, and place it somewhere else. 

Said about great cleverness.

3491. என்னிக்கும் குண்யான் வாசலாடி, பகல்சூ குண்யான் நாமாக வாசிய. 

The great king's wife has her secret sins, and, when we speak of them, she is able to defend herself.

3492. உருசியில் பாத்திட்டு பூமியில் சார்ந்து. 

She will hide a big pumpkin under a plate of rice. She makes the impossible possible.

3493. வெள்ளி மறைந்து வெள்ளி முடையாள். 

She will make butter out of bought buttermilk, and perform her eldest son's wedding. 

Bought buttermilk is almost as thin as water, but from this she makes butter, and by the sale of it she makes the wedding.  

"To milk a he-goat."  

Of 1794 Sec. 36.

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REFERING TO UNMARRIED WOMEN AND WIDOWS.  

3495. ஆறுகு (com. கொல்லாங்கள்) முடுக்கும் கால்வான் நோயராண. 

The body of a widow's son is all mischief. 2869, 2862. 

As a widow she should not get children; if she gets children, she shows thereby that she is a bad woman, and from bad comes bad.

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WOMEN.  

3496. தூத்துக்கு கடல் அணைல் பாபைலான் என்றுக்கூற்றும். 

It is said that a neighbour is the bridegroom of a lonely woman. 3501, 3502. 

Hindus are very suspicious of the virtue of women.

3497. தெரியவேத் தமதே தோளுக்கும் பெண். 

The sorrow of a woman who has lost her husband will not be removed however much she weeps.

3498. தோளுக்கும் வானக்கும் என்றுக்கூற்றும். 

A woman without a husband has no happiness.

3499. தெரியவேத் பகல்சூ நோயராண என்று. 

A woman without a husband is like the sand of a river. 

She is at the mercy of circumstances, just as the sand is at the mercy of the winds.

3500. தெரியவேத் பகல்சூ நோயராண என்று. 

The beauty of a woman without a husband is in vain. 3477.

3501. என்னிக்கும் குண்யான் வாசலாடி என்று? 

A poor man's wife is likely to be any man's love. 3496, 3502.

3502. ஆனால் குண்யான் வாசலாடி என்று (com. மகளியெடு). 

A poor man's wife is treated by all as a sister-in-law. 3496, 3501. 

All treat her familiarly or as they like.  

"A low hedge is easily leaped over."

3503. கோக்கு (or, பொறாத) மும்மன்றை நூறுப் பார்வீ, அன்பு குண்யான் வாசலாடி. 

She was married when Venus rose, and had to take off her thali when the sun rose, or, On Friday morning she was married and on Sunday morning she became a widow. 

Short-lived happiness.  

"After a dream of a wedding comes a corpse."

3504. என்னிக்கும் குண்யான் வாசலாடி என்றுக்கூற்றும். 

The thief's wife is always a widow. 

Thieves' (soldiers' and sailors') wives do not know when they will be left widows, as their husbands are always in danger.

3505. நோயராணர் வெள்ளி முடையாள், என்று வெள்ளி முடையாள், என்று வெள்ளி முடையாள், (Icon. ñmb.). 

Why should she who has the misfortunes to be unmarried, blacken her eyelids, paint the dot on the forehead and use saffron? 

All these things should be done only by married women.
WEDDING, MARRIAGE.

3506. மருந்து வந்த பெண் (அந்தரசியுடன்) சூடும் அருமாதி எல்லாம் கெட்டாமல், மருந்து வந்த பெண் சுடுலும் முறையில் என்றும்.

It is better to be united to a virtuous man and cut off the thali after a short time, than to be united to a vile person and live with him for a thousand years.

When a woman becomes a widow the thali or marriage token is taken off.

3507. நெடுங்கு உலகில் புறாவுள்ளச், நடுவடிவானது.

Before the bride comes of age, the husband will die. 3518.

Said of the great difference in age between the bride and the bridegroom so common in India.

In plain words: என்று கூறப்படுந்து நக்கும் நான் வரிசையில்?

Should a girl of five years be given in marriage to a husband of fifty, if not more?

"A certain gentleman, in a certain village, married his daughter, 10 years old, to an old man of 81 and received Rs. 2,000 for the bargain. In due course, the girl matured, and the untial ceremony was performed. The girl was sent to her hated husband, much against her will. She escaped from the room in the dead of night and threw herself into a well." Padfield: The Hindu at Home.

"A young wife is an old man's post-horse to the grave."

3508. பல்ளி அண்மையான பத்ரைகள்.

It is a crop that will last a thousand years.

Marriage is indissoluble, therefore care should be taken to marry a girl to a fit husband.

3509. கல்விக்கு கூரா, கல்விக்கு குட்டிக்கு கூரா.

Take a girl without relations for your wife, and have only one friend in your own village.

If the wife has no relations, there will be no hanger-on.

"Go down the ladder when thou marriest a wife; go up when thou choosest a friend."

"If you have one true friend, you have more than your share."

3510. ஓல் காலிஞ்சு நாம்புரநாகர், வளிமால் மலாக்கு கோன்ற.

Even if the water of the sea dries up, a Palli woman's thali will not dry up.

If one husband dies she will marry again, and thus never be without a thali.

Or குச்சாமை புகு விழுவின். The Palli woman has been sitting as a bride ten times.

3511. அவள் வியாழார் என்று (அவளென்) உண்மையானவர்?

If the girl has become a woman, her brother should not marry till she is married.

If she has not come of age, he is allowed to marry before her.

3512. காத்தாணை வந்தவர்.

The girl is not yet in blossom.

She has not come of age and cannot marry.

3513. கைப்பற்று அருவல், கைப்பற்று நாகர்.

When the wedding is over, the little boxes of collyrium (eye-paint) are missing.

At Hindu weddings many little things disappear.

3514. கருணாவுடன் சேலாய்து கிண்டி இந்துவைகள்.

In a home where a wedding has been celebrated, there will be a six months' famine, 1085, 1462, 2965.

Most Hindus borrow large sums of money for their weddings and have to suffer for it afterwards.

"After a feast a man scratches his head."

3515. கைப்பற்று சூடாய்து வந்தவர், தூரம் காற்றில் சூடாய்து வந்தவர்.

Like pointing out an elephant in the woods, and giving a girl in marriage at home.

To promise large dowry, and afterwards not to fulfill the promise.

3516. கைப்பற்று கைப்பற்று சேலாய்து, கைப்பற்று வந்தவர் வந்தவர்.

If fruit could be had in November, weddings would be solemnized even then. 3217.

3517. கைப்பற்று கைப்பற்று, கைப்பற்று வந்த வந்தவர்.

Though the man is old and worn-out, a girl should marry him to secure a livelihood.

3518. கைப்பற்று கைப்பற்று சேலாய்து, தூரம் காற்றில் சூடாய்து வந்தவர்.

It is better to throw oneself into a well, than to marry an old man. 3507.

3519. கைப்பற்று கைப்பற்று சேலாய்து, தூரம் காற்றில் சூடாய்து வந்தவர்.

Though she be as ugly as a monkey, marry a girl of your own caste.

"Wives must be had, be they good or bad."

3520. கைப்பற்று கைப்பற்று சேலாய்து வந்தவர், தூரம் காற்றில் சூடாய்து வந்தவர்.

After knowing the family of the suitor give your daughter in marriage, and after knowing the beggar give him alms.

"Take a vine of a good soil, and a daughter of a good mother."

3521. கைப்பற்று கைப்பற்று சேலாய்து அருவளியானவர் என்று கைப்பற்று வந்தவர்?

An old maid should be satisfied with a husband who spends only a few coins on the thali.

She should be glad to take anybody.
3522. "What is a father, and what is a mother?"
Compared with relationship to one’s father, relationship to one’s mother is relationship to a dog.
A Hindu seeks a wife closely related to his father and not to his mother.

3523. "What is the knot tied by your tongue?"
The knot tied by your tongue will not be untied, though you bite and tear it with your teeth.
"He hath tied a knot with his tongue, that he cannot untie with his teeth."

3524. "When a girl is over ten she should be forced into marriage, even though it be with a Pariah."
"Marry your daughters betimes, lest they marry themselves."
"Daughters and dead fish are no keeping wares."

3525. "Do not fill up the old channel, and do not dig new ones."
A warning against marrying with strangers and adopting new fashions.

3526. "Gilam avatharam, veerat illakathu.
Like procuring a wife for Ganesa.
Ganesa’s mother, Parvati, once asked him, if he was not going to marry; his reply was: "I shall when I meet a woman like you". His mother got so angry over this reply, that she cursed him and ordered him to stand near the public roads to wait for a wife. Hence the images of Ganesa, or the belly-god, are placed by the public roads to this day. Said when it takes a long time for a man to find a wife.

3527. "Did you bring up the girl or make her?"
Did you bring up the girl or make her? Said to one who raises objections, because the girl is too young to marry.

3528. "Veeda veedam idaippodicha? Veeda veedam veedam?"
While my daughter was a little girl, I kept her in my lap (well protected) at home, but after her coming of age, I cannot guard her safely. 3523.

3529. "Veeda veedam idaippodicha? Veeda veedam veedam?"
If the first food is rejected, the latter will be filth. 2974.
The first man who offers himself to marry a girl should not be rejected, as he is believed to be lucky. If he is rejected, other suitors may be doubtful characters.

3530. "Veeda veedam idaippodicha? Veeda veedam veedam?"
They asked her in marriage, believing her to be hard-working; but her parents said, She manages our house well, and we will not give her away.
Said sarcastically about a girl no one will have.

3531. "What is the gude or ill hap o’ a gude or ill life."
Is the gude or ill choice o’ a gude or ill wife."

3532. "What is my disobedient wife, (well) he would have (my) mother in law (he)."
On account of my disobedient wife, there is strife between my mother-in-law and me.
"Every man can rule a shrew, save he that hath her."

3533. "What is a wife who betrays the trust of her husband?"
A wife will hate rice and her husband only momentarily.

3534. "A dishonest woman cannot be kept in, and an honest one will not."
A husband, who from jealousy shuts up his wife, while at home, and when travelling carries her on his shoulders for sixty miles, is at last cheated by her in spite of all. 3528, 3565.

3535. "What is a wife who betrays the trust of her husband?"
My dear! you shall neither cook nor grind curry stuff; if you, who are as dear to me as my eyes, are near me, it is enough.

3536. "What is the gude or ill hap o’ a gude or ill life."
After marriage there will be desire sixty days, lust will last thirty days, and after ninety days have passed, she will be considered a broomstick.
"When a couple are newly married, the first month is honeymoon or snack-smack; the second is thither and thither; the third is thwack-thwack; the fourth:—The devil take them that brought thee and me together."
"Mother, what sort of a thing is marriage? Daughter, it is spinning, bearing children and weeping."

3537. "What is the gude or ill hap o’ a gude or ill life."
Is it for beauty’s sake that one takes a wife, who is useless in time of adversity? 2896.

3538. "What is a wife who betrays the trust of her husband?"
A loose woman cannot trust her kept husband in time of trial.
3548. காற்றியால் காண்குறி, வுல்லலால் புறக்குறி.
Though hard as a stone, he is your husband; though soft as grass, he is still your husband.
Said to a woman who despises her husband, whom she should obey. 3280, 3028.

3549. செய்தியுள்ள கொலாலங்கள், கண் காண்குறி கொன்றார்.
Why should she cry for rice, while she has a husband as firm as a rock.

3550. குத்திப் பொழின்மானும் பொழின்மானும், வாரியும் முற்பாடை பொழின்மானும்.
Even if you do not respect him who tied the marriage token round your neck, you must respect the children he has begotten.
A good wife can easily appease her husband, but she cannot so easily overcome the impatience of the children.

3551. கொரெக்குறி, கனவு காண்க.
Chastity means not transgressing a husband's order.

3552. காண்குறி உட்பண்ணமானும் முடித்து பொழின்மானும்; கட்டழும் உட்பண்ணமானும் வுல்லலால் பொழின்மானும்.
O, Punnai tree (Calophyllum inophyllum) hast thou blossomed for strangers? couldst thou not have waited and blossomed at the arrival of my dear husband?
A man went out into the world to make his fortune; before leaving wife and home, he planted a Calophyllum tree at the front of his house, and told his wife that he would come, when the tree had its first flowers. The day for the blossoming of the tree came, and the husband also came, but his wife did not recognize him, so she says these words in despair. (From a popular Tamil song.)

3553. செரேக்குறி என்புக் குறி, வேண்டும் செய்வதுயார் குறி என்றா.
A horse knows its condition (its rider’s will), and a wife knows her husband’s mind.

3554. காலத்தியாளும் கொலாலங்களும் பணத்து பாறு மலர்கள் கலாசராகவே புண்டகாகவே?
After marrying a husband with a small income, will the wife get big things even if she insist on it?
"Maids want nothing but husbands, and when they have them, they want everything."

3555. கல்வியாளரிக்கால், சின்னாளையின்ஷாயா.
If the husband has no property (is reduced), even his own wife will not respect him. 1742, 3379.
"When poverty comes in at the door, love leaps out at the window."
3566. **HUSBAND AND WIFE.**

I have just heard a story of a very virtuous woman; fold thy legs, thou damned fellow! 1456, 2364, 2365, 3481.

The wife who has heard a story about a chaste wife, ought herself to try to be such a wife to her own husband. Instead of that, she begins to abuse him in a most impertinent way immediately after she has heard a sermon about the behaviour of a pious wife.

"But he ye doers of the word and not hearers only."

"Bells call others, but themselves enter not into the church."

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

"All are not saints that go to church."

"Pious precepts, gentle friend, never acted, wisely meant, Are like gay and coloured flowers, without fragrance, without scent." —R. C. Duft: *Lays of Ancient India.*

3567. **HUSBAND AND WIFE.**

He is only a wisp of straw for a woman to sit on.

"The grey mare is the better horse."

"The wife weaves the breeches."

3568. **HUSBAND AND WIFE.**

A wife ties up her husband's legs, and the children his mouth. 3370.

"Wedlock's a padlock."

"Down to gehenna, or up to the throne, he rideth the fastest, who rideth alone." (Kipling).

3569. **HUSBAND AND WIFE.**

If you do not look at your wife, look at your children's faces. 3206.

Though you are not kind to your wife for her own sake, you must treat her well for the sake of her children.

3570. **HUSBAND AND WIFE.** (or *samaic.*)

A wife is a fetter on her husband's legs, and a child is a bolt through this fetter to fasten it tightly. 3568.

A wife is a fetter, and a child is a gag.

"He that has children, all his moneda are not his own."

"A married man turns his stuff into a stake."

3571. **HUSBAND AND WIFE.**

His wife is his own, but his enjoyments are all outside. 3580.

3572. **HUSBAND AND WIFE.**

I am more than satisfied with the woman I married, and with what I have had to suffer from her. 730, 3358, 3378.

Said of an unpleasant wife; also, of a stay at any place of which one feels sick; or said of people of whom one is tired.
3573. ஒரு விளங்கும் போது மணியும் கொண்டு, மாவு கையில் பெரும் பெருமாட்டை எடுத்து என்று கூறுவது. 3299.
A virtuous man will obtain a good wife, and a fortunate man will obtain wealth. 3299.
"Be a good husband, and you will get a penny to spend, a penny to lend, and a penny for a friend."

3574. கூறு மாவு கையில் பெருமாட்டை எடுத்து என்று. 3290.
Even a demon knows his own wife and children. 3290.

3575. ஒன்றாள் பதிலும் வேலை என்று என்று. 3292.
One can get ten wives for a small coin, and a handful into the bargain. 3269, 3220.
"As the market goes, wives must sell."

3576. ஒரு விளங்கும் போது மணியும் கொண்டு என்று என்று. 3293.
As a wife's heart is, so will her marriage token be.
If she is good she will keep her thati, i.e., her husband a long time.
"A virtuous woman is a crown to her husband."
"Two things prolong thy life, a quiet heart and a loving wife."

3577. ஒரு விளங்கும் போது மணியும் கொண்டு என்று என்று. 3294.
If there be harmony between husband and wife, there is no need to look for astrological harmony. 2759.
It does not matter if their horoscopes do not agree.
"Marriage with peace is the world's paradise; with strife, this life's purgatory."

3578. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3295.
The woman who gave a man a garland (selected him for her husband) was Death to him. 1915, 3253, 3558, 3572.
"Better be half hanged, than ill wed."

3579. ஒரு விளங்கும் போது மணியும் கொண்டு என்று என்று. 3296.
If the house is supplied according to the wish of the wife, she is all smiles (shines like bell-metal), but if not she will be displeased and blame everyone. 3555.

3580. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3297.
His own wife is a margosa tree (bitter), and his wife outside the house is sugarcane (sweet). 3571.

3581. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3298.
Was it wantonly and without cause that I cut off my thali? A widow takes off her thali (marriage token) on the death of her husband. Therefore on the death of a man, the woman who takes off her thali thereby shows that she was his legal wife and as such has a right to his property.

"If Jack's in love, he is no judge of Jill's beauty." 397

"If Jack's in love, he is no judge of Jill's beauty."

3582. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3299.
An obstinate wife and a haughty husband.
"When the husband is fire, and the wife toe, the devil easily sets them in a flame."

3583. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3300.
A sickly woman, who could hardly walk, went for water, and a man full of sores went after her.

3584. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3301.
A worthless wife unable to cook and a cursed husband unfit to earn anything.
"Like loves like."
"They were both equally bad, so the devil put them together."

3585. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3302.
Her grievance was that after she had wept to get a husband, she got a blind one.
"A bad bush is better than an open field."

3586. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3303.
One in a worse state than myself came and put a garland on me (chose me for his wife).
"Better one house filled than two spilled."

3587. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3304.
As the husband is a fool and can earn nothing, his wife takes no air.
"Like blood, like good and like age, make the happiest marriages."

3588. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3305.
The talkative foul-mouthed man married a girl from a home as bad as his.
"There is no goose so gray in the lake, that cannot find a gander to her wake."

3589. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3306.
For a bridegroom who is a cripple, a bride who has broken her hip-bone will do. 2278.
"A scald horse for a scalded squire."

3590. ஒரு விளங்கும் போது மணியும் கொண்டு என்று. 3307.
A noseless husband suits a bald-headed woman (a widow).
"A bad jack may have us bad a jill."
3592. A most miserable woman has a blind husband.

"Hedgehogs lodge among thorns, because they themselves are prickly."

Cf. 2259 ॥

REFERRING CHIEFLY TO FEMININE FAILINGS.

There are only two good women in the world: one of them is dead, and the other is not to be found.

3593. What is an elder or younger brother to her, who sins with her own father. 394, 408.

"She is as common as a barber's chair."

3594. She speaks like one who has been standing on the grinding stone looking at Arundhati.

Arundhati was the chaste wife of Vasishtha, now a star, which is shown to the bride by the bridegroom during the marriage ceremony. She stands on a grinding stone and promises him that she will be a wife like Arundhati. The grinding stone is a symbol of Ahalya, who for committing adultery with Indra was metamorphosed into a stone. The putting of the grinding stone under the bride's feet symbolizes the bride's abhorrence of Ahalya's conduct. Applied sarcastically to a woman who professes to be the wife of somebody to whom she has not been married, or to false witnesses in a case.

3595. The precious pearl has become a black mark.

Said of a fallen woman.

3596. She has a desire to go astray, but she is afraid that her husband may beat her. 3609.

Chaste of necessity. 3600.

"Fear and shame, much sin doth tame."

"Fears are divided in the midst."

3597. It matters little with whom a ruined woman sins.

"She is neither wife, widow nor maid."

3598. Do not believe a weeping man or a laughing woman.

3599. It does not matter how many courtesans a man has.

The implication is that a woman has far less liberty than a man.

3599a. A chaste woman who cannot find an opportunity to go astray.

3600. Having no opportunity to go astray, she is very virtuous.

"Honest as the cat, when the meat is out of reach."

3601. Like saying to a rich man who lays hold of my hand: "I won't come."

Chiefly referring to a man's attempt to seduce a woman.

3602. Though leaves fade, a woman or a caste should not fade.

A woman should remain virtuous.

3603. I have been all round the village, and my name is Mukti (bliss).

She has led a loose life and yet praises herself.

"A rook-towns (a gad-about) seldom a good housewife at home."

3604. She is a gad about, but she weeps if you say so.

"A young whore, and old saint."

3605. Let my filth be washed off with your cleanliness.

Your cleanliness is not better than my filth.

"Is it so? Ah, do you imagine yourself pure!"

3606. Though you build seven rooms, and keep her in the inner one she will find a nook in which to go astray. 3534, 3565.

"A bag of flies is easier to keep guard over than a woman."

3607. What are you doing, girl, are you tempting him?

3608. Though Draupadi was the wife of the five Pandavas, she was quite chaste.

Ironically of one who praises herself for chastity.
3617. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you take off your cloth?

3618. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3619. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3620. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3621. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3622. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3623. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?

3624. வெடியும் மகள் குழையும் மகள்? Did you laugh or did you destroy your good name?
MOTHER-IN-LAW.

3632. பொய்யுடன் வைத்து வைத்து வேண்டும், வைத்து வேண்டும்.
Though a broken pot might be joined together again, a mother-in-law could not live in peace with her daughter-in-law. 2834, 3636a.

3633. குப்பலுக்கு கேள்விக்கு, குப்பலுக்கு கேள்விக்கு?
Did you give me your daughter, or did you give me your eyes?
Said by a son-in-law to his mother-in-law — Will we not, after taking your daughter to my home, treat her as kindly and carefully as we treat our own eyes?

3634. பொயாட்டுக் கொள்ளுங்களர், முண்டனாங்களர் கொள்ளுங்களர்.
A mother-in-law for a daughter-in-law, and a teacher for a boy.
Both are alike necessary.

3635. குப்பலுக்கு என்று கெட்டியதாக, குப்பலுக்கு சுமையாக என்று.
Though the daughter-in-law be made of gold, she must have a mother-in-law of mud. 3628.
Whatever the mother-in-law's character may be, her authority is necessary for the young girl.

3636. பெண்ணு பூச்சியுக்கு கேள்விக்கு, பெண்ணு பூச்சியுக்கு கேள்விக்கு (or பெண்ணு) என்று என்று.
Even if my son dies, let him die, I shall be satisfied if the haughtiness of my daughter-in-law is subdued by his death.
"Mother-in-law and daughter-in-law are a tempest and a hail storm."

3636a. மூடி பொயியுடன் ஒன்று! மூடிமலர் புரூட்டக்கா கொள்ளுங்கள.
O beetle within the mango-kernel, thou knowest best the strife between the mother-in-law and the daughter-in-law. 630.
No trace is visible on the surface of the kernel to show how the beetle entered it; and thus also no clear cause of strife between mother-in-law and daughter-in-law. Any trifling thing causes a quarrel between them.

3637. பெண்ணு பூச்சியுக்கு கேள்விக்கு, பெண்ணு பூச்சியுக்கு தவறாய என்று.
Like the daughter-in-law who shed no tears for her mother-in-law, till six months after the mother-in-law was dead.
"There is no good mother-in-law but she that wears a green gown" (is buried under the green grass.)
"Crocodile tears.—" There will be many a dry cheek after him."

3638. குப்பலுக்கு மூடி பெண்ணு கொள்ளுங்கள்.
Even the mother-in-law was once a girl from some house in the country. 3293, 3435.
"The mother-in-law forgets that she was a daughter-in-law."
"The priest forgetteth that ever he hath been holy water clerk."

3639. குப்பலுக்கு என்று கேள்விக்கின்.
The daughter-in-law is a god to her mother-in-law. 475.
The daughter-in-law rules the mother-in-law; a rather unusual state of things.
3640. மனைவி வாசிதலும் வந்து வந்துச் செய்து வந்துதருவித்து.  
No daughter-in-law praises her mother-in-law, and no mother-in-law praises her daughter-in-law.  1390.

3641. மனைவின் குழந்தை மனைவின் குழந்தையாகும்.  
As the daughter-in-law feels shy before the mother-in-law.  Said of any one who feels shy to come forward and speak freely before a superior.

3642. மனைவின் காத்ரீ, மனைவின் தளையீடு?  
Is not my mother-in-law going to die, and put an end to my anxiety?  2928.
The daughter-in-law is longing to get rid of her mother-in-law’s worry and also herself to become the mistress of the home.

3643. மனைவின் காத்ரீ கோஷ்டமில்லாம், மனைவின் தளையீடால் வெயிலில் பெருகியிருக்கிறாம்.  
If the mother-in-law breaks a pot, it is only clay (of no consequence), but if the daughter-in-law breaks one, it is gold (of great consequence).  179, 180, 184.

3644. நண்பர் நண்பர், நண்பர் நண்பர், நண்பர் நண்பர் நண்பர் நண்பர்.  
The Pongal feast is over, and the day of that festival for burning up old things thrown into the street is also gone, send my wife home, thou blackguard!
A young wife leaves her mother-in-law’s house and goes home to her parents for her confinement, but she must not stay there more than six months. When the time is up her husband asks for her return. Also used about money that should be returned within the fixed time.

The above refer directly to the relations between a mother-in-law and her daughter-in-law. There are a number of other proverbs more or less directly bearing on the same subject, which have been included under other headings. Some of them can be found by referring to the words மனைவி and மனைவி in the Index. But there are numerous proverbs which have reference to the mother-in-law by implication only. That there is such a large number of proverbs which thus refer to the mother-in-law is a proof of her immense importance in Hindu family life.

**INDEX OF THE FIRST WORD OF EACH PROVERB.**

- மனைவி வாசிதலும்: 301.
- வாசிதலும் வந்து: 2234.
- வந்துச் செய்து: 197.
- செய்து வந்து: 2738, 2739.
- வந்துதருவித்து: 1990.
- தருவித்து: 688.
- தருவித்து: 2702.
- தருவித்து: 496.
- தகாவ: 239.
- தகாவ: 3245.
- தகாவ: 2740.
- தகாவ: 956.
- தகாவ: 2197, 3245.
- தகாவ: 156, 2064.
- தகாவ: 1620.
- தகாவ: 668.
- தகாவ: 1581.
- தகாவ: 2652.
- தகாவ: 376.
- தகாவ: 1730.
- தகாவ: 845.
- தகாவ: 606.
- தகாவ: 1002, 1545.
- தகாவ: 2907.
- தகாவ: 302.
- தகாவ: 3506.
- தகாவ: 157, 936.
- தகாவ: 851.
- தகாவ: (cf. வாசிதலும்) 574, 2806, 3531.
- வாசிதலும்: 1118.
- வாசிதலும்: 963.

- வாசிதலும்: 2006.
- வாசிதலும்: 2338.
- வாசிதலும்: 3425.
- வாசிதலும்: (cf. வாசிதலும்) 2988.
- வாசிதலும்: 3209, 3300.
- வாசிதலும்: 292a.
- வாசிதலும்: 2471.
- வாசிதலும்: 2472, 2473.
- வாசிதலும்: 2087.
- வாசிதலும்: 1030, 2852.
- வாசிதலும்: 605.
- வாசிதலும்: 3156.
- வாசிதலும்: (cf. வாசிதலும்) 3431.
- வாசிதலும்: 3430.
- வாசிதலும்: 497, 3047.
- வாசிதலும்: 464, 3592, 3582.
- வாசிதலும்: 2553.
- வாசிதலும்: 2818.
- வாசிதலும்: 2330.
- வாசிதலும்: 198.
- வாசிதலும்: 2530.
- வாசிதலும்: 591.
- வாசிதலும்: 2198.
- வாசிதலும்: 986.
- வாசிதலும்: 2897.
- வாசிதலும்: 240.
- வாசிதலும்: 2474.
- வாசிதலும்: 377, 1900.
- வாசிதலும்: 1882.
- வாசிதலும்: 19, 2259.
- வாசிதலும்: 1235, 1731.
- வாசிதலும்: 3301.
- வாசிதலும்: 378.
- வாசிதலும்: 1881.