

NA TIRUKURALA (FIZI)

THIRUK - KURAL

Samuel L. Berwick



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(Classical Tamil Literature)

NA VOSA TAUMADA

(Foreword)

E Vola Ko Dr. M. Varadarajan, M.A., M.O.L., Ph. D.

(Na i Liuliu ni Tabana Vakatamila e na University o)
Madras.)

E sa dua dina na sasaga vakaita-
mera na kena sa vakayacori me va-
kadewataki na Tirukurula ki na vosa
Vakayiti, au sa doka dina ka'u vaka-
lagilagii koya ka vakadewataka.

E kaya ko Barati na dauvivucu levu
ni Idia ni i vola ka vure mai Tamil-
nad sa solia ki vuravura na kena va-
kalagilagii. Ko Albert Schweitzer, e
dua na filosofa ka taleitaka na bula
veinanumi vakatamata ni moda gauna
ogo e a kaya, "e sega tale ni da ku-
nea e na dua na i vola ni vuravura
'go e so na vakasama torocake e na
kena veta e cake me vaka na kena ogo
ka lako vata koto na yuku". Ia e na
vosa nei Mahatma Gandhi e kaya,
"Na vakasama ka ra biuta koto na i
taukei ni vosa Vakataunila me vaka
na Veda Vakatamila, kei na kena
ka a vola ko W. Ariel ka vaka e sa,
"dua dina na i vosavosataki savasava
torocake ni va'kasama vakatamata".

Na vosa Vakataunila na vosa buli-
caki vakavuku ni vuvale Dravidian, e
vutuniyau vakayalo e na kena i vaka-
tagedegede. Na Tirukurula na caka-
caka uasivi ka a buli taumada e na
vosa ko ya vakatikinigaunataki ki na
i matai ni senituri A.D.

Ko Tiruvalluvar, o koya ka a vola
taumada na i vola ogo e a vakamaca-
lataka na ARAM (bula savasava), PO-
RUL (Sautu kei na vutuniyau kei na
INBAM (Loloma). E na nona a
vola na cakacaka bibi ogo e a va'ka-

kasamataka tiko ga na veika yaga ni
bula vakatamata kei na bula savasava
ni tamata yadua kei na veitikitiko
kumuni e na bula vakavanua ka sega
ni vakadaiduitaki se vakatakitakila
taki kina na dui lotu se vakabauta
yadua e na kena i valavala se i toro
ni dui lotu, ka savasava tani mai na
kena veiyalani kei na veilitaki. E
vosa ga ki na tamata, ka sega ni vo-
sa ki na dua na matagali lotu se unay
taumata se ki na dua tabakidua ga
na vanua, se matamata. O koya ogori
e taleitaki rarua kina nona vosa hig
na veivanua kece ga kei na dui lotu
kece ga.

Na kena sa vakadewataki ki na
vuqa na veivosa e vuravura e sa i
vakaraitaki ni kena taleitaki e na
veivanua e vuravura.

E vuqa na i tukuni e ciri koto ba-
leta na bula nei koya na turaga ka a
vola taumada na i vola ogo. Ia na
nona cakacaka e sa vakaraitaki koto
kina nona vakasama vakaturaga e na
kena i vakatagedegede savasava toro-
cako ka dusla koto nona savasava
vakayalo e na kena i navunavu ve-
vakaqeti.

Na lotu nei Tiruvalluvar, nona ca-
kacaka kei na veika tale e so baleti
koya ena ka e tawa kilai vakadua
koto. Na vosa TIRU e yaca dokai me
vaka beka na RATU, ia na VALLU
VAR e yacadra na Turaganivalu n

mataivalu era dau kaciwaka na lewa vakatui ka ra dau vodo toka e dela ni elefaniti. E sa dua dina na ka talei ni turaga ka a vola na i vola dokai ogo, na i vola ka sa yaco me i vola vakalagilagili e na veisagata ka kaciwaka na veika vakavuku ni vosa Vakatamita me qai sega ni kilai tu na yacana. E sega ni kilai na yacana dina. Ia oqori na veivakalongatataki wuni. E na vuku ni veika tawa kilai ogo era sa kaya voli kina e so na matakali lotu ni a lewe ni nodra lotu ko koya, me vaka ga na nodra a kaya e vtu na koro lelevu ni a suru kina ko koya ka a vola na "Ilaid" kei na "Odyssey". E rairai e a sega ni vinaka e dua vei ira. E cecere cake mai vei ira na kai na veikoro ko ya ka masivi tale ga nona i vakavuvuli mai vei ira na veilotu ka ra kaya ni lewena ko koya. Ko C. Raja Gopatchari, e na nona vosa taumada, balela na Kural e a kaya, "Era lewe vuqa era kaya ni ko Tiruvalluvar e lotu "Jain" (o ya na lotu ka voleka ni vaka na i vakavuvuli ni lotu Buda). Ia au sega ni vakabauta, ka mi ko Tiruvalluvar e dua vei ira na turaga rogo levu ka dokai e na vuku ni nodra ralyawa ka sivia na i tovo ni veilotu, ka ni sega ni vakatilitati tale e matadra na i tovo ni lotu ni veimata lotu e vuqa".

Na KURAL ka vakayacani kina na cakacaka bibi ogo e koto vakaserekali e na vosa Vakatamita. Na kena vewase kece e koto kina e 10 na tikina ka vakamacalataka e ya dua na ulutaga. E 1330 taucoko na tikina, era kilai vinaka taucoko e na kedra taleitaki e na kena i balebale kei na kena i tautau rogorogo winaka.

Na i matai ni 380 na tikina e dumi-maki koto kina na bula vakayalo kei

na tiko e na yalosavasava vakatuvaile ka lako vata kei na bula vakatatabu, na 700 na tikina ka tarava e dumi-maki koto kina na veika ni Matanitu kei na kena liutaki na vana ka yacova sara na bula vakalewenivanua, ia na vo ni 250 na tikina e koto kina na veilomani kei na veidomoni e na kena i vakatagedegede e cake, ka lako koto vakaserekali. Ogo eda sa wasea kina vakatolu na i tovo ni bula e vuravura 'go. Na i matai mai na vakasama ni filosofo vuku ka rai koto mai e na tabana vakayalo. Na i karua ni i vakatagedegede e navu koto mai me vaka e mai vua e dua na dauveiliutaki titobu. A kena i katolu e vaka koto na vosa ni dua na dauvuvu rogo. Na cakacaka ogo e vakatoki e na vosa Vakatamita me MUPHAL a kena i balebale, dua e na tolu na tikina—one in three parts.

Ia o koya na dauvuvu e vakamacalataka e va na kena i wasewase ni bula vakatamata (ARAM, PORUL, INBAM kei na VIDU) ka ra dau vakamacalataka na filosofo makawa ni lotu Idu. E kilai na kena i ka va, na VIDU se MOKSHA (bula vakayalo) na e qaria wale ka e cake ka sega ni vakadeitaka na kena i wali. De dua e rairai namuma ni kevaka e sa kilai vakamatata ga na kena e tolu ka da nai vakayacora yani e na yalodina e sa na sega na betena na niqawaqawataka na kena i ka va.

Na i matai ni i wasewase e i matai ni kena wase na vakalagilagili ni Kalou ka vakamatatataka na bibi ni qaravi ni Kalou. "A cava na yaga ni vuku kevaka e sega ni cuva ko vuku e na ruku ni yava ni Kalou Vuku" (2)* "Ko ira era muria na we ni yava i Koya ka sega ni kila na veiva-

kaduiduitaki e daldai, era na sega ni vakaleqai" (4).

E na nona leletaka na tau ni uca, a cakava kina na dauvivacu nona veivakacerecerei vei ira na bete kei na i vakavuvuli. A qai lako mai na lagilagi ni yalododonu ka yacana na ARAM. "Na savasava ni yalo na yalododonu ga. Na veikae kece tale e sa macawa (64).

E sa koto sara ga na matata ni nona rai kei na macala vinaka ni nona i vakavuvuli veivakaugeti ka veivakatorocaketaki. Na veitiki na e na kena i wasewase ogo era vua ni nona vakadidike balavu e na nona vakadikeva malua vakamatatilai na veikae ni bula ni tamata, ia era sega ni laulau ka matata wale ga, era kaukauwa ka veivakaugeti sara tale ga.

E ke e vosa vakacaucautaka sara na tiko vakavuvale kei na veitavi era vauci kina. Ia e sega ni vosa lolovirataka na bula vakabete e loma ni lekutu, o ya na bula dawai. E na Tirukurala e koto kina na uasivi ni bula vakavuvale ni rau tautauvata ke sega ni uasivi cake mai na bula dawai. Na tamata ka murla vinaka na bula vakavuvale e na kena i vakarau uasivi kece ga e sa i vakatagedegede vata kei ira na veikalonu ni lolomalagi ka vaka koto kina ogo na i ka imasagavulu ni kurala. "E tikidra na kalou ena biu kina ki 'lagi. Ke muria e vuravura lawa ni bula vakawati". (50)

Ko Tiruvalluvar e dua ka vakabau-ta vakaukauwa na ARAM na i vau kaukauwa ni bula yalosavasava ka vauci ira na veitamata yadua, i soqosoqo, i liliu ni Matanitu e na i vau ka ra bula yalododonu e na i tovo ka vure kina na tiko vinaka, vakacegu

vakavuravura ka vakayalo (31, 32 39). E sega ni dua na vanua e tukun koto kina na i sau ni cakavinaka, ia e kaya ni i tovo savasava ena yaco kina na tiko vinaka vakavuravura, ke na i tovo duka ena yaco kina na leqa (211, 212).

"Na naba ka ra vakalomanibaitak tiko () na naba ni veitiki na e na Tirukurala.

Na i tavi e sega ni yalant ga ke na i yatu vakavanua ni tamata, e ka raraba ka dau vakayacori e na yalo dodonu ni veivukei vei ira na tani. Ke Tiruvalluvar e sega ni taleitaka na veivakaduiduitaki ni i yatu vakavanua ka vakayavutaki mai na nodu eucu (972). O kaya e dau veivunau ni kuwaitaka na veitovo ni sokalou kei na qaravi ni veilotu e vuqa. E kauwaitaka ga vakabibi na yavudeli ni i tovo vakatamata kei na gaunisala ni veilomani e vauca vata na tamata me dua na vuvale e bula vakavanua "Baca ni qele me tukuni mada, Cila ra siga era sa kama, Na Kalou tale ga e kainaka, 'Tawaloloma me ra mate sara.'" (77). "Na tamata, kevaka e tawa loloma. Vaka ka kau bula vuca na loloma". (78). "Bula taudaku cava wale tu beka, Ke loloma e yale sa sega". (79). "Na tiko vata na loloma, Na bula sa tiko mai loma, Na yago yali kina na loloma, E sa sui wale ga ka olo toka". (80). Na veivosa vosa titobu vakayalo ogori e kau-ti keda lesu ki na i vakavuli nei Buda kei Karisito kei ira e so tale na i vakabula kei vuravura.

Na rai ni vale uasivi e i ukuuku nei na watina (60), e i tovo vakayalewa, mamaniki ka taleitaki na watina ka qarau ni kaya vinaka kei nona

wale (51, 52, 56). Ko na watina tagane me dau vosavosa vinaka ka vakavinavinakataka nodra cakavina-ka na tani, me yalododonu e na veika kece ga ka qarava, me dau vosota ka sega ni kakase. Me kakua ni veretaki ira na tani, ka kakua ni vosa vakaveitalia, kakua ni vakayacora, e dua na i tovo ca, ka me dau veivukei ga vei ira na tani.

Na bula vakavuvale, me vaka e kava ko Tiruvalluvar, me da qaravi ira na tani ka da marautaka noda qaravi ira. (81, 212).

E vuqa sara na wase e na i wase-wase ogo e levu kina na i vakavuvuli ni veilomani vakatamata kei na i vakamacala baleti ira na i vakavuvuli dawai. Na i tovo savasava ni tarovi ni vakamate manumanu kei na kania na lewe ni manumanu e tukuni koto kina. E koto kina na wase ni loloma, veivutuni, na dina, na kena tarovi na cudru kei na tarovi ni butako. E biuta koto nona i toqa ni peni, e dusia koto nona veituberi e na i tube ni i vakarau vakatamata, titobu ka lako vata nona i vosavosa ka kune kina na nona i tovo vakaturaga ka vuku. E sega ni totaka na i vakarau ni sokalou vakalotu kei na vakacabo i soro, ia e vakabibitaka, me vaka ka koto e na Bhagavad-Gita, na lotu e loma ka lako vata koto kei na torocake ni i vakarau ka vakayavutaki koto e na yalo ni vakatatabu vakaikoya.

Na nona i vakavuvuli e na malumalumu ni bula vakavuvuvura, veivakua i vakaikoya, kei na vakatatabu mai na gagadre vakayago, e koto sara ga e na veta e cake ka vakaraitaka vei keda nona titobu vakafilosofi ni bula. E cala bihi na noda kilalecavi ira na tawa tudei me ra tudei (331). Na veikabiti matua ni yago kei na yalo ka

vaka na manumanu vaka ka sa kavoro tani mai na nona yaloka ka mai vukayani (338). Na mate e vaka ga na moce, na sucu e vaka na yadra mai kina (339). E sega ni dua ka yaco vua na ka ogo e mosi vua (341). Buturaka laivi tani na veika kece ogori ko a dau gaganotaka tu (344). Na galatu ka torocake e koto vei ira na sa vakavosa, "Koi au" kei na "Noqu" (346). Mo kabi matua vei Koya ka sa galala mai na gagadre (350).

Kivei ira ka sega ni vakabuwawataki nodra vakasama e voleka cake vei ira ko lomalagi (353). Na yalomatua ni dua na tamata e sega wale ga na betena kevaka e sega ni lako vata kei na kila-ka dina (354). Na veika ca kece ni vuruvura ena seyavutani kevaka e vakasavasavataki na yalo mai na veika ca kece ni vuruvura (360) ka toso sara me yacova sara na i ka 370 ni tikina.

Na i ka rua ni wasewase e vakatokai me "Porulpai" (Porul, kena i balebale na i yau). Ia na i wasewase ogo e kena i kotokoto me baleti ira na i liuliu ni vanua, ia na nona i vakavuvuli e lako raraba koto ka vauvei ira kece na lewe ni vanua.

A kena i balebale vua na vosa "Aram" (na yalododonu) na waka ni i vakarau dodonu. Na i liuliu levu sara ga ni Matanitu, kevaka e sa cakacala, e sa na comolaki sobu e na i bili ni nona i tovo ca. E vunautaka na veika uasivi ka rogo, ia e kauta vakavoleka sara mai ki na kena i yatu donu ka sega ni taura cala na kena uasivi.

E koto kina na i tovo uasivi ni vei lutaki nona na i liuliu ni Matanitu me vaka e koto e na 384, 385, 390, 448, ka vuqa tale e na i wasewase ke ya ka yaco sara ki na tikina e 570

Na bula ni gauna ogo e veiyawaki sara kei na bula ni gaua ka a vola vola tiko kina ko Tiruvalluvar, eda sa veitaratara vakalevu kei na veivanua e so e na gauna e daidai ka da raica na veivakarau ni bula ni veivanua ka vukica noda i vakarau ni bula vakallavo kei na bula ni veilitaki ni vanua. E sa duidui na i tovo ni noda raica ka vakasamataka na veika e vuqa ia eda se rawa tiko ga ni vakuyagataka na veivakavuvuli ka virikotora ko Tiruvalluvar e na gauna makawa i dusidusi ni tuberi e na veika verevereya e vuqa.

E kaya ko Tiruvalluvar ni i yau e ka yaga, ia e sega ni i tinitini se i cayacava ni ka e qaral, ka ni yaga wale me i vakarawa ni veika yaga (755, 759, 760). Ia na kena i rawarawati mai na gaunisala dodonu ka savasava. Na i yau e rawa ni vakarogorogotaka e dua na tamata tauwale sara, e rawa ni solia na yalododonu kei na mamarau kevaka e rawati e na gaunisala dodonu ka yawe mai na i valavala ca. (751, 754). Me vaka ka tukuni koto e na 755 Kakua ni dua e taura na i yau e sega ni rawa mai na loloma kei na i solisoli.

Na kena i katolu ni i wasewase na "Kamattuppal" na veilomani ni veiwatini. Na maqosa ni bullvosa nona na dauvivucu e koto e na i wasewase ogo. E na i matal ni kena i wasewase eda raica kina na vosa ni tamata i tovo uasivi ka vunautaka na i vakarau ni yalosavasava. Ia e na kena i karia ni i wasewase eda raica ni vaka e raitayaloyalalo tiko na veika e vola me da wilika na i tovo ni domo ka bulia koto.

Era lewe vuqa, vakahibi ko ira e so na i Talatala ni Vavalagi era matalliataka ni koto e na yavu ni veido-

moni e so na tagau ni nona vosa. Ko Tiruvalluvar e vakadonuya ni tiko vakawati e yavu ni tiko vakavanua.

Na vu ni kena sega ni mate rawa na cakacaka bibi ogo e baleta ni sa taleitaki e na veiyasa i vuravura ka veidewadewawi tiko mai e na veigau na. Ko ira kece na dauvivucu lelevu ka ra a qai kadre e muri era dau taleitaka na tonitomi mai na nona i vola. Era a lewe vuqa era vakacautaka nona cakacaka mai ve ira na rogolevu mai Idia kei na veivanua e so ka koto kina e so vel ira:

REV. PERCIVAL: "E sega ni dua na ka e na veimatanicagi kece ga ni bull vosa e tauvata na i gu kei na veilitaki ni i vakavuvuli vakavuku e koto e na nona i vola".

V.V.S. IYER: "Ko Tiruvalluvar e dua na dau rairai yawa ka lako koto nona i tukutuku ki na veigauna kei na veivanua kece ga, e na gauna kece ga ni kawa tamata. E sa solia ki veivuravura e dua na yavu ni veivakatorocaketaki e na i tovo uasivi ka vakaturaga e na kena lagilagi kece ga".

JOHN MURDOCH: "Ko Tiruvalluvar ka a vola na Kural e sa rawa me cewava na i tikotiko e cake ni i tovo uasivi duadua vel ira na kai Temila. E dina e sa vakadonui ni uasivi na ka e vola e na Kural ka sega ni dua na ka e volai e na vosa Vakaidia me rau tauvavata".

REV. G. U. POPE: "Kamikamica ki na vakasama, daliga kei na gusu A i wali uasivi ni mate veitauvi...

Kamikamica ni Kurala uasivi ki na yame

Sala dodonu kena i dusi ga me da yabe.

Mai Vei Iratou Na A Tabaka Na I Vola

(Publisher's Note)

E na kena marautaki na Senite-marii nei SWAMI VIVEKANANDA e Viti, a tabaki kina na vakadewa Vakaviti ni TIRUKURALE kei na kena e na vosa Vakaperitania. Me vaka ni dua ogo na i vakayuvuli winaka ni i tovo nasivi kei Idia, e sa vakaraitaka kina ki vuravura na TIRUKURALA na tolu na ka bibi ni bula vakatamata: Loloma, Vuku, i Yau kei na Mamarau, kei na Yalododonu. Na ka e dau taleitaka ko Swami Vivekananda, kei na ka gadrevo ko Gauna vou ogo na duavata raraba e na veika e vura-vura. O koya gona e keitou nasuma kina ni ganita me tabaki vakavola na i vola ogo me i kufi ni veivola nasivi.

Keitou vakavinavinaka vakalevu vei Mr SAMUEL BERTWICK, na Editor ni Vakalewa Ni Pasifika, e na sasaga lagilagi ka vakavatukenataki kina na neitou i naki vakarokoroko ogo.

E lako tale ga na neitou vakavinavinaka vei Dr. M. VARALARAJAN, M.A., M.O.L., Ph.D., na Profesa i Lulu Vakatamila mai na Madras University, e na vuku ni nona vola na kena vosa taumada.

Keitou vakavinavinaka tale ga vakalevu vei RIGHT REV. ARULNANDHI THAMBIRAN mai na Kasi Math, Thirupanandal, Madras State, kei na South India Saiva Siddhanta Works Publishing Society, Madras e na nodrau veivuke totolo ka rau vakanta mai kina na veivola kei na nodrau vakadonia na kena vakayagataki e na i vola ogo na veika ka dui tabaki tu kina.

Na Vakavavalagi ni TIRUKURALA ka tabaki tu e na i vola ogo na kena era vakumuni mai na kena veivakadewa ka ra a dui cakava ko ira ke dui volai tiko vakalomanibal na dui vu ni yacadra. Na kena yali na vu ni yaca e na so na tikina e baleta ni lailai na vanua me tabaki kina, se e baleta ni tikina ko ya e kumuni mai na vuqa na vakadewa ka ra dui cakava e vuqa na dauvakavakadewa. Kevaka e sega na dui vakadewa Vakaperitania ke a sega ni rawa ni vakayacori na kena vakadewa Vakaviti. Era koto ogo e ra na vu ni yaca kei na kedra dui i vakacava:

M.S.P.: M. S. Puranalingam Pillai;
M.R.R.: M. R. Rajagopala Iyengar;
V.V.S.: V. V. Subramani Iyer;
R.D.: Rev W. H. Drew & J. Lazarus;

V.V.S.: V. R. Ramachandra Dhiksha
tar;

G.U.P.: Rev. G. U. Pope;

S.M.M.: S. M. Michael;

C. R.: C. Rajagopalachari;

B. G.: M. R. Balaganapathi

E lako na neitou vakavinavinaka
vei Mr S.S.K. SAMI mai na Mer-
cury Book Depot, mai Coimbatore,
Idia e na nona lomasoli ka yalataka
mai kina me tabaka mai vakailoloma
e na tolu na roka na waqa ni i vola
ogo.

Kivua na Director of Publicity and
Information, Madras State keltou va-

kavinavinakataka ña i yaloyalo kei
Tiruvalluvar ka ra a droinitaka na
daudrofi ni gauna vou.

Kevaka e sa rawa vua na i vola ogo
me vakatetea na veikilai raraba e vu-
ravura kei na i vakavuvuli uasivi nei
Thiruvalluvar me kilai e Viti, e sa
na vakacegu ka vakamuduo kina na
Vivekananda Centenary Celebration
Committee e Viti.

SWAMI RUDRANANDA

Presitadi

RAMAKRISHNA MISSION,

Fiji Islands.

NADI

21:7:64.





FOREWORD

DR. M. VARADARAJAN, M.A., M.O.L., Ph.D.,

(Chief Professor of Tamil, Madras University)

IT is a laudable venture to have Tirukkural, the Tamil classic on the Art and Science of Living, translated into the Fijian Language, and I congratulate the translator on his achievement.

As the great Indian Poet Bharati said, it is a classic that Tamilnad has offered to the world and thereby gloried itself. Albert Schweitzer, one of the greatest philosophers and humanitarians of our times, says that "there hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom". In the words of Mahatma Gandhi, it contains "holy maxims described by Tamilians as the Tamil Veda", and by W. Arie as "one of the highest and purest expressions of human thought".

Tamil, the earliest of the cultivated languages of the Dravidian family, is rich in ethical works of a high standard. Tirukkural is the best of the didactical works in the language and is dated to the first century A.D.

Tiruvalluvar, the author of this great work, dealt with ARAM (Virtue), PORUL (Polity) and INBAM (Idealised Love). In writing this immortal work, he was concerned only with the essential nature of human beings and the righteousness of individual and social life without regard

to the different forms of faith, ceremonies and customs, and passing fashions of social and political behaviour. He addressed himself to the humanity, not to any particular sect or race or nation. That is why his words have an eternal validity and appeal to all nations and creeds.

The several translations it has in almost all the important languages of the world bear testimony to its universal appeal to all nations.

There are many legends woven round the life of this philosopher, Tiruvalluvar, but it is only his work that truly speaks of his noble mind and his ethical conception of life as well as his salutary aims and aspirations.

Tiruvalluvar's religion, occupation, etc., will remain a mystery. 'TIRU' is a prefix of honour and respect, whereas 'Valluvar' is the name of the Officer of a state proclaiming royal edicts seated on an elephant's back. How strange that the author of this famous work, unsurpassed in popularity, and the product of ancient Tamil culture, is not even known by his proper name. But it is a blessing in disguise. On account of this mystery, several religions are claiming the author of this great work to belong to them, as seven cities contended for the honour of being accounted the birthplace of the author of the Iliad and the Odyssey. Perhaps he wanted to belong to none of them. He stood above all races and sects, and taught a general human morality and wisdom. He based his immortal work on his studies and experiences discarding the prejudices of various religions and controverting sects, and transcending all limits of nations, caste and creed. In his preface to 'Kural' C. Rajagopalachari says: 'It is claimed by many that Tiruvalluvar was a Jain. I do not accept this theory. Tiruvalluvar was one of those great men whose catholic spirit rose above all denominations and whose vision was not clouded by dogma or prejudice of any kind. His teachings elude classification on any denominational basis'.

'KURAL' which gave its name to this unique work, is a couplet of an intricate metre in Tamil. Every chapter contains 10 couplets and deals with a subject. There are 1,330 couplets, all well known for their wonderful brevity and their exquisite beauty of expression.

The first 380 couplets deal with the ethics of the household life as well as of asceticism, the second 700 with the affairs of the state, its administration and citizenship, and the third 250 with idealised love treated poetically. Thus we perceive life in three dimensions, the first from the point of view of a philosopher-saint, the second from that of a mature administrator and a loyal citizen and the third from that of a master poet. The work is aptly called 'MUPPAL' (in Tamil) i.e. 'one in three parts'.

Of course the author deals with the four aims of life (ARAM, PORUL, INBAM and VIDU) expounded by ancient Hindu philosophers. He recognises the last, VIDU or MOKSHA, but passes over the topic lightly as being hardly capable of concrete treatment. Perhaps he thought that if the other three are clearly understood and acted up to in sincerity, there need be no anxiety about the fourth.

The first part begins with the chapter in praise of God and it stresses the value of the worship of God. Of what avail is learning, if the learned do not adore God who is Immaculate wisdom (2)*. Ills of life do not touch those who cling to Him who has no likes or dislikes (4).

After singing in praise of rain, the poet deals with the greatness of saints or ascetics. Then comes the glorification of righteousness called ARAM. Be spotlessly pure in heart. This is Aram. All else is but vain show (34).

There is a clarity of vision and a lucidity of expression in his teachings which are stimulating as well as elevating. The couplets in this part embody the result of a long and devoted study of life, and hence they are not only direct and clear but also forceful and inspiring.

Herein he speaks highly of household life and its duties. But he has not belittled the value of asceticism. In Tirukkural, the life of the ideal householder is placed on a par with, if not superior to, that of the ascetic. The man who lives the life of a householder in the way it should be lived, takes rank with the heavenly gods (50).

Tiruvalluvar is a staunch believer in ARAM, the great moral force which keeps ceaseless watch over individuals, the society and the ruler of the state and which confers on those who live in accordance with moral codes all wealth and pleasure, material and spiritual (31, 32, 39). There is no stress on the idea of rewards for good deeds, though he says that moral behaviour results in earthly welfare and immoral, in misfortune (211, 222).

Duty is not confined to what the caste-calling involves, but consists in general in all that is virtuous and helpful to others. Valluvar is not a believer in the distinctions of caste based on birth (972). He is a reformer of a high order and he is not concerned with the various rites and

* The numbers within brackets denote the numbers of the couplets in the Tirukkural.

rituals. He is concerned only with the fundamental nature of human beings and the essential love to bind them in family and in society. As the sun burns up the boneless worms, so does ARAM deal with one devoid of love (77). To live a life without love is like a withered tree bursting into leaf in a barren land (78). What profits one's outward feature if one's heart is devoid of love? (79). That in which love dwells is the seat of life; all others are but skin-clad bones (80). Such lofty ethical sayings recall to us the teaching of Buddha and Christ and other great saviours of the world.

An ideal wife is the glory of his house (60), is modest and frugal, adores her husband, guards herself and is the guardian of the fame of the house (51, 52, 56). The householder should be courteous in speech, grateful for every kind act of others, just in all his dealings, master of himself in perfect self-control, strict in the performance of his duties, patient and forbearing, speaking no ill of others, avoiding back-biting, refraining from unprofitable utterances, never doing evil deeds, and always helpful and benevolent to others.

Household life, according to Tiruvalluvar, is to serve others and derive pleasure from such service (81, 212).

There are several chapters in this part which are full of teachings for humanity in general and for ascetics in particular. The moral virtue of abstaining from killing and eating meat is dealt with here. There are chapters on compassion, penance, truth, not getting angry and not stealing. With sure strokes, he draws the ideal of simple ethical humanity and his utterances are characterised by nobility and wisdom. He does not advocate ceremonial religion and any sacrifice to God by means of material objects, but his emphasis is, as in the Bhagavad-Gita, on inner religion of moral uplift based on a renunciatory spirit.

His teachings on instability of material life, renunciation, realization and freedom from desire, are of a very high order and reveal to us his sound philosophy of life. It is the worst folly to mistake the unstable for the stable (331). The attachment of the soul to the body is like that of a full-fledged bird abandoning its broken shell and flying away (338). Death is like sleep, birth, like awakening from it (339). One does not suffer pain from those things that one has renounced (341). Trample under your feet all the desires of the senses and renounce all that you have been longing for (344). Why talk of other attachments; even the body is an encumbrance for those aiming at salvation (345). The religion greater than that of gods is for those who shatter the feeling of 'I' and 'Mine' (346). Cling fast to Him who is free from desires (350).

To men of unclouded wisdom heaven is nearer than earth (353). The perception of one's senses is of no avail if one is not endowed with true knowledge (354). If one seeks the truth, which is the basis of all, one will be free from all the ills of life (359). The ills of life vanish when one's heart is rid of desire, wrath and delusion (360). There is no greater wealth than freedom from desire either here or in the world beyond (363). Purity of mind is nothing but absence of desire; it follows when one craves for truth (364). Only those who are free from the bonds of desire are free: the rest are not so free (365). Even in this world there is everlasting happiness when, desire, the evil of evils, dies out (369). If one gives up one's insatiable longings, it confers on him eternity (370).

The second part is called 'PORUTPAL' ('poru' meaning wealth). Though mainly intended for the statesman, Valiivar's teachings are generally applicable to all the members of the society. He passes over what is peculiar to particular states, times and classes of society and introduces only such ideas as are common to all times and all classes.

Every couplet here, again, is a marvel of lucidity and compression, the apotheosis of beauty and force. According to the great author, 'ARAM' (righteousness) is the root of justice. Even the mighty ruler of the state, if he does wrong, will be pushed down by the weight of his iniquity. He preaches great ideals, but he brings everything down to the level of practicality without losing hold of the ideals. We find herein the combination of shrewd practical wisdom and high poetical principles.

He is the ruler who is capable of acquiring, preserving and wisely distributing wealth (385). He is an honourable ruler who swerves not from virtue and abstains from vice (384). He is a shining light among rulers who is endowed with liberality, mercy, justice and love for his subjects (390). The ruler who is not guarded by wise men of firm counsel will perish even though he has no enemies (448). Victory is not won by weapons but by the just rule of the head of the state (546). The ruler protects the state and it is justice that protects him if unfailingly administered (547). The righteous ruler who oppresses his subjects is more cruel than those who indulge in murder (551). Are not the woeful tears of the oppressed, the weapons which destroy the prosperity of the oppressive ruler? (555). The people under the merciless ruler suffer like the earth devoid of the drops of rain (557). No burden is harder for the earth to bear than the cruel sceptre that attracts the unwise (570).

The present age is far remote from the age of Tiruvalluvar. Contact with other countries of the world has changed our social, economic and political life. Our notions about the values of things, of life, have radically changed. The industrial and scientific progress has revolutionis-

ed our manner of living. Yet this great work is still found very useful as a guide to life, individual and social alike. It is even today praised as a repository of practical wisdom, dispelling darkness and diving deep into the hearts of humanity; and it may be accepted as a safe guide to the prevailing theories of political administration and economic and social wellbeing.

According to Tiruvalluvar, wealth is no doubt very essential, but is not an end in itself and is required only to promote the other ends efficiently (758, 759, 760). But the means of acquiring wealth should be pure and righteous. Though wealth is capable of making even insignificant men prominent, it will confer virtue and happiness only if it is acquired justly and without sin (751, 754). Let no one accept the wealth not acquired through grace and love (755).

The third part of this work, 'KAMATTUPPAL', is on marital love. The poetical talents of the author are best seen in this part. In the first part we find a staunch moralist preaching ideals, in the second an able statesman imparting practical wisdom, and here in the third part an artist inspiring the reader with his imaginative sketches on love.

There are some, especially European missionaries, who wonder how the great author ventured to write on an erotic theme. Tiruvalluvar believes in the simple married life as the foundation of a sound moral society and finds no reason to evade the treatment of this essential part of life. Even in the treatment of this idealised earthly love there is serenity, purity and dignity. The lovers rise above all selfishness and are full of sacrifice for each other. Nammalwar, the greatest of the twelve Alwars of Vaishnavism, (Saints of Vaishnavite cult of Hinduism) freely makes use of some of these couplets in his hymns of divine longings for God's grace. Such is the elevated atmosphere created in these couplets by the saintly poet Tiruvalluvar.

The immortality of this great work lies in its universal appeal transcending all times. Every noteworthy poet or philosopher who came after him, deemed it a privilege and honour to incorporate in his work the luminous ideas and lucid expressions of this author. It is praised by many great scholars of our period in India and abroad, and here are some of their cherished opinions:—

REV. PERCIVAL:

'Nothing certainly in the whole compass of human language can equal the force and terseness of the sententious distichs (couplets) in which the author conveys the lesson of wisdom he utters'.

V. V. S. IYER:

'Tiruvalluvar is one of those seers whose message is intended not merely for their age or country but for all time, for all mankind. He has given to the world a work to which, in perfection of form, profundity of thought, nobleness of sentiment and earnestness of moral purpose, very few books outside the grand scriptures of humanity can at all be compared'.

JOHN MURDOCH:

'Tiruvalluvar', the author of the 'Kural', occupies the first place as a moralist among the Tamils. Indeed, it is generally acknowledged, that there is no treatise equal to the Kural in any Indian language'.

REV. G. U. POPE:

Sweet to the thought, Sweet to the ear,
Sweet to the mouth
Great cure for two-fold deeds
Disease, is Valluvar's
Sweet KURAL-VENBA verse with
tongue right eloquent
Set forth, that we the way of
good may know.



PUBLISHER'S NOTE

In commemoration of the Celebrations of the Centenary of SWAMI VIVEKANANDA in Fiji, a translation of TIRUKKURAL in Fijian language is being published along with an English version. As one among the best examples of the great cultural heritage of India, TIRUKKURAL has a universal approach to the three fundamental verities of human existence: Love, Weal, Wealth and Happiness, and Righteousness. Universalism is the spirit of Swami Vivekananda's message and that of the modern times. As such we thought it fit to publish this book as a good addition to local literature.

We are thankful to Mr SAM BERWICK, Editor, Vakalelewa Ni Pasifika, for his praiseworthy effort in bringing to fruition this humble idea of ours.

Our thanks are also due to Dr. M. VARADARAJAN, M.A., M.O.L., Ph.D., the Chief Professor of Tamil, Madras University, for his illuminating foreword.

We express our thanks to the Right Rev. ARULNANDHI THAMBI-RAN of Kasi Math, Thirupanandal, Madras State, and the South Indian Saiva Siddhanta Works Publishing Society, Madras, for their ready help in sending the required books and for their general permission to use the materials for our publication here.

The English version of TIRUK KURAL as published here is a collection from various authors whose names are acknowledged and indicated by their initials at the end of their translations. The lack of such initials in some places is mainly due to want of space, or due to a free rendering of the translation borrowed from more than one earlier translators. The Fijian translation would have been impossible without the English versions of the following translators.

M.S.P.: M.S. Puranalingam Pillai;

M.R.R.: M.R. Rajagopala Iyengar;

V.V.S.: V.V. Subramania Iyer;

R.D.: Rev. W.H. Drew & John Lazarus;

V.R.R.: V.R. Ramachandra Dhikshitar;

G.U.P.: Rev. G.U. Pope;

S.M.M.: S.M. Michael;

C.R.: C. Rajagopalachari;

B.G.: M.R. Bala Ganapathi;

Our thanks are due to Mr S.S.K. Sami of the Mercury Book Depot, Coimbatore, India, for his generosity in offering the tricolour cover page as a gift.

To the Director of Publicity and Information, Madras State, our thanks are due, for the beautiful picture of Thiruvalluvar as conceived by a modern artist.

If this publication also aids in spreading universalism and such other high ideals of Thiruvalluvar in Fiji, the Vivekananda Centenary Celebrations Committee, Fiji, would feel more than rewarded.

SWAMI RUDBRANANDA

President,

RAMAKRISHNA MISSION,

Fiji Islands

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SWAMI VIVEKANANDA

*In memory of whose Birth Cen-
 tenary this Book of universal
 appeal is being published.*



THIRUVALLUVAR

*A Modern Artist's conception of the great Tamil Saint-Poet, the author of
THIRUKKURAL.*

PHOTO COURTESY:
DIRECTOR OF PUBLICITY,
MADRAS STATE.

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Na TIRUKURALA na cina ka dau kauta laivi na buto-
buto mai na loma ni tamata. E tolu na kena i wasewase:
'Aram' (Yalododonu) e dagona; 'Porul' (Sautu kei na
vutuniyau) e kena vauvau; 'Inbam' (Loloma) ka kena
waiwai.

THIRUKKURAL is a lamp that drives away the inner
darkness of men. It contains three parts: 'ARAM'
(Righteousness) is its basic container; 'PORUL' (Weal
and Wealth), its wick; 'INBAM' (Love), its oil

*Na vosa e tauca na tamata yalododonu e sa vaka
na i titoko vei ira ka ra muria na gaunisala titidraviva.
(415)*

*The oral words of the righteous will stand in good
stead like the staff or walking stick to those treading
on slippery ground. (415)*

WASE E I

VAKALAGILAGII NI KALOU

1. Na i tekivu ni veimaturvosa, kece ga na "A". A i tekivu ni vuravura 'qo na Kalou ga.
2. A cava na yaga ni vuku keveka e sega ni cuva ko Vuku e na ruku ni yava ni Kalou Vuku.
3. Ko ira era vakaruru e na yava ni Kalou ka tiko e na seniviavia ni yalosavasava era na rawata na bula tawamudu mai Vua.
4. Ko ira era muria na we ni yava i Koya ka sega ni kila na veivakaduiduitaki e daidai, era na sega ni vakaleqai.
5. Na veika e vakayacori, vinaka se ca ka vu mai na butobuto ni yalo ena sega ni kauwaitaki mai vei ira na dau semetaka wasoma, na lagilagi nei Koya sa lewa.
6. Ko ira era sa levea rawa na gagadre vakayago ka tawa vosakudrukudru, era na bula tawamudu.
7. Ko ira ga ka vakaruru e ruku ni yava ni Turaga era na kurea lai vi na nuiqawaqawa.
8. Ko ira ka ra sobeta na yava ni Turaga, me vaka ni sa wasawasa ni yalododonu ko Koya, era na sokota rawa na veiwasawasa kece ga.
9. Na ulu ka sega ni cuva Vua na Kalou e sa vaka na ulu ni tamata matebula.
10. Ko ira era yacova rawa na yava ni Turaga era na sokota rawa na wasawasa ni sucu vou.

WASE E 2

NA VAKACAUCAUTAKI NI UCA

11. Na bula ni vuravura e vakatau na uca e sa rawa me vakatoka me wai ni tuka ni bula.
12. Na kakana kece ni tamata e v mai na tau ni uca batabata, mena wainigunu tale ga.
13. Ena yaco na viakana kei na d siga e na vuravura dukadukali ke sega ni tau e na kena gauna ni uca mai lagi.
14. E sa na mudu nodra siviya na dauteli ke sa buroburogo na O uca talei.
15. Yali na uca sa yaco na leqa, na sivia, na bula ena sega.
16. Ke sa burogo na O, malai na ca
17. Sa rawa ni maca na wasa ke sa yaco na uca me "maqa".
18. Ke sa sega ni tau na uca, cabo soro, solevu ni lotu ka sa na m duka.
19. Uca ke siga dede Cabo i soro sa na dredre.
20. Na uca ga e dau vu ni wai. Ke sega na uca, vuravura e matai.

CHAPTER 1 IN PRAISE OF GOD

CHAPTER 2 IN PRAISE OF RAIN

1. All letters begin with A. This world has the Supreme Being as its first (M.S.P.).
2. Of what avail is learning, if the learned do not adore the good feet of Him who is Immaculate Wisdom. (V.R.R.).
3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart (of the devotee) live eternally in heaven. (V.R.R.).
4. To those who are united to the feet of Him who is without desire and aversion, evil shall never come. (R.D.).
5. Both good and bad actions that spring from darkness of the mind will never touch those who ever chant the glories of the Lord. (V.R.R.).
6. Long will they live who walk the righteous path of Him who has quenched the desires of the five senses. (M.S.P.).
7. They alone escape from sorrow who take refuge in the feet of Him who hath no equal. (V.V.S.).
8. The stormy seas of wealth and sense delights cannot be traversed except by those who cling to the feet of the Lord who is the Ocean of Righteousness. (V.V.S.).
9. The head that does not bow down before and worship the feet of the Lord of the eight attributes is like the senses without their sensation.
10. None can swim the great sea of births, but those who are united to the feet of God. (R.D.).
11. As the world sustains itself or progresses with rain from the sky, it is ambrosia or nectar, so to be understood. (M.S.P.).
12. The rain is the source of all articles of food that man needs. It becomes his drink too. (V.R.R.).
13. Hunger would stalk abroad and torment this wide sea-girt world, were the rains to fall in time.
14. The cultivators would cease to plough were the cloud's free supply of water to fail. (V.R.R.).
15. It is rain that both ruins and aids the ruined to rise.
16. If from the clouds no drops of rain are shed, it is rare to see even green grass lift up its head. (G.U.P.).
17. Even the wealth of the wide sea will be diminished, if the cloud that has drawn (its waters) up, gives them not back again. (R.D.).
18. If the heaven dry up, neither yearly festivals nor daily worship will be offered in this world to the inhabitants of heaven. (R.D.).
19. If it does not rain there will be neither munificence nor penance in this world (M.S.P.).
20. The world cannot exist without water: so, without rainfall, no one can do his duties.

WASE E 3

LAGILAGI NI VAKANADAKUI-KA

21. Na i yau cere lagilagi mo vaka-nad-kuya, kokokoco e sa meca ga ni bula.
22. Na nodra lagilagi na vakanadakuika, wiliwili ni me'e e vura-vura ko sa via kila.
23. Lagilagi ga ni titobu era sa tau-kena, Ni veika vakavuravura era beca.
24. Gagadre e lima o koya sa vorata Vakacegu mai la'gi e sa na rawata.
25. Gagadre ca mo vakanadakuya sara ga Tarogi Idra ni kila na kena ca.
26. Era rogo na rogo ni ra rawa ka lelevu, ra tawa kilai na sega, ni ra rai lekaleka.
27. Ena cuva ko vuravura vei koya ko kilai, na i kanakana ni ka ogo ka ko ya, kena i rairai, rorogo, i bol kei na nona taraa.
28. Nodra rogo na i Vakavuvuli e dau tarogi mai, vukei ira na dina nodra parofisi.
29. Ko ira na tu e na dela i yalododonu. Kevaka era sa cudru, ka dredre me loru.
30. Ko ira na yalododonu ka lomana na tamata, sa i ira ga oqori era sa turaga.

WASE E 4

NA KAUKAUWA NI YALODODONU

31. Na yalododonu e vauci bula, yau kei na marau. A cuva tale sa na vo vei au ?
32. Na yalododonu sa i yau talei ke guilecavi sa na bale vei cei ?
33. Mo yaga e na veika kece ga Yalododonu na i dusidusi me kila.
34. Na savasava ni yalo e sa yalododonu ga. Na veika kece tale sa macawaa.
35. Gagadre ca, cudru, vuvu kei na vosa tau vakatani, E sega na yalododonu ka dau kainaki.
36. Na yalododonu me kua ni loka yarataki. Tekivu e daidai me nomu lagilagi.
37. Sau ni yalododonu kevaka ke qaraa Raioti ira na vodo kei ira na taubale ga e ra.
38. Yalododonu kevaka e vakayaco wasoma. Kena i sau ko na taura, kua ni taqaya.
39. Yalododonu i vurevure ni bu marau. Veivere kece ena sega vakabau.
40. Yalododonu vakaisau ena sega vakabau. Yalododonu vakaya e ka ni bula marau.

CHAPTER 3

THE GREATNESS OF ASCETICS

1. Who, duty done, world's ways do quit, are the best, saith Holy Writ. (S. M.)
2. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world. (V. R. R.)
28. The greatness of those who have taken to ascetic life, after duly weighing the two states, the present and the future, shines in this world. (M. S. P.)
24. He who guides his five senses by the hook of wisdom, will be a seed in the world of excellence. (R.D.)
25. Indra, the King of the gods, is himself a witness to the might of those who have conquered their five senses (V. R. R.)
26. The great ones are they who can achieve the impossible; the feeble ones are those who cannot. (V. V. S.)
27. The world is within the knowledge of him who knows the nature of taste, sight, touch, hearing and smell. (R.D.)
28. The greatness of the sages in this world is borne out by their prophetic utterances. (V. R. R.)
29. It is impossible to resist even for a minute the wrath of those who stand on the hill of virtue. (V. R. R.)
30. Anthanars are ascetics who behave graciously towards all other lives. (M. S. P.)

CHAPTER 4

VIRTUE

31. Righteousness leadeth unto heaven and it bringeth wealth also; then what is there that is more profitable than Righteousness. (V. V. S.)
32. There is no greater good than Righteousness, nor no greater ill than the forgetting of it. (V.V.S.)
33. As much as possible, in every way, incessantly practise virtue (R. D.)
34. Whatever is done with a spotless mind is virtue; all else is vain show. (R. D.)
35. Virtue consists in avoiding envy, lust, wrath and harsh word—these four. (M. S. P.)
36. Do not postpone doing Aram. Do it now. For it will be a never-failing friend at your death. (V. R. R.)
37. Why search for the fruits of Aram? Behold the one in the palanquin and the palanquin-bearer. (V. R. R.)
38. Do good till in thee there be no breath; like rock it blocks Birth and Death. (S. M.)
39. They alone are joys which flow from virtuous life, (V. V. S.) All else is sorrow and merits no praise. (V.R.R.)
40. Virtue or good-deed is what one ought to do; vice or ill-deed what one must shun. (..)

WASE E 5

NA TAGANE VAKAWATI

41. Tagane vakawati, wa ni qasila donu. Tovo savasava e na sala ga e tolu.
42. Tagane vakawati me vakadre vinaka, vukei 'dravua, 'loloma kei ira na mate sara.
43. Tagane vakawati me yalototoka Vukei vulagi, na wekana kei koya, Kua ga ni lutu ko ira nona qase, Kei ira na Kalou ka ra tiko mai cake.
44. Tagane vakawati dau soli kakana, Ni i valavala ca e dau rerevaka, Dausiga levu yawaki koya sara Me i dole lagilagi veika e cakava
45. Tagane vakawati sa dau loloma, A i tovo kilikili me sa qai kotora Na i tavi sau 'qori e momona
46. Tagane vakawati ke gole tani nona sala, Lagilagi cava beka sa qai rawata? E sa koto donu, gaunisala ga ni bula Me tauri dei tiko ga oqo e vura-vura.
47. Lagilagi cava tale beka vinakati Ke dua e boleka me tagane vakawati.
48. Yalosavasavaa ke sa tauri dei. Veitalia na velbacani mai vei. Uasiviti ira kece, yalododonu talei
49. Bula ni vakawati uasivi dau tukuni, Bula tani e totoka ke sega ni cudruvi.
50. E tikidra na Kalou ena biu kina ki 'lagi, Ke muria e vuravura lawa ni bula vakawati.

WASE E 6

NA YALEWA VAKAWATI

51. E i tokani dina i tovo me makan Me taukena tu yalodina lagilagi Kua ni vakasabusabu e na vakayagataki, Na i lavo e rawata na watin vakawati.
52. Na yalewa vakawati, nona valagucetaka, Bou ni vale e sa na kala, Lagilagi se na cava Sa na sega e kauwaitaka.
53. Yalewa yalosavasava, se cava tale dou qaraa? Sai taukei ga ni vale, vale totoka sara ga.
54. Yalewa vakawatitaki, cava tale me qaraa? Ke tiko ga vua na yalosavasava
55. Na yalewa vakawati ke sa yalodina, Ni yadra cake, masu vei na watin Uca mai lagi, rawa ni vakamirika
56. Na yalewa vakawati, nona i tovo me karona. Yalosavasava, maroroya na yagona Qarauni na watin rogoca kece nona vosa,
57. Na yalewa vakawati, vakatawan wasoma, Sasabai uasivi na i tovo savasava
58. Na yalewa vakawati, ke sa dina vei watin, Na Kalou era reki ke tukuni vei ira.
59. Yalewa vakawati na watimu monanuma, ke ko cala, isa lei, sa na cuva na uluna.
60. Yalewa vakawati kalougata ga ni vale, Nona va'kawa gone sa na i uku-tale.

CHAPTER 5 HOUSEHOLDER

11. The householder is the mainstay of all who follow the three other paths of life. (V.V.S.)
12. The householder is the mainstay of the ascetics, the needy and the dead. (V.R.R.)
13. It is the supreme virtue (of the householder) to fulfil his obligations to forefathers, gods, guests, relatives and himself. (V.R.R.)
14. He who shares his meal with others in dread of committing sin will never suffer from want. (M.S.P.)
15. If the married life possesses love and virtue, these will be both its duty and reward (R.D.)
16. Is there any gain greater in resorting to other orders of life than by pursuing the right path of the householder? (V.R.R.)
17. Among all those who labour (for future happiness) he is greatest who lives well in the household state. (R.D.)
18. The householder who, not swerving from virtue, does his duty to others endures more than those who endure penance. (R.D.)
19. The marriage-state is duly called virtue. The other state is also good, if others do not reproach it. (R.D.)
20. He will be placed among the gods in heaven, who in this world follows the law of the householder's life. (M.R.R.)

CHAPTER 6 HOUSEWIFE

1. She is the true partner in life who possesses all the wifely virtues and spends according to the income of her husband (V.R.R.)
2. If the wife lacks power of domestic management the household life will be sham or nothing, however, dignified in other aspects (M.S.P.)
3. What will the house lack if the wife be virtuous? What will be there in case she be graceless? (M.S.P.)
4. What is more excellent than a wife if she possesses the stability of chastity? (R.D.)
5. Waking up she worships no other God than her husband. Verily at her very bidding it rains. (V.R.R.)
6. She is the good housewife who guardeth her virtue and her reputation and tendeth her husband with loving care. (V.V.S.)
7. What avails the guard of a priest? The chief guard of a woman is her chastity. (R.D.)
8. When women win (the glory of serving) their lords, they win great glory in the world of the gods. (M.R.R.)
9. A cuckold knows not the proud gait of a lion before his detractors (V.R.R.)
10. They say that an excellent wife is a blessing to the house, and that her bearing good children is its precious ornament. (M.S.P.)

WASE E 7
NA LUVEDA

61. Na veika kece e soli vei keda,
Sega ni sivia me ra vuku na
luveda.
62. Loma ni vitu, sucu vou gafala,
Se'gi sivia, na luveda tawacala.
63. Tamata era okata, levudra me i
yau,
Ni kumuni, vakatau e na nodra i
vakarau.
64. Keda kakana, ke dua e taroga
Me wiliki mada, na kena i vola,
Ko ira na luveda me ra mai
bosoka,
Ca na wai ni tuka, e na kena
totoka.
65. A i yamo ni luveda mo ni kilaa
Tarai keda e Maavuta sara ga,
Ia ni ra vosa e na vakasolokakana
E matalau sara ga e daligada.
66. Da dau wilika e na kena i vola,
Era dau kaya na vosa oqoka,
"Domo ni saravini e totoka"
Ni domo i levudra ra tawa rogoca
67. Ka me cakava na tama vinaka,
Tovo i luvena velsautaka,
Me i tovo dina vakaturaga,
Dabedabe liu me la'ki bikaca.
68. Na luvedra, torocake ka me kilaa
Me sivi tamadra sara ga,
Tama ni gone kece ra segaa,
E na vuravura levu 'qo e ra.
69. Lagilagi ni luvena marau nei tina
Marau uasivita gauna kali kina.
70. A i solisoli i luvena vei tamana,
Me qoroya ko vuravura na ka e
cakava,
Kena vosa me rogo matata,
"Isa na vua ni caka vinaka i
tamana.

WASE E 8
NA LOLOMA

71. Na loloma e rawa li me dua
segota?
Ni dredro na wai ni mata taro
Tovolea mada na ka oqoka,
Rarawa tiko na wekamu,
vosota.
72. Ira na kocokoco nanumi ira
Dauloloma nona bula tawa dok.
73. Velkabiti ni sui, lewe ni ya
kei yalo,
Vakaraitaki ni loloma tawa da.
74. Loloma sa vu ni gagadre,
Veitokani kena i balebale.
75. Bula vauci e na loloma,
Tiko vakawati era dau tokona.
76. Na sesewa era kaya yarayara,
"Yalododonu na loloma lako vata."
E i yaragi tale ga ni vala,
Ke i tovo ca ko via saqata.
77. Baca ni qele me tukuni mada,
Cila na siga era sa kama,
Na Kalou tale ga e kainaka,
"Tawaloloma me ra mate sara."
78. Tamata kevaka e tawa loloma,
Vaka na kau bula, vuca na tolon.
79. Bula taudaku cava wale tu beka
Ke loloma e yalo sa sega.
80. Ke muria e vuravura lawa ni bula
vakawati,
Tikidra na Kalou tiko kina me
'lagi.

CHAPTER 7

OFFSPRING

Among all the benefits that may be acquired, we know no greater benefit than the acquisition of intelligent children. (R.D.)

All the seven births no evil befalls one who is blest with good and unstained children. (V.R.R.)

Men will call their sons their wealth, because it flows to them through the deeds which they perform on their behalf. (R.D.)

Sweeter verily than ambrosia is the gruel soused and spattered by the tender hands of one's own children. (V.V.S.)

The delight of the body is the touch of one's children. The delight of the ear is their lisp. (V.R.R.)

"The flute is sweet, the lute is sweet", say those who have not heard the prattle of their own children. (R.D.)

The good a father can do his son is to make him occupy the first rank in an assembly. (V.R.R.)

It is pleasant to all the powerful creatures of the great earth that their children should possess more knowledge than themselves. (R.D.)

Joy mother feels more than when her son she weaned, at his fair renown (S.M.M.)

The service a son can do his father is to make the public exclaim, "See, the fruit of his father's good deeds!" (V.R.R.)

CHAPTER 8

LOVE

71. Is there a bolt to fasten one's love? The trickling tears at the distress of one's friends will proclaim the love within. (V.R.R.)

72. The loveless are selfish and have all to themselves; the loving ones sacrifice even the bones of their body for others. (M.S.P.)

73. The connection between the dear soul and the body built of bone is the union of love with it. (M.S.P.)

74. Love begets desire: and that (desire) begets the immeasurable excellence of friendship. (R.D.)

75. The excellence attained by the conjugal enjoyers on earth is said to be the result of their tranquil life in love. (M.S.P.)

76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too. (V.R.R.) Love aids the wicked too. (F.W.E.)

77. Behold how the sun burneth the boneless worm; even so doth righteousness burn the man that does not love. (V.V.S.)

78. To live without love is as impossible as a withered tree bursting into leaf in a parched desert. (S.R.)

79. Of what avail is a lovely outside, if love, the soul's ornament, hath no place in the heart. (V.V.S.)

30. The body is the dwelling of a soul which came through love; the body of those without love is merely bone covered with skin. (R.D.)

(Life is in and through love).

WASE E 9

QARAVI VULAGI

81. Na yaga ni vakavale vinaka,
Noda vulagi me ra vakayagataka
82. Ke tawa noda vale me da wawa,
Noda vulagi me da kana vata ga.
83. Bula nei koya e namaki vulagi,
Ke lomana me dau veiqaravi
Ena vutu ni kakana e veiyabaki,
Sega vua na vakasabusebutaki
84. Ko Latimi mada ena mamarau,
Qaravi vulagi nomudou i vakarau
Na nomudou vale e sa na matalau
Ni kalougata nomudou i vakarau
85. Nona i teitei li me da telvaka.
Na tamata nona vulagi e qarava,
Me ra kana vinaka kece sara,
Kania ko koya vo ni kakana?
86. Nona vulagi ke dau qarava,
Oti dua yani dua tale mada,
Na Kalou levu sa na waraka,
Tamata 'qo Nona vulagi sara.
87. Qaravi vulagi na kena i yalayala,
Tovolea mada mo vakarautaka,
Kena bibi ko sa na sotava,
Me bibi ga vulagi ko a qarava.
88. Ko ira era vakanadakui vulagi,
Vaka 'qo domo ni nodra tagi,
"Au oca wale e na tomatomani,
Qai sega e tu me noqu i tokani.
89. Vutuniliyau tu qai vulagi cati ira,
Okati vutuniliyau vakasisila,
Ko ira na sesewa e tu vei ira,
Tamata titobu kune dredre kina.
90. Cogadrogadro ke da boica e ta-
sogo,
Yalo ni vulagi ke da cudru sa ka-
voro.

WASE E 10

NA VOSA VINAKA

91. Vosa kamica dau dredro mai
Loloma tawa vere me qai lau
Yalododonu vosa me kilai
Vosa rogoci tawa yalowai
92. Vosa dredredre taleitaki
Uasiviti lomasoni tawa vorok
93. Vosa vinaka ke vure mai lom
Me qai matadredredre toka
Veika kece e sa na totoka
Sai koya ga qori na yalololom
94. Rarawa ni dravudravua 'ra ta
kilaa.
Kevaka era vosa vinaka tu
95. Vosa vinaka, yalomalua i ukuu
dina,
Sega tale ni dua na i ukuuku
veisiga
96. Vosa vinaka, vakayagataki v
soma
E na veika kece ko dou qarava
Meca na vere waleala sara ga
97. Vosa vinaka e na gauna ni so
soli,
Ena sega sara ni dau mudu v
Vuravura 'qo yalododonu vakas
Vuravura mai muri marauta
voli,
98. Vosa kamica tawa veilali
kilaa
Marau vuravura 'qo kei vuravu
ko ya
99. Cava beka dau vosa ca kina
Ni vatuka ni vosa vinaka
basika
100. Vosa ca tale ni vosa vinaka
vakarau
Vaka na kemu ka dreu vou
qau.

CHAPTER 9 HOSPITALITY

1. To sit and cherish the life of the householder is all for the sake of liberally entertaining guests with kindly acts. (M.S.P.)
2. Were it even the draught of immortality, it shall not be tasted alone when the guest is in the hall. (V.V.S.)
3. The life of him who welcomes and entertains guests will never suffer want nor run waste. (M.S.P.)
4. Lakshmi with joyous mind shall dwell in the house of that man who, with cheerful countenance, entertains the good as guests. (R.D.) (Lakshmi: Goddess of prosperity).
5. Does the field of one who partakes of what remains after entertaining the guest, need to be sown with seeds? (V.R.R.)
6. Behold the man who hath tended the outgoing guest and waiteth for the incoming one; he is a welcome guest unto the Gods. (V.V.S.)
7. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest. (V.R.R.)
8. Those who have taken no part in the benevolence of hospitality shall (at length) lament saying, "We have laboured and laid up wealth and are now without support". (R.D.)
9. That stupidity which exercises no hospitality is poverty in the midst of wealth. (R.D.). It is found in senseless mortals. (M.S.)
10. The 'anicham' flower withers when smelt, and the guest under a displeased look. (V.R.R.) (So very tender are they)

CHAPTER 10

SWEET WORDS

91. Sweet words are those which, imbued with love and free from deceit, flow from the mouth of the virtuous. (R.D.)
92. If one speaks sweet words with a smiling face, it is better than giving with a willing heart. (M.S.P.)
93. Sweet speech flowing from the heart uttered with a cheerful countenance and sweet look is true virtue. (R.D.)
94. The torment of poverty does not befall those who have a good word to say to all. (V.R.R.)
95. Modesty and loving speech are the ornaments of man; all others are not (ornaments). R.D.
96. If one seeking good speaks sweet words, evil will wane and charity will wax. (M.S.P.)
97. That speech which, while imparting benefits, ceases not to please will yield righteousness (for this world) and merit (for the next world). (R.D.)
98. Sweet kindly words free from meanness yield one happiness both here and hereafter. (V.R.R. and G.U.P.)
99. Why does he use harsh words, who sees the pleasure which sweet speech yields? (R.D.)
100. To use bitter words while sweet words are ready is like preferring the raw to a ripe fruit. (M.S.P. and V.R.R.)

WASE E 11

NA VAKAMUDUO

101. Velvuke tawa saumi sa daumaki
Lailai ko vuravura kei lomalagi
102. Veivuke lailai taudonu me'u
tukuna
Kena yaga lailai ko vuravura.
103. Veivuke, kena i sau me tawa
vinakata
Ke vakarau, lailai na wasawasa
104. Veivuke ke lailai wale ga,
Wiliki me levu vei ira na kilaa
105. Veivuke e dau lailai wale sara
Dina ga ni rairai mamada
Bibi vei ira na wekada
106. Yalododonu kua ni guilecavi ira
Kabi vei ira na i tokani dina
Nodra veivuke ko a sa raica
E na gauna ko a rarawa tu kina
107. Na veinanumi ni tamata ga ko
ya
Ena tawa guilecavi sara ga
Noda rarawa e dau mai sagaa
Me da bula marau tiko ga.
108. Veivukei me da tawa guilecava
Vinaka cake me vosoti na rarawa
109. Caka vinaka e dau vakamalumu-
taka,
Na ka ca era cakava na tamata.
110. Valavala ca kece sa na boko rawa
Vakavo na velvuke tawa vaka-
vinavinakataka

WASE E 12

YALOGALALA

111. Na yalogalala sega ni veitotaki
Yalododonu taleitaki
112. Yau ni yalododonu dau muad
Dau nodra na wekadra e na y
dodonu
113. I yau rawa vakaca biuta
Yalogalala tu ga me kemu i
114. Tamata dodonu se tamata ve
Qai kune ni sa cavukelekele
115. Na tubu se 'dravua dau vak
balebale
Yalogalala tiko ga me taleit
nomu vale,
116. Na nanuma wale ga ni tawa ya
galala
Ka ko maroroya sa na rusa sa
117. Ke dua na yalododonu e sa drav
dravua,
Sega ni dredrevaki koya kina
vuravura
118. Yalogalala tawa love ki vaka
vaka,
Me vaka na tudonu ni i vakar
ko ya
Nodra i ukuuku na vuku sara
Galala ni yaloda era dau doka
119. Yalogalala i ukuuku ni tawa t
Vaka na cina rama e na buto
120. Ke ko dau veivoli nanumatiko
Mo dau maroroya na nodra i ya
Kena i maroroi ke ko via kila
Maroroya me vaka e nomu sara

CHAPTER 11

GRATITUDE

101. For a help rendered expecting no return (the gift of) heaven and earth is not an equivalent. (R.D. and V.R.R.)
102. A timely help, though small, transcends the world. (V.R.R.)
103. Help done expecting no return, if weighed, will be vaster than the sea. (V.R.R.)
104. The benefit received may be small even like a tiny millet seed, but in the eyes of the worthy its measure is that of a (big) palmyra palm tree. (V.R.R.)
105. Help has no measure of its own; its worth is as much as the worth of the recipient. (M.S.P.)
106. Forget not the companionship of the pure of heart. Give up not the friendship of those who have stood by you in hour of sorrow. (V.R.R.)
107. The good will remember with gratitude, all through seven births the friendship of those who have wiped out their suffering. (V.R.R.)
108. It is not good to forget a benefit; it is good to forget an injury even in the very moment (in which it is inflicted). (R.D.)
109. Though one inflicts an injury great as murder, it will perish before the thought of one benefit conferred (formerly). (R.D.)
110. There is salvation to those guilty of any other sin; but there is no redemption for the sin of ingratitude. (V.R.R.)

CHAPTER 12

EQUITY

111. Equity which consists in acting with equal regard to each of (the three) divisions of men (enemies, strangers and friends) is a unique virtue. (R.D.)
112. The wealth of the upright dwindles not, and passes on to their posterity. (V.R.R.)
113. Though it yields only good, abandon on the very day the wealth ill-gotten by partiality. (M.S.P.)
114. Whether a person is worthy or unworthy is proved by his progeny. (R.D. and S.M.M.)
115. Adversity and prosperity attend on all (M.S.P.); it is the ornament of the wise to preserve evenness of mind. (R.D.)
116. If one's heart swerves from enmity and does wrong, let it discern, 'I shall perish'. (M.S.P. and R.D.)
117. The world looketh not down on the poverty of the upright and virtuous man. (V.V.S.)
118. To incline to neither side, but to rest impartial as the even fixed scale is the ornament of the wise. (R.D.)
119. If the heart does not lean to one side outright (M.S.P.), then equity is the impartial expression of an unbiased mind. (V.R.R.)
120. To one who trades, it will be good trade if he takes good care of others' goods as he does for his own. (M.S.P.)

WASE E 13

NODA LEWAIKEDA

121. Noda lewaikeda rawa, Kalou eda
na maliwana
Ke da lewaikeda s-ga, buto kei
Eli eda taukena
122. Noda lewaikeda rawa yau talei
Mea vinaka me nomu i yau tudei
123. Noda lewaikeda rawa ke okati
me vuku,
Kua ni da kitaka ga me i ukuuku
Kua na kena sala e lutu
Qori na vosa lagilagi mai gusu ni
Vuku
124. Ke lewaikoya rawa me da qarava
Nona lagilagi vaka e cere na
delana
125. Yalomalua e dau taukeni marau,
Ke tarova rawa na yavala e sau
Me ulla vinaka nona i vakarau
Tekia oqori me nona i sausa
126. Lewal lko rawa mo tiko malua
Vaka na i tovo ni vonu ni vanua
Lewal koya rawa sai koya duadua
Ko na bula marau ga e vuravura
127. Cava tale e dodonu mo dau tarova
Na yamemu ga dau vakalutu vosa
128. Ke nomu vosa duabulu rarawa
ko vakatubura,
Nomu dodonu taucoko tawa yaga
e vuravura.
129. Bodaka ga ni kama ona seyavu
maca yani
Mawe ni vosa ca dredre me takali
130. Kalou ni Dodonu sa na basika
Sala ni tamata sa na muria
Nona lagilagi sa na solia
Kalougata kece da dovidovla.

WASE E 14

NA I TOVO UASIVI

131. Na i tovo uasivi me noda i teki
teki
Sa i covi duadua ni bula rekirek
132. Gaunisala uasivi kena i tovo m
qaraa,
Butu donu ko na reki ni ko sa n
kila
133. A i tovo uasivi vuvale e dokai
Ke i tovo ca na dokai e segai.
134. Na turaga era na vuli vou tale
Vola Tabu ra guilecava na ken
I balebale
Ka kece veisautaki e loma
nona vale
Ke wadruca na taura, ka kece
sa na bale.
135. Dauvuvuu, vakaloloma tawa toa
Lako sese tawa yaco ki na kon
136. Yalona kaukauwa, tawa soro yal
dodonu,
Ra kila ke ra soro lagilagi lut
dromu.
137. Na i tovo uasivi rogo levu
yacana,
Ke i tovo dukadukali rogo
maduataka.
138. A i tovo uasivi vurevure ni lag
lagi,
Tovo torosobu vuravura ga ni ca
139. Vosa ca dukadukali tawa raw
me rogo dina
Veitalia ke vosa tawa nakita
140. Ko ira tawa rawa kei vuravur
velyaloni
Sai ira ga oqori na vuku lialia va

CHAPTER 13 SELF CONTROL

121. Self-control places one among the gods; lack of it leads one to the darkness of hell. (V.R.R.)
122. Guard self-control as wealth. There is no gain greater than that to human life. (M.S.P.)
123. If a man, knowing that self-control is wisdom, in the appointed way controls himself, such self-control, known by the wise will lead to glory.
124. The proud appearance of the man of self-control, inflexible in his attitude, is greater and grander than that of the mountain. (M.S.P.)
125. To all alike self-control is good; but to the wealthy among them, it is of the nature of a treasure. (M.R.R.)
126. He who, throughout one birth, like a tortoise, keeps in (controls) his five senses, will obtain happiness throughout the seven births. (R.D.)
127. Whatever else you may not control, control your tongue, lest you should repent your indiscreet words. (V.R.R.)
128. If even one word of thine causeth pain to another, all thy virtue is lost. (V.V.S.)
129. The blister caused by fire will heal. But the brand of a bitter tongue will never heal. (V.R.R.)
130. The god of Virtue will come across the path and bide the time of the man who guards his wrath and learns and is able to subdue self. (M.S.P.)

CHAPTER 14 RIGHT CONDUCT

131. As good conduct or demeanour makes excellence, it ought to be preserved more carefully than life. (M.S.P.)
132. Let propriety of conduct be laboriously preserved and guarded though one knows and practises and excels in many virtues that will be an eminent advantage. (R.D.)
133. Propriety of conduct is the greatness of birth; Improper conduct will sink into a mean birth. (R.D.)
134. His scripture the Brahmin must not forget, relearn—ill living, his birth all spurn. (S.M.M.)
135. As the envious man is bereft of opulence, so the man of no demeanour is devoid of greatness. (M.S.P.)
136. The strong mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences. (V.R.R.)
137. From propriety of conduct men obtain greatness; from impropriety comes insufferable disgrace. (R.D.)
138. Good demeanour will be the seed of good, but evil demeanour will cause eternal distress. (M.S.P.)
139. It is difficult for a man of right conduct to utter evil words even in a forgetful mood. (V.R.R.)
140. Those who cannot move in harmony with the world are learned fools. (V.R.R.)

WASE E 15

NA VEIDAUCI

141. Cala ni gadreva na wati ni tani
E cala levu duadua e dau kainaki
142. Ira ke-e sa yavaca sala ni ca
Sa dua na ka lialia sara ga.
Me tu vakadua ka qai sagaa,
Katuba ni vale ni vakawati ko ya
143. Era sa okati vakamatehula dina
Ke dua e sa vakabauti ira
Qai ra la'ki sagaa tale na watidra
144. Ke dua e sa cere lagilagi
Sa na yaco me dau sevaki
Ke sagaa na wati ni tani
145. Koya sa vale ni tani e basuka,
Nona rui taleitaki vuravura
Sa mate e loma ka bula e tuba
146. Veimecaki, valavala ca, rere kei
na rusa,
Sai koya ka'u via tukuna,
E dau kabiti veldauci e vuravura.
147. Lagilagi na i taukei ni vale ko ya
Ni wati ni wekana e tawa sagaa.
148. Na i tovo turaga dau kainaki
Kua ni sagaa na wati ni tani
149. Yau e vuravura ko cei me nona
Nei wati ni tani ra tawa mokota
150. Valavala ca e so beka ko cakava
Na veldauci ga mo yawaka sara.

WASE E 16

NA VOSOTA

151. Vosota ni qele ka daumakra
Ira na tamata ra vakasuaka
Qai solia ga mai na vuana
Veitalia ka ra a cakava.
152. Vosota na ca e ka vinaka
Uasivi ga mo guilecava sara
153. Na tawa qaravi vulagi sa i tovo
dravudravua
Vosoti ira na sesewa e uasivi
duadua.
154. Ke ko via rogo ka lagilagi tu ga
Vosota nodra i tovo na tamata
caka-ca.
155. Tamata veisauvaumi tawa rogo
nona bula
Ke dau vosota taleitaki me koulu
156. Marau ni veisauvaumi siga du
wale ga
Marau ni vosota, tawa mudu me
kila.
157. Veitalia ni ra veivakamavoata
mai
Ko iko ga mo kua ni veisagai.
158. Mo rawati ira e na veivosoti
Ke nodra i tovo e veivotoki
159. E uasivita na yalododonu
O koya e vosota na i tovo tonu
sobu
160. Lolo ni veivutuni e ka lagilagi
Liu ga na vosota na vosacataki.

CHAPTER 15

ADULTERY

1. The folly of lusting for another's wife cannot be found in the world among those who are well versed in sciences of virtue and wealth. (M.S.P.)
2. Among those that have fallen from virtue there is no greater fool than he that haunteth the threshold of another. (V.V.S.)
3. Certainly they are no better than dead men who desire evil towards the wife of those who undoubtedly confide in them (R.D.)
4. However great one may be, what does it avail if, without at all considering his guilt, he goes unto the wife of another? (R.D.)
5. He who invades the house of another, thinking it a mere trifle, will incur eternal infamy. (V.R.R.)
6. Enmity, sin, fear and infamy—these four will never leave the lusty adulterer. (M.S.P.)
7. He is the righteous householder whose heart is not attracted by the charms of his neighbour's wife. (V.V.S.)
8. The noble manliness of not seeing another man's wife is not only a virtue but an exemplary conduct of the great.
9. Who on earth deserve all the good things of the world? It is they who clasp not the arms of her who belongeth to another. (V.V.S.)
10. Though a man performs no virtuous deeds and commits (every) vice, it will be well if he desire not the womanhood of her who is within the limit (of the house) of another.

CHAPTER 16
FORBEARANCE

151. Like the earth that bears the delvers, to forgive those who scorn at us is the crown of virtues (M.S.P. & V.R.R.)
152. Bear with reproach even when you can retaliate. Far greater than one's forbearance is one's oblivion of them. (V.R.R. & R.D.)
153. To neglect hospitality is poverty of poverty. To bear with the ignorant is might of might (R.D.)
154. If thou wantest to be grand always, cultivate with patience the habit of forgiving others' transgressions (V.V.S.)
155. They are held of no account who return an injury; but they that forgive the injury are cherished like gold. (M.R.R.)
156. The delight of the avenger is for a day. The glory of the forbearing lasts till the end of the earth. (V.R.R.)
157. Though others inflict injuries on you, yet compassionating the sorrow (that will come upon them) it will be well not to do to them anything contrary to virtue (R.D.)
158. Conquer with forbearance one who has done you harm in one's insolent pride. (V.R.R.)
159. Those who bear with the bitter tongue of their detractors are as pure as ascetics. (V.V.S. & R.D.)
160. The great do penance by fasting. They are only next in rank to those who endure the bitter words of other men. (M.S.P.)

WASE E 17

NA VAKATASISIRI

161. Tauri iko mo i tovo lagilagi
Ke sega vei iko na vakatasisiri/itaki
162. Vakatasisiri biuta tani sara ga
Ni sa dua oqori na i tovo ca
163. Sa i tovo torosobu beci sara
Ira sa cata lagilagi ni wekadra.
164. Era vuku na tawa vakatasisiri
Ni ra kila kena ca e bini ka bini.
165. Vakatasisiri e ka rerevaki dina
Ke tawa kauwaitaki mosi vei ira
166. Vakatasisiri balatia gaunisala
Vuna na 'dravua viakana ni we-
kana.
167. Latimi na Kalou-yalewa ni yau
Tawa sisivo e vu ni nona marau
Ke sisivo vei iko sinal
Ko na taura na kena velbasai
168. Vakatasisiri tovo ca dina sara
Ke tu vei iko, eli ko na kama.
169. Sisivo nona i yau tautauvata
Dravudravua ni dua na tamata.
170. Tamata sisivo tawa rawa lagilagi
Lagilagi kel sisivo rau velyawakt

WASE E 18

TAWA KOCOKOCO

171. Tamata sa butuka duatani gau
sala
Vuvale, na wekana leqa sara
Ka kece oqo rawa yaco me ma
Ke kocova na i yau dua tale
tamata.
172. Ko ira tawa dodonu era madu
taka
Kalougata dina sara ni ra na ta
cakava
173. Ko ira na gadreva lagilagi ta
mudu
Nodra sala dodonu ena sega
ni lutu
174. Ko ira na vuku rai yawa tale
Era sega ni koco ka ra qai vak
"Isa keitou sa leqa sara ga,
Sa sega vei keitou na ka, na k
175. Cavai na vakamatautaka na va
Ke i yau ni tani ko dau koco
176. Ko ira era saga me ra lagilagi
Ka ra sega ni kocova na i yau
tani
Era na yaco me ra taleitaki
Ni ra i tovo dina vakaveiwak
177. Na i yau kevaka e i yau koco
Ena sega ni dua na kena rok
178. A cava na talei ni i yau
Na tawa kocovi ni kena i va
rau.
179. Tamata yalomatua e tawa k
koco
Kalougata kece ki vua me ta
180. Na kocova na i yau ni tani
Sa dua na ka sevaki

CHAPTER 17

NON-ENVYING

61. Accept as decorum one's nature of unenvying at heart. (M.S.P.)
62. Amongst all attainable excellences there is none equal to that of being free from envy towards any one. (R.D.)
63. It is he that careth not for virtue or for wealth that envieth his neighbour's prosperity instead of rejoicing at it. (V.V.S.)
64. The wise do not commit any wrong out of envy; for they know the evils that spring from it. (V.R.R.)
65. Envy itself is scourge enough for the envious man; for, even if his enemies spare him, his own envy will work his ruin. (V.V.S.)
66. He who envies at a gift (given to another) will with his kith and kin utterly perish destitute of food and raiment. (R.D.)
67. Lakshmi (the Goddess of Wealth) envying the prosperity of the envious man will depart and introduce her sister (the Genius of Misery) to him. (R.D.)
68. Envy, called a Sinner, who possesses it, slays his good fortune and hurls the soul down to the hell of fire. (M.S.P.)
69. The wealth of a man of envious mind and the poverty of an upright man will be pondered. (R.D.)
70. There is none prosperous through envy, and none free from envy ever bereft of good fortune. (M.S.P.)

CHAPTER 18
NON-COVETING

171. If a man departing from equity covet the property (of others), at that very time will his family be destroyed and guilt be incurred. (R.D.)
172. Those who feel ashamed of partiality will not do an unjust thing out of greed for immense gain. (M.S.P.)
173. Those who seek eternal happiness will never commit unrighteous acts through love of low pleasures. (V.R.R.)
174. The wise who have conquered their senses and are free from crime will not covet (the things of others) saying, 'We are destitute'. (R.D.)
175. Of what avail is a mind that is subtle and comprehending, if it yieldeth unto greed and consenteth unto insensate deeds? (V.V.S.)
176. He who, out of desire for grace, stood firm in the righteous path of domestic state will go to ruin if he hankers after opulence and devises evil plans for getting it. (M.S.P.)
177. Covet not the wealth that greed gathereth; for its fruit is bitter in the day of enjoyment. (V.V.S.)
178. Do you know what is the Indestructibility of wealth? It is to be free from coveting the possessions of others. (R.D.)
179. Behold the wise man that understandeth justice and coveteth not; Lakshmi knoweth his worth and seeketh him in his home! (V.V.S.)
180. Thoughtless greed will bring on extinction. The pride of non-dealre will bring about victory. (M.S.P.)

WASE E 19

NA VEIVAKASEWASEWANI

181. Dina ga ni dau vosa ca,
Ka i tovo tawa savaava,
E sa na daumaka tu ga,
Ke veivakasewasewani e yali vua.
182. E gaga cake mai na i valavala ca
Na dredre e liu qal vosa lolovira.
183. E daumaka na mate sara ga
Ka ca na bula tiko rawa ka
E na vakasewasewani lolovira
184. Ke ko vosa ca, ia e mata ga
Vakanadaku kua ni vosataka ca
185. Vosa ni kakase e ka sevaki
I tovo ni tamata tawa vinakati
186. Ira na dau veivakasewasewani
Dau ceburaki nodra i tovo sevaki
187. Ko ira na vosa vinaka ra yawaka
Nodra veitokani e tawa manata
188. Ke wekadra era sa vosataka
Wacava e so tani na tamata
189. Vosoti ira vakacava ko vuravura
Ni ra dau veivakalolovirataki duka
190. Noda i tovo ke da dikeva vinaka
Vaka na dikevi ni i tovo ni wekada
Valavala ca ena yawaki keda sara
Ka tubu na bula marau raraba.

WASE 20

NA VOSA TAWA YAGA

191. O koya sa dau vosa tawa yaga
Ka veikauyaka na cudru ni tawa
Ena yaco me tamata sevaki
192. Vosa tawa yaga e na maliwa
Iewe vuqa
E vaka na benuca na i tokani
na duka
193. O Koya sa vosa tawa vakalew
Nona dokai e sa na kasere.
194. Na vosa sega na Betena
Ni sa sega tu na lewena
Ke dua e taura me laveta
Nona lagilagi sa na kavera.
195. Ke ra vosa na yalododonu
Ka qal sega ni vosa titobu
Nodra dokai sa na lutu sobu.
196. Ko ira na dau vosa tawa yaga
Era sega ni wili me ra tamata
Era sila, ka sila qana.
197. Lalvi ira na vuku me ra
malewa,
Kua ga ni vosa tawa vakalew
198. Ko ira na vuku qara ka talele
Ena tawa vosa tawa yaga vei
se vei celi.
199. Tamata vuku rai yawa ena
taka ga
Na ka titobu vakalewena
sava.
Ena sega ni gullecava na vosa
ko ya
Ni kena bibi e kila.
200. Vosa ganita ena nega e bole
Vosa tawa yaga sega na ka
vurea.

CHAPTER 19

NON-SLANDERING

181. Though one speaks no words of virtue and does ill-deeds, it will be well if it be said of him, "he slanders not". (M.S.P. & R.D.)
182. It is wrong to turn away from good and do evil; but it is far worse to smile before and vilify behind. (V.V.S.)
183. It is worthier to die at once than live by lying and slander; for such a death bringeth with it the fruits of righteousness. (V.V.S.)
184. Though you speak unkind words in harsh tones in one's presence, don't utter in his absence words the effect of which you do not anticipate. (M.S.P.)
185. It will be seen from base back-biting that one does not possess a virtuous heart though his tongue blabs virtue. (M.S.P.)
186. The faults of the man who slanders will be sought out and exposed.
187. Those who know not well how to say pleasing words and be friendly, will sever friends by sowing discord. (M.S.P.)
188. Those who trumpet the faults of their closest friends, what would they do in the case of strangers? (V.R.R.)
189. The mother earth, perhaps through charity bears the burden of those who reproach others observing their absence. (R.D.)
190. If each person scans his own faults as he does his neighbours' can any evil befall a living man or undying soul? (M.S.P.)

CHAPTER 20

REFRAINING FROM VAIN SPEAKING

191. He who revels in frivolous talk, kindling the wrath of many will be despised by all. (V.R.R.)
192. To talk idly in the presence of many is worse than doing ungracious acts to friends (M.S.P.)
193. Indulgence in useless words at once betrays one's lack of probity. (V.R.R.)
194. The vain words one utters in an assembly will, being inconsistent with virtue, remove him from nobility. (R.D.)
195. If the worthy, good natured, speak vain words, their eminence and excellency will leave them. (R.D.)
196. Call not him a man who parades forth his vain words—but human chaff and dust. (S.M.M. & R.D.)
197. Let the wise, if they will, speak things without excellence; it will be well for them not to speak useless things.
198. Men of great discernment will never speak words devoid of great import. (V.R.R.)
199. Men of clear unbewildered vision will not speak vain words even in self-forgetfulness. (M.S.P.)
200. Speak thou only such words as are worth saying; and speak not ever words that are profitless and vain. (V.V.S.)

WASE E 21

NA SEVAKI NI CAKA CA

201. Tamata sa matau e na caka ca
Ena se-^a ni rerevaka ena ga.
Titobu era dau vakalewa
Ni rerevaki na i tovo ko ya.
202. Na ca e vure ga mai na ca
Sa dodonu me da rerevaka ga
Rerevaki mai na bukawaqaya.
203. Ke sega ni da caka ca
Vei ira noda meca sara ga
Sa qai i tovo uasivi ko ya
I Ilulu ni yalododonu mo kila.
204. Kua ni vere e na i tovo ca
Ke ko cakava guiguileca sara ga
Na Kalou e sa na kila
Kena i totogi e sa na lewa.
205. Kua ni caka ca e na vuku ni
leqa ocataki
Ni leqa oqori ena vakalevutaki.
206. Ke ko sega ni via rarawa e na
nodra caka ca
Ia mo kua ni cakava tale ga.
207. Kemu meca ko na levea rawa ga
Ena toboki iko nomu i valavala ca
208. Na muri va'koli ni yaloyaloda
Noda i valavala e rorova
Ni da mate sara, sega ni vosota
Dau segasega sara ga ni oca
209. Ke ko nanumi iko dina.
Kua ni caka ca vei ira.
210. Era na sega ni kune rarawa
Ke savasava ka dodonu nodra
sala.

WASE E 22

I TOVO KILIKILI

211. I sau ni nomu yaga kua ni qara
Tau na uca, e tau wale ga
E sega ni saumi na wai ko ya
E solia wale tu o Koya e lewa
212. Na i yau e rawati vakaudolu
E dodonu me nei yalododonu
213. I tovo kilikili sega e rorova
E na bula mai muri se bula oqori
214. Ko ira na sa veiyaloni e vuravura
Sai ira oqori e nodra na bula
215. I yau ni vuku au tukuna mada
Ke via votaa vei ira na tamata
E sa vaka na tobu karawa
Sinai tu e na wai daumaka
216. Ke lako na i yau vei dauveivuke
E sa na qai dua na ka talei
Ni da na votai kece isa ollei
vaka na kau ni koro ka a tel.
217. Na i yau sa lako vei lomasoli
E vaka na i sui e surevaki voli
218. O koya sa vinaka ena lomasoli ga
Veitalia ni sega vua na ka
219. Na tamata lomasoli qai dravu
dravua ga
Ena qai dravudravua ni sega vua
na ka
220. Ke kainaki ni vua ni dravudravua
na lomasoli
Na dravudravua oqori e sa voli
oti.

CHAPTER 21

CHAPTER 22

DREAD OF EVIL DEEDS

BENEVOLENCE

201. The sinful will not dread, the worthy will dread the wanton pride of sinful action. (M.S.P.)
202. Evil bringeth forth evil: evil therefore is to be feared even more than fire. (V.V.S.)
203. To do no evil even to enemies will be called the chief of all the virtues. (R.D.)
204. Let none plot evil to others even in forgetfulness. If he does so, the God of Righteousness will compass his ruin. (V.R.R.)
205. Let none do wrong on account of poverty; if he does so he becomes poorer still. (V.R.R.)
206. Whoso desireth not to be saddened by ills, let him abstain from doing injury to others. (V.V.S.)
207. However great be the enmity men have incurred, they may live. The enmity of sin will incessantly pursue and kill. (R.D.)
208. As the shadow leaveth not a man but doggeth his footsteps where-soever he goeth, even so do evil deeds pursue their author and work his destruction. (V.V.S.)
209. If you hold yourself dear, don't approach anything that may be called evil. (M.S.P.)
210. Know ye that he is freed from destruction who commits no evil, going to neither side of the right path (R.D.)

211. Benevolence seeks not a return. What does the world give back to the rain? (R.D.).
212. The substance gathered by the labour of hands is all for the use of the worthy. (V.V.S.).
213. A better thing than a gracious complaisance cannot be had either here or in heaven. (V.V.S.)
214. Verily he is alive who is in harmony with the world; others should be ranked with the dead. (V.R.R.). (World of the great).
215. The wealth of the wise man who desires to do good to the world is like the village tank full of water.
216. If wealth goes to an obliging man, it will do good to all like the fruit-bearing tree in the heart of the village. (M.S.P.)
217. If wealth goes to a liberal-minded man, it is like a tree that fails not to cure with its healing balm.
218. Even in poverty the truly discerning who know what is duty will never cease to be benevolent. (V.R.R.)
219. The benevolent man thinketh himself poor only when he finds himself unable to oblige those who solicit his aid. (V.V.S.)
220. If it be said that loss will result from benevolence, such loss is worth being procured by selling oneself (R.D.)

WASE 23

DAUSOLISOLI

221. Lomasoli vei 'dravua qai lomasoli
dina
Lomasoli vei ira na tani e koto
na suina.

222. Na kerekere e i valavala ca
E kainaki ni sala ga ko ya
Lomalagi ni yalosavasava
E dau rawati e na soli loloma ga

223. Na turaga e tawa kerekere
E dau solia na veika kece.

224. Na kerei e ka vakatubu rarawa
Yacova ni sa marau na matana.

225. Lolo ni veivutuni e ka dokai
la oqori e ka lallai.
Kevaka e caka me vakadutai
Nomu vakani ira na dukakaikai.

226. Na vakani ira na leqa e ka uasivi
Koya e cakava sa dodonu me cibi

227. Leqa ni viakana yacovi iko sega
Ke ko votaa na kemu vei leqa

228. Ira na burogo ra tawa kila voli
Na marau lagilagi ni dau lomasoli

229. E vinaka cake ke kerekere voli
Ka ca na kaha taudua tawa soli

230. Ko Mate e dina ni ka sevaki
Ca ko burogo ni veivosakitaki.

WASE 24

NA LAGILAGI

231. Dau lomasoli ka bula lagilagi
Veika kece sega ni taleitaki

232. Na nodra vosa kece sara ga
Na lagilagi ni tamata ko ya
Ni dau solisoli vei ka,
Vei ira kece ka kerekere vua.

233. E sega tale na ka e vuravura
Vaka na lagilagi na kena bulabula

234. Ko ira na Vuku me tukuni mada
Kalou-Vu era tawa taleitaka
Ia me vaka na bula ni tamata
Na lagilagi e tiko e cake sara.

235. Na rusa ka dau vu ni rogovaki
Na mate e dau vu ni lagilagi
E tawa rawa ke sega na yalo
daumaki

236. Ko ira na sucu mai e vuravurani
Kevaka era tawa lagilagi
Ka sega na nodra vu ni rogovaki
E uasivi me ra a kua ni sucuani

237. Cava era velbeibetaka
E so vei ira na tamata
Ni lagilagi era tawa rawata
Qai duatani era betaka

238. Ko ira era tawa lagilagi
E rui ka maduataki
E na ruku ni vuravurani.

239. Ko ira na tawa lagilagi mo kila
Ke qele era butuka wale ga
Vuavuai ca na qele ko ya

240. Ko ira na lagilagi e vuravura,
Sai ira ga oqori era okati me bula

CHAPTER 23

CHARITY

221. Giving to the poor alone is charity. Everything else is of the nature of a barter. (VVS & VRR)
222. To beg is evil even though it is said that it is a good path (to heaven); and though heaven should be denied to the giver, the giving of alms would be the highest virtue. (R.D. & V.V.S.)
223. To give without pleading dire penury is the nature of a man of noble birth. (M.S.P.)
224. To see men begging from us is painful until we see the pleasant countenance of those who beg. (R.D.)
225. The power of those who perform penance is the power of enduring hunger. It is inferior to the power of those who remove the hunger (of others). (R.D.)
226. To relieve the devastating hunger of the needy destitute is, for the earner of wealth, the proper place to lay by. (M.S.P.)
227. The fiery disease of hunger shall never touch him who habitually shares his food with others. (R.D.)
228. Don't the hard-hearted men who hoard only to lose know the happiness springing from the pleasure of giving? (B.G.)
229. Certainly it is more painful than begging, if one should eat solitarily without giving. (B.G.)
230. Nothing is more unpleasant than death; yet even that is pleasant where charity cannot be exercised. (R.D.)

CHAPTER 24

RENOVN

231. Give and live with renown. There is nothing more worthy to earn than this renown. (B.G.)
232. The words of all who speak are in praise of those that give to those that ask. (M.S.P.)
233. Nothing stands undying in the world but high fame incomparable. (M.S.P.)
234. The wise are not adored by the gods as the renowned on earth are adored by them. (V.R.R.)
235. The ruin that addeth unto fame and the death that bringeth glory are impossible of attainment except only by men of soul. (V.V.S.)
236. Having been born, let a man acquire glory and fame; as to those who have not achieved fame, it is better for them not to have been born at all. (V.V.S.)
237. Why do those who live with no fame blame those who despise them without blaming themselves?
238. Not to beget fame will be esteemed a disgrace by all who are in the world. (R.D.)
239. In a land which bears the burden of the unrenowned, even nature's bounty is on the wane. (V.R.R.)
240. Men who live without blame are those that really live. (M.S.P.) Those who live without fame live not. (R.D.)

WASE E 25

NA LOLOMA

241. Na i tekitekij ni vutuniyau nona loloma
Vutuniyau tale e so e tawa totoka
Ko ira na maqi tawa loloma
Maumau na i yau era kocova
242. Muria ga na sala e dodonu
Dikeva na ka era kaya na veilotu
Bula vakayalo e sa na votu
Ke dau loloma ka yalododonu
243. Ko dauloloma e tawa kilai eli
244. Na galala ni tawa valavala ca
Sa nodra na lomana na ka bula
kece ga
245. Na dauloloma, rarawa e tawa
kilaa
Vaka na cagi mudre e vuravura
kece ga
246. Na dauveivakarawataki me kilaa
Na tawa loloma e i valavala ca
Ena saumi koso wale sara ga
E na bula oqo kei na bula ko ya.
247. Dravudravua e na vuravura 'qo e
voravora
Mai lomalagi tawa loloma tauvata
tale ga
248. Na i yau ena dredrevaki rusa
Na tawa loloma e tawa vueti bula
249. Ke qarai nodra loloma na dau
qaqo
E vaka na sese e kunel dina
davodavo
250. Ni ko sa tu mo vei qaravi kei ira
Nomu cudru levu sa na basika,
Nanuma vinaka me kena i bika
Ni dua na malumalumu rawa ni
caka mo dasila.

WASE E 26

NA KANA LEWE NI MANUMANU

251. Loloma cava me tu tale vua,
Ke lewe ni manumanu e sa sagaa
Ena nona kocova wale ga
Me vakamatea me uro vua.
252. Na i yau e tawa nodra na vaka-
sabusabu
Na loloma e tawa nodra na kana
lewe ni manumanu
253. Na kana lewe ni manumanu ke
sa tovolea
Na ca ni yaloña sega e rawa ni
golea
Veitalia ke utona na kaukamea
Nona loloma sa sega e bolea
254. Na veivakamatei na tawa loloma
Vakamatei me kanii kua e tokona
255. Ke sa laukana na lewe ni ka bula
Sa i valavala ca e dela i vuravura
Ke vakayacori oqo au tukuna
Na gusu i eli kubuti koya bulabula
256. Ke lewe ni manumanu e tawa
garovi
Sa na sega ni moku me dau i voli
257. Ke kilai ni lewe ni ka bula ko ya
E vakabauti ni na sega e taraa
258. Ke da rai yawa ka savasava
Lewe ni manumanu 'da na tawa
sagaa
259. Na vakamate manumanu me ku-
sara ga
E uasivita na vakacabo i soni
wasoma
260. Ke vuravura ena cuva vua
Ka na lagilagi e na nodra doka
Ko ira na veitamata kece ga
Ke bula ni manumanu tawa sagaa

CHAPTER 25

COMPASSION

241. Compassion is the crown of all wealth; mere pecuniary wealth is found even among meanest of men.
242. Following the good path become compassionate; reasoning and judging by different methods we find compassion to be the companion to life. (B.G.)
243. The compassionate know not hell, or suffering. (V.R.R. & B.G.)
244. (The wise) say that the evils which his soul would dread, will never come upon the man who exercises kindness and protects the life (of other creatures). (R.D.)
245. Men of grace suffer no pain here at any time. The vast plentiful world where winds blow bears witness. (M.S.P.)
246. (The wise) say that those who neglect kindness and practise cruelties have neglected virtue and have forgotten the ideal of life.
247. As this world is not for those who are without wealth, so, THAT world is not for those who are without kindness. (R.D.)
248. The poor may become rich sometime; but those without kindness have lost the purpose of life; they will never prosper. (B.G.)
249. If the charity of the graceless man be scrutinized it is like the ignorant seeing the truth.
250. Think of yourself in the presence of the strong when you go at men weaker than yourself.

CHAPTER 26

ABSTAINING FROM MEAT

251. How can he feel pity, who eats other flesh in order to fatten own? (V.V.S.)
252. Wealth is not for the uncompassionate; Compassion is not for the eater. (V.R.R.)
253. The heart of a man that turns flesh turneth not towards even as the heart of him that is armed with steel. (V.V.S.)
254. Not to kill is grace. To kill what is called lack of grace; eat the meat of the killed animal is no virtue.
255. Not to eat flesh contributes to the continuance of life; therefore if a man eats flesh hell will let him out. (R.D.)
256. If the world will not buy for eating, none will sell for the sake of making money. (M.S.P.)
257. If one realises that meat is nothing but the wound of another creature, one refrains from eating it. (V.R.R.)
258. Those who are free from attachment and have the clear vision will not eat the meat of slaughtered animals. (M.S.P.)
259. To abstain from the killing and eating of living beings is more than to perform thousand sacrifices in the sacrificial fire. (V.V.S.)
260. The whole world folds its hands in prayer to one who kills not; he abjures flesh. (V.R.R.)

WASE E 27

NA VEIVUTUNI

261. Na veivutuni dina ke via kilai
Vosoti na mavo'a levu kei lalai
262. Me ra veivutuni qa na veivutuni
dina
Kena vo kece era vakalialiai ira
263. Baleta ni dodonu me ra va'kanil
e so
Veivutuni sa na butobuto
Na veivutuni e vaka oqo
Me caka dodonu ka rokovl na.
264. Veiyaloni kei meca ka veitokani
Veitokani e na veilomani
Veivutuni sa na vakarewataki
Me vaka na kena i tovo lagilagi
265. Na veivutuni rawata na gagadre
E sega li ni veivutuni e gadrevi e
vuravurare
Vei ira na yalewa kei na tagane
266. Na veivutuni e sa vakayaco i tavi
Ko ira na calata era tawa lagilagi
267. Era na caliva vaka na koula buta
Ko ira na veivutunilaki vuravura
Ena dokai qai yaga nodra bula
Nodra lagilagi e tawa vakasuka
268. Na tamata e sa rawata na yalona
Ko vuravura kece era na rokova
269. Ko ira sa cala ka veivutuni tale
Era na qaqa mai na liga i mate
270. Ke sa levu na leqa e vuravura
Baleta na veivutuni e tawa vura
Veivutuni sa sala ga ni bula
Yaka na i vakarau kei vuravura

WASE E 28

I TOVO TAWA KILIKILI

271. Na qele, i cegu, wai, cagi kei buka
Bulia na yago ni tamata bula
Ke yalona sa muri sa'a duka
272. Kena rakorako tarai lagi sara ga
Sega na betena ke bini vua na ca
273. Ke yalomu e loma sega ni lewa
Qai vakalecaleca mo yaloqaga
Vaka na bulumakau kuli ni talika
ga.
Kana roiroi tu sega e doka
274. Ke i sulu ni Vakavuvuli e tokara
Nona i ukuuku na i valavala ca
E vaka na i tovo ni dauvakasasa
E toka vunivuni qai vanavana ga
275. Nodra vuki lasulasu na tamata ca
Era kaya sa oti na gagadre ko ya
Dua na siga era na tagicaka ga
"Au sa ca, isa au sa ca".
276. Vuqa na tamata ra oka tu me ca
Ca levu ga ni ra ca ka ca kila
277. So e vaka na lumisa ni qiridamu
Oqori wale ga e taudaku
Na utodra e loaloa ka tawadamu
278. So na viavia lotu sulu vulavula
Nodra cakacaka lasutaki vuravura
Veika qori ena tawa bula
279. Na moto salsai e dodonu qai gaga
Na i vakatagi veve e kamica rogo
yawa
Kilai na tamata e na nona i vala-
vala.
280. Na kote vulavula kei na neketal
cagina
Sega na betena kevaka da raica
Noda i tovo me sinai e na dina
Kena vosa kena i tovo me ra vaka-
mirika,

IKILI

igi kel buka
ita bula
'a duka

agi sara ga
i vua na ca
ga ni lewa
yaloqaqa
ali ni taika

doka

uli e tokara
valavala ca
lauvakasasa
anavana ga

a tamata ca
gadre ko ya
gicaka ga
"a".

ca tu me ca
a ca kila

ni qiridamu
iku
tawadamu

lu vulavula
ki vuravura
bula

inu qai gaga
kamica roga

nona i vala

na neketa

ka da raica
e na dina
me ra vaka

CHAPTER 27

PENANCE

261. The true form of penance is to put up with all pain and to abstain from injury. (V.R.R.)
262. Penance becomes those who are real penitents. It is sheer waste of time and energy if others undertake it. (M.S.P.)
263. Is it because there should be some people to tend and feed ascetics that all the rest have neglected Tapas? (V.V.S.)
264. Penance, merely by a thought has the power of undoing toils and aiding good friends. (B.G.)
265. Penance fulfils all desires in the very manner that is desired; therefore even householders endeavour after penance. (B.G.)
266. Only those who do penance do their rightful duties. Others do vain things caught in the mesh of desire. (M.S.P.)
267. Just as gold shines as it is heated and purified the penitents shine forth as they endure the burning pain of austerity. (B.G.)
268. Behold the man who hath attained mastery over himself; all other men worship him. (V.V.S.)
269. Those who have won power by penance can quite succeed in overleaping or vanquishing death. (M.S.P.)
270. The reason for the majority being powerless is that they do not do penance, while only a few do. (B.G.)

CHAPTER 28

IMPROPER CONDUCT

271. The five elements of his body will laugh within him, at the feigned conduct of the deceitful minded man. (R.D.)
272. Of what use is one's appearance of high heavenly holiness if mentally he indulges in conscious sin? (B.G.)
273. For a man without self-control to put on a brave appearance is like a cow in a tiger's skin grazing with impunity. (M.S.P.)
274. The man taking cover under a saintly garb and doing evil is like a hunter hiding in the bush and decoying birds. (V.V.S.)
275. The false conduct of those who say they have renounced all desire will one day bring them sorrows making them cry out "Oh, what have we done!"
276. There are none so hard-hearted as those who, without forsaking desire in their heart, falsely live like those who have forsaken (it). (R.D.)
277. There are some who outwardly appear as fair as the red seed of the Arbus but inwardly are as black as the nose of that seed. (B.G.)
278. Many are there who, though foul hearted, appear holy, bathing in sacred waters passing for great men in the eye of the world. (M.S.P.)
279. The arrow though straight is deadly; the 'yal' (lute) though crooked is sweet. Let people be judged by their actions. (V.R.R.)
280. External forms like growing the hair or shaving if are of no avail if one abstains from deeds condemned by the world. (B.G.)

WASE E 29

TAWA BUTAKO

281. O koya e tawa via rogo ca
Me sabaya na gagadre ni yato ka
282. Ke dua na ka eda gadreva e
yaloda
Sa i valavala ca tale ga oqoka
Veitalia ke gadreva tawa vakaya-
cora
283. Na lagilagi e a rawa mai na ca
Ena totolo na kena seyavu tale ga
284. Ke butako ko gadreva mo cakava
Kena i totogi tawa mudu na
rarawa
285. Ena dua li na loloma e tu vua
Na tamata dau butako ko ya
Ka taura na i yau vakallowa
Nona na tamata sega vua na ka
286. Ke butako sa kadre e yalodra
Sala ni dodonu sa ra tawa lakeva
287. Na nanuma buto ni butako sa
yali
Vei ira na gadreva na bula lagi-
lagi.
288. Lagilagi sa tiko ga vua,
Na tamata gumatua rawa ka
Ke butako na tamata ko ya
Yacovi koya na rusa madua
289. Ko ira na butako wale ga ra kilia
Era na rusa e na i valavala ca
290. Ko ira na tamata butako sa ca
Na yagodra ena mate sara ga
Ko ira na dodonu era rawa ka
Na Kalou e taqomaki ira sara ga

WASE E 30

NA VOSA DINA

291. Na cava li na vosa dina?
Na vosataka na ka e sega e mai
kina
292. Na lasu e rawa ni oka me dina
Ke dua na mavoa e taqoma
kina
293. Na lasu mo kakua ni tauca
Ni nomu bula ena tauvt na dru-
Ni yalomu ena cudru bulabula
294. Ke lasu e tawa tukuna
Yacana ena dei e vuravua
Ke Iesu ko sa na tukuna
295. Ke tawa lasu vakadua e uta
mai loma
Uasiviti ira na veivutuni ka soli
loloma
296. E tawa dua tale na ka lagilagi
Me vaka na vosa dina taleitaki
297. Ke dua e tawa lasu e vuravura
Sa rauta vakadua nona bula
298. Savasava ni yago, vakatau e
wai,
Savasava ni yalo kilai e na ka
kaya mai.
299. Tamata rarama ra qaraa
Na rarama ni cina era tawa ki
Na rarama ni yalo ga era qara
Ni oqori e rarama savasava
300. E volai e na i Vola Tabu kece
Sega tale ni dua na vu ni savas-
Sai koya na vosa dina wale ga

CHAPTER 29

NON-STEALING

281. He who wants to keep off infamy—let him shield his mind from all thought of fraudulent possession. (V.R.R.)
282. To covet within the heart is also sinful; say not, therefore, "we will possess by fraud what belongs to another". (M.R.R.)
283. The prosperity that comes by fraud will entirely perish, though it might seem to increase beyond bounds. (D.D. & M.S.P.)
284. Inordinate desire to steal brings in its train endless suffering. (V.R.R.)
285. Kindness and love cannot be with those who watch for another's forgetfulness to exploit them. (S.R.)
286. They cannot be thrifty and walk in the way of righteousness who eagerly desire to defraud others. (R.D. & V.V.S.)
287. The dark art of theft or fraud will not be found in those who have desired and gained the power of measuring every thing in the world (M.S.P.)
288. As Righteousness resideth in the heart of him who valueth things aright, even so Deceit hath its seat in the heart of the thief. (V.V.S.)
289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish. (V.R.R.)
290. Their very bodies fall the defrauding. The world of the gods fall not the upright. (V.R.R.)

CHAPTER 30

TRUTHFULNESS

291. What is truthfulness? It is to speak nothing that is harmful. (M.R.R.)
292. Even falsehood has the nature of truth, if it confer a benefit that is free from fault or (R.D.) harm—(if it produces untainted good). (V.R.R.)
293. Don't speak what your heart knows to be false. After uttering falsehood, your own conscience will scald you. (M.S.P.)
294. He, who in his conduct preserve a mind free from deceit, will dwell in the minds of all men. (R.D.)
295. Greater than those that perform penance and do acts of charity is he who tells the truth with all his heart. (M.R.R.)
296. Nothing is so glorious as truthfulness; it leads without effort to all the (other) virtues. (M.R.R.)
297. If one can live without uttering falsehood, no other good need he do.
298. External cleanliness can be had by the use of water. Internal purity can be found out from one spoken words of truth. (M.S.P.)
299. The worthy regard not all other light as light; it is only the light of truth that they look upon as veritable illumination. (V.V.S.)
300. In all the scriptures we have read, there is no virtue greater than truth. (V.R.R.) (The nature of body, mouth, mind and soul is Truth. Truthfulness reflects itself in truth in body, thought, word and deed).

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WASE E 31

NA TAWA CUDRU

301. O koya sa tarova rawa nona cudru e na vanua ka a rawa ni velvakamavoataki kina e sa na okati me yalododonu.
302. Na cudru e sa ka rerevaki e na vanua ka sega ni vakamawe rawa kina; ia e na vanua li e vakamawe rawa kina, e sega na ca e tautauvata.
303. Veitalia ko cei e caka-cala vei iko, gullecava nomu cudru; ka ni dau vu mai na cudru e vuqa na leqa lelevu.
304. E dua tale tiko li na meca levu ka dau vakamatea na reki kel na marau me vaka na cudru.
305. Kevaka ko via karoni iko vakai-iko, karoni iko mai na cudru; kevaka e sega e sa na yaviti iko ko cudru.
306. Na yameyame ni cudru ena kama kina na vutovuto ni velwekani.
307. Ena yaco me rusa o koya e okata me ka vinaka na cudru, ka ni na samuti koya vaka na noda sabica na dela ni qele.
308. E dina ga ni da sa veivakararawataki vaka e vuqa na yameyame ni buka, ia e uasivi ga ke da sabaya tani na noda cudru.
309. O koya e sabaya rawa na cudru me kua ni curuma na yalona e sa na rawata na volka kece e dau gadreva.
310. O koya sa vuabale e na cudru e sa vaka na tamata sa mate tu. O koya sa levea rawa na cudru e sa vaka na i vakavuvuli yalosavasa.

WASE E 32

TAWA VEIVAKAMAVOATAKI

311. E sa i tovo ni yalododonu me kua ni velvakamavoataki, dina ga ni ra cakava era na vutuniyau ka lagilagi kina.
312. E sa i tovo ni yalododonu me kua ni dau velsausaumitaka na ca veitalia ga ni ra caka ca vua ke ira nona meca.
313. Kevaka e sa veivakamavoataki vei ira ka ra cati koya, ia ka ra sega ni vakamavoataki koya, ena yacovi koya e muri na rarawa.
314. Na kedra kuita na dau caka ca me da caka vinaka vei ira. O ya era na maduataka kina nodra i vakarau.
315. A cava na yaga ni vuku vua e dua na tamata kevaka e sega ni va'kila rawa na rarawa e yacovi ira na tani.
316. Ni dua na tamata e sa vakila na rarawa, ia e dodonu me qarauna me kua ni vakadewa vua e dua tale.
317. E uasivi duadua na tarovi me kua nanumi na velvakamavoataki e na kena mataqali kece ga vei ira na tani.
318. A cava li me ra vakamavoataki kina na tani, ka ni kiiai tu na kena rarawa.
319. Kevaka ko vakamavoataki ira na tani e daidai, ko na vakamavoataki tale ga e na mataka.
320. Ko ca ena solegi ira ga na dau caka ca; ko ira era qara na bula galala mai na ca era na sega ni via caka ca.

CHAPTER 31

CHAPTER 32

TAKI

ABSTAINING FROM ANGER

NON-INJURY

lonu m
, dina g
iniyau klonu m
ika na
a vua knavoatah
a ka ra
koya, en
rarawa,caka c
O ya en
vakarauu vua
e sega n
e yacovvakila n
qaraun
ua e duarovi n
kamavoa
kece gnavoatah
tu na kiki ira n
kamavoaa na da
a na bul
a sega n

301. He who restrains his wrath where it can be vented shows real restraint. Where he has no power what does it matter whether one restrains it or not? (V.R.R.)
302. Where it can have no effect, anger is dangerous; even where it can be effective there is no evil that is worse (M.R.R.).
303. Whoever thy offender may be, forget thy anger; for from anger spring a multitude of evils. (V.V.S.)
304. Is there any worse enemy other than anger that kills both joy and pleasure? (V.R.R.)
305. If thou wouldst guard thyself, guard against anger; if thou does not, anger will slay thee. (M.R.R.)
306. The fire of wrath will burn the helpful float of dear kinsmen. (M.S.P.)
307. Destruction will come upon him who regards anger as a good means to display his strength, as surely as the hands of him who strikes the ground will not fail. (R.D.)
308. Though one does great injury like many flames of fire, it is well to avoid anger. (M.S.P.)
309. If a man never indulges anger in his heart, he will obtain all he has thought of. (R.D.)
310. Whoso is overwhelmed with anger is like one dead; but whoso hath forsworn wrathfulness is like unto the saints. (V.V.S.)

311. The confirmed principle of the sinless is not to inflict suffering on others though by it they may get renown-giving wealth. (B.G.)
312. The firm principle of the sinless is not to do evil in return even to those who skilfully do them. (B.G.)
313. Without any provocation if one inflicts suffering (in such a principled man) and (if the latter) harms in return, this (retaliation) will give (this principled man) inescapable sorrow. (B.G.)
314. To punish wrong-doers is to do them great good and thereby make them feel ashamed of their action. (M.S.P.)
315. Of what avail is intelligence to a man if he doth not feel as his very own the pain suffered by other beings? (V.V.S.)
316. When a man hath felt a pain for himself, let him take care that he inflicteth it not on others. (V.V.S.)
317. Foremost (among virtues) is abstention from conscious injury of any kind to anyone at any time. (M.R.R.)
318. Why does a man inflict injury upon others knowing how painful it would be to himself?
319. If you do harm to others today, harm itself will certainly afflict you tomorrow. (M.S.P.)
320. Evil recalls on him that does evil; (therefore) those that seek freedom from evil shun doing evil. (M.R.R.)

WASE E 33

KUA NI VEIVAKAMATEI

321. Ke ko taroga a cava na caka dodonu, a kena i sau na tawa veivakamatei. Na veivakamatei e veikauti ki na caka ca kece ga.
322. Na noda vota na keda madral vei ira na vakaloloma ka da tarovi keda e na velvakamatei; sai koya ga oqori na i vunau bibi nodra na parofita.
323. Na kakua ni veivakamatei e sa i matal ni yalododonu tawa vakatauvatani. E tarava oqori na tauca na vosa lasu.
324. E tarogi li, evei na sala vinaka? Na sala ga ka vakasamataki kina na kena tarovi ni vakamatei e dua na ka bula.
325. E na veika kece ka vakanadakul kina na veika vakavuravura, e uasivi duadua na cata na veivakamatei ka sega ni velvakamatei.
326. Raica mada na tamata ka yalataka ni na sega ni velvakamatei; na Mate ka dau kania na bula kece ga ena tawa curuma yani na sala ki nona siga ni bula.
327. Me kakua ni vakayacori e dua na ka me vakarusai kina na bula ni dua na tamata, dina ga ni na yaco tale ga mai na siga me oti kina nona bula.
328. Dina ga ni daumaka na veika e rawa mai na i yau, ia e uasivi ga kevaka e sega ni i yau ka rawa mai na velyaviti.
329. E matadra na rai titobu, ko ira na gadreva na veivakamatei era vaka ga na tamata kaisi lolovira
330. Ko ira era tauvimate tu ni yago ka ra qai tu vakaca tu, e kainaki ni ko ira oqori era a veivakamatei e na bula e liu.

WASE E 34

TAWA TUDEI

331. Ko ira na sesewa era kila-lecava na veika tawa tudei e na nodra nanuma ni sa ka tudei era sa cala lolovira.
332. Na kui mai ni i yau e vaka na soqo yani ni tamata e na meke, ni sa oti ga sa vaka na veisuka-yaki nodra na a sarasara.
333. Na i yau e ka dau veivukiyaki; ke sa yaco mai vei iko, kua tale ni wawa; vakayagataka sara e na dua na ka yaga ka na dede tu.
334. Na cabe ni siga kei na kena dro-mu era vakawalena ko ira na sesewa. Ia o ya e vaka na i varose i seleiwau e sa musuka laivi tiko e yadua na siga ni noda bula. E lewe vica beka era vakasamataka rawa tiko oqo?
335. Ni se bera ni mudu na cakacaka ni yavala ni yame ka se bera na macedru (ni se bera ni da mate) e dodonu me da vakatotolo e na caka vinaka.
336. E nana ka a tiko, e daidai e sa yali (mate): Oqo na lagilagi kelvuravura.
337. De dua ena mate koso, ia na tamata sesewa ena vakaogai koya e na vakabulia (plans) na veika e vuqa na milioni.
338. Na kedrau i sema na yalo kei na yago e vaka ga na manumanuvaka ka dau sausalaki tani mai na kena yaloka ka vuka tani sara.
339. Na mate e vaka ga na moco, na sucu mai e vaka na yadra mai na moco.
340. E sera li ni dua na i tikotiko tudei ni yalo ka mai vakaruru vakawawa tiko kina e na yago?

CHAPTER 33

NON-KILLING

kila-lecava
na nodra
ira sa cala

e vaka na
na meke,
a veisuka
ra.

ivukiyaki;
i, kua tale
sara e na
fede tu.

kena dro-
ira na se-
na i vara
isuka laivi
noda bula
vakasama

i cakacaka
se bera na
i da mate
otolo e na

faldai e sa
agilagi kel

i, la na ta
sogai koya
na veikā

yalo ke
nanumanu
i tani ma
i tani sara
a moce, na
dra mai na

tikotiko tu
ikaruru va
a yago?

321. If you ask what a virtuous deed is, it is non-killing. To kill leads to every ill-deed. (M.S.P.)

322. To divide one's bread with the needy and to abstain from killing: these are the greatest of all the commandments of all the prophets. (V.V.S.)

323. Not to kill is the first and incomparable virtue. The next in rank to it is not to speak an untrue word. (M.S.P.)

324. As it asked what is the good way? It is the path which considers how it may avoid killing any creature. (R.D.)

325. Of all who renounce in dread of instability of the worldly life, the foremost is he who dreads killing and does not slay. (M.S.P.)

326. Behold the man who hath taken the vow of non-killing; Death that eateth away all life maketh no inroads into his days. (V.V.S.)

327. Let no one do that which would destroy the life of another although he should lose his own life. (R.D.)

328. Great as the benefits of wealth may be, the good set the least store by wealth arising from slaughter. (M.R.R.)

329. In the eyes of the discerning, men given to slaughter are churls. (M.R.R.)

330. Men who are diseased in body and live ignoble and starving lives are, it is said, that they took the lives of others (in their previous birth). (M.R.R.)

CHAPTER 34

INSTABILITY

331. The ignorance of those who mistake the transient for the permanent or stable is of the worst type. (M.S.P.)

332. The flow of fortune is like the gathering of a crowd at a concert; its ebb is like the melting of the crowd at its close. (V.R.R.)

333. All wealth is of a transient nature. If one comes by it, it must then and there be put to use in doing virtuous deeds that will last long.

334. Time showing itself (to the ignorant) as though it were just a day, is a saw (or a sword) which cuts down life. How many can realize this? (S.R.)

335. Before the tongue stops functioning and the hiccough arises (before death) hasten to do virtuous deeds. (M.R.R.)

336. Yesterday he was, but today he is not: this is the glory of the earth! (V.R.R.)

337. Even the next moment he may not live; (such an ignorant one ponders and plans about millions of thoughts)

338. The fledging bird abandons the broken shell of the egg and flies away; the attachment of life to the body is like this. (V.V.S. V.R.R.)

339. Death is like sleep; birth is like awaking from it. (R.D.)

340. Is there indeed no lasting abode for the soul which has taken temporary shelter in the body (M.R.R.)

CHAPTER 35

WASE E 35

NA VAKANADAKUI-KA

KILAI NI KA' DINA

341. E sega ni dua na rarawa ena yacova na tamata mai na veika e sa vakanadakuya.
342. Ke ko via reki, vakanadakuya na veika ca, e vuqa na ka ko na reki-taka e na gauna ko sa na gole kina.
343. Tarova nomu gagadre ka mo vakanadakuya na gagadre ca.
344. Na i tovo ni velvutuni me da kua ni taukeni ka; na taukeni ka ena voroka noda velvutuni, ka vago lei keda tale ki na vere.
345. Ko ira na gadreva me kua na sucu tale, a cava soti era qaraa; na yagodra mada ga e sa dua na ka, na levu ni kena i valavala ca.
346. O koya ka vakanadakuya na kena qaciqaciatiki na vosa e rua: "ko au" kei na "noqu" ena muria na salatu ni kalou-vu (gods).
347. Ko yalorarawa ena sega ni kaliraka tani na ligana mai vel ira na yalogagadre.
348. Na bula vakayalo e sa nodra ga na vakanadakuya na ka; ko ira na kena vo era na leqa tilko ga e na veisucuyaki ka veimateyaki tiko.
349. E na gauna e sa vakanadakui kina na gagadre ca, e sa na qai oti na veisucuyaki tiko, oqori e sa qai ka tudei na bula.
350. Tatakube matua Vua, ni sa i Koya ga e galala mai na gagadre. Vakasaqarai Koya ko sa na qai sega ni vesuki.
351. Na velvakalaboci ni kena raici na ka tawa dina me ka dina e vure mai kina noda sucu, ka gaga.
352. Ena takali ko Eli ka vude mai ko Lomalagi vei ira ka savasava na ka era raica ka ra sega ni velvakalaboci.
353. E sa voleka sara ga ko Lomalagi ka yawa ko Vuravura vei ira ka ra yalo vakasavasavataki ka ra sega ni vakatitiqa.
354. Ko ira era sega ni raica votu na dina ena tawa yaga na veika uasivi era cakava.
355. Na veika kece kei na kena velmataqali, ena okati ga me vuku O koya e kunea na dina.
356. Raica na tamata ka sa va'kasama matua e sa kunea na Dina e sa na muria na salatu ka sega ni lesuva tale mai na vuravura OQO.
357. Sa dina, ko ira era sa va'kasama vakatitobu ka ra taura na Dina me ra sa kakua ni vakananuma tale na nodra mai sucu tale e vuravura.
358. Na kilai ni Dina e seyavu kina na sesewa ka dau vakavu ni sucu tale mai. Na Dina ga ena veltuberi ki Lomalagi.
359. Gutuva laivi na i buki taucoko ni vakabauta tawa vakayavu ko sa na gutuva laivi na tavere ni bula; kevaka e sega ko sa na tacori.
360. Bokoca laivi na yaca ni gagadre ca, cudru kei vere ni velvakalaboci, ko sa na qai bokoca na vu ni sucu tale mai.

CHAPTER 35

RENUNCIATION

- raici
dina e
a gaga.

mai ko
va na
velva.

malagi
ira ka
ka ra

otu na
lka ua-

na vel-
ruku O

sasama
a e sa
ni le-
OQO.

sasama
Dina
anuma
e e vu-

u kina
ni sucu
ituberi

oko ni
ko sa
l bulu;
cori.

agadre
calabo-
vu ni
341. Whatever thing a man has renounced, by that thing he cannot suffer. (R.D.)
342. If thou want joy, renounce early; for many are the delights that thou shalt enjoy after renouncing. (V.V.S.)
343. Subdue the five senses; relinquish the desires all together. (M.S.P.)
344. The nature of penance is to do without any possession; (for) possession of any breaks up penance and leads again to delusion. (M.R.R.)
345. To them that want to avert births, even the body is too much; where indeed is the need for other ties? (M.R.R.)
346. He who destroys the pride of I and mine will enter a world beyond that of the gods. (M.S.P.)
347. Sorrows will never let go their hold of those who give not up their hold of desire. (R.D.)
348. They that have completely renounced have attained the supreme; others delude themselves and fall into the snare of endless births and deaths. (V.R.R. & M.R.R.)
349. At the moment in which desire has been abandoned, (other) births will be cut off; when that has not been done instability will be seen. (R.D.)
350. Cling fast to Him who is free from all desire. Seek Him for your freedom from attachment. (V.R.R.)

CHAPTER 36

TRUE KNOWLEDGE

351. Out of the delusion that looks upon the unreal as real, springs birth which is bitter. (M.R.R.)
352. Hell (darkness, birth) departs and heaven ('moksha', liberation, happiness) comes to men who have the pure vision free from delusion. (M.S.P.)
353. Heaven is nearer than earth to those men of purified minds freed from doubt. (R.D.)
354. To them that have no vision of truth, the five senses yield no good, albeit functioning well. (M.R.R.)
355. Whatever thing of whatever kind it be, it is wisdom to perceive the real truth. (M.S.P.)
356. Behold the man who hath studied deeply and hath realised the Truth; he will enter the path that leadeth not again into THIS world. (V.V.S.)
357. Verily those that have meditated upon and attained to the Truth need not think at all of future births. (V.V.S.)
358. True knowledge consists in the removal of ignorance which is the cause of births, and the perception of the absolute TRUTH which leads to Heaven. (R.D.)
359. Cut off all attachments, you cut off the tangle of life; otherwise you are caught. (V.R.R.)
360. Wipe out the very names of lust anger and delusion; you will be wiping out the cause of rebirth. (V.R.R.)

WASE E 37

NA VAKARUSAI NI GAGADRE

361. Era kaya ni gagadre e sore ni kau ka dau kadre mai kina na kau bulabula ni sucu mai ni vei-ka bula e na veigauna kece ga.
362. Kevaka e dua na ka e gadrevi, e dodonu me gadrevi ga na galala mai na sucu mai; o ya ena rawati kina na gadreva na tawa gagadre.
363. E sega tale ni dua na i yau e vuravura 'qo e uasivita na tawa-gagadre; mai Lomalagi tale ga e sega ni kune rawa kina e dua na i yau me sivita.
364. Na yalosavasava e tawa kocoko-co. Oqori tale ga ena kunei ke qarai na ka dina. (Na ka dina ena lako mai vei ira ka sega ni tu vei ira na gagadre ca).
365. Ko ira wale ga era sa vakanadaku ya rawa na gagadre era sa galala; ko ira na so e sega.
366. Na gagadre e dau veivakarusai; ko ira na vakatatabu era na bula mai kina.
367. Kevaka e dua na tamata e sa muduka tani rawa na gagadre, na veika e vakayacora, me rawata kina na bula tawa mudu, ena rawata, e na salatu 'ka a qaraa.
368. Ko ira e sa sega vei ira na gagadre e sa sega vei ira na yalorarawa, Na yalorarawa tawa mudu e dau bikai ira na dau gagadre.
369. Kevaka e sa mudu na gagadre ka dau vu ni yalorarawa, e sa na tawa mudu na bula mamarau (e na bula mada ga oqo).
370. Kevaka e dua e sa rawa ni tarova nona gagadre sivita, e sa na rawata na bula vakayalo se bula tawa mudu.

WASE E 38

NA LEWA, SE NA KA SA QISII

371. Na kalougata e dau rawa kina na sasaga ka yaco kina na tiko vinaka. Na kalouca e dau yaco kina na tiko vakaca.
372. Na kalouca e dau yaco kina na veika lialia na kalougata se i sololi vinaka e dau rabailevu kina na kilaa.
373. E dina ga ni dua e sa vulloa rawa na veika e vuravura e vuqa, la na kilaa ka sa qisii tu vua ena yaco ga.
374. E taqavirua na i tovo kei vuravura; era dui na vutuniyau mai vei ira na vuku. Na lewa (fate) e dau cakava me ra vutuniyau na sesewa ka ra dravudra vua na vuku.
375. Na qarai ni i yau era dau yaco kina me ra ca na vinaka, ka vinaka na ca.
376. Ni sa tau na lewa ni rusa, ko sa na sega ni rawa ni maroroya na ka ko via maroroya.
377. Na tamata e sa kumuna rawa e tini na milioni ena sega ni rawa ni marautaka kevaka e sega ni vakakina na Lewa.
378. Kevaka e sa yaco na lewa ka qai sega ni vakararawataki e na kena vakadredretaki nodra bula ko ira na dravudravua, era sa na vakanadakui vuravura.
379. A cava beka era dau rarawataki kina na nodra kalou ca ko ira na a dau marautaka nodra kalougata? (ni oqori na Lewa).
380. A cava tale e bibi cake me vaka na lewa (fate)? Kevaka sara mada ga eda cakava e so na ka me rau velvorati, ena yaco ga mai va'kurabul.

E SA TINI E KE NA I WASEWASE
BALETA NA YALODODONU

CHAPTER 37

THE DESTRUCTION OF DESIRE

QISII

wa kina
na tiko
au yaco

kina na
se i so-
lievu. ki-

ulica ra-
vuqa, la
vua ena

kel vura-
utuniyau
ja lewa
ra vutu-
iravudra

dau yaco
aka, ka

usa, ko
maroroya

a rawa e
ni rawa
sega ni

lewa ka
taki e na
dra bulu
era sa na

rawatake
ko ira na
kalouga

me vaka
sara ma
na ka ma
> ga ma

SEWASE
JONU

361. They say that desire is the seed from which sprouts unfalling crop of births to all creatures and for all time. (M.R.R. & V.V.S.)

362. If anything be desired, freedom from births should be desired; that (freedom from births) will be attained by desiring to be without desire. (R.D.)

363. There is no greater wealth here below than desirelessness; and even in heaven thou canst find no treasure that equalleth it.

364. Purity is non-avidity. That too will come when truth is sought. (M.S.P.). (Truth comes to those having no desire).

365. Only those who have renounced are free; others are not. (V.R.R.)

366. Desire each soul bequiles; True virtue dreads its wiles. (G.U.P.) Desire deludes (and destroys); hence ascetics guard themselves against this. (S.R.)

367. If a man thoroughly cut off all desires, the deeds, which confer immortality, will come to him, in the path in which he seeks them.

368. Those without desire are without sorrow; endless sorrows befall men with desire. (S.R. & V.R.R.)

369. Should desire which is the suffering of sufferings cease, bliss is ceaseless even here (in this life). (M.R.R.)

370. If one gives up his insatiable desires, it will lead him to salvation or eternal life (S.R.)

*(Birth—death, wealth,—poverty all these pairs of opposites are ordained by the ORDER—Fate).

CHAPTER 38

FATE & ITS ORDER

371. Out of good fate perseverance springs leading one to prosperity. Ill-fate produces sloth leading one to ruin (S.R.).

372. Adverse fate produces folly and a prosperous fate produces enlarged knowledge. (R.D.)

373. Although a man may study the most polished treatises, the knowledge which fate has decreed to him will still prevail. (R.D.)

374. Two-fold is the nature of the world; the wealthy are different from the wise (M.R.R.). (Fate makes the foolish rich, and the wise poor (V.R.R.))

375. In the pursuit of wealth all good becomes evil and even evil becomes good (in accordance with fate). (M.R.R.)

376. When destiny denieth thou canst not keep even with the utmost care, and even if thou throw them away wilfully the things that are thine will not go away from thee. (V.V.S.)

377. Even the man who has amassed millions cannot enjoy his riches except as the Ordainer hath ordained. (V.V.S.)

378. If fate were to pass away without making them suffer the hindrances to which they are liable, the poor, the destitute, will renounce the world.

379. Why do men who enjoy happiness in times of fortune bewail their sad lot or evil in adverse circumstances? (M.S.P.)

380. What is there so potent as fate? Even if we devise some way of counteracting it, it takes us by surprise. (V.R.R.).

E SA TEKIVU E KE NA I WASE-
WASE KA BALETĀ NA VUTUNI-
YAU KEI NA MARAU

WASE E 39

LĀGILĀGI NI TUI

381. E laione mai vei ira na Tui ko koya e taukena na ka e ono ogo: mataivalu, tamata, i yau, dauni-vakasala, i tokani kei na bai ni i valu.
382. Tawarere, yalagalala, vuku, i gu—Na Tui yalododonu e sega ni yali vua na ka e va oqori.
383. Tu vakarau tu, kila-ka kei na yaloqaga—Na ka e tolu oqori me kua ni yali vua na i liuli ni Vanua.
384. O koya e sa ganita me vakatokai me Tui sai koya ka tawa tagole tani mai na yalododonu.
385. Na Tui vinaka e kila na kena vakatorocaketaki na i vurevure ni rawa-ka ni nona Matanitu, ka vakasinaita na nona lololo.
386. Ko vuravura ena vakalagilagia na Matanitu nei koya e rawarawa na curuma ka sega vua na vosa tawa kilikili.
387. Ko vuravura ena vakalagilagia ka na solili koya ki na yalo i koya na Tui ka dau vosa vinaka, dau solisoli e na yalololoma.
388. Na Tui ka vellitaki dodonu ka veltagomaki e dau raii cake vaka na Kalou mai vei ira nona tamata.
389. Ko vuravura ena vakaʻege e ruku ni i viu nona na Tui ka dau vakarorogo ki na i vakasala nodra nona daunivakasala veltalia ke votivotili.
390. E sa na yaco me cina vei ira kece na Tui ko koya na Tui e sa tu vua na ka e va ogo: lomasoli dauololoma, dodonu ka qarava na tiko vinaka.

WASE E 40

NA VULI

391. Vulica na ka e dodonu me vuli; ni ko sa rawata, cavuyava yani ka muria na kena i lakolako.
392. Na ka e yacana na fika kei na ka e yacana na matanivola e rawa ni rau okati me rau mata i dusidusi ni tamata.
393. Ko ira na vuku e kainaki ni ra vakamatadra, ia ko ira na tawa vuli era sega ni vakamata, e rua ga na mavoa e tiko e yadredra.
394. E nodra i tavi na vuku me na solia na marau vej ira era sota, ni ra sa veltalatala era na qai vakananuma, "Ia eda na sota tale beka e nalca".
395. Na yalomalua eda dau vulica rawa kina na ka, e na noda tukake tu vaka na vakaloloma e mata ni vutuniyau—Na vuli e rawa e na yalomalua.
396. Na titobu ga ni nuku e qevi na levu ni wal e vure mai kina. Na levu ga ni ka e vulici na levu ni ka e kilai.
397. Vej ira na vuku, na Vanua kece ga era taukei kina, era taukei tale ga e velkoro; a cava ga e sega ni la tiko ga kina na vuli me yacoya na mate?
398. Na ka e vulici e na dua na sucu ena yaga e na vitu na bula ni sucu tale.
399. Ko ira na vuku era taleitaka na vuli tale, ka ni ra raii ni sa marautaka tiko ko vuravura na ka era a vulica.
400. Na i yau tawa vuca duadua ni tamata na ka e a vulica.

PART II: PORUL PART:
WEAL, WEALTH AND HAPPINESS
SECTION I: THE STATE
CHAPTER 39

THE RULER'S GREATNESS

381. He is a lion among rulers who owns these six things: army, people, wealth, counsel, friends, fort. (M.S.P.)
382. Dauntlessness, liberality wisdom, energy—it is the virtue of a ruler not to fail in these four.
383. Vigilance, learning and courage—these three things should never be absent from the ruler of a country. (R.D. & V.R.R.)
384. He alone deserves to be called a ruler who never swerves from virtue, who puts vice out of his state and whose military honour is unsullied. (C.R. & V.R.R.)
385. The ruler shall know how to develop the resources of his state and how to enrich his treasury, how to preserve his wealth and how to distribute it worthily. (V.V.S.)
386. The world will extol the kingdom of one who is easy of access and who does not indulge in harsh words. (V.R.R.)
387. The world will praise and submit to the mind of the ruler who speaks kindly, gives gracefully and rules firmly.
388. The King who rules justly and protects is looked upon as a god by his subjects. (M.R.R.)
389. The world will rest under the protective umbrella of the King who has the quality of listening to the bitter advice of his ministers. (C.R.)
390. He is a light among rulers who has these four excellences: munificence, gracefulness, justice and care of the common weal.

CHAPTER 40

LEARNING

391. Acquire thoroughly the knowledge that is worth acquiring; and after acquiring it walk thou in accordance therewith. (V.V.S.)
392. What they call numbers and what they call letters—these two are considered eyes to the man.
393. The learned are said to have eyes; but the unlearned have (merely) two sores in their face.
394. It is the part of the learned to give joy to those whom they meet, and on leaving to make them think, "Oh, when shall we meet them again?" (R.D.)
395. In humility they learn, standing like the poor before the rich; base are they that acquire no learning (in this manner). (M.R.R.) (The way and the sign of learning is humility.)
396. The more the sandy spring is dug up, more water wells up in it; the more men learn, more of knowledge do they gain. (M.S.P.) (Knowledge and wisdom is in proportion to one's learning.)
397. To the learned every country is his own, every town, his own too; then why should one fall to learn till his death? (Learning has no limit in space or time. (B.G.)
398. The knowledge that a person gains in one birth stands him in good stead for seven births. (V.R.R.) (For ever, till salvation.)
399. The learned enjoy learning when they find the world enjoying the fruits of their learning. (B.G.)
400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all. (V.R.R.)

WASE E 41

NA TAWA VULI

401. Na vosa nona e dua na tawa vuli e na soqo (ka ra tiko kina na vuku) e sa vaka na velmau kau e na i mau tawa volai.
402. Na gagadre ni via vosa e na soqo ni dua na tamata tawa vuli, e vaka e dua na yalewa sega na sucuna ruarua ka qai gagadre tiko vakayalewa.
403. Ko ira na tawa vuli era tamata uasivi tale ga, kevaka era kila me ra tiko lo tiko ni ra soqo tiko na vuku.
404. E dina ga ni dau vinaka (e na so na gauna) ko ira na tawa vuli, ia ko ira na vuku era na sega ni kauwaitaka nodra vakasama.
405. Na i nak; dei kece nona na tawa vuli ena seyavu tani e na gauna erau velvosakitakika kina kel na dua e vuli vinaka.
406. Na tamata tawa vuli e vaka na vanua dravuisiga, na ka wale e kainaki rawa vei ira ni ra bula wale tu.
407. Na lagilagi kel na totoka ni tamata tawa vuli e vaka na i rairai totoka ni dua na matakau qele ka ukucavu toka.
408. Na i yau nona na tawa vuli e rerevaki cake mai na dravudravua ni vuku.
409. Ena sucu turaga beka ia ke tawa vuli ena sega ni tauvata nodrau doka; kei na tamata vuli vinaka. Veitalia nona sucu tauwale na tamata vuli vinaka.
410. E vaka na manumanu era tu e yasa ni tamata na i vakatautauvata ni nodra tuoake tu e so e yasadra na vuli vinaka.

WASE E 42

ROGOCI NI I VAKASALA NI VUKU

411. Na vutuniyau ni yau kece ga na vutuniyau ni daliga rogorogo.
412. Ni sa sega na ka e kanla na daliga, solia vakalailai tale ga vei kete.
413. Ko ira e na vuravura oqo, era taleitaka na i vakaro ka kakana kenana daliga, era sa tautauvata kei ira na kalou vu e na nodra taleitaka na i madrali.
414. Veitalia ke sega ni vuli rawa e dua, ia laiva ga me vakasinaita na daligana e na i vakasala uasivi. Ena nona i totoko ni bula.
415. Na vosa uasivi ni tamata yalododonu e vaka na matanikilagi se i titoko vei ira na vavaca tiko na vanua titidravua.
416. Rogoca ga na veika vinaka, veitalia na kena lailai, o ya tale ga ena kauta mai e so na ka lagilagi.
417. E na nodra gauna tale ga ni caka cala, ko ira na tamata era sa qarasa na veika titobu ka ra rogoca na i vakasala ni vuku ena sega ni tauca e dua na vosa malewa.
418. Na daliga ka se sega ni se qivarakaki e na vosa ni i vakasala uasivi, e dina ga ni rogorogo ia e se didivara ga.
419. Na vosa e na yalomalua e sega ni rawa me rogo mai vei ira na se sega ni se rogoca na i vakasala ni vuku.
420. Raica na tamata ka tovolea rawa na ka e yamena, ia e sega ni tovolea rawa na ka e daligana, o cava na betena na nodra bula se na mate.

CHAPTER 41

NON-LEARNING

CHAPTER 42

LISTENING TO THE INSTRUCTION
OF THE WISE

401. To speak in an assembly (of the learned) without fullness of knowledge, is like playing at chess without squares. (R.D.)
402. The desire of the unlearned to speak (in an assembly) is like a woman without breasts desiring (the enjoyment of) womanhood.
403. The unlearned are also very excellent men, if they know how to keep silence before the learned.
404. Although the intelligence of an unlearned man may be very good (at times) the wise attach no value to his opinions.
405. The self-conceit of an unlearned man will fade away, as soon as he begins to discuss with the learned. (R.D. and V.R.R.)
406. The unlearned are like worthless barren land; all that can be said of them is, that they exist (R.D.)
407. The beauty and goodness of one who lacks knowledge by the study of great and exquisite works, is like (the beauty of) a well-decked clay-doll.
408. The wealth of the unlearned is more harmful than the adversity of the wise and the good. (M.S.P. and R.D.)
409. High though their birth, the unlettered are not equal in dignity to the learned, who may be of humble birth.
410. As beasts by the side of men, so are other men by the side of those who are learned in celebrated works. (R.D.) (The ignorant are but beasts before men of wide learning).

411. The wealth of all wealth is the wealth of hearing. It out-tops all other wealth (V.R.R.)
412. (Only) when there is no food for the ear, give a little also to the stomach (R.D.)
413. Those who, in this world, enjoy instruction which is the food of the ear, are equal to the gods who enjoy the food of the sacrifices. (R.D.)
414. Though devoid of learning let one fill one's ear with knowledge. It is his prop in his hour of gloom (V.R.R.)
415. The oral words of the righteous will stand in good stead like the staff or walking stick to those treading on slippery ground. (M.S.P.)
416. Hear anything good, however little, and that will, to the extent, bring you great dignity. (M.S.P.)
417. Even in their erring moods, men who have reflected deeply and have listened to the wise utter not (words of) folly. (M.R.R.)
418. The ear which has not been drilled (filled) by words of instruction, although it hears, is deaf (R.D., V.V.S. and V.R.R.)
419. Humility of speech is hard to be attained by those who have not listened to the subtle words of the wise (V.V.S.)
420. Behold the men that taste with the tongue but know not the taste of the ear; what does it matter whether they live or die? (V.V.S.)

WASE E 43

NA VUKU

WASE E 44

LEVEI NI CALA

421. Na vuku e i yaragi me levei kina na rusa; e bai ni i valu e loma ni tamata, ia era na sega ni vorata rawa ko ira na meca.
422. Me kākua ni laivi me bayaa wale tu na va'kasama, ka me tarovi mai na ca, ka vakamuai ki na ka vinaka—oqo na vuku.
423. Na siqemi ni ka dina mai na veika kece, veitalia ko cei e vosa-taka, oqo na vuku.
424. Na vosa matata, kei na siqema na dina ni velka e mimiri mai na gusudra na tani—oqo na vuku.
425. Na rawati ni nodra veltokani na rogo, kei na kena maroroi rawa tiko me kakua ni vaka na seraka ni senikau ka mai malai tale yani—oqo na vuku.
426. Na vuku e koto e na velyaloni kei ira na rogo (e vuravura) veitalia ga ena vakaevei.
427. Na tamata vuku e kila na ka ena yaco; ia na dogadoga e sega ni kila na ka sa tu mai ilu.
428. E ka lialia na tawa rerevaka na ka e dodonu me rerevaki. E ka vuku me rerevaki na ka e sa dodonu me rerevaki.
429. Kivei ira na vuku ka ra dau rai ki ilu ka qaqarauni ena sega ni yaco vei ira na sautaninini ni leqa.
430. Na tamata ka tu vua na vuku e sa tu vua na veika kece; ia na tamata dogadoga ka tu vua na veika kece ka qai sega vua na vuku e sa sega ni tu vua e dua na ka.
431. E uasivi nodra lagilagi (na tui) ka ni ra sega ni vakalolovirataki ira e na qaciqacia, cudrucudru kei na gagadre ca.
432. Na mamaqi, qaciqacia tawa yaga kei na marau lolovira e dau nodra cala na Tui.
433. Ko ira na rerevaka na madua era na kauwaitaka nodra cala, veitalia ke vaka na sore ni sila na kena lailai la na kedra i rogorogo ena vaka na tete ni vunibaka.
434. Taqomaki iko vinaka mai na malalumu, ka ni malumalumu ena veikauti ki na rusa.
435. Ko koya e sega ni taqomaki koya mai na cala e vaka na co mai du e tilomi e na yameyame ni buka.
436. Kevaka e sa rawa vua na Tui me vakadodonutaki koya vakakoya mai na nona cala, ka qai dikeva e muri nodra cala na tamata e sa na qai sega ni dua na ka ca e yacovi koya.
437. Na i yau ni tamata mamaqi ka sega ni rawa ni vakayacora na ka e dodonu me vakayacori ena rusa ka sega ni tubu.
438. Na yalokocokoco e sega ni okati me dua vei ira na cala; (e tu tau-dua sara tu ga vakalkoya—e cala torosobu).
439. Kua ni vakalagilagi iko vakalko. Kakua ni gadreva e dua na ka ena vakavurea na ca.
440. Kevaka e dua e marautaka iko tiko na velka e a gadreva (ka sega ni veretaka tale vakalkoya nona ka vuni) ena tawa yaga nodra i naki nona meca.

CHAPTER 43

WISDOM

na tui)
virataki
idru kei

wa ya
e dau

dua era
i, veita-
ila na
ogorogo
aka.

na ma-
mu ena

aki ko-
co ma-
me ni

na Tul
vakai-
ka qai
na ta-
dua na

iaqi ka
ra na
ori ena

ii okati
tu tau-
e cala

vakai-
dua na

aka lo
'a (ka
calkoya
aga no-

421. Wisdom is a weapon to ward off destruction; it is an inner fortress which enemies cannot destroy. (R.D.)

422. Not to let the mind roam where it will, to withdraw it from evil, and direct it to that which is good—this is wisdom. (M.R.R.)

423. To discern the truth in everything, by whomsoever spoken, is wisdom. (R.D.)

424. To speak making the thought clear and to discern the subtle truth that comes from another's mouth—this is wisdom. (M.R.R.)

425. To secure the friendliness of the great is wisdom; it keeps (that friendship unchanged), and is unlike the flower that blossoms and then fades. (B.G.)

426. Wisdom lies in dwelling in harmony with the world (of the great) however it might fare. (M.S.P.)

427. The wise man knoweth what is coming; but the fool foreseeth not what is before. (V.V.S.)

428. It is folly not to fear what must be feared. It is wisdom to fear what must be feared. (V.R.R.)

429. To the wise that look ahead and keep a good watch no sorrow comes to make them tremble. (M.R.R.)

430. He that hath wisdom hath everything; but the fool though he possesses everything hath nothing. (V.V.S.)

CHAPTER 44

ESCHEWING FAULTS

431. Truly great is the excellence of those who are free from pride, anger and (such low desires as) lust. (R.D.)

432. Niggardliness, profitless pride, low pleasures (or unlimited happiness over small victories or undue partiality)—these are faults of a ruler. (B.G.)

433. Those who fear disgrace will deem their faults though small as a millet seed as great as a palmyra palm. (M.S.P.)

434. Guard thyself jealously against weaknesses; for they are the foes that will lead thee to ruin. (V.S.S.)

435. Like a stack of straw in a consuming flame will be destroyed the life of one who does not guard against faults. (V.R.R.)

436. If the ruler corrects his own faults and then looks into those of others, where is the ill that can approach him? (V.V.S.)

437. The wealth of a miser who fails to do what should be done perishes without growth. (M.R.R.)

438. Gripping avarice is not to be reckoned as just one among other faults; (it stands alone—greater than all). (R.D.)

439. Never extol yourself. Don't desire to do any deed that brings no good. (M.S.P.)

440. If one enjoys privately the things which he desires (without betraying his secrets) the designs of his enemies will be useless. (R.D.)

WASE E 45

VEITOKANI KEI IRA KA GANITA

441. Qaraa na veitokani ni yalododonu kei na yalomatua cacere e dau nodra i vakarau na vuku.
442. Qaraa na veitokani nodra ka ra na rawa ni vakaseyavutaka noda leqa, ka ra na rawa tale ga ni tarova na leqa ena roro mai.
443. Na noda rawata nodra loloma na rogolevu e kalougata kune-kune dredre.
444. Na vakamurli nodra na rogolevu cake mai vei keda e i lutua ni noda kaukauwa.
445. Ni ra sa dauveituberi ni vuravu-ra ko ira na vuku, e sa dodonu kina me ra daunivakasala ni Tui ko ira na yalomatua.
446. Ko ira na meca era na sega ni rawa ni vakamavoataka na tamata ka veitokani kei ira na tamata ganita.
447. Ko cei e rawa ni vakarusaa na tamata ka rawa ni veiyaloni kei ira na rawa ni cudruvi koya?
448. Na Tui ka sega ni taqomaki e na iladra na daunivakasala vinaka ena rusa ga, veltalia ga ke sega nona meca.
449. Na tubu ni i lavo ena sega ni lako vei ira ka sega nodra tina ni i lavo, e vaka tale ga kina ko ira era sega ni cegu e na nodra veitokani na vuku, ena sega nodra kaukauwa.
450. Na tawase tani mai na veitokani ni tamata vinaka e vaka na ca vakatini ni veimecaki kei na lewe vuqa.

WASE E 46

LEVEI NI VEITOKANI KEI IRA NA I TOVO CA

451. Ko ira na rogo era cata na veitokani kei ira na i tovo ca. Ko ira ga na va'kasama torosobu era veitaleitaki.
452. E dau vuki na i tovo ni wai ni vakatau e na qele ka drodrova; e vaka tale ga kina na i tovo ni va'kasama, ni na vakatau e na mataqali tamata era veitokani vata.
453. Na kaukauwa ni kilakila e tiko e na mona; ia na mataqali tamata e veitokani kaya e kilai rawa kina na mataqali tamata cava ko koya.
454. Na vuku ni tamata e tiko e nona mona, ia e kunevotu vua e na mataqali i tokani e taura.
455. Na savasava ni yalo kei na savasava ni ka e vakayacori e vakatau mai na savasava ni i lawalawa.
456. Ko ira na yalosavasava era na va'kawa vinaka; ko ira era veitokani kei ira na i tovo kilikili ena sega ni dua na ka era vakayacora me sega ni vuavua vinaka.
457. Na i yau talei ni tamata na savasava ni yalona; na yalododonu ni nona i tokani e nona lagilagi.
458. E dina ga ni ko ira na vuku ena vuqa na ka vinaka e kune vei ira, ia ena i kuli ni nodra kaukauwa ke ra vakaitokani vinaka.
459. Na bula marau e na gauna mai muri e vu mai na vinaka ni yalo; o koya tale ga ogo e gadrevi kina na kaukauwa mai na veitokani kei ira na i lala vinaka.
460. E sega ni dua na weka ni tamata me uasivita na i tokani vinaka, ka sega ni dua na ka e dau vakavu leqa vakalevu me vaka na veitokani kei ira na tamata ca.

CHAPTER 45

FRIENDSHIP OF THE WORTHY

IRA NA

a na vei-
o ca. Ko
isobu era

ni wai ni
irodova;
i tovo ni
sau e na
veitokani

la e tiko
ali tama-
ilai rawa
i cava ko

to e nona
e na ma-

na sava-
i e vaka-
i lawa

a era na
era vei-
o kilikili
era vaka-
ia vinaka.
ta na sa-
tloedodonu
i lagilagi.

vuku ena
cune vei
odra kau-
il vinaka.
auna mal-
i ni yalo;
adrevi ki-
veitokani

i.
ni tamata
rinaka, ka
u vakavu
na vel-
i ca.

441. Fully knowing its intrinsic value, and by the best way possible, seek the friendship of the virtuous and supremely wise. (B.G.)

442. Seek the friendship of those who can remove existing distress and guard against future ones. (V.R.R.)

443. To cherish the great and make them one's own is the rarest of all rare virtues. (M.S.P.)

444. To follow those that are greater than oneself and make them his own is the crown of strength. (V.R.R., R.D.)

445. Since wise are the 'eyes' (guides and judges) of the world, the ruler also should choose such as his counsellors. (B.G.)

446. Foes can do no harm to one who has the fellowship of worthy men and is capable of acting rightly. (B.G.)

447. Who can ruin the man that commandeth the friendship of those that can reprove him? (V.V.S.)

448. The ruler, who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him. (R.D.)

449. Profit is not for those that have no capital; even so stability is not for them that repose not on the firm support of the wise. (V.V.S.)

450. To forego the friendship of the good is ten times worse than the enmity of many. (M.S.P.)

CHAPTER 46
AVOIDING LOW COMPANY

451. Greatness dreads companionship with the low; meanness regards it as kindred. (M.R.R.)

452. As water changes (its nature) according to the nature of the soil (through which it flows), so will the character (mind) of men resemble that of their associates. (R.D.; V.V.S.)

453. The power of knowing is from the mind; (but) from a man's associates will be determined what sort of man he is.

454. One's understanding (wisdom) seems to rest in his mind, (but) it really exists in and is determined by the company he keeps. (M.R.R.; R.D.)

455. Both purity of mind and purity of action issue from and depend upon purity of association. (M.S.P.)

456. To the pure hearted there will be worthy descendants; to those that have worthy company there is no action which will not be worthily fruitful. (B.G.)

457. Purity of heart is a treasure unto a man; and virtuous company bringeth him every glory. (V.R.R.)

458. Though the wise may have great natural goodness, to them good company gives added strength. (B.G.)

459. Future bliss is (the result) of goodness of mind; and even this acquires strength from the society of the good. (R.D.)

460. There is no greater ally to a man than good company and nothing bringeth greater trouble than evil company. (V.V.S.)

WASE E 47
VAKAYACORI NI KA TAWA
VAKASAMATAKI

461. Ni sa vakadeuci vinaka na tubu
kei na ka e yali ka sa macala
vinaka na tubu qai vakayacori
na ka e nakiti.
462. E sega ni dua na ka ena dredre
vei koya ka vakayacora na ka ni
sa veivosakitaka oti vata kei ira
nona i tokani digitaki.
463. Na tamata vuku ena sega ni ca-
kava na bisinisi ka na vakayali
kina na tina ni i lavo e na kena
qarai na tubu.
464. Ko ira na tamata ka ra rerevaka
na veiwalitaki mai vei ira na ta-
ni era na sega ni cakava e dua
na cakacaka ni bera nodra va-
karautaka taumada.
465. Na lako ki na i valu ni bera ni
vakarautaki vinaka vakamatai-
lalai na veika kece, kel na leqa
ena veisamuti lesu mai ena vu-
kei ira na meca.
466. E dau yaco na rusa ni vakaya-
cori na ka e dodonu me kua ni
caka; e dau veivakarusa tale ga
ni level na ka e dodonu me
vakayacori.
467. Vakasama e liu qai cakava e dua
na ka; la ni'ko sa tekivuna oti ko
dai kaya, "eda na va'kasamata-
ka", e cala.
468. Na cakacaka e sega ni vakaya-
cori e na kena i vakarau dodonu,
ena kasura ga, veitalia ni lewe vu-
qa era tokona cake tiko.
469. E dau kasura tale ga na cakaca-
ka vinaka kevaka e sega ni kilai
taumada na i tovo ni yalodra na
tamata.
470. Va'kasama ka qai vakayacora ga
na ka ena sega ni cata ko vura-
vura. Na vuravura ena sega ni
vakadenuya e dua na ka e tawa
ganita vei koya ka vakayacora.

WASE E 48

KILAI NI KAUKAUWA NI MECA

471. Kila e liu na bibi ni ka me va-
kayacori, nomu kaukauwa, na
kaukauwa ni nomu meca, na kau-
kauwa ni nomu i to mo qai na-
vuca donu tabakidua na mua ko
via goleva.
472. E sega ni dua na ka era na sega
ni rawata ko ira era dau kila e
liu nodra kaukauwa vakalira kei
na veika e gadrevi me kilai ni
bera ni ra veivorati kei na meca
ka ra mai cakava yani e na ya-
lodina.
473. E vuqa era dau leqa e na vei-
mama ni ka era cakava tiko e
baleta ni ra sega ni kila nodra
kaukauwa vakalira, ka a cikevi
ira ga na nodra yalo gu.
474. O koya e sega ni kila nodra
kaukauwa na meca, ka qaciqaia-
taka nona kaukauwa vakaikoya
ena yacovi koya na rarawa.
475. Ena ramusu rawa na kaukamea
(axle) ni yava ni qiqi ke vaka-
vodoki vakasivia na qiqi veitalia
ke i usana na vuti ni pikoka.
476. Ko ira era sa kabata rawa na
tovu ni vunika era na mate ke-
vaka era tovolea me ra kaba ca-
ke tale.
477. Kitaka nomu lomasoli me veiga-
niti kei na levu ni nomu i yau.
Oqori ko na maroroya rawa kina.
478. Ena sega ni dua na leqa e ya-
cova na i lavo eda rawata kevaka
e tiko noda vakavakayagataki e
na loma ni i yalayala ni i lavo
eda rawata.
479. Na tu vinaka nei koya ka sega
ni kila na i yalayala ni nona i yau
ena karusa veitalia ni vaka e to-
so tiko ga nona rawa ka.
480. Na i yalayala ni nona i yau ena
rusa totolo kevaka e sega ni va-
karautaka na levu ni ka e tau-
kena.

MECA

CHAPTER 47
ACTING AFTER DUE
CONSIDERATION

a me va-
jwa, na
, na kau-
, qai na-
mua ko

na sega
u kila e
aiira kei
kilai ni
na meca
e na ya-

na vei-
a tiko e
la nodra
a cikevi

a nodra
jacicacia-
akalkoya
twa.
caukamea
e vaka-
l veitalla
oka.
rawa na
mate ke-
kaba ca-

ne veiga-
u i yau.
awa kina.
sqa e ya-
ta kevaka
agataki e
ni i lavo

ka sega
ona i yau
aka e to-
i.
i yau ena
ga ni va-
a e tau-

461. After much deliberation over profit and loss and the final gains, launch on a task. (V.R.R.)
462. Nothing is impossible for those who, before they act, reflect well themselves, and thoroughly consider the matter with chosen minds. (R.D.; V.R.R.)
463. The wise venture not on business which loses the capital in quest of profit. (M.R.R.)
464. Men who fear the ridicule of others do not take up any enterprise without previous deliberation. (V.V.S.)
465. To set out to war without thoroughly planning every detail of it, including preparing for all its consequences, will only lead to the prosperity of the enemy. (B.G.)
466. It is ruinous to do what should not be done; and ruinous also to omit what should be done. (M.R.R.)
467. Consider, and then launch out an action; after having begun to do to say "we will consider", is blunder.
468. The work, which is not done by suitable methods, will fail although many stand up to uphold it. (R.D.)
469. There are failures even in acting well when it is done without knowing the various dispositions of men. (R.D.)
470. Think and do what the world will not despise. The world will not accept anything done which is unbecoming of the doer. (M.S.P.)

CHAPTER 48

KNOWING THE ENEMY'S
STRENGTH

471. Weigh the magnitude of the action, your own strength, the strength of your enemy, and the strength of your allies, and then resort to action. (M.R.R.)
472. Nothing is impossible for those who, before they attack, know their own ability and apply themselves wholly to their object.
473. Many have fallen in the middle of their adventure begun by them without knowing their own strength and carried away by their enthusiasm. (M.S.P.)
474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief. (V.R.R.)
475. The axle of a cart laden with (even) peacock feathers breaks if the stuff is loaded too much.
476. Those that have climbed to the top of the tree will lose their lives if they attempt to climb still high. (V.V.S.)
477. Let your charity be according to the measure of your wealth. That is the way to preserve it. (V.R.R.)
478. No harm comes to one's small earnings. Let not one's expenses outrun one's income. (V.R.R.)
479. The prosperity of him who lives without knowing the measure (of his prosperity), will perish, even while it seems to continue. (R.D.)
480. The measure of his wealth will quickly perish whose liberality weighs not the measure of his property. (R.D.)

WASE E 49

KILAI NA GAUNA GANITA

481. Na bici e rawa ni vala ka vaka-malumalumutaka na lulu e na si-ga. E vaka kina na Tui; e rawa ni vakamalumalumutaki ira na meca kevaka e digia na gauna ganita.
482. Na yavala e na gauna ganita e vaka na dali e vavauraki kina na Kalou ni kalougata vua na Tui.
483. E dua li na ka ena dredre ke-vaka e vakayagataki na i tulituli ganita e na gauna ganita?
484. E sa rawa vua e dua me rawati vuravura kevaka e digitaka na gauna ganita kei na vanua ganita.
485. Ko ira era via rawati vuravura e dodonu me ra vakayagataka nodra gauna e na yalo e tabu veigole-yaki.
486. Na vakadre gumatua e vaka na vavarakhi vinaka ni sipi tagane e na gauna e vakarau cici kina e na yala.
487. Ko ira na vuku era sega ni dau vakaraitaka nodra cudru; era dau waraka na gauna ganita.
488. Vosoti ira na kemu meca ni ko sota kei ira. Ia ni sa gauna ganita me ra vakarusai kina e sa ia ba-le na uludra.
489. Ni sa yaco na gauna ganita, vakayacora na i ba ka a dredre.
490. Ni ko sa na wawa, tarovi lko vaka na belo, co e na kena gauna ganita.

WASE E 50

KILA NA VANUA

491. Me yacova ni ko sa kunea na gauna ganita kei na vanua ganita kakua ni kabati ira na meca.
492. Vei ira na qaqa ni i valu kaukauwa e dau yaga tale ga vei ira me ra vakabainivalu kaukauwa.
493. Ko ira tale ga na malumalumu era na kaukauwa ka qaqa kevaka era digitaka na rara ni valu ganita.
494. Ko ira era toso yani me ra vala kevaka era toso voleka yani e na vanua ganita me ra veiqaravi kina kei na meca era na leqa na meca.
495. Na korokotaile e rawa ni veivakaleqai e na wai titobu; ia e vanua mamaca e sa rawa ni vakaleqai mai vei ira na kena meca.
496. Na qiqi kaukauwa e sega ni rawa ni soko e wasawasa; e sega tale ga ni soko rawa e vanua mamaca na waqa-soko ni wasawasa.
497. Kevaka e dua e vakayagataka nona va'kasama vinaka, ka yavala e na gauna ganita e na vanua ganita, na tamata ko ya ena sega ni gadreva na veivuke, nona lewa maqosa duadua ga.
498. Na mataivalu lailai sara ga, e na vanua ganita ka rawa ni yavala vinaka kina e rawa ni vakamalumalumutaki ira na icwe ni mataivalu levu.
499. Veitalla ga ke malumalumu nodra bainivalu kei na nodra mataivalu, e sega ni ka rawarawa na kabati ira kevaka era toka e nodra vanua vakaitaukei.
500. Na elefaniti kaukauwa yaloqaqa ka a vakamatea na dauvakasasa e rawa ni vakamatei koya e dua na fokisi kevaka e lobo tu e na lolobo na yavana.

CHAPTER 49

KNOWING THE OPPORTUNE TIME

481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time. (V.R.R.)

482. Action at the appropriate hour is the rope that holds for ever the Goddess of Fortune to the king. (V.R.R.)

483. Is there anything impossible if the right means are adopted and the right hour is chosen? (C.R.)

484. One can conquer even the whole world, if he chooses the proper time and proper place.

485. They who wish to conquer the world will abide their time unperturbed in mind. (M.S.P.)

486. The self-restraint of the energetic is like the backward steps that the fighting ram always takes before charging. (C.R.)

487. The wise will not immediately and hastily show their anger; they will watch their time and keep their anger within. (R.D.)

488. Put up with your foes when you see them. When the time for their destruction is come, their heads will fall down. (B.G.)

489. When a rare opportunity offers itself, accomplish forthwith the design that is difficult. (M.R.R.)

490. When you have to wait, restrain yourself like a heron; and, like it, strike, at the opportune time. (B.G.)

CHAPTER 50

KNOWING THE PLACE

491. Till you find the suitable place for surrounding the enemy, do not begin your attack, and do not despise his strength.

492. Even to valiant and mighty warriors the possession of strong fortresses yields many benefits.

493. Even the powerless will become powerful and conquer, if they select a proper field (of action) and guard themselves, while they make war on their enemies.

494. If they who draw near (to fight) choose a suitable place to approach (their enemy), the latter, will have to relinquish the thought which they once entertained, of conquering them (R.D.)

495. The crocodile in waters deep overpowers all; once it leaves the waters, it falls an easy prey to its foes. (V.R.R.)

496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean-sailing ships move on land.

497. If after full deliberation (without ignoring circumstances), one acts at the right place, one will require no help other than one's own valour. (M.R.R.)

498. Even a small army in its proper place where it can act well, can defeat a large army. (B.G.)

499. Even though their fortifications and army may be weaker, it is not easy to attack and overcome those who have advantage of operating in their native country.

500. A fearless and ferocious elephant that kills the bold spearman is killed even by a fox when it gets stuck up in the mire. (M.S.P...)

WASE E 61

DIGITAKI NI TAMATA VEIQARAVI

601. Na tamata veiqaravi e dodonu me vakatovolei e na 4 na ka ni veivakatovolei ni yalododonu, vutuniyau, domona na marau kei na rerevaka na mate.
602. O koya e kawa vinaka, galala e na cala ka rerevaka na i valavala ca e dodonu me digitaki.
603. Ko ira sara ga e uasivi nodra vuili, uasivi nodra i tovo kevaka era dikevi vinaka ena kunei ni sega ni yali vei ira na sesewa.
604. Veldutaitaka na nona gumatua kei na nona cala ka qai digia na kena e bibi caka nona gumatua.
605. Na ka era dui vakayacora na tamata e i sausau ni nodra rogovinaka kei na nodra lolovira.
606. Kakua ni digitaki ira na sega ni vakawekani; ko ira ko yā e sega nodra veinanumi, o koya era sega kina ni rerevaka na caka cala ka sega vei ira na madua.
607. Na digitaki ira na tamata sesewa e na vuku ni veitotaki e cala vakaitamera.
608. O koya e sega ni digia vinaka na vulagi ena yacovi koya na rawa ka bau yacovi ira tale ga na wekana.
609. Vakatovolei koya vinaka, qai vakabauti koya mo solia vua na i tavi e ganiti koya.
610. Na vakabauta na tamata ko se sega ni vakatovolei koya oti kei na vakatitigataka na tamata ko sa kunea oti ni dina e sa cala vakaitamera.

WASE E 52

VAKAITAVITAKI IRA NA GANITA

511. Me vakacacacakataki o koya e sa vakadikevi oti vakavinaka e na vinaka kei na ca, ka kunei ni vinaka.
512. Laiva me liutaka na cakacaka o koya e rawa ni toroya caka na sala ni rawa i lavo, kurla na kumuni ni i yau, dikeva rawa na veika ena vakataotaka na toso.
513. Laiva me digitaki me vakaitavi o koya e sa tu vua na yalololoma kei na yalomatua tawa kocokoco.
514. Dina ga ni ra na vakadikevi e vuqa na tamata ka ra na vei-sau e na vuku ni i tovo ni nodra cakacaka.
515. Na cakacaka e dodonu me soli vei ira na tamata maqosa e na kilaa ka ra dau vosota.
516. Ni vakarau caka e dua na ka e dodonu me vakallupi na ka e vakarau caka, na tamata me cakava kei na gauna me caka kina.
517. Ni sa vakasamataki oti, "na tamata 'qo e rawa ni cakava oqo" laiva vua na lewa ni i tavi me vakayacori.
518. Solia na mataqali cakacaka me caka vua na tamata ko sa vakadinadinataka oti na i tovo ni yalona ki na cakacaka.
519. O koya e tawa okata na bibi ni velyaloni vata na tamata gumatutataka nona veitavi ena yawaki koya na tiko sautu.
520. Na vuravura ena sega ni lako vakaveve kevaka era sega ni lako vakaveve ko ira na tamata dauveiqaravi.

CHAPTER 51

SELECTING SERVANTS

501. The servants (including ministers) should be chosen by the four tests of virtue, wealth, (love of) pleasure and the fear of death. (M.R.R.)
502. One of good family, free of faults and possessed of a wholesome fear of sin, should be chosen. (V.R.R.)
503. Even in those of rare learning and flawless character, when carefully scanned, absolute freedom from ignorance is rare. (M.S.P.)
504. Consider the merits and the faults; see which weigh more and choose the man with greater merits (M.R.R.)
505. A man's deeds are the touchstone of his greatness and littleness. (R.D.)
506. Avoid choosing men who have no relations; such men have no attachments, and therefore have no fear of crime or sense of shame. (R.D. & V.V.S.)
507. To choose ignorant men through partiality is the height of folly. (R.D.)
508. Sorrow that will not leave even his posterity will come upon him who chooses a stranger whose character he has not known. (R.D.)
509. Choose no one without fully trying him; after such a choice trust him in what he is fit to do.
510. To trust a man whom thou hast not tried and to suspect a man whom thou hast found worthy lead alike to endless ill. (V.V.S.)

CHAPTER 52

EMPLOYING THE FIT MEN

511. One who after scrutinizing good and evil chooses the good should be employed.
512. Let him (alone) manage affairs who can improve the resources, increase the wealth and scrutinize the obstacles to progress.
513. Let him alone be employed who is well endowed with kindness, intelligence and decision and who is free from greed.
514. Though tested in every way, men are the men who change owing to the nature of their work.
515. Work should be entrusted to men of expert knowledge and patient endurance, but not to men on the mere ground of personal attachment.
516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed. (V.R.R.)
517. After having considered, "this man can accomplish this, by these means" leave with him the discharge of his duty. (R.D.)
518. Entrust the particular work to be done to a man after ascertaining his special aptitude for it.
519. Prosperity will desert him who misunderstands the close friendship of the man who steadily labours in the discharge of his duties. (R.D., V.V.S.)
520. The world will not go crooked (or astray) if the servants don't go crooked; so the ruler should examine the condition of his servants daily. (B.G.)

GANITA

koya e
aka e na
ei ni vi-

acaka o
na sala
kumuni
ia veika

akaitavi
lololoma
ocokoco,
dikevi e
na vei-
ni nodra

soli vei
na kilaa

na ka e
ka e va-
s cakava
ina.

, "na ta-
ava oqo"
tavi me

caka me
sa vaka-
vo ni ya-

a bibi ni
ta guma-
a yawaki

ni lako
ga ni la-
tamata

WASE E 53

MAROROI NI VEIWEKANI

521. Na kena vakaraitaki na veilomani makawa e na gauna dredre ena kune ga vei ira na veiwekani.
522. Kevaka era kabi vua ka lomani koya ko ira na wekana, e sa na yaco me i yau tawa mudu.
523. Na bula ni tamata ka sega ni dau veinaiwai vinaka kei ira na tamata e sa vaka ga na taze ni wai vuabale ka sega na kena i mama-roroi.
524. Na tiko wavolivoliti mai vel ira na wekada e sa kalougata ka da na sega ni dravudravua kina.
525. Ena wavolivoliti tu ga mai vel ira e vuqa na wekana na tamata tawa bureburogo ka dauiloma.
526. E sega ni dua e vuravura ogo era sogova vakalevu na wekana me vakutaki koya ka dau lomani ka sega ni cudrucudru.
527. Na tina ni toa e dau kacivi ira na luvena ni sa kunea e dua na kakana—Era sa na kalougata ko ira na tamata era i tovo vaka ko ya.
528. Me vaka ni Tui e sega ni dau okati ira vata kece ga nona tamata ka ni dau okata ga na veika era vakayacora, era sa tiko marau e vuqa e na ka ko ya.
529. Ko ira na wekamu era a tokitoki era na lesu tale mai e na gauna ko sa kila kina na vu ni nodra vakavunehe, ka sa na seyavu ga e kea.
530. Kevaka e dua na wekamu e sa vakavunehe ka qai lesu tale mai, kidavaki koya vinaka ka qai vu nauoi koya.

WASE E 54

TAWA GUIGULECA

531. Na guiguleca e vu mai na reki ilalia e rui rerevaki cake mai na cudru sivia.
532. Na guiguleca e dau seyavu kina na lagilagi vaka na seyavu ni kila-ka e na vuku ni dravudravua tawamudu.
533. Na lagilagi e sega ni nodra na dau guiguleca, oqori e kaya na i Vola Tabu kei vuravura.
534. Ko ira na dadatuvu e sega nodra ka vinaka (veitalia na veivuke cava era taukena.)
535. O koya e sega ni qarauna me taqomaka nodra i loku na tamata ca ena kila nona cala.
536. E sega ni dua na ka e tautauvata na tamata guiguleca, na kena ca ena dau vakatubu leqa.
537. E sega ni dua na ka e dredre vua na tamata e qarava vinaka nona cakacaka ka sega ni dau guiguleca.
538. Na ka e dau qoroi e dodonu me taleitaki ke vakayacori. Ko ira era cata ka sega ni vakayacora era na sega ni kunea e dua na marau e na vitu nodra bula.
539. Vakananumi ira era a rusa e na vuku ni nodra vakawelewele, e na gauna e sa mateni tu kina e na reki na nodra va'kasama.
540. E dina, e sa rawa vua na tamata me taukena kece na veika e ga-dreva, kevaka e nanuma vinaka tiko na kena i naki e yalona.

CHAPTER 53

CHERISHING ONE'S KINDRED

- na reki
te maj
- vu kina
avu ni
udravua
- adra na
caya na
a.
- a nodra
veivuke
- a me ta.
mata ca
- itauvata
kena ca
- dredre
vinaka
ni dau
- lonu me
Ko ira
tayacor
dua na
lia.
- isa e na
sie, e na
na e na
- i tamata
ca e ga-
vinaka
na.
521. To show old attachment even in adversity is to be found only in the kindred. (M.S.P.)
522. If (a man's) relatives remain attached to him with unchanging love, it will be a source of ever-increasing wealth. (R.D.)
523. The life of the man who does not freely mix with his kindred will be a waste as a full-flooded tank without a bank. (M.S.P.)
524. To live surrounded by relatives, is the advantage to be derived from the acquisition of wealth.
525. He will be surrounded by numerous relatives who manifests generosity and affability. (R.D.)
526. There is no one in this wide world who has relatives around him like the man who is generous in his gifts and averse to anger.
527. The crow invites its kind to share its prey without concealing it; fortune abides only with men of a similar nature. (M.R.R.)
528. While the king does not regard all alike but regards each according to his merit, 'many dwell happily on that account'.
529. Those relatives that go away for some reason will come back as soon as you have discovered the cause of their desertion in yourself and the defect is removed.
530. When one may have left him and for some cause has returned, let the king fulfil the object (for which he has come back) and thoughtfully receive him again.

CHAPTER 54

UNFORGETFULNESS

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath. (V.R.R.)
532. Forgetfulness kills renown even as perpetual poverty kills knowledge.
533. Fame is not for the thoughtless, so say the scriptures of the world. (V.R.R.)
534. Cowards have no fortifications (these are of no avail). Even so the forgetful have no good (whatever advantages they may have). (R.D., M.S.P.)
535. Who is not on his guard against impending evil, rues his folly. (V.R.R.)
536. There is nothing like unforgetfulness if it can be had unfailingly, at all times and towards all. (M.S.P.)
537. There is nothing impossible to one who works with the tool of unforgetfulness.
538. Things praiseworthy must be cherished and done. Those who despise and neglect to do them will have no joy in their seven-fold births. (M.S.P.)
539. Think of those who have been ruined by neglect, when our mind is elated and drunk with joy.
540. Verily it is easy for a man to achieve all that he desireth, provided he keepeth his purpose constantly before his mind. (V.V.S.)

WASE E 55

VEILIUTAKI NI DODONU

541. Na vakasama titobu ka sega ni kune kina na veitotaki kei na sega ni soli vakaveikilai ni i totogi e rawa ni okati vakavuku kina na vakayagataki ni dodonu.
542. Ko vuravura e vakatautaka nona bula ki na uca. Na tamata e vakatautaka nona taqomaki e na Mata-nakilagi nona na Tui.
543. Na Lawa kei na Lotu ni i Talatala e vakatau ki na uasivi ni Matanitu ni Tui.
544. Ko vuravura ena sobe matua ki na yava ni Tui ka taura deivaki tu nona matanakilagi e na loma-na nona tamata.
545. Na uca kei na sautu ni vanua ena robota koto ga na vanua e wiricaka tiko kina e na dodonu nona matanakilagi na kena Tui.
546. E sega ni i yaragi e dau solia na qaqa vua na Tui, a nona matanakilagi, e vakatau e na kena wiricaki cala.
547. Na Tui e taqomaki vuravura taucoko la na dodonu e taqomaki ko ya kevaka e veiliutaki vakadodonu.
548. Na Tui ka sega ni dau curumi, sega ni dau velvakarogoci ka sega ni i tovo dodonu ena dromu sobu nona i tutu ka na rusa ga vakalkoya.
549. E na nona taqomaki ira nona tamata ka vakatau na i totogi na Tui, e sa sega ni okati me cala ka ni sa nona i tavi ko ya.
550. Na Tui ka totogitaki ira na i tovo ca me ra vakamatei e sa vaka na dauteiteli e cavuta laivi na co ca me bulabula ga nona i teiteli.

WASE E 56

NA VEILIUTAKI TAWA DODONU

551. Na Tui tawa yalo dodonu ka dau vakaleqai ira nona tamata e dau velvakararawataki vakalevu cake mai na tamata daulaba.
552. Na kerekere nona e dua ka vakamatanakilagi (Tui) e sa vaka e dua na dau cocoka e kerekere vei ira na taubale yawa.
553. Na Vanua e sega ni veiliutaki vakadodonu kina na kena Tui ena rusa sobu vakamalua tiko ga e velsiga.
554. Na Tui ka na wiricaka vakaveitalia ga nona i titoko ka sega ni rogoca na i vakasala ena takali tani ruarua nona i yau kei nona tamata.
555. E sega li ni wainimata ka dau tuturu mai vei ira na vakararawataki e dau i yaragi ka vakarusai kina nodra sautu na Tui?
556. Na dodonu ni Matanitu e dau solia na lagilagi vei ira na Tui, ni sega ko ya e sa na tawa yawa na lagilagi ko ya, ka ni sa na sega ni mau.
557. Na yali ni i tovo vakaturaga e vakayacora na Turaga vei ira nona tamata e sa vaka na yali ni uca ki na qele mamaqa.
558. Na bula tiko e ruku ni Tui ka sega ni murla na lawa e uasivica me da dravudravua ka ca ni da vutuniyau tu.
559. Ko lomalagi ena sega ni dolava mai na uca vua na Tui ka sega ni veiliutaki vakadodonu.
560. Na vanua ka sega ni veiliutaki vakadodonu kina na rui ena sega ni to na eucu ni kena bulumakaw.

CHAPTER 55

ADMINISTRATION OF JUSTICE

541. Deep deliberation showing no favour to anyone in infliction of punishment wisely resolved on — these constitute justice.
542. The world looks up to the rain for life; men look up to the ruler for protection. (V.V.S.)
543. The priests' codes and Dharma rest on the king's government. (C.R.)
544. The world clings to the feet of the great king who wields his sceptre with love for his subjects. (M.R.R.)
545. Rain and plentiful crops will ever dwell together in the country of the king who sways his sceptre with justice. (R.D.)
546. It is not weapon that gives victory, but it is the king's sceptre, if it be not swayed amiss or inequitably. (M.S.P.)
547. The king protects the whole world and justice protects him if unfailingly administered. (V.R.R.)
548. The inaccessible, unconsulting and unjust king sinks low in status (rank) and estimation and perishes by himself. (M.S.P.)
549. In order to protect his subjects and to look after their welfare, if the king punishes crimes, it is not a blemish but his duty. (B.G.)
550. The king punishing the wicked with death is like the tiller rooting out the weeds to help the crop. (M.R.R.)

CHAPTER 56

UNRIGHTEOUS RULE

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer. (V.R.R.)
552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer 'give'. (V.R.R.)
553. That country will fall to ruin day by day whose ruler does not administer justice daily. (V.R.R. and R.D.)
554. The king who wields his rod awry and takes no counsel will lose at once both in wealth and subjects. (M.S.P.)
555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the ruler? (V.R.R.)
556. Righteous government gives permanent fame to the kings; without that their fame will not endure. (R.D.)
557. As lack of rain is to the parched world, so is lack of royal grace to his subjects (living beings). (M.S.P.)
558. Under a ruler who does not follow the law, it is a greater misery to be possessed of wealth than to be poor. (C.R.)
559. Were the king to rule unjustly, the heavens will not send showers in their season. (V.R.R., V V S)
560. Where the protecting ruler does not rule (properly) the yield of cow will diminish, and the righteous ones whose duties are six-fold forget the scriptures. (Learning, teaching, praying, conducting prayers, giving and taking gifts).

WASE E 57

YALI NI VEIVAKARAVAI

561. E sa Tui ko koya ka dau vaka-
yacora na veivakaqagai ka solia
na i tofogi ganita nie muduki ki-
na na cala.
562. Ke ko via sautu kitaka me vaka
ko sa veivakatofogitaki vakabibi,
la mo cakava ga vakamalumalu-
mu.
563. Na Tui ka na veiliutaki e na vei-
vakararawataki rerevaki ena ya-
covi koya na rusa totolo.
564. Na Tui ka cavuti vua, "E dau
veivakararawataki", ena vakale-
kalekataki nona bula.
565. Raica na Ravouvou mata-ruburu-
bu ka sega ni ra dau lakova ko
ira nona tamata, na i yau e tau-
ra tu e vaka na i yau talei ka
yadrava tu na tevoro.
566. Kevaka e veivakararawataki no-
na vosa ka sega na loloma e ma-
tana e sa na sega ni dei vua na
i yau, era na yali totolo.
567. Na vosa kaukauwa kei na i to-
fogi bibi e vaka na faele me yaca
laivi kina na kaukauwa ni Tui.
568. Na Tui ka sega ni dau rogoci ira
nona daunivakasala ka qai vosa
cudrucudru e na cudru tu ena ta-
kali nona kalougata.
569. Na Tui ka sega ni vakarautaki
koya tu e na gauna ni i valu ena
vavauraki e na rere ka rusa va-
katotolo.
570. Na Tui dau veivakararawataki
era dau soro vata kei ira nona
daunivakasala lecalika; ko ira oqo
era i colacola bibi wale tu ga nei
vuravura.

WASE 58

NA YALOVINAKA

571. E bula ko vuravura e na vuku ni
yalovinaka nei Koya Sa Cecere
Ka Lagilagi.
572. Na vuravura e bula e na vuku ni
yalovinaka, na nodra bula tu ko
ira na sega ni yalovinaka e sa i
colacola wale dina tiko nei vura-
vura.
573. A cava e betena na i balebale ni
sere ke sega ni rau lako vata kei
na sere? A i cavai na mata ke
sega ni rau lako vata kei na
yalovinaka.
574. A cava na betena na mata kevaka
e sega ni diKeva rawa na nodra
nanumi na tani e na nodra lau-
rai ni ra leqa tu?
575. Na i ukuuku talei ni mata na
kena dau rai e na yalovinaka—Ke-
vaka e sega erau sa na okati ga na
mata me rau rua na mavoa.
576. Ko ira era taukena na mata ka
sega ni kune kina na mataloloma
e sa vaka na vunika ka ti tu na
wakana ki na qele.
577. Ko ira na tawaloloma era vaku-
ai e na mata. Ko ira na vakama-
tadra era sega ni rawa ni i tovo
torosobu.
578. Na vuravura e nodra ga na i
tovo vinaka ka sega ni ra dau
vakalaiva nodra i tavi.
579. Na i tovo ni i vakarau vinaka e
ka uasivi, e vaka tale ga kina
vei ira na dau yalotototo.
580. Ko ira era gadreva me ra talei-
taki era na tiloma na ka gaga ke-
vaka e soli me na kania.

CHAPTER 57

ABSENCE OF TERRORISM

561. He is a king who makes proper investigation and metes fit punishment as a deterrent to the increase of crime. (M.S.P.)
562. If you wish enduring prosperity behave as if you punish excessively but do it mildly. (V.R.R.)
563. The king who oppresses the ruled by frightfulness will find a speedy and certain end. (C.R.)
564. The king of whom it is said bitterly, "He is a tyrant", will soon perish, his life becoming shortened. (M.R.R. and R.D.)
565. Behold the dour-faced prince who is inaccessible to his people, the wealth in his hands is like treasure guarded by a demon. (V.V.S.)
566. If his words are cruel and his eyes without love or mercy, even boundless riches do not last, and are lost at once. (M.R.R.)
567. Severe words and excessive punishment will be a file to waste away a king's strength.
568. The king who does not consult his counsellors nor think for himself but reproves in his angry mood will lose his fortune. (M.S.P.)
569. The king who has not provided a defence for himself, in time of war, will be seized with fear and quickly perish. (R.D.)
570. A cruel monarch surrounds himself with ignorant counsellors; the earth has no other burden than this. (M.R.R.)

CHAPTER 58

KINDLINESS

571. The world exists because of the existence of the supremely virtuous Beauty called Kindliness.
572. The world goes on through kindness; the existence of those who do not have kindness is a mere burden to the earth.
573. Of what use is a tune if it be not accordant with the song? Of what use is the eye, if it be not endowed with graciousness? (M.S.P.)
574. What is the use of eyes that merely show in the face, if they show not consideration for others according to their measure? (V.V.S.)
575. Kind looks are the ornaments of the eyes; without these they will be considered (by the wise) to be mere two sores. (R.D.)
576. They that have eyes which are not moved to graciousness are like trees that are rooted to the soil. (M.R.R.)
577. The ungracious are devoid of eyes. Those who have eyes never lack compassion.
578. The world belongs to them that can be gracious without failing in duty.
579. The quality of forbearance with grace is excellent even in the case of those of vexatious temperament. (M.S.P.)
580. Those who wish to acquire lovable urbanity will knowingly swallow even the poison served, and simply keep quiet.

WASE 59

NA YAMATA LO

581. Na cakaçaka ni yamata lo kei ña veivola baleta na buli ni Matanitu e dodonu me rau okati me rau matana na Tui.
582. E sa i tavi ni Tui me kila vakatoto na veika e yaco e na veigauna e na kedra maliwa na tamata.
583. Na qaqa e sega ni dau nona na Tui ka sega ni kila na dina ni i tukutuku ka ra solia vua ko ira nona yamata lo.
584. Na yamata lo ga na nodra vakadikevi wanonovi na tamata, ko ira na veiqaravi vua na Tui, ko ira na wekana kei ira nona meca.
585. E okati me yamata lo O koya ka rawa me vakalecalaca ka yaloqaqa ka mai rawa yani ni maroroya tu na i tukutuku vunitaki veitalia na ka e yaco vua.
586. E okati me yamata lo O koya e rawa ni kilalecavi me i vakavuvuli ka curuma na veivanua ni lotu ka vulica rawa mai na veika vuni e raica.
587. E okati me yamata O koya e sa rawa ni kunea na veika vuni ka mai kubuta matua tiko yani me kua ni dua e kila.
588. Na veitukutuku e kauta mai e dua na yamata lo e dodonu me vakadinadinataki (tested) mai vua e dua tale.
589. Kitaka me vakauta me kakua ni kila na Yamata lo oqo na ka e cakava ko la kadua, ia okata me dina na ka eratou vakadinadinataki na lewe tolu vei ira.
590. Na Tui me kakua ni vakalagila ña nona yamata lo, ka ni kevaka e cakava, e sa na ceburaka kina nona ka vuni.

WASE E 60

ME YACO NA LEWA

591. E taukeni ka O koya e taleitaka na cakaçakā; O koya e sega ni taleitaka, ena bau taukena li e dua na ka?
592. Na taukeni ni (yavala ni) mona e i yau talei, na taukeni ni i yau e dau seyavu tale.
593. Ko ira era taukena na yalo ni gumatua era na sega ni tagi e na rarawa ni sa oti nodra i yau.
594. Raica na tamata ka a sega ni vakaluluqataka e dua na ka e na nona sasaga; E sa na yacovi koya na kalougata ka curuma sara nona vale me tiko kina vakadua.
595. Na cecere ni taba ni senikau ni Arapea e vakatau e na wai, na nodra rogo na vuku e vakatau e na gu ni nodra vakasama.
596. Na veika kece ko vakananuma mo navuca cake ga. Mo vakasama cecere, ia ni ra tawa yaco ena sega ni lutu vakaca ki ra; vakasama cecere tiko ga.
597. Ko ira na tamata gugumatua era sega ni dau qolou ni ra vakadrukai era dau dokadokai ira tu ga vaka na elefaniti ka sa lauvana tu e na saikai gaga.
598. Ko ira era sega ni gumatua e na nodra vakasama me kaukauwa era na sega ni kaya rawa ki vuravura, "Eda sa vakayacora vakayalogalala".
599. E vakaitamera na elefaniti ka, moto na batina, ia e sautaninini e na mata ni taika.
600. Na lewa e loma duadua na kaukauwa, ko ira e sega vei ira era vunika ga, a kedra duidui ga ni tu vei ira na yago ni tamata.

CHAPTER 59 SPIES AND SPYING

581. The spy service and authoritative books on state-craft should be deemed as the two eyes of a ruler.
582. It is the duty of a ruler to know quickly all that happens, at all times amongst all men.
583. Victory does not go to the ruler who does not know how to get at the truth out of the information furnished by his spies. (M.S.P.)
584. Espionage consists of watching all people, that is, the king's employees, his relations and his enemies.
585. He is a spy who can assume an unsuspecting disguise and, fearless of gaze, is capable of keeping a secret under all circumstances. (M.R.R.)
586. He is a spy who passes for an ascetic or a devotee, enters all places, learns all secrets and never betrays himself whatever is done (to him). (M.R.R.)
587. A spy is one who is able to discover what is hidden, and who retains no doubt concerning what he has known. (R.D.)
588. Even the information that hath been obtained by a spy should be tested by that of another. (V.S.S.)
589. Let them be so handled that one spy does not know another; consider that as truth which three spies agree in saying. (M.R.R.)
590. Let not the king honour the spy publicly; for, by so doing he will be letting out his own secret. (V.R.R.)

CHAPTER 60 THE WILL TO DO

591. He is said to have possessions who has devotion to work; he who is without it, can he be said to possess anything? (M.R.R.)
592. The possession of the will to do is true property; the mere possession of wealth passes away and abides not.
593. They who have the wealth of concentrated energy will never cry in despair that they have lost their wealth. (M.S.P.)
594. Behold the man who remitteth not ever from exertion; Good Fortune inquireth the way to his home and entereth there. (V.V.S.)
595. The height of the flower stalk of aquatic plants is that of the water; the greatness of men is in proportion to their mental energy. (M.R.R.)
596. Aim loftily whatever you think of. Have high ideals. Though they may fail they will not have the nature of failure. Continue to think highly.
597. Men of energy quail not in case of defeat or failure, as the elephant keeps up its majesty though it be smitten by deadly arrows. (M.S.P.)
598. Those who have no greatness and strength of mind will not acquire the joy of saying in the world, "We have exercised liberality".
599. Huge is the elephant and possessed of sharp-pointed tusks, but it trembles before the tiger.
600. Will-power alone is strength; those that have it not are mere trees, the only difference being in their human form. (B.G.)

WASE E 61

CATA NA VAKAWELEWELE

601. Na kabukabua ni vakasavuliga ena bokoca na cina ni vuvale.
602. Ko ira era gadreva na dokai ni nodra vuvale era sega ni taleitaka na vakawelewele.
603. Na vuvale ka sucu kina na tamata sesewa ka dau susuga na vucesa ena rusa.
604. Ralca, ko ira na tamata ka ra sa dromu tu e na nodra vakawelewele ka ra sega ni cakava e dua na cakacaka dokai; ena rusa nodra i tikotiko.
605. Na vakawelewele, guiguileca, malumalumu ni yago kei na moce e va na waqa ni vakacegu vei ira era via vakarusai ira.
606. Dina ga ke vakalougataki e na i yau vakaitamera ni turaga ni vuravura 'qo, na tamata dau vakawelewele ena sega ni taqomaka rawa na i yau ko ya.
607. Ko ira era taleitaka na vakasavuliga ka ra sega ni cakava e dua na cakacaka yaga era na rogoca wasoma na vosa ni cudru kei na vakadilo.
608. Kevaka e sa kabi e na dua na vuvale na vucesa e sa na yaco me ratou nodra bobula na kedratou meca.
609. Ke sa biu laivi na veivesu ni vucesa e sa na qai fakali na ca ka a solega na mata tamata ko ya.
610. Na Tui ka sega ni vakawelewele ena rawata kece na veika e a butuka na kalou-vu ka a vakarautaka na dela i vuravura.

WASE E 62

GUMATUA VAKATAGANE

611. Kakua ni tu vakasuka ka kaya, "E sa rui dredre" ka ni vakatotofo ena solia na kaukauwa me rawa kina na veika kece ga.
612. Kakua ni soro koso e na kena veimama; ka ni ko vuravura ena biuti ira tani na tamata dau cakava vakavo nodra cakacaka.
613. Na gumatua vakatagane e vakayavu kina na lagilagi ni cakavinaka.
614. Na caka-vinaka ni tamata sega ni tu vua na yalo-gu ena tawayaga, ka ni nona gumatua e vaka ga na dadatuvu ka tauri i seleiwau tu.
615. Ke wakia vata na marau, e na veidomoni kei na cakacaka, na tamata ko ya e sa na bokoca lai-vi na nodra leqa na wekana ka na yaco me nodra duru ni vakacegu.
616. Na cakacaka ena vure mai kina na i yau; na vucesa ena yaco kina na dravudravua.
617. Era kaya ni kalou-vu loaloa ni kalouca e vakaitikotiko e na vucesa, ia na kalougata e dau vakaitikotiko e na uto ni senivlavia e vakatau vei ira ka ra sega ni vakawelewele.
618. Ni sega na kalougata me vukei koya e sega ni ka vakamadua; ia ni sega vua na sasaga gumatua e ka vakamadua levu.
619. E dina ga ni kainaki, ni kevaka e sega ni vakakina na lewa, ena sega ni yaco rawa, ia na cakacaka, e a sasagataki vakatamata e dau vakavua.
620. Ko ira na sasaga va'gumatua ka sega ni vakasuka se sauriva mada ga era na raica na daku i Rusa ni sa vakanadakul ira.

CHAPTER 61

AGAINST SLOTH

601. By the darkness of idleness, the indestructible lamp of family will go out and be extinguished. (R.D.)
602. Those who wish the esteem of their family should never encourage sloth. (V.R.R.)
603. The family which has given birth to the ignorant man fostering ruinous indolence will perish before him.
604. Behold the men who are sunk in sloth and who turn not their hand to high and noble undertakings. Their house will go to ruin and their vices will grow apace. (V.V.S.)
605. Procrastination, forgetfulness, languor and sleep are the four boats embarked with pleasure by those who would destroy themselves.
606. Though blessed with all the wealth of the emperors of the world, the indolent will hardly attain any worthy gain. (B.G.)
607. Those who love idleness and do not engage in dignified exertions, will hear the words of rebuke and reproach. (R.D.)
608. If sloth comes to stay in one's family, it will make one the slave of one's enemies. (V.R.R.)
609. Should servitude to sloth be given up, the evils that came to the race and the rule will pass away. (M.R.R.)
610. The king who is not indolent will gain en masse all that was covered by the foot of the god who measured the world. (M.S.P.)

CHAPTER 62

MANLY EFFORT

611. Shrink not from any work saying, 'it is impossible' for endeavour will give you the strength to achieve everything.
612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished. (V.R.R.)
613. It is on the excellence of manly effort that the glory of benevolence has its abode. (M.R.R.)
614. The benevolence of one who does not put forth manly effort will fail, like the manliness of a coward with a sword in his hand.
615. Spurning pleasure, in love with work, a man wipes off the troubles of his friends and relatives and stands like a pillar for their support. (C.R.)
616. Labour will produce wealth; idleness will bring poverty. (R.D.)
617. They say that black goddess of ill-luck abides in sloth and that the goddess of wealth, whose abode is the lotus, rests on the effort of those that are not slothful.
618. To be without a fate that is favourable is no disgrace to any one; but to be without manly effort based on right knowledge is (indeed) disgraceful. (M.R.R.)
619. Although it be said that, through fate it cannot be attained, yet labour, with bodily exertion, will yield its reward. (R.D.)
620. Those who strive strenuously unflinchingly or perseveringly will see the back of even the relentless Fate.

WASE E 63

VAKANUINUI VINAKA E NA
GAUNA NI LEQA

621. Dredre ga e na gauna ni leqa. E sega tale ni dua na i wali vinaka me uasivita oqo ka yacova ni da sa qaqa.
622. Na yalorarawa levu ena takali tani e na gauna e sa vakasama vinaka kina ko koya na tamata vuku ka vakayagataka nona vakasama.
623. Ko ira era sega ni leqataka na leqa era na vakavuleqa tale vei leqa.
624. Na leqa e vaka ga na kena takali ni qefe sukusukura sa cebeta yani na i siviya ke sa tiko na kena yalo.
625. Raica na tamata ka sega ni dromu na yalona e na kena yacovi koya na velleqa veitararavi; era vakaleqai na velleqa oqori ni sa siviya yani e na nona vakanuinui vinaka.
626. Ko ira li era dau solisoli e na gauna ni sautu era na leqa e na gauna ni dausiga?
627. Na yago e mua ni sausu ni leqa, ko ira na rogo era sega ni okata na leqa ni kalou-qa me ka ni rarawa.
628. E sega ni qaraa na marau, e okata ga na leqa me ka vakavuvura; na tamata vaka oqo e sega ni kila na yalorarawa.
629. E sega ni yacovi koya na yalorarawa ni yalorarawa, o koya sa sega ni qaraa na marau e na marau.
630. O koya sa kunea na marau e na yalorarawa e sa na dokai nona rogo mai vei ira na kena meca.

WASE E 64

BALETI IRA NA MINISITA

631. Na minisita O koya e vuku e na lewa ni veika ni gauna, kei na veika e vakayacori, kei na itena vukutaki na veika dredre.
632. Na minisita O koya e tu vua na lewa maqosa ka matau me ra na tiko vinaka kina na lewe ni vana, me kila na ka me vakayacori kei na veika me kua ni caka.
633. E minisita uasivi o koya e rawa ni towasei ira rawa na tovata ka rawa tale ga ni marautaka ka vakadeitaka na veitokani ka vakuadavataki ira na veimecaki.
634. E minisita uasivi O koya e rawa ni lewa vinaka na veika kece ka rawa vua me vakatulewa vinaka e na yalodel ka sega ni yamekmeke e na nona i vakaro.
635. Na loya uasivi e kila vinaka na lawa, e sega ni taqataqaya ia e bibi ga e na nona i vukivuki ka kila delvaki na sala me taura.
636. Ko ira era vuku ka kila-ka ena sega ni dua na ka e vakasugugu e na nodra sasaga.
637. Na kena vulici na i vakarau ni cakacaka ka tauri mai na kena veivola ni i vakamacala, e dodonu tale ga me vulici ka kilai na i tovo ni gauna eda donuya tiko, ka mai taurivaka na kena i vakarau.
638. E sa i tavi ni minisita me veivakasalataki e na ka dodonu mai na ka cala veitalia ke qai vakacalai mai e na seseva ni Tui.
639. E uasivi cake me vitusagavulu na udolu na tamata meca ni Tui ka ca ni duabulu na minisita e tiko volekata tiko na Tui e na nona via vakarusai koya.
640. Ko ira na minisita guguce era na sega ni rawa ni vakayacora nodra sasaga.

CHAPTER 63

OPTIMISM

621. Laugh when you meet misfortune. There is nothing like this to overcome it and pass on to victory. (C.R.)
622. Flood-like sorrow will vanish when the wise man thinks of it in his mind or spends his thought over it. (M.S.P.)
623. Those who do not trouble themselves about troubles, give trouble to the very troubles. (B.G.)
624. Before a man who is like a bullock pushing its way through uneven tracks, obstacles meet with obstruction. (M.R.R.)
625. Behold the man whose heart sinketh not even at a whole host of troubles arrayed against him; the obstacles in his path have themselves met with an obstacle.
626. Will those who do not stint in times of prosperity grieve that they are in straits, in times of adversity?
627. Knowing it is the body that is the target for troubles, the great do not treat misfortune as an affliction.
628. He who does not seek for pleasure, and considers troubles to be natural (such a man) never experiences sorrow.
629. He does not suffer sorrow in sorrow, who does not look for pleasure in pleasure. (R.D.)
630. He who finds pleasure in pain—his greatness will be esteemed by his foes. (M.R.R.)

CHAPTER 64

MINISTERS

631. A minister is one who is wise in the choice of means, timely and action and skilled in execution of rare enterprise.
632. Resoluteness, interest in the subjects, erudition, discrimination and manly effort are the five qualities of a minister.
633. An able minister possesses the capacity to divide allies, to cherish and keep up existing friendships and to reunite those who have become enemies.
634. A minister should comprehend (the whole nature of an undertaking), execute in the best manner possible, and offer advice inspiring confidence and conviction.
635. A worthy counsellor knows the law, is calm and weighty in the expression and always knows the right course of action.
636. For those with sharp intelligence, and enriched by deep and wide learning, is there anything too subtle to be faced? (B.G.)
637. Those well-versed in the methods of action, according to books, etc. should understand the current ways of the world and act suitably.
638. The minister should give out decisively what is right and true, though the king unwisely throws away his counsel.
639. Far better are seventy crores of enemies for a king than a minister at his side who intends his ruin. (R.D.)
640. Ministers without executive ability will fail to carry out their projects, though they may have contrived right.

WASE E 65

NA I SOLISOLI NI GUSU

641. Na veivakalougataki ni yame e sa ka kalougata dina; ka ni sa i solisoli kalougata ka sega ni dua na kalougata e rorova.
642. Na bula sautu kei na rusa e dau vu ruarua mai na cakacaka ni vosa (ni minisita), e sa dodonu sara me dau qarauni na ka e kainaka.
643. Na vosa e dodonu me dau qarauni me rogo kilikili e na gauna e vosa'aki kina me rawa ni yaco kina na veiyaloni.
644. Bera ni ko tausā nomu vosa, qarauna na nodra i vakatagedegede ni kila-ka ko ira era vakarorogo tiko; kevaka e rui vosa vakavuku ka sega ni ganiti ira ena sega ni taleitaki.
645. Vosataka nomu vosa, ka qarauna me kua tale ni dua na vosa ena tau mai me vakacalaa.
646. E sa i tovo ni tamata dodonu me vosa rogovinaka ka taura totolo na i balebale ni nodra vosa na tani.
647. E sega ni rawa me dua e rawati koya ka taukena na i walewale kaukauwa ni velvosaki, ka sega ni dau guigulleca se rere.
648. Ko vuravura ena sega ni bera e na muria na i vakaro nei koya ka dau tauca na vosa bibi ka kilikili.
649. Ko ira era sega ni vakayagataka na veivosa digitaki e vica e na i tovo uasivi e dodonu me ra qarauna vinaka nodra i tovo ni vosa.
650. Ko ira era sega ni rawa ni vakamatatataka vel ira na tani na ka era via tukuna era sa vaka ga na senikau rairai totoka ka sega na kena i bol.

WASE E 66

NA SAVASAVA KEI NA GUMATUA NI KA E VAKAYACORI

651. Na gadrevi ni veitokoni ena vure kina na i yau; ia na gadrevi ni cakacaka ena vure kina na veika kece e gadrevi.
652. Na cakacaka ka dodonu me biu laiwi na kena e sega ni vakavurea mai e dua na ka vinaka se rogoviraka.
653. Ko ira era via rogovinaka, e dodonu me ra vakayawaki ira tani mai na veika ka na vakavuna na rogo ca ni yacadra.
654. Ko ira na dau vakadikeva vinaka na veika me ra raica vakamatata na i balebale ni ka era na sega ni cakava e so na i tovo torosobu, veitalia ni donui ira na veigauna dredre.
655. Kakua ni cakava e so na ka ko na velvutuni kina ka kaya, "Sobo, na cava au sa vakayacora".
656. Veitalia ni viakana ko tinamu, kakua ga ni cakava e dua na ka era na rarawa kina e lewe vuqa.
657. E uasivi cake na vutu ni i kini ni bula dravudravua ka ca na vutuniyau e na ka butakoci.
658. Na sasaga era cakava ko ira era sega ni tarovi ira mai na ka vakatabul, dina ga ni ra na rawata, ia ena yacovi ira ga kina na rarawa.
659. Na veika e rawa mai na dave ni wai ni matadra na tani ena seya-vu vata ga kei na seyavu ni wainimata. Na cakavinaka e rawa e na vakayalli ni ka e daidal ena kauta mai na kalougata mai muri.
660. Na kena sagai me maroroi na i yau rawa vakabutobuto e tau-tauvata kei na maroroi wai e na saqa qele tawa vavi.

CHAPTER 65

THE GIFT OF THE GAB

641. The gift of the gab is a blessing indeed; for it is a blessing apart and forms not part of other blessings. (It is superior to all other blessings).
642. As both prosperity and ruin are caused by words, one (esp. a minister) must guard against imperfection in his speech.
643. That is speech which is capable of captivating the friendly hearers and is delivered so as to attract even the unfriendly.
644. Understand your abilities and those of your hearers and then make your speech; for superior to it, there is neither virtue nor wealth.
645. Speak out your words, making sure that the word of none other can refute your own. (M.S.P.)
646. It is the nature of (faultless) men to speak with charm and to grasp the gist of the words of others.
647. It is impossible for anyone to conquer him by intrigue who possesses power of speech, and is unforgetful and fearless.
648. The world loses no time to follow the rare counsellor who speaks weighty things with orderly coherence and sweetness of expression. (C.R.)
649. Those who are not deft in the use of a few choice words in a clear manner will desire to be profuse in their speech. (M.S.P.)
650. Those who cannot expound unto others the knowledge that they have acquired are like the flower that has blossomed on its bunch but gives forth no fragrance.

CHAPTER 66

PURITY AND EFFICACY OF DEEDS

651. The efficacy of support will yield (only) wealth; but the efficacy of action will yield a result that is desired. (R.D.)
652. Those actions should be given which bring neither good nor fame. (M.R.R.)
653. Those who seek to be great should refrain from everything that may tarnish their good name. (C.R.)
654. Those who see things steadily and clearly through, will never do mean things though they are fallen on evil times. (M.S.P.)
655. Never do acts of which you would have to grieve saying "What is this I have done"; but if you have done, stop grieving over it and stop doing such things again. (B.G.)
656. Though you find your mother starving, do not do anything which will be condemned by the great. (V.R.R.)
657. Far better than wealth earned by disreputable means is the purchasing poverty of the pure. (M.R.R.)
658. The actions of those, who have not desisted from doing deeds forbidden (by the great), will even if they succeed, cause them sorrow. (R.D.)
659. All that is won by making others shed tears will vanish with tears shed by the 'winner'. All good deeds that are attended with loss now may prove blessings in afterdays.
660. To try to lay by wealth by means of guile is like trying to preserve water in a pot of (unbaked) clay.

WASE E 67

TUDEI E NA CAKACAKA

661. Na tudei e na noda cakacaka e i vakaraitaki ni tudei ni va'ka-sama: na veika kece ena tawa yagā ke sega ni tudei na va'ka-sama.
662. Na levei ni veika vakasugusugu ka mai sega yani ni gole tani baleta na vakalatilati e sai rau na rua na i dusidusi uasivi nodra na vuku.
663. Na kena vakarogoi na ka ni sa vakayacori oti e sa i tovo vakatamata; ia ni kacivaki e liu ni se bera ni vakayacori ena vakavu rarawa.
664. E rawarawa na kena kainaki, ia e dredre na kena vakayacori na ka e kainaki ko ya.
665. Na tudei ni ka era vakayacora na tamata rogo e na cakacaka e sa rawa ni ra yacovi ira sara yani kina na Tui ni vanua.
666. Ko ira era sa nakita na ka era na taura na ka ira nakita kevaka e tudei vinaka tu na kaukauwa ni nodra vakasama.
667. Me kakua ni dua na cudru e tau ni laurai na taudaku wale ga; ka ni vuravura 'qo era tu kina na tamata era vaka na pini ni yava ni motoka ka qiqi tiko.
668. Ke ko sa tasereka oti na ka e na nomu veiwalli, kakua ni soreva tale e na nomu i naki, sasaga ga.
669. Dina ga ni ko sa wawake e na sasaga oca e na ka ko cakava tiko, vosota ga ka tudei ko na qai rawata na vua ni sasaga.
670. Veitalia na tudei cava ena rawata e dua na tamata, ia ko vuravura ena sega ni gadrevi ira ka ra sega ni tudei e na nodra cakacaka.

WASE E 68

NA QARAVI NI CAKACAKA

671. Na i otioti ni ka e vakayacori na kena yacovi na lewa; ni sa yacovi na lewa e sa cala na kena vakaberali.
672. Vakaberaa na veika e dau vakaberali, la kua ni vakaberaa na ka e sega ni dodonu me bera.
673. Na cakacaka ni veivorati e uasivi e na vanua e gadrevi kina; na vanua e sega ni yaga kina tovolea tale e dua na i vadi.
674. Na i vovo ni cakacaka kei na i vovo ni meca ena kunei ni vaka na i vovo ni kama.
675. E lima na ka e dodonu me qarau ni vakayacori e dua na ka: na i vurevure ni ka e sa tu, na kena i ya'ya, na kena gauna donu, na kena i cakacaka kei na vanua me vakayacori kina.
676. Vakasamataka na i naki, na ka ena vakabalatia kei na tubu levu ena rawa mai kina, qai vakayacori na kena cakacaka.
677. Na i vakarau ni kena caka na cakacaka vei koya sa tekivuna me rawata na yalo i koya sa kila na kena i walewale yuni.
678. Cakava na cakacaka me rawa tale kina e dua me vaka ga na kena toboki e dua na elefaniti mai na kena tagi-yaso tiko yani e dua tale.
679. E uasivi caka me rawai na yalo ni meca ka tawa yaga na via caka vinaka tiko ga vei ira na i tokani.
680. E na nodra rere ni malumalumu nodra Tui era na gole kina na daunivakasala ka ra cuva vei ira na Tui qaqa ka muria nodra lewa.

CHAPTER 67

FIRMNESS IN ACTION

661. Firmness in action is (simply) one's firmness of mind; all other strength (like friends, forts and forces) are not of this nature. Even these will become useless without firmness of mind.
662. To avoid all obstacles before they affect, and not to turn away from one's purpose because of obstacles—these two are said to be the guiding principles of the wise.
663. So to perform an act as to publish it only at its termination is (true) manliness; for to announce it beforehand will cause irremediable sorrow. (R.D.)
664. It is easy for one to say, but it is difficult to do it in the said manner. (V.R.R.)
665. The firmness in action of those who have become great by their executive excellences will reach even the ruler of the land, and will be esteemed by all. (B.G.)
666. They who plan will get what they plan for, provided they have strength of mind.
667. Let there be no scorn on seeing the external appearance; the world has men who are like the axle pin of a big rolling car.
668. When thou had resolved upon a thing with all thy wits about thee, waver not but pursue thy purpose with vigour. (V.V.S.)
669. Though toil and troubles beset you in what you do, do with a firm will what will yield pleasure and profit in the end. (M.S.P.)
670. Whatever firmness one may attain, the world will not desire those who are not firm in action.

CHAPTER 68

THE WAY TO DO A WORK

671. The end of all deliberation is to arrive at a decision; and when a decision is come to, it is wrong to delay the execution thereof.
672. Delay such things as call for delay. But never delay that which cannot be delayed. (V.R.R.)
673. Aggressive action, whenever it is feasible, is good; where it is not likely to be successful, try other means to attain your object. (C.R.)
674. The remnant of an action and of an enemy will, on reflection, be found as ruinous as the remnant of a fire. (M.R.R.)
675. Five things should be carefully considered in doing anything: the sources in hand, the instrument, the proper time, the nature of the action and the proper place for its execution. (V.V.S.)
676. Consider the aim, the obstacle, and the greatness of the ultimate gain and then resort to action.
677. The method of performance for one who has begun an act is to ascertain the mind of him who knows the secret thereof. (R.D.)
678. To make one undertaking the means of accomplishing another is like making one's rutting elephant the means of capturing another. (R.D.)
679. One should rather hasten to secure the alliance (of one's foes) than perform good offices to one's friends. (R.D.)
680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms. (V.R.R.)

WASE E 69

NA MATAKI NI VANUA

681. I tovo uasivi ka gadrevi, sucu turaga, i vakarau vinaka ka velauti vei ira na turaga e dodonu me taukena tu o koya me matakini vanua.
682. Yalodina vua nona Tui, buta vinaka e na vakavulewa, matau e na vosa ka dau qarauna na ka e kaya e dodonu me matakini vanua.
683. Me matakini ke rawa ni vosa e matadra na turaga e na vosa ka na dokai kina ko nona i liuli.
684. Sa rauta me lako me matakini vanua o koya e sa sinai e na vuku, kila vinaka na veika vuku ka rairai totoka tale ga ka kilikili.
685. Sa rauta me matakini vanua o koya e dau vosa vakalekaleka (e na kedra maliwa na turaga i liuli ni vanua tani) ka sega ni tauca na vosa malewa.
686. E sa rauta me matakini vanua o koya e vuli vinaka ka vosa dou-dou, kila tale ga na ka e dodonu me tukuni kei na kena gauna.
687. E uasivi cake me matakini vanua o koya e kila vinaka nona i tavi.
688. Na ka e dodonu me taukena na matakini vanua na i tovo sava-sava, yalodina vua nona Tui ka mai yaloqaga yani.
689. O koya e sega ni tata nona vosa e na gauna ni leqa me beci kina e dodonu me kauta nona i tukutuku na Tui.
690. Na matakini vanua uasivi o koya ena kauta na i tukutuku ni Tui ka la'ki solia tawa okata ni veileleqa ogo e sa rawa ni na vakaleqai kina nona bula,

WASE E 70

NA I VUKIVUKI E MATA NI TUI

691. Ko ira era veiqaravi vua na Tui dogadoga e dodonu me ra vaka era tatalavi e na bukawaqa, kua ni ra yawa ka kua ni ra rui voicka sara.
692. Ko ira na minisitaa era sega ni kocova na veika era gadrevi nodra Tui era na vakaiyautaki e na i yau tawa mudu.
693. Kevaka ko sega ni via sikalutu e na madua, ia vakagolei iko tani mai na veika caca, ena sega ni rawa me taqusi tani na kasami ke sa coba vei keda.
694. Ena vakasolokakanataki e na matadredredre na vevosa ni veivakacaucautaki e matadra na taukena na kaukauwa vakatui.
695. Kevaka e kilai ni dua tiko nona ka vuni na Tui, e dodonu me ra kua ni vakatataro na minisitaa, me ra na vakarogoca ga ni sa na qai tukuna vakaikoya mai na Tui.
696. Me kilai e liu na i kotokoto ni yalona (na Tui) e na kena gau-na ganita me qai tukuna na minisitaa na ka ena taleitaki.
697. Tukuna vua na Tui na ka ena marautaka, Kakua ni tukuna na ka tawa yaga, veitalia ke ko vakasaurarataki kina.
698. Vakaitovotaki iko e na i tovo ganita vua na Tui. Kua ni vakacalai iko na nona se gone se nomudrau veiwekani.
699. Ko ira era sega ni yamekemeke e na nodra kilaa, era na sega ni vuki baleca e mata ni Tui, veitalia nodrau veiyaloni.
700. Ko ira era taura nodra veikilai makawa kei na Tui me i ulubale ni nodra vuki baleca e mata ni Tui ena yaco me ra rusa,

CHAPTER 69 THE ENVOY

681. A loving nature, high birth, and manners that captivate princes—these are the qualifications of the ambassador. (V.V.S.)
682. Devotion to one's sovereign, knowledge of politics, and well-considered and effective speech are absolutely essential qualifications for all envoys. (C.R.)
683. Behold the man who undertaketh to speak before princes words that shall profit his master; he shall be scholar among scholars.
684. Let him go as envoy who in abundant measure possesses natural wisdom with well-tested acquired knowledge of arts and sciences, and a pleasant look.
685. He is an ambassador who (in the presence of foreign rulers) speaks briefly, avoids harshness, talks so as to make them smile and thus brings good (to his own ruler).
686. He is an envoy who is well read and speaks with persuasion and without fear and who also knows what is fit for the occasion.
687. Foremost is he who knows his duty and speaks at the right time, the right place and with forethought. (M.R.R.)
688. The qualification of a faithful envoy are purity, the support (of foreign ministers) and boldness, with truthfulness in addition to the aforesaid three. (R.D.)
689. He who never falters in speech and never utters words that degrade him is fit to carry a message to the kings. (M.R.R.)
690. He is the ambassador who fearlessly seeks his sovereign's good though it should cost him his life (to deliver his message).

CHAPTER 70 BEHAVIOUR BEFORE KINGS

691. They who serve a fickle ruler should be like those that warm themselves at a fire standing neither too far nor too near
692. For ministers not to covet the things desired by their kings will, through the kings themselves, yield them everlasting wealth. (R.D.)
693. If you desire not to fall into disgrace steer clear of all grave failings; for once suspicion is roused, it is impossible for anyone to remove it. (V.V.S.)
694. Before a King, repress whispered words and interchange of smiles.
695. When it is known that the King has a secret, let not the minister be curious, let him not pursue the matter with prying questions; but let him listen to it when the king reveals it. (B.G.)
696. Knowing the (king's) disposition and seeking the right time, (the minister should in a pleasing manner suggest desirable and agreeable things.
697. Tell what please the ruler. Never tell, though they press you, what are unprofitable.
698. One should behave towards the king as befitting his splendour, never making light of him on the score of youth or kinship. (M.S.P.)
699. Those who are unshakable in their understanding, will not do anything displeasing to their king fancying that he holds them in esteem. (I.D.T.)
700. Thinking that the ruler is an old friend of his if one does unbecoming things, this (undue) liberty taken will bring sure ruin. (B.G.)

WASE E 71
NA DIKEVI NI I NAKI
NI TANI

701. Na minisitaa ka kila rawa na i naki ni Tui e na nona raica ga e matana e sa i ukuuku talei ni vuravura ka ciki koto e na wasa-wasa tawa maca.
702. E dodonu me okati me kalou O koya e kila rawa na ka e tiko e yalodra na tani.
703. E dodonu vua na Tui me solia na ka (ga e gadreva) vua na tamata ka kila rawa na ka e gadrevi tiko e yalodra na tani.
704. Ko ira era kila rawa nodra i naki na tani ni se beru ni tukuni vei ira e sa na duidui sara mai na nodra i vakatagedegede na tani.
705. Kevaka e dua e sega ni siqema rawa nodra i naki na tani e na nona raici ira e matana, e sa qai tawa yaga sara na matana.
706. Na mata (face) ena vakaraitaka na ka e tiko e na yalo, me vaka na i rairai ni yaloda e na ifollo.
707. Na mata (face) ga e dau vakaraitaka na cudru kei na marau ni yalo. E dua tale li na ka e talei cake mai na mata (face)?
708. Kevaka e dua e rawa ni kila na ka e tiko e yalona e dua na tamata e na nona raici koya ga, e sa na rawa me veiqaravi kei koya.
709. Kevaka e dua e rawa ni kila na ka e tiko e yalo ni tani e sa rawa vua na minisitaa ko ya me kila na Tui vulagi oqo e meca se i tokani.
710. Na i titoka i vakavakarau (measure) kedra na kainaka ni ra rama e sega tale na vanua e tiko kina, e matadra ga.

WASE E 72

KILAI IRA NA SOQO TIKO

711. Solia vei ira na tamata vakaiso-lisoli e na vakayagataki ni vosa me ra vosa e na soqoni.
712. Ko ira na tamata vinaka ka ra matau e na vosa e dodonu me ra digia na soqo e ganita ka ra qai vosa e na ka era sa va'kasamataka oti.
713. Ko ira era kitaka me ra vosa e na soqo ka ra sega ni kila na kena i naki era sega ni kila na vakayagataki ni vosa, era tawa yaga tale ga e na volka kece.
714. E matadra na kila mo serau vaka na cina. E matadra na sesewa mo savavuka vinaka.
715. Na tawa dokadokaa ka sega ni dau surevaki koya me vosa e na soqo nodra na torocake e i tovo vinaka.
716. Na tawa dina e matadra na vuku ka ra a vuli vinaka e vaka na lutu tani mai na i tovo ni yalo-dodonu.
717. Na nodra serau na vuku e dau kune ga vei ira ke ra matau e na vakayagataki vosa.
718. Na vunau tiko vei ira ka ra kila matata na ka e kainaki tiko e vaka na suliya tiko na kau sa kadre cake tiko.
719. Ko ira era matau e na vosa e na soqo e dodonu me ra kua ni dau vosa e na nodra soqo na sesewa, veitalia ke caka e na guilecava.
720. Na vosa e na soqo ka sega ni da i yatu vata e vaka na sovaraka na wai ni tuka e na vanua vellolobo duka.

CHAPTER 71

READING ONE'S INTENTION

701. The minister who understands the king's mind by a look, will be a perpetual ornament to the world, which is surrounded by a never drying sea. (R.D.)
702. He should be considered as a god—he who reads without any doubt what is in the mind.
703. The king should even give whatever (is asked) of his belongings and secure him who by the indications (of his own mind) is able to read those of another.
704. Those who make out the aim of others without its being expressed in words may be alike in form with others, but are unlike others in other respects.
705. If a man cannot, by observation of another's face, perceive his purpose of what use are his eyes which are the most eminent of all bodily organs? (I.D.T.)
706. Like a mirror that reflects what is near it, face will show what passes in the mind. (V.R.R.)
707. Is there anything subtler than the face? Whether the heart is angry or glad it is the face that expresses it first.
708. Should there be one who can look into the mind and read what is therein, it would suffice to stand face to face (with him).
709. If a king has ministers who can understand the mind from variations in the look, they can find out from the eyes of foreign kings whether they are friends or enemies.
710. The measuring rod of those that call themselves subtle is, when thou search for it, nought else but their eye. (V.V.S.)

CHAPTER 72

KNOWING THE ASSEMBLY

711. Let men of sagacity who understand the use of words study the assembly and address it with discretion. (M.R.R.)
712. The good men who know the usage of words and thus have an advantage should speak with sincerity well thought out ideas suitable to the occasion, knowing the effect their words have on the hearers. (B.G.)
713. The men that take upon themselves to address an assembly without studying its nature know not the usage of words, nor are they good for anything else.
714. Before the bright ones shine as doth the light! Before the dull be as purest stucco white!
715. The modesty by which one does not rush forward and speak in (an assembly of) superiors is the best among all good qualities.
716. To fail before the wise who have studied widely and with discernment is like a fall from virtue.
717. It is among those who are competent in the flawless use of words that the learning of a scholar shines. (M.R.R.)
718. Lecturing to those who have the ability to understand (for themselves) is like watering a bed of plants that are growing (of themselves). (R.D.)
719. Those who speak well in a good assembly ought not to speak in the assembly of fools even in forgetfulness.
720. Speaking to an assembly of men who do not belong to the same rank is like spilling ambrosia on a filthy ground.

WASE E 73

E NA TAWA REREVAKI NI SOQO

721. Na tamata yalododonu ka kila vinaka na i balebale ni vosa, ka sa kila oti tale ga na i naki ni soqo me vosa kina ena sega ni tata nona vosa ni levu na tamata.
722. Era na okati me ra tamata vuku ko ira era tauca rawa na vosa vakavuku taleitaki mai vei ira na vuku e na soqo ni vuku.
723. E lewe vuqa era bolea na mate e na rara ni i valu. Ia e lewe vica wale era rawa ni bolea na vosa e na soqo levu.
724. Vosa vakavuku ganita e na kedra maliwa na vuku, ia vulica mai vei ira na ka e ganita mo vulica.
725. Vulica vinaka na i balebale ni ka e na kena i tautau dodonu, ka mo na rawa ni sauma vakatitobu na taro.
726. Na i selelwau, e tawa yaga vei ira na dadatuvu. E tawa yaga tale ga nodra kila-ka na vuku ka ra sega ni rawa ni vosa e na soqo.
727. Na nona kila-ka na tamata e datuvu ni vosa e na soqo e vaka na caliva ni i selelwau e ligana na tamata dadatuvu e rara ni i valu.
728. Kevaka era kila e vuqa na ka, ena tawa yaga ga kevaka era sega ni vakamacalataka rawa e na nodra soqo na vuku.
729. Ko ira era vuku ka qai sega ni rawa ni vosa e na nodra soqo na vuku era okati me ra lolovira sobu mai vei ira na sesewa.
730. Ko ira era sega ni rawa ni vakaraitaka nodra vuli vinaka e na soqo levu, dina ga ni ra bula tu ia era sa vaka na mate.

WASE E 74

NA VU NI ROGO NI VANUA

731. E vanua rogo ka bulabula vinaka kina na vua ni qele, ka ra vakatikotiko kina na Talai ni Kalou kei ira na tamata vutuniyau yalododonu.
732. A koro ganita e dau divi e na kena vutuniyau kei na kena toro cake ni sautu.
733. Na koro ga na kena e dau cola rawa nona i colacola ka sauma rawa nona i vakacayacava.
734. Na koro ganita e tawa yacova na dausiga, yawa vua na via kana.
735. Na Matanitu uasivi e galala mai na veivala, veicacati, veilabati, me ra madua kina na Turaga.
736. Na Matanitu tiko e na i vakatagedegede e cake na kena ka sega ni vakamaduataki mai vei ira na meca, kevaka talu ga e vakamaduataki, ka sega ga ni dau-siga.
737. Na yavu ni Matanitu na kena bai ni i valu kaukauwa, na wai vinaka ka drodro mai na kena delaia ka mai suasa vinaka koto yani na kena qele.
738. E lima na i ukuuku ni koro, na i yau, sautu, e na kakana, marau bai ni valu vinaka kei na galala mai na mate ca.
739. Na koro e sega ni vutuniyau mai na turu ni buno e okati me koro, la na koro e vutuniyau mai nodra buno na lewena e sega ni ganita me okati me koro uasivi.
740. Veitalla ni dua na Matanitu e vakalougatataki e na veisolisofi uasivi, ena sega ga ni rawata e dua na ka kevaka e sega na kena i iluli vinaka.

CHAPTER 73

ASSEMBLY

721. The pure who know the connotation of words having first ascertained the nature (of the assembly) will not falter in their speech before that powerful audience.
722. The most learned among the learned are those that are able to expound what they have learnt, before a learned audience in an impressive way. (B.G.)
723. Many, brave death on the battlefield; but only a few can face an audience fearlessly.
724. Before learned men give exposition of what you know in an effective manner and from those who have studied more, learn what there is still to learn.
725. Learn logic in accordance with grammar so as to give an effective reply without fear of the audience. (M.R.R.)
726. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly? (V.R.R.)
727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field. (V.R.R.)
729. Though they have learnt many things, they are useless if they cannot expound effectively before a learned audience. (B.G.)
729. Those that possess learning but fear to face an assembly of worthy men will be esteemed lower than even the ignorant.
730. Those who are unable to expound their learning in an interesting manner, though alive, are yet like the dead. (R.D.)

CHAPTER 74

WHAT MAKE A COUNTRY GREAT

731. That is a great country where harvests never diminish, and where sages and worthy rich men live.
732. A worthy country is that which is desired for its immense wealth and which grows greatly in prosperity, being free from destructive causes.
733. That is a country which can bear a sudden inrush of burdens and pay its taxes regularly to the rulers.
734. A worthy country is that which continues to be free from starvation, irremediable diseases and destructive foes.
735. A country worth its name is free from factions, desolating civil strife and assassins harassing kings. (M.S.P.)
736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want. (V.R.R.)
737. Surface and subsoil, water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom. (V.R.R.)
738. Wealth, harvests, happiness, (strong) defence and freedom from disease—these are called the five ornaments of a country.
739. The learned say that those are kingdoms whose wealth is not laboured for, and those not, whose wealth is only obtained through labour. (R.D.)
740. Though blessed with all the above characteristics, a country will not gain anything if a good ruler is not there. (B.G.)

WASE E 75

KORO NI I VALU

741. Na koro ni i valu e ganiti ira na dau kabai ira na meca. E uasivi tale ga e na taqomaki ni vanua mai vei ira na meca.
742. Na koro ni valu e dodonu me koto kina na wai ni gunu uasivi, galala e delana ka mudre.
743. Na veika e gadrevi e na koro ni i valu me cecere, vavaku na kena lalaga, maukokona ka tawa botei rawa.
744. Na koro ni i valu uasivi e galala levu na lomana ka qiqo na vanua e yadravi ka rawa tale ga ni vakayalolailaitaki na meca ka ra sogota tiko na sala ni kau kakanaki loma.
745. Na koro ni i valu tawa kabai rawa na kena e sautu vinaka tu ka rawa ni ra veivorati.
746. Na koro ni i valu uasivi e tawa vinaka tu e na veika vakarautaki ka uasivi na kena bai e na gauna e gadrevi kina.
747. Na koro ni i valu uasivi e sega ni rawa ni vakavuai e na kena vakaloloi se kabai vakavere.
748. Na koro ni i valu uasivi era sega ni dau guce na lewena, veitalia ni ra veisogoti tiko ni veivakaloloi ko ira era kaukauwa cake.
749. Na koro ni i valu rogolevu na kena e rawa ni vakamalumalumutaki ira na veisogoti tiko e na veivakaloloi.
750. Veitalia kevaka e dua na koro ni i valu e sa tu vua na veika kece oqo, ena sega na betena ke sega na uasivi ni vala vei ira na lewena.

WASE E 76

NA RAWA I YAU

751. Na i yau duadua ga e dau vukica na tamata tawa yaga me tamata yaga.
752. Era na sevaka kece na dravu. dravua, ka ra na doka na vutuniyau.
753. Na i yau e dau vakatokai me cina tawa boko ka na seyavu kina na buto se veisevaki meca, ka na botea tani tale ga na veilati e so.
754. Na i yau ka rawa e na kena gounisala dodonu ka sega ni qalini mai na velka tawa dodonu ena vuataka na yalododonu kei na bulamarau.
755. Vakanadakuya na qara i yau ka sega ni lako vata kei na yalololoma kei na vellomani.
756. Na i yau ka dau blu tu mai na mate, na veika era a taukena na meca sa yaviti e dodonu me nona na Tui, se Matanitu.
757. Na loloma ga ka a sucu kina na gone; e a qai vei qaravi e muri e na nona veisusugi ko i yau.
758. Na nona veiyalayalati e dua ka tu e ligana na i yau e sa vaka e dua e sarava toka mai delana na nodra vala na elefaniti (yawa kina na leqa).
759. Laiva me kumuni na i yau; oqori ga na i sele e dau selevi kina nodra qaciqacia na meca; e sega tale ni dua na ka e gagata cake.
760. O koya e sa rawata rawa vakalevu na lagilagi kei na i yau ena rawata vakarawarawa cake na kena e rua tale, o ya na yalododonu kei na marau.

CHAPTER 75

FORTRESS

741. A fortress is essential to those who attack foes. It is equally an object of importance to those who defend themselves fearing foes. (M.S.P.)
742. A fort is that which owns a fount of waters crystal clear, An open space, a hill, and shade of beauteous forest near. (Pope)
743. Height, thickness, solidity, and impregnability, these are the four requisites that (Military) science demandeth of fortresses. (V.V.S.)
744. A fort is that which has an extensive space within, but only small places to be guarded, and such as can destroy the courage of besieging foes. (R.D.)
745. That is a fortress which cannot be easily stormed, which is well stocked with food, and those within can easily maintain their stand and continue their attack.
746. That is a fortress which is stocked with all provision and has a good garrison for its defence in times of need. (M.R.R.)
747. That is the veritable fortress which cannot be captured by a regular siege or by storm or by treachery.
748. That is a fort whose inmates are able to overcome, without losing their ground, even though abler men have besieged it. (R.D.)
749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset. (V.R.R.)
750. Even if a fort has all the above merits, it is of no use if the defenders lack excellence in action.

CHAPTER 76

HOW TO EARN WEALTH AND USE IT

751. There is nothing other than wealth which turns a man of no worth into one of great worth. (M.R.R.)
752. All will despise the poor; all will accord honour to the wealthy. (V.R.R.)
753. Wealth, called an unfailing lamp, goes to every place designed and dispels the darkness of enmity—removes all obstructions.
754. The wealth acquired with a knowledge of the proper means and without foul practices will yield virtue and happiness. (R.D.)
755. Discard and give up the making of wealth that comes unattended by compassion and love. (M.R.R.)
756. Wealth that falls to him as the only heir (for want of any other), wealth from the customs duty, and the spoils of slaughtered foes: these belong to the ruler (state).
757. Grace (of compassion), the child yeaned by love, is reared by the cherishing nurse, wealth.
758. An undertaking of one who has wealth in one's hands is like viewing an elephant-fight from a hill-top. (R.D.)
759. Let riches be gathered; it is the steel that cuts through the pride of foes; and there is nothing sharper. (M.R.R.)
760. They who have acquired glorious wealth in plenty will easily gain the other two together (virtue and pleasure). (M.S.P.)

WASE E 77
NA UASIVI NI DUA NA
MATAIVALU

761. Na mataivalu qaqa e cokonaki vinaka tu ka tawa rerevaka na i lati e vuqa e sa i yāu talei ni Tui.
762. E dau kune ga vua na mataivalu qase na i vakarau ni yaloqaqa ka sega ni ravataka na leqa se na nodra kaba lesu mai na meca.
763. Veitalia na nodra seqoni vata na kalavo ka ra qolou e na domo levu vaka na vākudru ni wasawasa. Era na tilomi kece ga ke sa dalaga mai na gata.
764. Na mataivalu e dodonu me qoro na kena e tawa kila na vakadrukai ka tawa kila na rawai e na i mari ka na lagilagi tu ga.
765. Na mataivalu ga na kena e rawa ni veivorati tiko, veitalia ni sa basika mai ko Yama na agilosu ni mate ena veivorati ga yani vakararasea.
766. Na yaloqaqa, latoqatoqa vakaivalu, i tovo rakorako ni veldokai kei na i tovo vakadinati e sai koya e va na ka e dau yaco kina me sega ni vakadrukai na mataivalu.
767. Na mataivalu uasivi e kila na nodra i tutu ni vakarau kabakoro na meca ka veivorati sara yani ki vei ira na yamata.
768. Veitalia se rawata na veitaqomaki se kabakoro, na mataivalu e dau rawata nona lagilagi mai nona i vakarau.
769. Na mataivalu e sa na rawa me buturaki ira nona meca kevaka e galala mai na kakavorovoro rawarawa, sevaki kaukauwa kei na dravudravua.
770. Na mataivalu, veitalia ke bini kina na sotia tudei, ia ena sega ni rawa ni bufa dede kevaka e sega na kena Turaganivalu.

WASE E 78
NA LATOQATOQA NI DUA NA
MATAIVALU

771. Kua ni wavu tu e mata i noqu Turaganivalu, oi kemuni na meca. E lewo vuqa era sa mate kina.
772. E uasivi cake me da taura tu na saisa ka a calata na elefaniti ka ca ni da taura tu na kena ka sa lauta na "hare".
773. E dau kainaki ni nodra vorati kaukauwa na meca e i tovo ni yaloqaqa, ia e na so na gauna e dau okati me i tovo vakatagane na nodra vukeyi ni ra sa leqa tu.
774. Na tamata yaloqaqa na kena e sa coka oti na elefaniti ka qai vaqaraa tale e dua na moto, ka la'ki cavuta tale mai na moto ka sa coba tu vua na elefaniti.
775. Kevaka e sauriva se leve na mata cudrucudru ni dua na tamata yaloqaqa e na gauna e coka yani kina e na moto, e sega li ni ka vakamadua vua?
776. Ni sa wlika tiko na toso ni siga na tamata yaloqaqa, e sa na okata me siga matewale ni sega ni yacovi koya kina e so na mavoa mai na rara ni i valu.
777. Ko ira era beca na bufa e na vuku ni kena tete tiko na veika rogo, e sa i ukuuku wale ga na vesa ni yavadra.
778. Ko ira na yaloqaqa ka ra sega ni datuvutaka na takali ni nodra bufa e na vala ena sega ni rawa me batabata nodra yalokatakata.
779. Ko cei e rawa ni kunea nodra cala na sotia ka ra sa solia nodra bufa me vakayacori kina nodra vosa ni yalayala.
780. Kevaka e sa yaco na mate e na rara ni i valu ka turu kina na wainimata ni Tui, na mate ko ya e dodonu me masulaki,

CHAPTER 77

THE EXCELLENCE OF AN ARMY

761. The conquering army which is complete in (its) parts and without fear of obstacles is the chief wealth of the king.
762. Nowhere but in an army with a long tradition can be found valour which is undaunted by danger even when reduced by repulses. (M.R.R.)
763. Even if all the mice gather and shout like the sea, of what avail will it be? One hiss of the serpent will do to kill all the mice!
764. That alone deserveth the name of army which knoweth no defeat, which is incapable of being corrupted, and which hath a long tradition of valour behind it.
765. That indeed is an army which is capable of offering a united resistance, even if Yama (the god of death) advances against it with fury. (R.D.)
766. Boldness, military pride, tradition of chivalry and trustworthiness are the four qualities that make a regiment invincible. (C.R.)
767. That is an army which knows how to stand the enemy's onset and then to advance resisting his vanguard (M.R.R.)
778. Incapable of defence or offence though it be, an army wins esteem by the splendour of its array. (M.R.R.)
769. An army can triumph (over its foes) if it is free from diminution, irremediable aversion and poverty. (R.D.)
770. Though an army may contain a large number of permanent soldiers, it cannot last if it has no generals. (R.D.)

CHAPTER 78

PRIDE OF AN ARMY

771. Stand not before my war-lord, O ye foes. Many who faced my war-lord now stand in stone. (M.S.P.)
772. It is better to hold the dart that has missed an elephant than that which has hit a hare.
773. They call the furious attack made against the enemy as valour; but at times of misery helping even the enemy is called the edge to the manliness.
774. The hero who after casting the lance in his hand on an elephant, comes (in search of another) will pluck the one (that sticks) in his body and laugh (exultingly). (R.D.)
775. If a hero winks his fierce-glancing or stern eye, when the lance is hurled at it, is it not a shame or a defeat to him? (M.S.P.)
776. Counting the days that have passed away, the brave soldier would deem those days spent in vain wherein he did not receive grievous wounds in battle. (C.R.)
777. They that disdain life for the sake of fame that spreads—the anklets which they wear are of the nature of an ornament. (M.R.R.). Such vallant men fully deserve the additional beauty of the ornament.
778. The heroes who are not afraid of losing their life in a contest will not cool their ardour, even if the king prohibits.
779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?
780. If death is to happen (on the battlefield) bringing tears into the eyes of the ruler, (that) death is such as to be prayed for. (M.R.R.)

WASE E 79

NA VEITOKANI

781. A cava tale e tu e vuravura e dredre cake na kena rawati me vaka na veitokani.
782. Na nodra veitokani na vuku e vaka na cabe ni vula; ia nodra veitokani na sesewa e dau se yavu sobu vaka na dromu ni vula.
783. Nodra veitokani na tamata vika, ni vakabulabulataki wasoma, e vaka na talei ni i vola ni wiliki ka se baci wiliki.
784. Na veitokani e sega ni ka wale ga ni lasa kei na marau, e ka ni veivunauci votivoti e na gauna e sa butuseva kina e dua.
785. Na veitokani e sega ni ka wale ga ni vakaitikotiko vata se sota wasoma, e ka ni veiyaloni kei na yalovata.
786. Na veitokani e sega ni ka ni salavata ka velmatadredredretaki e mata; e sega, e ka ni veilomani ka marau kina na yalo.
787. Na veitokani dina na kena e dau tarova na muria na sala ki na rusa, ka velvakaugeti me golevi na bula, ka dau mai nodrau vata yani na colati ni leqa.
788. Na veitokani dina na kena e veivukei e na gauna ni leqa me vaka na totolo ni liga ka tarova na lutu ni i sulu vakatoga ka tasere vakasauri.
789. A cava na i dadedabe vakatui ni veitokani? Na kaukauwa ga ka sega ni dau velsau e na veivukei e na velgauna kece.
790. Na veitokani ka dau kaya wale ga, "E veidredreti kei kaitou, o kaitou kei koya". Oqori na veitokani sega ni vakabauti.

WASE E 80

NA VEITOKANI DINA

791. E sega ni dua na ka dau veiva kamavoataki me vaka na i tokani ka a sega ni se dikevi vinaka taumada.
792. Na veitokani ka vakayacora na tamata ka sega mada ni vakasamataka vinaka e liu e sa na rawa me vakavurea na yalorara wa ka na tini ki na i bulubulu.
793. Veitokani ga kei na kena ko sa dikeva oti vakavinaka nona i tovo nona kawa, na veika e leqa tu vua kei ira kece na wekana.
794. Veitalla ke sau levu, ia e uasivi ga na veitokani kei koya e kawa vinaka ka cata cata ni mate na veika vakamadua.
795. Qaraa me nomu i tokani O koya e cata na i tovo ca, rawa ni turu na wai ni matamu e na nona vosa ka rawa ni dusia vei iko na sala dodonu.
796. E tu tale ga na yalosavasava e na kalouca; ka ni kalouca e i titoko ka dau vakarautaki (measure) kina na yalodina ni i tokani.
797. Ena tubu vua kaya na Bete, Ke i tokani sesewa me bese.
798. Kua ni cakava na veika ena kino kina na utomu. Kua ni veitokani kei ira era na biuti iko e na gauna ni leqa.
799. Nodra veitokani ko ira era dau vuki tani e na gauna ni leqa e dau kama kina na yalo ni vakanananu. Veitalla ni sa mate na tamata.
800. Taura matua nodra veitokani na yalosavasava; ia talaca tani e na i yau na i tokani ka sega ni dua vata kei vuravura.

CHAPTER 79
FRIENDSHIP

781. What is there in the world that is so difficult to acquire as friendship; and what other armour equalleth it as a defence against the machinations of foes?
782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon. (V.R.R.)
783. The friendship of the good, when continually cultivated, is like the beauty of a book when studied again and again. (M.R.R.)
784. Friendship is not for pleasant laughter, but for harsh advice, promptly to be given when one swerves from the right path. (C.R.)
785. Living together and constant meeting are not necessary for friendship; identity of feelings alone can create the right to it.
786. Friendship is not the companionship that smilleth to the face; it is rather the love that delighteth the heart. (V.V.S.)
787. Friendship is that which prevents ways leading to ruin, persuades entry into ways (that are right) and shares the suffering in the time of adversity. (M.R.R.)
788. (True) friendship hastens to relieve the distress as readily as the hand of the man whose garment has slipped away.
789. What is the throne of friendship? It is the strength which, without any change, gives support on all possible occasions.
790. Even if friends just praise one another saying, 'He is so intimate with us, and we so much with him', such friendship will appear mean.

CHAPTER 80
TRUE FRIENDSHIP

791. Nothing is more harmful than friendship inconsiderately formed; for, after it hath once been made, it is difficult for those sincerely united in friendship to separate.
792. The friendship that is made by a man without reflection brings misery which might end at last in his death. (M.R.R.)
793. Make friendship (with one) after ascertaining (his) character, birth, defects, and the whole of one's relations. (R.D.)
794. Even by paying a price for it one ought to acquire the friendship of one born of a good family and who dreads disgrace.
795. Seek out the friendship of those who reprove evil, whose words make you shed tears and who are able to show you the right path. (M.S.P.)
796. There is virtue even in misfortune; for misfortune is the rod wherewith one can measure the loyalty of friends. (V.V.S.)
797. 'Tis gain to any man, the sages say,
Friendship of fools to put away.
(Pope).
798. Think not the thoughts that dwarf or depress the heart. Don't make friendship with those who will cut off from or desert you in times of distress. (M.S.P.)
799. The friendship of those that fall at the time of distress burns the heart when remembered even at the time of death. (M.I.S.)
800. Continue to enjoy the friendship of the pure; (but) renounce even with a gift the friendship of those who do not agree with the world of the great. (R.D.)

WASE E 81

VEITOKANI DREDRE

801. A cava na veitokani dredre? O koya ga na tawa cudru e na nodra doudou na i tokani.
802. Na yalo ni veitokani me rau veidredreti, me rau veiyalonitaka e na yalo veidouvaki na ka erau vakayacora.
803. A cava na betena nodrau veitokani makawa kevaka erau sega ni vakaraitaka e na nodrau i vukivuki na i tovo ni nodrau veidredreti.
804. Kevaka erau vakayacora e na vuku ni nodrau veitokani e dua na ka ka sega ni vakarogotaki, ko ira na vuku era na rakitaka e na kena taleitaki.
805. Kevaka e vakayacora e dua na ka ko nomu i tokani ko mani vakacudru kina, okata ga me ka e a vakayacori ka sega ni i vakasamataki.
806. Ko ira era veitokani dina era na sega ni tamuduka nodra veiwekani kei ira na i tokani makawa.
807. Ko ira era vakayavutaka nodra veitokani e na veilomani ena sega ni takali rawa nodra loloma.
808. Ko ira era taleitaka na veidouvaki ni nodra i tokani ka ra sega ni via rogoca na veicala. ka tukuni lo vei ira era na sega ni gullecava rawa na siga era kila kina ni ra sa vosacataki mai vei nodra i tokani.
809. Era na taleitaki e vuravura ko ira era sega ni vakacacana nodra veitokani dede kei ira nodra i tokani.
810. Ko ira tale ga na meca era na lomana na tamata ka sega ni vuki nona i tovo vua nona i tokani dredre.

WASE E 82

I TOKANI CA

811. Ke ra veilomani mai na tamata ca e na nodra via veitokani kei ca e uasivi me seyavu tani
812. E sega na yaga na nodra veitokani kei keda ko ira era via rawata wale ga na ka vei keda.
813. Ko ira na i tokani ka ra dau okata ga na ka me ra qaqota era vaka na yalewa saqamua ka na kaTokosobu wale ga ni sa soli vua na ka.
814. E uasivi cake me da tiko tau-dua voli ka ca na veikilai kei ira na tamata ka ra vaka na i vakarau ni ose tawa vakavulici ka moqe me kolotaki koya ka vodoka me lutu tu yani e na rara ni i valu.
815. E uasivi me kakua na veitokani kei koya ka na sega ni veivukei.
816. Na nodra veimecaki kei keda ko ira na vuku e uasivi vakamilioni mai na nodra veitokani kei keda ko ira na sese.
817. E uasivi vakatini na milioni na nodra vinaka na meca ke vakatauvtani kei ira na i tokani dau veiwali ka ra dau vakadredre keda wale ga.
818. Vakalutumi ira tani vakamaiua na i tokani ka ra sega wale ga ni vakaraitaka nodra sega ni rawa ni veivukei ia era vuna tale ga na kena vakacacani nodra i tovo na a bau vinaka tu.
819. Na veikilai kei ira na kainaka e dua na ka ka ra qai cakava e duatani tale na ka e rui ka rerevaki sara.
820. Tarovi iko mai na veitokani kei ira era vakaraitaka ga nodra i lomani iko e na gauna ni tiko taurua.

CHAPTER 81

INTIMACY

801. What is meant by intimacy of friendship? It is friendship which does not scorn the liberty (taken by the friendship). (M.R.R.)
892. Friendship consists of things done through the right of intimacy; to be pleased with such a right is the duty of the wise.
803. Of what avail is long-standing friendship, if friends do not admit as their own actions done through the right of intimacy.
804. If friends, through the right of friendship, do (anything) without being asked, the wise will be pleased with them on account of its desirability. (R.D.)
805. If thy friends do anything to offend thee, consider it the effect of thoughtlessness or of great familiarity. (F.W.E.)
806. Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.
807. They that have friendship based on affection never lose their affection even when wronged.
808. To them who appreciate the liberty of friendship and will not listen to offences that are reported it is a red-letter day when their friends offend them.
809. They will be loved by the world, who have not forsaken the friendship of those with whom they have kept up an unbroken long-standing intimacy. (R.D.)
810. Even enemies will love those who have never changed in their affection to their long-standing friends (though the latter had done something improper).

CHAPTER 82

EVIL FRIENDSHIP

811. Though evil men should all-absorbing friendship show, Their love had better die away than grow. (Pope)
812. What matters it whether we gain or lose the friendship of selfish men who befriend us when it is profitable to them and leave us when it is not? (C.R.)
813. Alike are the friend that weighs his profit, the harlot that is bent only on receiving and the man that thieves. (M.R.R.)
814. It is better to be alone than to have alliance with people like the untrained and foolish horse which unseats the rider and flees from the battlefield. (B.G.)
815. It is better not to make the base friendship with the low that never come to one's rescue.
816. The enmity of the wise is ten million times better than the intimacy of fools. (V.V.S.)
817. One stands to gain ten million times greater good from the foes than from those laughing friends who merely laugh and make us and others laugh and who do not possess real love. (B.G.)
818. Quietly drop out the friendship of those who not only plead inability and do not help where they could, but also make even the possible ones impossible. (B.G.)
819. The association of those who say one thing and do another is certainly injurious even in the dream state. (M.S.P.)
820. Avoid even the least approach of the friendship of those who would show love to you in private but ridicule you in public.

WASE 83

VEITOKANI VAKALASULASU

821. Na nodra i tovo ni veitokani mai vei iko ko ira era via veikilal ga e na via rawa-ka e vaka na i lalago kaukamea (anvil) na nodra i tovo mo vakataqari kina mo qai lautuki e na i tuki.
822. Na nodra i tovo ni veitokani ko ira era vaka era wekada ka mani sega ena veisau totolo na yalodra vaka na i tovo ni yalodra na yalewa saqamua.
823. Era tamata vuku titobu beka ia era na sega ni rawa ni tamata yalo vinaka kevaka era sega ni vakaturagataka nodra i tovo e na loloma dina.
824. Vakayawaki iko tani mai vei ira era vakamatavulo wale tu ga e na dredre kamikamica, ia na yaledra e sinai tu e na veicati.
825. Veitalia sara ga se oga cava e sa sega ga ni dodonu me nuitaki na nodra vosa ko ira e sega ni tiko vei iko na yalodra.
826. Veitalia se rogo kamikamica vakacava nodra vosa, ena kilai tani ga nodra vosa na meca.
827. Me vaka ni dau tukuna na ca na kalolo ni dakaititi, e vaka tale ga kina nodra vosa vinaka na meca.
828. Na roqoliga vakaloloku ni meca me vaka e masu tiko me qarauni, ka ni roqota vuni tiko na i yragi.
829. Vei ira era vakaraitaka nodra veitokani e taudaku ka ra cati iko e loma, vakaraitaka nomu veitokani ka veldredrevaki kei koya, ia qarauna me seyavu tani nomudrau veikilal.
830. Ni sa yaco mai na gauna ka ra vaka kina era veitokani mai ko ira na meca, vakaraitaka sava na matamu vinaka ia qarauna ga.

WASE E 84

I VALAVALA LIALIA

831. A cava li na i valavala lialia? Sai koya ga na kabita tiko na veika e veivakamavoataki ka blu ti laiwi na veika uasivi.
832. Na i valavala lialia ni veiivala vala lialia kece ga na gadreva me vakayacori na veika vakatabui.
833. Na tawa madua, tawa veigolevi (ki na ka uasivi) oqori sara ga e vakayavu koto kina na bula nona na tamata sese.
834. E sega ni dua na sese levu cake me vakataki koya e sa vuli vinaka ka kila-ka ka qai vunauoi ira na tani ia ka sega ni lewai koya rawa vakavinaka.
835. Na sese e rawa ni rawata nona eli e na dua wale ga nona sucu ka mai rarawa tu yani e na nona vitu kece na sucu.
836. Na tamata sese ka sega ni kila na i tovo ka qai via cakava e dua na cakacaka ena sega ni tawa rawata wale ga, ena vakaqato na yavana e na sinucodo.
837. Kevaka e dua na kalougata ni i yau e yacova e dua na sese, era sa na kana mamau ga kina na tani ka ra mai walokai tu yani na wekana dina.
838. Na tamata sese e bula tiko ga e na nona i yau e sa vaka ga na marau ni tamata lialia.
839. E dina e kamikamica nodra loloma na sese. E sega ni dua na ka ena vakatagatagasa e na gauna ni velkalikali kei ira.
840. Na nona curu yani e dua na tamata sese e na nodra soqo na vuku e vaka na sagasaga ni dua na yava duka e vakatataqa e dela ni loqa.

CHAPTER 83 FALSE FRIENDSHIP

821. The friendship of those who are not but who pretend to be friendly towards you serves like the anvil to hammer you when a suitable opportunity offers itself. (M.S.P.)
822. The friendship of those who are not but who seem to be kinsmen will change as the heart of the prostitutes.
823. Though they may be men of wide and deep learning, they cannot behave like men of good heart if they do not have the ennobling touch of love in them (B.G.)
824. Be in dread of dissemblers who wear a sweet smile on their face, but are at heart full of hate. (M.R.R.)
825. Whatever may be the affair it is not proper to rely on the words of those whose hearts are not with you.
826. Though many goodly words they speak in friendly tone,
The words of foes will speedily be known. (Pope).
827. Since the bending of the bow bespeaks evil, one should not accept (as good) the meek words of one's foes.
828. The folded hands of the enemy in an attitude of devotion, conceal a weapon. Likewise his false tears. (V.R.R.)
829. To those who show friendliness outwardly while inwardly despising you, affect great friendliness laughing with them but (at the same time, inwardly) make that friendship die. (B.G.)
830. When time shall come that foes appear as friends, look like a friend in the face and avoid being friendly at heart.

CHAPTER 84

FOLLY

831. What is the thing called folly? It is to cling to what is harmful and give up what is good. (M.R.R.)
832. The folly of all follies is to desire to do what is forbidden.
833. Shamelessness, indifference (to what is desirable), want of love, aversion (to right and worthy things)—these form the characteristic behaviour of a fool. (B.G.)
834. There is no bigger fool than the man who has studied and acquired much knowledge and also preaches to others, but who does not govern himself. (C.R.)
835. A fool can procure in a single birth a hell into which he may enter and suffer through all the seven births. (R.D.)
836. If a fool who knows not how to act undertakes a work, not only does it fail but he will wear fetters
837. If the fool should come by a great fortune, it is strangers that will feast and his kindred will only starve. (V.V.S.)
838. When fool's hands grasp wealth's increase, 'twill be
As when a mad man raves in drunken glee. (Pope).
839. Exceedingly delightful indeed is the friendship between fools; for at parting there will be nothing to cause them pain.
840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed. (V.R.R.)

WASE 85

SESEWA

841. Na gagadre ni veigagadre kece ga na gadrevi ni vuku, na gadrevi ni veika tale e so e sega ni okati e vuravura me gagadre.
842. Ni sa soli i loloma e dua na sese ka solisoli e na yalona ga vakai-koya, e sa na kalougata o koya ka ciqima na i loloma.
843. Na yalorarawa ka na vakavurea ga vakailira vei ira ko ira na sese e sega ni bau rawa mada ga vei ira na meca me ra vakayacora.
844. Na ka e vakatokal me gadrevi ni vuku na ka era dau kaya na tamata tawa yaga me "Keimami vuku".
845. Na nodra vakalasulasuya na sesewa vei ira na vuku ni ra sa vuku e sa rawa ni ra vakatitigataka kina vakailira nodra kilaka ko ira na vuku vakailira.
846. A cava na betena noda vakaisulu kevaka e luvawale tu noda i tovo?
847. Na vuku ka dogadoga e dau rawa ni vakamavoataki koya tale e na veika ka dau cakava e na nona vuku lialia.
848. Na vuku e sega ni dau via regoa na i vakasala e vuku lialia ka na yacovi koya tu ga na leqa e na nona bula taucoko.
849. O koya e via vakatavulici ira na sese ena yaco me sese tale ga, ka ni ko ira na sese era na raica ga na ka era dau raica e lliu.
850. O koya ka sega ni muria na gaunisala ka sa ta tu e vuravura ena okati me tevoru e defa i vuravura.

WASE 86

VEISEVAKI

851. Na matetaka levu ka dau vaka-vuna tiko na nodra tatawaswase na veikabula e vakatokal vei ira na vuku me veisevaki.
852. E dina ni dau vakayacori na veika cala e na vuku ni veisevaki, ia e uasivi me kakua ni vakayacori na veika ca e na vuku ni veimecaki.
853. Kevaka wale ga e vakanadakui na matetaka ko ya ka yacana na veisevaki, e sa na qai vuataki na lagilagi tawa mudu.
854. Ni sa seyavu na veisevaki, na rarawa ni veika rarawa kece ga e sa na qai yaco mai na marau ni veika marautaki kece ga.
855. E rawa li ni dua e uasiviti koya ka sa sega vua na veimecaki?
856. Na gula nei koya ka kaya ni kamikamica na vei uasiviti e na veimecaki ena yaco vua na leqa kei na rusa.
857. Ko ira era susuga na veisevaki era na sega ni raica na lagilagi ni cina ni ka dina.
858. Na vorati ni veisevaki ena yacovi keda kina na vakacegu, vū-tuniyau, kei na bula marau.
859. Na galala mai na veisevaki e i vakatakilakila ni tu vinaka. Ia ke tu na veisevaki e sa i vakatakilakila ni sa tu na rusa.
860. Na loloma e dau vure mai kina na reki lagilagi ni bula yalododonu.

CHAPTER 85

IGNORANCE

841. The want of all wants is the want of wisdom, the want of other things the world does not hold as a want. (M.R.R.)
842. When a fool bestoweth a gift of his own free will, it is simply the good fortune of the receiver and nothing else. (V.V.S.)
843. The suffering that fools inflict upon themselves is hardly possible even to foes. (R.D.)
844. What is called want of wisdom is the vanity which says, "We are wise". (R.D.)
845. The pretensions of a fool to the learning that he does not possess beget doubts even about the faultless learning that he does possess. (M.R.R.)
846. Even to cover one's nakedness would be folly, if (one's) faults were not covered (by forsaking them). (R.D.)
847. The fool who, without keeping it for himself negligently reveals precious counsel does, of his own accord, a great injury to himself.
848. Advised, he heeds not; of himself knows nothing wise; This man's whole life is all one plague until he dies. (Pope).
849. He who tries to teach the fool befools himself; for the fool sees only as he saw before.
850. He who denies the existence of what the world believes in—(he) will be held as an evil spirit that walks the earth. (M.R.R.)

CHAPTER 86

HOSTILITY

851. The disease which fosters the evil of disunion among all creatures is termed hatred by the wise. (R.L.)
852. Though offence is given with hostile intentions, it is best not to do evil out of enmity. (M.R.R.)
853. If hostility, that dire disease, be shunned, it will yield a man endless everlasting fame (M.S.P.)
854. When hostility, the woe of woes, ceases to exist, it will yield the pleasure of pleasures. (M.S.P.)
855. If men from enmity can keep their spirits free,
Who over them shall gain the victory? (Pope)
856. The life of him who says it is sweet to excel another in hatred will soon come to trouble and perish.
857. Men of harmful talents with a taste for malice cannot see the very truth leading to victory, fame and greatness. (B.G.)
858. Shrinking back from hatred will yield weal, wealth and happiness, indulging in its increase will hasten ruin.
859. At the approach of weal, wealth and happiness one will not think of hatred; (but) to secure one's ruin, one will look to its increase,
860. From enmity do all afflictive evils flow;
But friendliness doth wealth of kindly good bestow. (Pope).

WASE 87

NA VEIMECAKI

861. Kakua ni veimecaki kei ira na kaukauwa cake mai vei iko. Ia vei ira na malumalumu sobu mo kakua ni soreva vei ira.
862. O koya e sega vua na loloma ena sega vua na kaukauwa ka sega ena tokoni koya. Ena vorata beka vakacava na cake ni meca?
863. O koya e dadatuvu, e sega ni kila e dua na ka, erau na sega ni yalovata e dua, e tamata ma-maql. Ko ira vaka oqo era dau rawai rawarawa mai vei ira nodra meca.
864. O koya e sega ni tarova rawa nona cudru ka sega ni vunitaka rawa nona ka vunl ena rawai tu ga e na veigauna.
865. O koya ka sega ni murla na sala dodonu se muria na lawa ena sega ni kauwaitaka nona cudruvi ka na sega vua na veika uasivi.
866. E kidavaki na meca ni tui ka sa mataboko e na nona cudru ka sivia nona gagadre.
867. O koya ka tekivuna e dua na ka, e qai cakava na ka e veimecaki kaya. e sa dodonu me tauri e so na kena meca veitalia a cava e kena i sau.
868. Kevaka e dua e sega vua na yalododonu ka bini vua na i vau e vuqa, ena sega nona i to, oqori ga na ka era vinakata na kena meca.
869. Na datuvu kel na sesewa e dau marautaka na meca.
870. Na lagilagi e sa waraki koya tu mai ka sega ni vellalitaki ira na sesewa,

WASE E 88

NODRA DIKEVI NA MECA

871. Na ka i tovo ca ka yacana na veimecaki e sega ni dodonu me gadrevi, veitalia ke ka ni veiwal wale ga.
872. Veitalia ni ko douvaka na i selei-wau, ia mo qarauni iko mai na matanipeni.
873. O koya sa tao e na nodra loma ni bai ni cudru na lewe vuqa e sa lialia cake mai vei ira na tamata lialia.
874. Ko vuravura e vaudi tu vei koya na tamata i tovo vinaka ko ya ka dau nona i vakarau me vukici ira na veimecaki me ra veilo-mani.
875. O koya e sega nona i to, ka rua ga nona meca, e dodonu me veiyaloni kei na dua vei rau.
876. Veitalia kevaka e tamata vakabauti se sega, ia e na gauna ni veivala kakua ni vakabauti koya se veiyaloni vata Maya.
877. Kakua ni vakasolokakanataka nomu leqa vel ira na i tokani ka ra sega ni okata me ka bibi; kakua ni vakaraitaka vel nomu meca na vanua ko malumalumu tiko kina.
878. Kevaka e dua e sa kila na i tu-vaki ni leqa ka kitaka sara na kena i tatabonaki me taqomaki koya kina, e sa na qai la'ki kasura sobu na qaciqacia nona na meca ka lokini vakaikoya.
879. Tamusuka laivi na vunika vaka-votona ni se kau lailai, kevaka e sa tubu me levu e sa na votoka na liga i koya ka via saga.
880. Ko ira era na sega ni rawa ni vorata na qaciqacia ni kedra meca era na mate dina ga.

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CHAPTER 87

ON ENMITY

861. With stronger than thyself, turn from the strife away;
With weaker shun not, rather court the fray. (Pope).
862. He who has no affection, has no staunch allies and is weak in himself—how can he subdue the might of his enemy? (M.R.R.)
863. He is a craven, he knows nothing, he agrees with none, he is a miser. Such a one will fall an easy prey to his enemies.
864. He who neither refrains from anger nor keeps his secrets with self-control will at all times and in all places be easily conquered by all.
865. A pleasing object to his foes is he who looks not to virtuous path, does nothing that is appropriate, dares not for reproach and is not possessed of good qualities.
866. Welcome is the enmity of a king who is blind in his wrath and excessive in his lust (M.R.R.)
867. He who starts an enterprise but does what is prejudicial to it—his enmity should surely be purchased at some cost even. (M.R.R.)
868. If one has no virtues and has many vices, he will have no allies and this is a source of strength to his enemies.
869. The joy of victory is never far removed from those
Who've luck to meet with ignorant and timid foes. (Pope)
870. Fame will never attend a man who has not gained the least object (victory) by contending against the illiterate foe (M.S.P.)

CHAPTER 88

KNOWING THE ENEMY'S STRENGTH

871. That ill-natured thing called enmity should not be desired even in jest. (M.S.P.)
872. Even if you incur the enmity of those whose ploughs are their bows, (warriors), do not incur the enmity of those whose ploughs are their words—(the wise).
873. He who, being alone, incurs the hatred of many is more foolish than even mad men.
874. The world abides in the greatness of that good-natured man who behaves so as to turn hatred into friendship. (R.D.)
875. One who has no ally but two adversaries must befriend one of them. (V.R.R.)
876. Whether he is trusted or not, in the time of adversity let him be neither trusted nor estranged. (M.R.R.)
877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy. (V.R.R.)
878. If one understands the situation, accomplishes the needful and defends oneself, the pride of one's foes will fall. (M.R.R.)
879. Fell down thorn-trees while yet they are young; for when they are overgrown they will themselves cut the hand that attempteth to fell them. (V.V.S.)
880. They will surely die at a (mere) breath, who cannot bring down the pride of their enemies.

WASE E 89

KEDA MEQA LO

881. Na vanua rugurugua kei na dre-
keniwa! drodro ena sega ni talei-
taki kevaka e dowa mai kina na
mate ca; e vaka kina ko ira na
wekada yalo ca, kevaka era va-
katubu rarawa vei keda.
882. Kakua ni rerevaki ira nomu me-
ca (kilai levu) veitalia ke ra va-
ka tiko mai na i seleiwau; ia ko
ira na meca lo ka ra veiwekani
vakalasulasuya voli kei iko e do-
donu mo rerevaki ira.
883. Rerevaki ira na meca lo, Keva-
ka e sega era na voroki iko e na
gauna sara ga ko leqa tu kina.
884. Kevaka e dua tiko na meca lo
ka sega vua na loloma, ena va-
kayacora e dua na ka levu me ra
tiko veivala kina na veiwekani.
885. Kevaka era vuni lo tiko na meca,
era na vakayacora na leqa vei ira
na lewe vuqa ka rawa ni yaco ki-
na na leqa.
886. Kevaka era tubu cake na meca
e na kedra maliwa na tamata vei-
lomani, e sa na ka dredre me
levele na mate.
887. Na i sogo ni kuro e sega ni ra-
wa ni sogo kina vakadua na ku-
ro me duavata kei na kuro. E va-
ka kina na nodra tiko na meca
e na keda malwa, sega ni ra-
wa na duavata ni veiyaloni.
888. Na vuva ke ka tiko kina e so na
meca lo ena yavu ga mai vaka
na kaukamea sa faeletaki.
889. Na veisevaki lo e dau veivaka-
rusai, veitalia kevaka na lailai
ni sore ni wirlwiri.
890. Na vakabure vata tiko kei na
tamata i tovo dau veivereti e
vaka na vakabure vata kei na ga-
ta gaga.

WAST E 90

KUA NI VAKACUDRUI IRA NA
KAUKAUWA

891. Na qaqarauni levu duadua ni nona
taqomaki koya vakaikoya e dua
na tamata na nona qarauna me
kakua ni cavuta e dua na vosa
me cudru kina e dua ka kaukau-
wa cake mai vua.
892. Kevaka e dua na tamata e i tovo
duatani vua e dua ka kaukauwa
caka mai vua ena rusa.
893. Na qara veivala kei ira na kau-
kauwa e tautauvata kei na qaraa
na rusa.
894. Na nona veivakamavoataki
na tamata malumalumu vua na
tamata kaukauwa e vaka na ya-
lova tiko e na ligana ga vakai-
koya me lako mai vua na Kalou
ni Mate.
895. Ko ira na bolea me tau vei ira
na cudru nona na tui kaukauwa
era ina sega ni bula.
896. Ko ira na kama e na yameyame
ni buka e dau rawa ni ra bula.
Ia ko ira ka ra vakacudrui ira na
kaukauwa e sega ni rawa ni ra
dri bula.
897. A cava na yaga ni tu vinaka kei
na vutuniyau kevaka e dua e dau
vakacudrui ira na kaukauwa.
898. Kevaka era vinakata na veivaka-
rusai ko ira na tu vei ira na
kaukauwa era na rusa kece ko ira
na tu dei e dela i vuravura.
899. Kevaka era cudru katakata ko
ira na yalayala tu vakayalo e
sa na rawa me lutu mai nona i
tikotiko o koya na tui ni veika-
lou vu.
900. Ko ira sara mada ga era tokoni
kaukauwa tu era na sega ni bula
ke sa cudru o koya ka tu vua
na kaukauwa vakayalo.

CHAPTER 89

ENMITY WITHIN

881. Shade and water are not pleasant, if they cause disease; so are the qualities of one's relations not agreeable, if they cause pain.
882. Dread not your (open) enemies who are like swords, but dread the contact with covert foes who profess themselves to be your kinsmen.
883. Fear internal enmity and guard yourself; (if not) it will destroy (you) in an evil hour as surely as the tool which cuts the potter's clay. (R.D.)
884. Should there be a secret enemy whose heart is not in sympathy he would create many an evil causing estrangement among kinsfolk. (M.R.R.)
885. If enmity lurks in secret in kindred, it will cause multitude of evils and do you to death.
886. If discord arises among those who are in concord, hard is it anytime to escape death.
887. Even though the lid of a container can very well fit it can only be superficial; similarly real unity is impossible in a community if internal enmity crops up.
888. A family subject to internal hatred will wear out and lose its strength like iron that has been filed away. (R.D.)
889. Hidden hate is ruinous, small as the shred of a sesame though it be. (M.R.R.)
890. Living with one not in concord is like dwelling in a hut with a cobra in it.

CHAPTER 90

NOT OFFENDING THE GREAT

891. The safety of safeties for one who looks to his safety is not to talk or think low of the ability of one who is able to execute whatever he takes to do. (B.G.)
892. Should a man behave with indifference to the great, it would bring him, through these great men, evils that are irreparable. (M.R.R.)
893. If ruin is desired, let offence be given without heeding advice to them that are so mighty as to ruin (their enemies). (M.R.R.)
894. The weak man doing an injury to men of might and power is like beckoning the god of Death with his own hands to come to him.
895. Those who have incurred the wrath of a mighty ruler will not exist wherever they may go.
896. They who are caught in flames may survive the conflagration. They who offend the great ones will have no escape. (M.S.P.)
897. If worthy men of mighty virtue frown, of what avail would the splendid auxiliaries and mighty riches be?
898. Should they who are mighty as the mountain think of ruining, even men of firm standing in the world would perish with all their kin.
899. If those of exalted vows burst in a rage, even the king of gods will fall from his place and lose his sovereignty.
900. Even those who have the most solid of supports will not be saved if men of great spiritual power frown on them. (V.V.S.)

WASE E 91

KO IRA NA MURIA NA VOSA NI
YALEWA

901. Ko ira yadua na tagane era dau muria na lewa ni watidra e dau seyavu nodra lagilagi, ka ra beci.
902. Na i yau nona na tagane lewai koya ko watina yalewa e ka wale ga ni velwali vei ira na tamata.
903. Na dadatuvu ni tagane ka dau vakarorogo vei na watina ena dau vakavuna nona madua e na kedra maliwa na tamata.
904. Na tagane sa ravataki na watina e sa sega ni ganiti koya tale ga ko Lomalagi. Veitalia nona i tovo vinaka, ena sevaki ga.
905. Na tagane sa rerevaki na watina ena rere tale ga ni cakava na veika yaga.
906. Ko koya yadua na tagane sa dau rerevaka na liga dau vei-moku nei na watina e sa sega ni dodonu me okati me tagane.
907. Nodra mamadua vakayalewa na yalewa e uasivi cake na kena velavela mai na nodra i tovo na tagane muria na vosa ni yalewa.
908. Ko ira era muria ga na vosa ni watidra yalewa era na sega ni rawa ni vukea na wekadra se me ra cakava e so na ka savasava.
909. Ko ira na bobula vei ira na yalewa era na sega ni vakayacora rawa na veika dodonu ka kilikili.
910. Ko ira na tagane vakayavutaka dei nodra i tovo era na sega ni bobula vei na watidra.

WASE E 92

KO IRA NA YALEWA E SALA

911. Na kamikamica ni nodra vosa na yalewa e sala ka ra soli ira wale ga e na vuku ni i yau ka sega ni baleta na dodomo e dodonu me qarauni ni rawa ni veivakaleqai.
912. Qarauni iko mai vei ira na yalewa ni gaunisala ka ra i tovo ca ka kamikamica na gusudra, ia e toka wale ga e yamedra, sega ni lako mai loma.
913. Na nodra i moko na yalewa saqamua e sega na kena duidui ni mokoti e dua na yago ni mate e na rumu buto.
914. Ko ira na tagane era qaraa na tu vinaka kei na lagilagi era na vakayawaki ira mai na nodra velawai na yalewa saqamua.
915. Ko ira na tagane yalomatua era na sega ni sikalutu vei ira na yalewa ka ra volitaki ira kivei ira na tagane kece ga.
916. Ko ira na tagane ka ra via qaraa na i tutu dokai era na sega ni tacori e na i moko ni ligadra na saqamua.
917. Ko ira wale ga na tagane ka ra sega ni vaca dei tiko na salatu ni yalododonu era na qaraa na i moko ni ligadra na yalewa saqamua.
918. Ko ira na tagane ka ra sega ni kauwaitaka nodra veivakaisini na yalewa saqamua e na veimoko lasulasu era vaka na tamata curumi tevoro.
919. Na dravla ni vu ni tabadra na yalewa saqamua e vaka na tobu ni bukawaqa mai eli era dau dokoulu kina ko ira na tamata sesewa.
920. Ko ira na yalewa yame basoga era gunu ka ra velmau—ko ira oqo ka ra sa vakasavi mai vua na Kalou ni vakacegu, tiko vinaka kei na mamarau.

CHAPTER 91

BEING LED BY WOMEN

901. Those who have intense (sexual) desire for their wives will not attain the excellence of virtues; it is undesirable to those ambitious to do great things.
902. The prosperity of the man who, without any sense of values of virtue, is infatuated with his wife will cause great shame (to all men) and to himself.
903. The weakness out of fear that makes a husband stoop to wife will always make him feel ashamed among the good. (B.G.)
904. A wife-fearing man does not deserve the other world, nor will his ability in doing things bring him fame (in this world). (B.G.)
905. He that fears his wife will always be afraid of doing good deeds (even) to the good. (R.D.)
906. They who dread the bamboo-like arms of their wives can never be great though they live like the gods. (M.R.R.)
907. Womanhood, with its natural shyness, is far better than the manliness of one who is at the beck and call of his wife. (B.B.)
908. Those who behave only according to the wishes of their wives will neither relieve the wants of their friends nor perform virtuous deeds.
909. Neither virtuous deed, nor the needed wealth or effort, nor the sense of duties will be in those who are slaves to their wives.
910. The folly that follows the slavery to a wife will never be found in those who possess a logical discriminating mind out of which springs prosperity. (B.G.)

CHAPTER 92

PUBLIC WOMEN

911. Those that choose armlets wear who seek not thee with love;— But seek thy wealth, their pleasant words will ruin prove.
912. Ascertain the character of evil women who weigh the gain and speak virtuous words, and avoid them.
913. The false embrace of mercenary women is like embracing some unknown corpse in a dark room.
914. Wise men seeking the wealth of grace will keep away from the worthless charms of harlots whose only aim is making money.
915. Those whose knowledge is aided by their intelligence will not covet the trifling delights of public women.
916. Those who seek to extend their renown never seek the arms of women who, with the pride of their charms, extend their low pleasures (to all).
917. (Only) those who do not follow the correct path of moral firmness will seek the arms of those who embrace with the body while their hearts covet other things.
918. To those that cannot detect (the faithlessness of) false women's embraces, (such embraces) are like the bewitching possession of the evil spirit (of sex).
919. The attractively delicate shoulders of prostitutes are a hell into which are plunged the basely ignorant.
920. Double-hearted women, drink and dice—these are the associates of those abandoned by the goddess of wealth, wealth and happiness.

WASE E 93

NA TABU YAQONA

921. O koya e sa rawati koya na gunu e sa na sega ni rerevaki mai vua nona meca, na lagilagi ni volka e a rawata ena seyavu tani.
922. Me kakua ni dua e gunuva na yaqona ni Vavilagi. Lalvi ira na via tawa yaga me ra gunu ga.
923. Na mamarau nona na daumateni e vakavu yalorarawa vei tinana; sa na wacava e matadra na yalomatua.
924. Na gone marama i vakarau vakayalewa dina ena vakanadakui ira na tagane era mateni.
925. Na kena voli e na i yau na veivosoti e vakaraitaka ni lecava na ka me cakava o koya ka vakayacora.
926. Na moce kei na mate erau sega ni duidui; ko ira era gunu e tau-tauvata kei ira na tiloma na ka gaga (poison).
927. Ko ira na gunu lo ka ra qai mateni era na dredrevaki mai vei ira na tiko volekati koya.
928. Ko ira na dau mateni me ra kakua ni kaya, "Au sega ni dau gunu", se "au se sega ni se bau mateni vakadua", ka ni gauna ga e gunu kina sa na veretaki koya tale vakakoya ga.
929. Na via vukea na tamata mateni me tukuni vua na ca ni gunu e vaka na vaqarai ni tamata luvu ka cinavi e na oina kadraka.
930. Na tamata dau mateni e se bera ni gunu ka raica e dua e sa mateni, ena sega li ni raica rawa na kena i raifai ni sa mateni?

WASE E 94

NA VEIMAU I LAVO

931. Hua ni jadrevu na veimau veitalia ni ko na rawa-ka kina. Na ka ko rawata e vaka na bati ni siwa era dau tiloma na lka.
932. Ko ira na dauveimau ka ra rawa-ka ga vakadua ka ra druka vakadrau era na rawata li na tiko vinaka ka sautu?
933. Kevaka e dua e sa rawai koya na veirawai ni veimau i lavo, sa na biuti koya nona i yau me ra la'ki taukena ko ira na tani.
934. E sega tale ni dua na ka e dau velvakadravudravuvaki me vaka na veimau i lavo; e dau vakavuna na leqa ka beci tale ga kina na tamata.
935. Ko ira era taleitaka na veimau i lavo era na dravudravua, veltalla ni ra a vutunilavo tu e na dua na gauna.
936. Ko ira e sa vakamatabokoiki ira na veimau i lavo era na leqa e na veimau i lavo e sa na takali vua 'na sautu ka leqa vakavua.
937. O koya e vakaotia nona gauna e na veimau i lavo e sa na takali vua nona i yau ni kawa.
938. Na veimau i lavo e dau kania na i yau, ka yaco kina na lasu, vakamatea na yalododonu ni tamata, ka qai vakavure leqa.
939. Ko koya e sa dau veimau i lavo e sa na yali vua na ka e lima ogo: i sulu, i yau, kakana, lagilagi kei na vuku.
940. Mevaka ni ra taleitaka na tamata na veimau i lavo, ia era druka kina, e vaka kina na bufa ni tamata, e dau rarawa e taleitaki ga.

CHAPTER 93

AVOIDING WINE

921. Men addicted to drinking liquor, will never be feared by their foemen and will lose the glory already achieved.
922. Let no one drink liquor; if drink is desired, let them drink who do not seek the esteem of the good. (M.R.R.)
923. The drunkard's joy is sorrow even to his mother's eyes; What must it be in the presence of the truly wise? (Pope)
924. The fair maid of modesty will turn her back on those who are guilty of the great and abominable crime of drunkenness. (R.D.)
925. To buy unconsciousness is but utter ignorance of what one should do. (B.G.)
926. The sleeping and the dead are in no way different; those that drink are always like those that eat poison.
927. Those that drink secretly and lose their sense will have their secrets detected and laughed at by the men of the locality.
928. Let the drunkard give up saying, 'I never get drunk'; (for) the moment (he drinks) he will simply betray his former attempt to conceal.
929. Arguing with one who is intoxicated and trying to convince him of the evils of drink is like searching with a burning open flame light in hand one who is immersed under water.
930. The man who seeth while he is sober the drunken state of another man, cannot he picture to himself his own state when he is drunk? V.V.S.)

CHAPTER 94

GAMBLING

931. Desire not gambling though you should win. Your gain is as the baited iron-hook which the fish swallows.
932. To the gamblers who win once, but lost a hundred times, will there be a way to obtain good and live in prosperity. (M.S.P.)
933. If one is addicted to the rolling dice (gambling) in the hope of gain, his wealth and resources thereof will take their departure and fall into other's (even one's enemy's) hands. (B.G.)
934. There is nothing else that brings (us) poverty like gambling which causes many a misery and destroys (one's) reputation. (R.D.)
935. Those who eagerly seek the dice, the gambling hall, and the art and skill of gambling thirsting for gain, will come to possess nothing, though he might have once been rich. (B.G.)
936. They that are possessed with and blinded by the elder sister (or Lakshmi) called gambling will be reduced to starvation and suffer other woes.
937. If one spends his time in gambling halls, his ancestral wealth and his natural (Inborn) nobility will be destroyed. (B.G.)
938. Gambling destroys wealth, makes one play false, kills all virtues and brings on distress. (V.R.D.)
939. None of these five will a man have who takes to dice: garment, wealth, food, fame, and learning. (M.R.R.)
940. Like gambling which a man loves even while he loses, the body is loved by living beings even while they suffer. (M.R.R.)

WASE E 95

NA WAINIMATE

941. Na kana-sivia kei na kãna-lagu e dau vakavuvu tauvimate. Oqori era kaya na Vuniwai.
942. Ena sega ni dua na mate e vei-tauvi kevaka e dau ia na kana ni sa lala na kete.
943. Ni sa lala na kete, me qai la na kana ka qarauni vinaka na i yalayala ni ka e laukana; oqori na i vakarau me dede kina na bula ni tamata.
944. Ni sa lala vinaka na kete ka vakana na tamata, me qai kana ka qarauna vinaka na ka e kania.
945. Ena sega ni dua na ka e vakaleqa na bula ni tamata kevaka e kana vakarauta ka kania ga na kakana e veiganiti kei na ketena.
946. Na marau ena yacovi koya ka dau kana vakarauta ga. E sa na yaco na leqa vei koya ka kana sivia.
947. O koya e sesewa e na kana-sivia ka sivita na i yalayala ni ketena, ena yacovi koya na veitauvi ni mate kece ga.
948. Laiva me dikevi na mate ka kilai e mate cava qai vakayagataki na kena i wali.
949. Na Vuniwai vuku ena dikeva e liu na i vakarau ni bula nona na tauvimate me kila na mate ka qai vakarautaka na wainimate e ganita.
950. Na yaga ni veigaravi vakavuniwai e vakatau vua na tamata tauvimate, Vuniwai, na wainimate kei na dau ni uli wainimate.

WASE E 96

NA KAWA VINAKA

951. Na i tovo dodonu kei na kilai ni madua e dau kune ga vei ira na kawa vinaka.
952. Ko ira na tamata kawa vinaka era sega ni dau vakayawaki ira mai na ka e tolu oqo: i tovo dodonu, dina kei na kilai na madua.
953. E va na ka e dau kilai votu kina na tamata kawa vinaka, mata mamarau, dau vosa vinaka, liga solisoli ka i tovo vakaturaga.
954. Na tamata kawa vinaka ena sega ni vakalolovirataki koya e na dua na i tovo torosobu, veitalia sara ga kevaka era vutuniyau kina.
955. Ko ira na tamata kawa vinaka era na dau lomasoli tu ga veitalia kevaka e sa sega vei ira na ka.
956. Ko ira na tamata kawa vinaka era na sega ni na vakabolcataka na yaca ni wekadra ka ra na sega ni vakalolovirataki ira e na cakava e so na i tovo torosobu.
957. Na nodra lako cala na tamata kawa vinaka ena kune votu sara ga vaka na mawe ka kune e na matanivula.
958. Na tamata kawa vinaka e sega vua na loloma e dau kasamitaki.
959. Na qele vinaka e dau kune e na ka e bula kina: e vaka kina na tamata kawa vinaka, era dau kilai mai na ka e mimiri mai gusudra.
960. Kevaka e gadrevi na vinaka, e sa dodonu me kilai na madua; kevaka e gadrevi na i tutu vakaturaga ia me vakaraitaki na i tovo ni yalomalua.

CHAPTER 95

MEDICINE

941. If (food and work are either) excessive or deficient, the three things enumerated by (medical) writers, flatulence biliousness, and phlegm, will cause (one) disease. (R.D.)
942. No medicine is needed to one's body if one eats after seeing carefully that the food already eaten has been fully digested.
943. After digestion let one eat with an understanding of the limit; that is the way to prolong life for men endowed with a body.
944. Knowing that the food has been digested and feeling really very hungry, let one eat with contentment, food that is agreeable.
945. There will be no obstruction to one's life (in the form of any disease) if one eats with moderation, food that is not disagreeable.
946. As pleasure dwells with him who eats moderately, so disease (dwells) with the glutton who eats voraciously. (R.D.)
947. He who ignorantly overeats beyond the measure of his (digestive) fire—will become subject to disease beyond all measure.
949. After diagnosis let the cause and its remedy be found, and let it be applied rightly.
949. The learned (physician) ascertains the condition of his patient, the nature (and extent) of his disease and the season (of the year) and (then) treats.
950. Medical science consists of four parts, viz., patient, physician, medicine and compounder; and each of these (again) contains four sub-divisions. (R.D.)

CHAPTER 96

NOBLE LINEAGE

951. Except in the members of a noble family can never be found both natural rectitude and sense of shame. (M.S.P.)
952. Men of noble birth fall not from these three things: correct conduct, truth and sense of shame.
953. A cheerful countenance, liberality, pleasant words, and an unreviling disposition—these four are said to be the proper qualities of the truly high-born. (R.D.)
954. Even if they get crores upon crores (of money) the high-born will never do what is derogatory.
955. Men of great family of ancient fame do not discard their usual liberality even when their means of benefaction have gone down.
956. Those who would live in accordance with the traditions of their noble descent never stoop to low deceit nor do ignoble actions. (M.S.P.)
957. The fault of a man of noble family will show conspicuously even as the spot in the face of the moon. (V.V.S.)
958. Should there be no compassion among a man's virtues doubts might arise about his lineage. (M.R.R.)
959. The nature of a soil is known by the seedling that groweth therein; even so is the family of a man known by the words that come out of his mouth. (V.V.S.)
960. If good be sought one should have a sense of shame; if nobility be sought one should show humility to all.

WASE E 97
NA LAGILAGI

961. Vakanadakuya na velka ena va-
kaseyavutaka na nomu lagilagi,
veitalai sara ga ke ka e sega ni
vakaisosomitaki rawa.
962. Veitalia sara ga kevaka ena ya-
o kina me lagilagi na yacadra,
ia ko ira na tamata rogo ka ya-
lomatua era na sega ni cakava
e dua na ka e lolovira ka beci.
963. E na gauna ni tiko vinaka kei
na sautu e dodonu me da yalo-
malua ka luvata laivi na tabada
ni qaciqacia; e na gauna ni leqa
e dodonu me da tudei e na yanu-
yanu ni yalododonu.
964. Ko ira na sa tu vinaka tu ka ra
qai lutu jobu tale e vaka na mira
ni draunilulu na kena rarawataki.
965. Ko ira na tamata e na i tutu
cecere vaka na ulunivanua era
na lutu droimu kevaka era cakava
wale ga e dua na i tovo ca lailai
vaka na levu ni qiridamu.
966. A cava na betena na tiko vata
kei ira na tamata ka cati keda.
Na nodra vosota ena sega ni vaka-
vurea na lagilagi vei keda.
967. E uasivi cake me da mate e na
noda dravudravua ka ca ni da
la'ki mate e na noda tiko vei ira
na tamata ka ra sevaki keda.
968. Ko ira na kawa vinaka ka ra se-
bula tu ga vakayago ni sa mate
na nodra lagilagi e sa vaka ga
era sa mate.
969. E dua na mataqali bulumakau ki-
la era dau vakamatel ira kevaka
e tavuti tani e duabulu na vuti-
dra. E vaka kina ko ira na ta-
mata yalodina ni dua na rogorogo
ca e yacovi ira.
970. Ko vuravura ena vakalagilagi
ira na kawa vinaka ka ra sega ni
vula bula ni sa rogorogo ca na ya-
cadra.

WASE E 98
NA DOKAI

971. Na lagilagi ni noda bula me da
rawata me da dokai. Ia kevaka
oda sa beci e sa tawa yaga noda
bula.
972. E a tautauvata ga noda sucu mai,
ia e qai dulduli ga noda bula e na
vuku ni duidui ni gaunisala eda
duli muria.
973. E sega ni ra dau dokai wale ga
ko ira era kawa vinaka; e dau
dokai na tamata e na ka e va-
kayacora.
974. Na dokai ni tamata e vakatau
e na kena karoni matua na i tovo
vaka na nodra karoni na gone-
yalawa me ra kua ni lako vakaca-
975. Era dokai ko ira na vakayacora
na velka e dredre vei ira na
tani.
976. E sega ni nodra i tovo na kalsi
me ra lasa vata kei ira na tura-
ga me ra murla nodra i tovo.
977. Kakua e dua na ka qoroi e ya-
dova e dua na tamata lolovira e
sa na qai kuria ga nona qaciqacia.
978. Ko ira na turaga era dau yalo-
malua, ia ko ira na kalsi era dau
tukutukuni ira.
979. Ko ira na turaga e sega ni dau
kune vei ira na qaciqacia, ia ko
ira na kalsi era dau sivia na
kena i yalayala.
980. Ko ira na turaga era dau vuni-
taka nodra cala na tani, ia ko
ira na kalsi era dau uvuca na
kena davuli.

CHAPTER 97

HONOUR

961. Reject what will lessen your honour, however indispensable they be. (M.S.P.)
962. Even for the sake of glory, men who aspire to greatness and glory never do what is dishonourable.
963. In prosperity humility is necessary; in adversity unbending dignity is essential. (B.G.)
964. Men fallen from a high estate are like the hair fallen from the head. (V.R.R.)
965. Men, mountain high will sink if they will do a mean act as small as abrus (Kunri) seed. (M.S.P.)
966. It bringeth not glory; neither doth it open the way unto heaven; why then doth a man try to live by fawning on men that despise him? (V.V.S.)
967. It is better for a man to be said of him that he died in his usual state than that he eked out his life by following those who disgraced him. (R.D.)
968. For the high-born to keep their life in body when their honour is gone, will it prove a remedy against death?
969. Those that are like the 'Kavarima', which dies when its hair falls, would even give up their lives for the sake of honour.
970. The world will praise and adore the fame of those noble persons who refuse to live when dishonour comes.

CHAPTER 98

GREATNESS

971. An aspiration for noble achievement, that is what is called greatness; and littleness is the thought that sayeth, 'I shall live without it'. (V.V.S.)
972. In birth, all are alike; but in greatness, they are not alike owing to the differences in their actions.
973. Though placed above, they, that have become low (by not doing deeds that others find it difficult to perform) cannot be great; and though placed below, they, that have become great (by doing such deeds (can never be low).
974. Even greatness, like a woman's chastity belongs only to him who guards himself. (R.D.)
975. The man endowed with greatness true,
Rare deeds in perfect wise will do. (Pope)
976. It is never in the nature of the base to seek the society of the great and partake of their nature. (R.D.)
977. If distinction alights on the head of a (mean, uncultured) little man, his action will only be highly haughty or insolent.
978. Greatness is always modest; littleness exalts in self-praise. (M.R.R.)
979. Greatness is freedom from pride; littleness carries pride to an extreme. (M.R.R.)
980. Greatness hides the faults of others; littleness trumpets their faults alone. (V.R.R.)

WASE E 99

NA I TOVO VINAKA

981. E kainaki ni sa dau matau na ka vinaka vei ira na kila na ka ganita ka ra dau qara na dodonu.
982. Vei ira na dodonu, e ka vinaka duadua vei ira na vinaka ni i tovo; na veika vinaka tale e so era sega ni okata me vinaka.
983. Na loloma, tawa tukutukuni ko ya, tawa veyalani, veinanumi kei na dina e lima na usutu ni i tovo vinaka.
984. Na velvutuni uasivi ka ra dau vakararawataki ira kina vakalira ko ira na velvutuni e uasivi ke sega ni moku kina na manumanu.
985. Na yalomalu e vu ni kaukauwa vei ira na tamata rogo. E i yaragi ka ra dau fuva i yaragi kina na meca.
986. Na vatu i cegucegu ka dau vakatovei kina na uasivi ni i tutu vakaturaga nona e dua na tamata na nona vakaraitaka nona sa druka e na ligadra na lolivira mai vua, me vaka ga nona vakaraitaka nona druka e na ligadra na i yatu vata.
987. A i cava na i tovo dodonu vakabete kevaka era na sega ni tavuki kina na tamata i tovo ca.
988. Na dravudravua e sega ni ka ni madua vei ira na tamata kevaka e tu vei ira na kaukauwa ni i tovo vakaturaga.
989. Ko ira ka ra kainaki ni ra baravi ni i tovo dodonu era na sega ni veisau, sa rawa me veisau ga na gauna.
990. Kevaka e sa na lutu sobu na uasivi ni nodra i tovo na tamata yalododonu, e sa na rawa me gucetaka nona i dolacola ko vuvura.

WASE E 100

I TOVO VAKAROKOROKO

991. Na veikilai rawarawa kei ira na tamata e dau rawa kina ni da butuka na salatu ni vakarokoroko.
992. E rua na i vurevure ni i tovo vakarokoroko, o ya, na loloma kei na kawa vinaka.
993. Na veivui e na vatuka e sega so ni veivui dina me vaka na veivui e na i tovo.
994. Ko vuravura e dau dokai ira na tamata i tovo vakarokoroko ka yalododonu ka ra dau via cakava na veika vinaka.
995. Na veivalitaki e dau vutu, veitalia ke caka e na qito. E ka uasivi me da vakarokorokotaki ira na tamata, veitalia sara ga ke ra keda meca.
996. E toso vinaka tu ko vuravura baleta ni ra bula tu na tamata kawa vinaka. Kevaka era a sega ke a sega ni kune na bula veiloni ka da marautaka tu ogo.
997. Veitalia sara ga kevaka na gata ni faele na nodra vuku, ko ira na tamata sega vei ira na i tovo vakarokoroko e vaka wale ga na bula tu ni vunika nodra bula.
998. E dina ga ni vakararawataki ka vakamavoataki mai vei ira na tani, ia e sega ni i tovo kilikili vua na tamata me sega ni dau vakarokoroko.
999. Kivei ira era sega i rawa ni dredre, e sa na butu tu ga vei ira na vuravura levu ogo ena sigalevututu tale ga.
1000. Na i yau vakaitamera nona na tamata sega ni dau vakarokoroko e vaka na sucu ka sa wiwi e na vuku ni duka ni dari ka tawa kina.

CHAPTER 99

PERFECT VIRTUE

981. They say that all good things are natural to them who know what is proper and seek perfection. (M.R.R.)
982. To the perfect, the only good is the goodness of character; all other goods cannot be classed as in any way good. (M.R.R.)
983. Love, modesty, beneficence, benignant grace and truth, are the five pillars supporting perfect virtue. (Pope).
984. Penance consists in the goodness of non-killing, and perfect virtue consists in not telling others' faults.
985. Humility is the strength of the great who would get things done. It is the weapon that disarms the foe.
986. The touch-stone for testing the gold of a man's nobility is his acceptance of defeat even at the hands of his inferiors just as his acceptance of defeat at the hands of his superiors.
987. What is sagely perfection worth if it does not do good to even evil doers? (M.S.P.)
988. Poverty is no disgrace to a man if he possessed the strength of the virtue known as nobleness. (I.D.T.)
989. Those who are said to be the shore of the sea of perfection will never change, though ages may change. (R.D.)
990. "If perfect virtue of the perfect men decrease" the mighty earth will not be able to bear its burden.

CHAPTER 100

ON COURTESY

991. By being of easy access to all one can easily attain the path of good behaviour. (E.G.)
992. The two familiar elements of good nature are love or goodwill and high birth. (M.S.P.)
993. Similarity in form is no indication of resemblance of men; the resemblance that is accepted is the resemblance in behaviour. (B.G.)
994. The world holds in (high) esteem the benevolent behaviour of those that are just and virtuous. (B.G.)
995. Reproach is painful to one even in sport; those (therefore) who know the nature of others exhibit (pleasing) qualities even when they are hated. (R.D.)
996. The world goes on smoothly because of the men of good breeding; but for them all this harmony would be surely dead and buried.
997. Though their intelligence is as sharp as files, the men who lack good manners are no better than a tree. (B.G.)
998. Though others do him no good but do him real harm, it is most unbecoming in a man to show no good nature.
999. To those who cannot laugh, this big world is all darkness even during the day. (C.R.)
1000. The plentiful wealth of a discourteous man is like good milk turned sour by the impurity of the vessel. (M.R.R.)

WASE E 101

I YAU TAWA YAGA

1001. O koya e b'nia tu e nona vale na i yau vakaitamera ka sega ni vakayagataka e sa vaka ga e mate, ka ni sega ni dua na kena yaga.
1002. O koya e kila ni i yau e dau vakavurea na veika ni marau ka qai vakamatabokotaki koya e na nona bula mamaqi ena yaco me lue ni tevero.
1003. O koya e taleitaka ga na kumuni i yau ka sega ni vakayagataka e sa i colacola wale ga nei vuravura nona bula.
1004. O koya e sega ni bau lomani mai vua e dua, ka sega ni dua na kena yaga vua e dua, a cava e nanuma me yaga ni nona bula?
1005. Raici ira na tamata ka ra sega ni solia nodra i yau se me ra vakayagataka ga vakaiira; kevaka sara ga era taukena tu e tini na milioni era sega ga ni taukena e dua na ka.
1006. E sa tauvi koya na mate ni nona i yau na kena e sega ni vakayagataka nona i yau se solia e na dua na i naki yaga.
1007. Na i yau nona na tamata vutuniyau ka sega ni vakayagataka nona i yau vei ira na dravudravua e vaka e dua na goneyalewa rairai totoka ka yaco me buinigone ka sega ni vakawati.
1008. Na tubu me vutuniyau ni dua na tamata e na nona i tovo e vaka na vua dredreu vinaka tu ni vunivasa e loma ni koro. Mau-mau na kena bobota sega ni laukana rawa.
1009. Na nodra i yau na tamata mamaqi era na qai veivotayaka na tani.
1010. Na nodra dravudravua lekaleka na vutuniyau lomasoli ena vaka

WASE E 102

NA YALO NI MADUA

1011. Na madua dina ga na madua-taka na vakayacori ni i tovo lolovira, na kena vo e nodra madua ni wede na goneyalewa rairai vinaka.
1012. "E sa matau vua na tamata na kakana kei na i sulu e rua na ka yaga ki nona bula" ia na yalo ni madua e dau tu vei ira na tamata vinaka.
1013. Na bula e tiko e loma ni yago; na i tovo vinaka e tiko e na loma ni yalo madua.
1014. E sega li ni nodra i tekiteki na vuku na nodra yalo madua ni veinanumi? Ia kevaka e yali vei ira e sa vaka era tauvi mate ca e na nodra kilavaki.
1015. Ko vuravura e okata me i tovo ni yalo ni madua veinanumi na nodra rerevaka nodra i tovo tawa kilikili kei na nodra i tovo ca na tani.
1016. Ko ira na tu e pa i tutu cecere era okata me nodra i sasabai na yalo ni madua ka ra sega ni bau taleitaki vuravura.
1017. Ko ira na tamata era solia nodra bula e na vuku ni yalo ni madua, ia era sega ni dovaka na yalo ni madua me ra karoni kina nodra bula.
1018. Ko ira era sega ni maduataka na ka era maduataka na tani e sega ni tu vei ira na yalododonu.
1019. Na sega ni i tovo e dau vakarusaa na vuvale, ia ni sega na madua sa na karusa na i tovo.
1020. Na veika era vakayacora na sega vei ira na yalo ni madua e vaka na cakacaka ni matakau vakaituitui.

wale ga na seyavu ni loaloa ni sa tau na uca. Segi ni dede sa tu tale.

CHAPTER 101

WEALTH WITHOUT
BENEFACTION

1001. He who stores up in his house vast and ample wealth and enjoys nothing is dead, as nothing will be the outcome of it. (M.S.P.)
1002. He who knows that wealth yields every pleasure and yet is so blind as to lead a miserly life will be born a demon. (R.D.)
1003. Men that are eager to earn but averse to praise — their birth is a burden to the earth. (M.R.R.)
1004. He who is not loved by anyone (having been of use to none) — what indeed, does he think, will survive him? (M.R.R.)
1005. Behold the men that neither give unto others nor enjoy their wealth themselves; even if they own tens of millions they really possess nothing. (V.V.S.)
1006. He who enjoys not (his riches) nor relieves the wants of the worthy is a disease to his wealth. (R.D.)
1007. The wealth of one who does not help the needy is like a very beautiful woman getting old without marriage. (B.G.)
1008. The prosperity of the man that is not loved of men is like the fruiting of the poison tree in the midst of the village. (V.V.S.)
1009. The hoards accumulated by those who bear no love for humanity, who stint for themselves, and who care no jot for charity will be taken by others. (M.S.P.)
1010. The short-lived poverty of the generous rich is like the drought of rain-laden clouds. (V.R.R.)

CHAPTER 102

A SENSE OF SHAME

1011. That is true shame which is ashamed of unworthy deeds; shame other than this is that (shyness) of women with beautiful brows. (M.R.R.)
1012. "Common to all human beings are food and clothing and other necessities of life"; "but modesty (sense of shame) is peculiar to the good".
1013. Life dwells in the body made of flesh; perfect virtue resides in the sense of shame. (B.G.)
1014. Is not a sense of shame an ornament to the wise? If it is not present, is not a stately strut a disease?
1015. The world regards one as the abode of sense of shame who fears his own and others' guilt.
1016. They that are high hold a sense of shame as their defence and do not long (even) for the wide world. (M.R.R.)
1017. Men will sacrifice their lives for shame, but they do not sacrifice their sense of shame for saving their lives. (M.S.P.)
1018. If a man blush not for those things that call forth a blush in others, Righteousness will have cause to blush for him (and leave him). (V.V.S.)
1019. 'Twill race consume if right observance fail;
'Twill every good consume if shamelessness prevail. (Pope)
1020. The movements of a man who has not a penitential conscience are like the stimulation of life by marionettes moved by strings. (C.R.)

WASE E 103

VAKALAGILAGIA NA WEKANA

1021. E sega ni dua na ka e lagilagi cake me vaka na tamata ka te-kivu qarava na cakacaka me vakalagilagia nona vuvale ka qai kaya, "Au na sega ni gucetaka".
1022. Na gugumatua kei na vakasama vakayalomatua e rua na ka e dau yaco kina me lagilagi na vuvale.
1023. Kevaka e dua na tamata e sa vakadeitaka e yalona me lumuta nona vuvale e na lagilagi, e sa na yavala sara ga na Kalou ka mai tinia na i sulu nona na tamata ko ya ka veivuke tale ga me vakatotoitaka nona cakacaka.
1024. Ko ifa era guraka nodra sasaga me tiko vinaka nodra vuvale era na rawata nodra gagadre.
1025. Ko vuravura ena vinakati koya ka na via veiwekani tale ga kei koya ka yalosavasava ka sasaga me vakatorocaketaka nona vuvale.
1026. E sa i tovo ga vakatagane me ra toroya cake na i tutu ni vuvale ka ra a sucu mai kina.
1027. Me vaka na qaga e na rara ni i valu, na i colacola e dau tau ga e domodra na colata rawa.
1028. E sega ni dau va'gauna nodra cakacaka na sasagataka na tiko vinaka ni nodra vuvale, kevaka era vakaluluqataka nodra i tavi e sa na yaco na rusa.
1029. O koya e sega ni karona rawa nona vuvale e sa na yaco me dari ni yalorarawa.
1030. Na vale ka sega kina na tagane kaukauwa me kena bou ena bale ki ra ni sa ta e na matau ni leqa

WASE E 104

NA TEITEI

1031. Veitalia na veika lelevu kei na ka vereverea e vakacakava ko vuravura, ko ira na qarava era, na tini ga ki na i teitei e na vuku ni ketedra.
1032. Na teitei e i tui ni veiliyatu kece ga ka ni ra qaravi rawa kina ko ira era dui qarava na veicakacaka tale e so ni sega vei ira na i gu ni teitei.
1033. Ko ira ga na dauteitei era bula, ko ira na kena vo era bula tu ga mai na ilgadra na dauteitei.
1034. Ko ira na dauteitei era na rugu vinaka tiko mai vu; nodra Tui ka ra na qai raica ni sa lolou sobu nodra i vakaruru na veitui tale e so.
1035. Ko ira era vakayagataka na ligadra era na sega ni kerekere, ia era na dau solisoli ga vei ira na kerekere.
1036. Ko ira tale ga ka ra sa vakana-dakuya na veika vakavuravura era na leqa e na viakana kevaka era sa roqoliga e na vakawelewele ko ira na dauteitei.
1037. Laiva me mamaca nomu qele e na kuvu ni qele, E sa na sega ni gadrevi kina e dua na i luku i vakabulabula ni qele.
1038. E bibi cake na i vakabulabula ni qele mai na i siviyara. Ia ni sa were totu na i teitei, e bibi cake mai na kena vakasusuataki na qarauni ni lewena.
1039. Kevaka e dau tiko ga e vale na dauteitei ka sega ni sikova nona i teitei, e sa na vakaruburubu vaka na yalewa sega ni kauwaitaki.
1040. Ko Qele e dau dredrevaki ira na dau kerekere e na vuku ni nodra vucesa e na teitei.

CHAPTER 103

EXALTING ONE'S FAMILY

1021. Nothing is so exalted as the greatness of the man who, having begun to work for the exaltation of his family says, "I will never give it up". (M.R.R.)
1022. Manly exertion and a sound understanding; it is the fulness of these two that exalteth the family. (V.V.S.)
1023. If a man is determined to raise the honour of his family God himself will gird up His loins and hasten to aid him. (I.D.T.)
1024. Who labours for his race with unremitting pain,
Without a thought, spontaneously his end will gain. (Pope).
1025. The world will cling to and claim kinship with him who leads an unblemished life and is bent upon advancing his family.
1026. It is true manliness for a man to raise the status of the family into which he was born.
1027. As on the valiant in the battle-field, the burden (of the family) falls on the man who can bear it.
1028. There is no reason for them that desire the advancement of their family; if they take things easy or stand upon their dignity, their house will be brought low.
1029. Is not his body vase that various sorrows fill,
Who would his household screen from every ill? (Pope).
1030. The house that has no strong men to serve as its prop tumbles down when felled by the axe of adversity. (M.R.R.)

CHAPTER 104
AGRICULTURE

1031. Though the world whirls itself and carries on different industries, it relies on the plough. Hence, though full of labour, agriculture is the first and noblest of all industries. (B.G.)
1032. Husbandmen are the linch-pin of society; for they support all those that take to other work, not having the strength to plough. (V.V.S.)
1033. Who ploughing eat their food, they truly live;
The rest to others bend subservient, eating what they give.
1034. The gracious who own ears (of corn) will see under the umbrella of their king the earth which is under the umbrellas of other kings. (M.R.R.)
1035. Those whose nature is to live by mutual labour will never beg but give something to those who beg. (R.D.)
1036. Even they who have renounced all desire will have to suffer if the husbandman sitteth still with folded arms. (V.V.S.)
1037. If one lets a 'palam' of mud dry into a fourth of its weight, the land would yield richly even without a handful of manure.
1038. More important than ploughing is manuring. Next to weeding, more important than even watering is the guarding of the crop.
1039. If the owner of the field stays at home without inspecting it, it will sulk like the wife in her angry mood. (M.S.P.)
1040. Good earth the maiden, will laugh at the sight of those who plead poverty and lead an idle life. (R.D.)

WASE E 105

NA DRAVUDRAVUA

1041. A cava soti e rui vutu vaka na dravudravua? Na dravudravua ga e vutu vaka na vutu ni dravudravua.
1042. Ni sa dau yaco mai na veivakarawataki ni dravudravua e dau voroka laivi na marau ni oula 'qo kei na bula mai muri.
1043. Na dravudravua ka vu mai na kocokoco e dau vakacacana na kawa kei na veika vinaka kece ka a koto kina.
1044. Ko ira tale ga na tamata kawa vinaka ni sa yacovi ira na dravudravua era sa na tauca e so na vosa tawa kilikili ka sega ni ganiti ira.
1045. Na dravudravua ga na tina ni veika ca kece ga.
1046. Nodra vosa na dravudravua ena sega ni kauwataki veitalia sara ga ke vosa dina ka yalomatua.
1047. Na dravudravua kevaka erau sega ni waki vata kei na yalavasava e sa na cati luvana tale ga kina ko tinana.
1048. Na dravudravua li ka a vakarau vakamateli au e nana e keirau na sota vata tale e daldai?
1049. E rawarawa cake na moce e loma ni bukawaqa, ia e ka dredre na moce e na loma ni dravudravua.
1050. Kevaka era sega ni vakanadakuya na veika vakavuravura ko ira era sa leqa tu e na dravudravua, ia efa sa na vakamaumautaka wale na kedra na tani

WASE E 106

NA KEREKERE

1051. Kerei ira ka dodonu me ra ke rei. Kevaka era burogo, ia e sa qai bale vei ira, sa na sega ni bale vei iko.
1052. Na kerekere e ka uasivi kevaka e rawa na ka e kerei, ia me ka kua ni vakatubu rarawa vua e dua.
1053. E dau ka taleitaki vei ira na lomasoli me ra kerei. E dau ka lagilagi vei ira ko ya.
1054. Na kerei ira na sega ni dau vunataka na ka e tu vei ira e ka uasivi ka taleitaki vei ira ke era mani salla sara ga e na nodra tadra, ena vaka e sa saumi lesu mai na ka era a solia.
1055. Era tu e vuravura ko ira era sega ni burogo ni ra kerei, ka ra tu tale ga ko ira na taleitaka na kerekere.
1056. Na ca taucoko ni kerekere ena seyavu ni ra sa basika na lomasoli.
1057. E dau yaco na reki vei ira na daukerekere ni ra sa basika mai na lomasoli tawa vosa vakatani.
1058. Kevaka era sega na tamata daukerekere, e sa na yaco na vuravura totoka ogo me nodra i gagade wale tu ga na matakau ceuceu.
1059. A lagilagi cava ena nodra na lomasoli kevaka e sega na daukerekere e vuravura?
1060. Ko ira na dau kerekere me ra kakua ni dau cudru ke bureitaki na ka era kerea, ka ni sa na i vakavuvuli vinaka ga vei ira na nodra dravudravua.

CHAPTER 105

POVERTY

1041. What is there so painful as poverty? Poverty alone is as painful as poverty. (M.R.R.)
1042. When cruel poverty comes on, it deprives one of both the present and future bliss. (R.D.)
1043. Avarice which is called poverty destroys both ancient descent and gentle speech.
1044. Even in the case of men of good family, poverty will make them utter vile words that will be unbecoming to them. (M.S.P.)
1045. From poverty, that grievous woe,
Attendant sorrows plenteous grow. (Pope)
1046. The words of the indigent will carry no weight even when they expound grand truths with masterly skill and knowledge.
1047. Indigence, unmixed with virtue will make even the mother look at her son as a stranger to her.
1048. Is the poverty that almost killed me yesterday, to meet me today too? (R.D.)
1049. Even in the midst of fire, sleep may be possible (but) in the midst of want there is no sleep.
1050. If even those who have no food to eat (and thus in a position to renounce) do not renounce completely, it is just to consume (and waste) other's food. (gruel and salt). (B.G.)

CHAPTER 106

BEGGING

1051. If you meet with those that may be begged of, you may beg; (but) if they withhold their gift it is their blame, not yours. (R.D.)
1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.
1053. To beg of those who know the duty of dispensing charity without pleading want or inability on their part has a charm indeed.
1054. To beg of them that cannot hide (what they have) even in dreams is as good even as to bestow what is begged. (M.R.R.)
1055. Because on earth the men exist, who never say them nay,
Men bear to stand before their eyes for help to pray. (Pope)
1056. Behold the men that have not the churlishness to deny charity: the pangs of poverty would cease at the very sight of them.
1057. If givers be seen who give without using insulting words, the mendicants' hearts will overflow with joy. (M.S.P.)
1058. Were there not men that beg, this great earth with its cool spots would be (like a stage) where wooden dolls move to and fro. (M.R.R.)
1059. What glory will there be to the generous givers if there should be none to beg?
1060. The beggar must on no account get wrath. His own plaguing poverty will bear ample witness and should teach him.

WASE E 107

NA REREVAKI NI KEREKERE

1061. E kalougata vakamiliioni O ko-
ya ka tarovi koya rawa tani mai
na kerekere veitalia ke ra tiko
na lomasoli.
1062. Kevaka e sa lewa nei koya ka a
veibuli me so era bula wale tu ga
e vuravura e na kerekere, e sa
dodonu, me vakataki ira tale ga
ko koya, me kerea voli na ka
me bula kina ka yacova na rusa.
1063. E sega ni dua na cala levu me
vaka na cala ni kena nanumi ni
sa rawa me seyavu na dravudra-
vua e na ka e kerei.
1064. Na lagilagi ni kena tarovi rawa
na kerekere e na gauna ni leqa
e ka vakaitamera ka sega ni ka-
tona rawa ko vuravura.
1065. E sega ni dua na ka ena gunu
vinaka cake me vaka na wai vu-
lala ni rourou kevaka e rawa mai
na turu ni buno.
1066. Veitalia sara ga kevaka e wai
ka kerei me gunu kina na bulu-
makau e sa na ka lolovira ga ki
na yame me kerea.
1067. Na ka wale ga au kerea ogo:
kevaka ko sa mani leqa mo sa
kerekere, kakua ni kerei ira na
buroburogo.
1068. Na bilibili rerevaki ni kerekere
ena kasere ni rau sa coqa kei na
dowa ni burogo.
1069. Na va'kasama ni la'ki kerekere
e dau kaca kina na yalo. Ia e
sa qai vurememea sara ke qai bu-
reitaki na ka e kerei.
1070. Na burogo e dau takali kina na
bula inona na daukerekere. ena
qai sega ni mate rawa vakacava
na tamata burogo.

WASE E 108

NA MAMAQI

1071. Ko ira na tamata mamaqi era
vaka wale tu ga na vatuka ni
tamata na kedra i bulibuli. Era
kunekune dredre dina.
1072. Na tamata mamaqi e vlnaka
cake mai vei ira ka na sega ni
kila na yaga ni veika e vuqa.
1073. Na mamaqi e tauvata kei ira na
kalou-vu, ka ni ko ira na mamaqi
era dau cakava ga na ka era ga-
drevu, se vinaka se ca.
1074. Na tamata mamaqi kevaka erau
sota kei na dua e mamaqi cake
vua e sa na qai vakaraitaka nona
dokadoka kei na qaciqacia lialia.
1075. Na rere kei na gagadre e rua
na ka e buli i tovo kina na tama-
ta mamaqi.
1076. Na tamata dau qaqo e vaka na
lali ni va'kau i tukutuku ka ni ra
dau kaburaka na veika vuni ke-
ce ga era rogoca.
1077. Ko ira na tamata mamaqi era
na dau soli kakana wale ga vei
ira na tamata kaukauwa cake
mai vei ira.
1078. Na tamata vinaka ena soli vei-
vuke e na gauna ga e rogo kina e
dua na tagi ni gagadre. ia ko ira
na mamaqi kevaka e gadrevi vei
ira e dua na ka ena vaka na
qaqi ni dovuni qai rawa na suka.
1079. Na tamata dau qaqo ena dau
velvakalewai kevaka e raica na
kedra kakana na tani se nodra
i sufu.
1080. A cava na betedra e vuravura
ogo na tamata dau qaqo? Era
dau rawa ni volitaki ira.

CHAPTER 107

THE DREAD OF MENDICANCY

CHAPTER 108

BASENESS

1061. Not to beg even of them that give gladly and without hiding is ten million times better (than begging). (M.R.R.)
1062. If the Creator has ordained that some should live on begging only, let Him—like the beggars—wander and perish. (B.G.)
1063. Nothing is harder than the hardihood that sayeth to itself, 'I shall put an end to my indigence by begging'. (V.V.S.)
1064. The contentment which cannot stoop to begging while in want—its greatness is such that universal space cannot hold it.
1065. Though it is only thin gruel as clear as the crystal water, nothing is sweeter than the food earned by one's own toil.
1066. Even if what is asked for be water for the cow, nothing is so degrading to the tongue as begging. (M.S.P.)
1067. Of all that beg I shall beg but this one thing: If needs ye must beg, beg not of those that shirk.
1068. The unsafe raft of begging will split when it strikes on the rock of refusal. (R.D.)
1069. The heart will melt away at thought of beggary;
With thought of stern repulse 'twill perish utterly. (Pope).
1070. The beggar's life passes away at a rebuff; where then would the life of the man who denies?
1071. The base resemble men perfectly (as regards form); and we have not seen such (exact) resemblance among any other species). R. D.)
1072. The base care better than those who know the worth of beneficial things, for the former don't bother about anything! (B.G.)
1073. The base resemble the gods; (Devas) for the base also act as they like. (R.D.)
1074. When the mean meet the obedient they would show themselves off feeling superior to them with vain pride. (B.G.)
1075. Fear is the only virtue or rule of conduct of the degenerates. If there be any other motive for good conduct, it is strong desire which avails a little in that direction. (M.S.P.)
1076. The base are like the tom-tom drum; for they make public the secrets which fall into their ears. (M.S.P.)
1077. The mean would grudge even to jerk their hands moistened with food, save to those that can break their clenched fists.
1078. The worthy will be ready to help by a simple word of appeal; but like the sugarcane, the low can be made to give only by a sound thrashing (or a good crushing). B.G.)
1079. At the sight of the clothes and food (of others) the mean are moved to slander them. (M.R.R.)
1080. What is the use of unscrupulous men in the world? When occasion arises they hasten to sell themselves. (C.R.)

WASE E 109

NA VEILAUTI NI DODOMO

081. Oqo li na kalou-yalewa se piko-
ka kunekune dredre sa goneyale-
wa ukucavu tu e na sau.
082. Na goneyalewa totoka oqo rai-
kiviti au lesu mai e sa vaka sara
ga na lako tiko mai ni agilosu ka
liutaka tiko mai e dua na matai-
valu me ra mai vorati au.
083. Au a sega ni va'kila na takali
ni bula e liu; au sa qai va'kila
oqo; o lia tamata mai vaka na
goneyalewa yaloka ni mata lelevu.
084. Na yaloka ni mata dau veivaka-
rarawataki ni yalewa oqo e vaka
e via vakamatei keda.
085. Oqo beka na i tovo ni mate,
se yaloka ni mata, se luve ni
dia gone? Na i tovo ni rai nona
na goneyalewa tawa sauni koya
e vakataki iratou tolutolu.
086. Kevaka wale ga me a vukei au
na vuti ni vacuna me vakalalitati
ke a sega ni vakasautanininitaki
e na rere na yaloka ni matana.
087. Na i sulu ka ubia na sucuna na
goneyalewa mata kamica e vaka
na i sulu ka ubi kina na mata ni
dua na elefaniti oudrucudru—Na
i sulu wale ga ko ya e tarova na
oti ni noda bula.
088. Na noqu qaqa ka ra a yalumosu
kina na meca e na rara ni i valu
e sa kakavoprovo wale ga e ru-
ku ni vacuna (na yalewa oqo).
089. A i cava! vua na veliukuuku ta-
le e vuqa ni sa sauni rawa tu e
na mata e malumu vakaadilova.
090. Na vuso ni bia e dau vakama-
rautaki ira na tamata ni ra sa
gunuva oti, ia e sega ni vaka ki-
na na va'kilai ni dodomo ka ni
rawa me yacovi keda na marau
e na gauha eda raii koya kina.

WASE E 110

NA I VAKATAKILAKILA NI
DODOMO

1091. E rua na mataqali i rairai e
tiko vua na goneyalewa mata
qumu oqo: dua e dau vu kina na
rarawa, a kena i karua na i rai-
rai ni matana ka dau seyavu tale
kina na rarawa.
1092. Na nona raikivi wale ga vaka
na tibi ni liva e na gauna a rai
tani kina ko nona daulomani e
sa i vakaraitaki sara ga ni nona
dodomo titobu.
1093. A tacake ka qai cuva tale, oqori
na i vakasuasua ni neirau veido-
moni. Na veidomoni ka se qai ka-
dre cake tiko e na keirau maliwa.
1094. A raisobu ki na qele na matana
e na nona madua ni'u raii koya
yani; ia ni'u rai tani a wanonovi
au sara qai mata-dredredre.
1095. Nona dau va'kalai tani na mata
na me kua ni sota na mata i
keirau e dau raikiviti au ga kina.
1096. Dina ga ni ra vosa vaka era vu-
lagi, ia nodra rai ko ira era sega
ni i naki ca e dau totolo ni kilai
na kena i balebale.
1097. Na veivosa lai ai ka rogo vora-
vora (e taudaku) kel na i rairai
ni mata (e vaka) e veisevaki e sa
i vakaraitaki wale ga ni nodra i
tovo na veidomoni ka ra dau va-
kavulagitaki ira me ra raica na
tani.
1098. Ni golevi koya (yalewa) yani
qai kuma, ia na kuma ko ya e
malumu ka totoka maqosa.
1099. Era dau veiraii ga vaka na vu-
lagi ko ira na veidomoni dina.
1100. Ni sa rawa ni ra veivosaki ga
na yaloka ni mata sa sega na
betena na veivosaki e gusu.

CHAPTER 109

ON LOVER'S DISTRACTION

1081. Is this a goddess or a rare peacock or a maiden with heavy ear-rings? Dazed is my mind.
1082. This female beauty returning my looks is like a celestial maiden coming with an army to contend against me. (R.D.)
1083. I never knew Death before; I know it now; it weareth the form of a woman and hath large and battling eyes. (V.V.S.)
1084. These eyes that seem to kill those who look at them are as it were in hostilities with this feminine simplicity. (R.D.)
1085. Is it death or eye or fawn? The simple maiden's glance partakes of the nature of the three.
1086. Should her arched eyebrows be just and stand in the way, her eyes would not make me tremble with pain. (M.R.R.)
1087. The vestment that covereth the beauteous breasts of this fair one is even as the eye (V.V.S.). The cover saves the onlookers from being killed).
1088. My strength which made my foemen quail in the battlefield has been shattered before (her) brow. (M.R.R.)
1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope.
1090. The frothy or fuming toddy (beer) will make drinkers merry only when they take it and it does not, like the love passion, cheer them when they see it.

CHAPTER 110

READING LOVE'S SIGNS

1091. There are two looks in the dyed eyes of this (fair one); one causes pain and the other is the cure thereof. (R.D.)
1092. The furtive lightning glance that is turned on the lover the moment that his eyes are turned aside, is not merely the half of love it is more than a moiety.
1093. She looked, and then she bowed; that was the watering of the young plant of love that was springing up between us. (V.V.S.)
1094. She casts her shy look in earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile. (V.R.R.)
1095. Besides avoiding a straight look at me, she screws up, as it were, one of her eyes and smiles.
1096. Though they speak like strangers the words of those that have no illwill are understood at once.
1097. Little words that are outwardly harsh and looks that are superficially hateful are (but) the expressions of lovers who wish to act like strangers.
1098. When I turn to her she smiles with tenderness and in that smile of one who is (so) slender, there is a unique grace. (M.H.K.)
1099. To cast a general look like a stranger is found only between true lovers. (M.S.P.)
1100. When the eyes speak their own languages, oral words are useless.

WASE E 111

A KILAI NI YALO NI TAMATA

01. Na rai ni mata, na rogjorogo ni daliga, na i kanakana ni yame, na boiboi ni ucu kei na yayamo ni ilga e tiko kece vua.
02. Na veimate kece era duidui na kedra wai; ia na goneyalewa cokaidrauna tu oqo nona i uku-uku e sa wai ga ni mate ka tauvi keda e na vukuna.
03. E kamikamica cake li mai na i moko ni goneyalewa oqo na marau e na vuravura ni Kalou mata vakaseniviavia.
04. E kauta beka mai vei na bukawaga talei oqo? Ni'u toso yawa mai vua au kama; ia ni'u toso voleka vua e qai batabataa.
05. Na ilgana na goneyalewa oqo ka vakaitekiteki e na senikau na ulu-ua e solia na velvakacegui e na veika kece ga e gadrevi.
06. Na ilga i koya oqo e tiko kina na wai ni tuka; ni velgauna kece ga e mokoti au kina a yadovi au sara e dua na ibula vou.
07. Na i moko nona na yalewa oqo e ka rekitaki vaka na uasivi ni yalona na i taukei ni vale (taga-ne) ka a qai kana ni sa vota oti na kedra na vakalofoma.
08. Na veimoko marautaki nodrau na veidomoni na kena e sega ni bau vakasugusugu yani kina na cagimudre e na kedrau maliwa.
09. Velvala, velsaututaki velyacovi tale—oqori e dau nodra i tovo na a veiwatini veidomoni.
10. Na nelrau veimoko wasoma, na noqu dedomo vua ena vaka e tavoci tani kina na veika a se-sewa tu e liu.

WASE E 112

VAKALAGILAGII NI KENA I RAIKAI

1111. Isa na senikau dakoba ka malumu na "Anicha", ia e dakoba cake ka malumu vinaka o koya ka taqa koto vua na utoqu.
1112. Isa, yaloqu, ni ko raica na vei-senikau nanuma ni vaka oqo na matana ko mani yaloluluvu.
1113. Ko noqu daulomani e vaka na bitu na ligana, na kuli ni yagona e drokadroka vaka na coke ni bitu, na batina e vaka na mataniviva, e bol vinaka na yagona.
1114. Kevaka era mata-rai na senivivia karakarawa era na tekilolou e na totoka ni goneyalewa oqo.
1115. Kevaka e vakaitekiteki e na "Anicha" ka qai sega ni sevi tani mai na kena i betiboti (stalk) e sa na tekilolou na goneyalewa oqo e na kena bibi (O ya e vakaraitaka na mamare ni tofona).
1116. Ko ira na veikaloalo era na dui vanataki ira tani mai na nodra dui vuravura ka ni ra sa na sega ni kila na duidui ni vula kei na matana na goneyalewa oqo.
1117. E dua tiko li na mawe loaloa e mata i noqu daulomani vaka na kena ka tiko e na vula.
1118. Ko lko vula, kevaka ko rawa ni serau vaka na matadra na yalewa, ia serau mada, mo domoni.
1119. Ko lko vula, kevaka ko gadreva mo tautauvata kei na goneyalewa ka vaka na senikau na yaloka ni matana, ia kua hi dau raikai mai ka ni ra dau raioi iko e vuqa.
1120. Na senikau na "Anicha" kei na vuti ni manumanu e vaka na votonimoli e qeteqete ni yavana.

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CHAPTER 111

THE ECSTASY OF LOVE'S UNION

1101. The pleasures experienced by the five senses of sight, hearing, taste, smell, touch—are found only in the damsel wearing shining armlets.
1102. Diseases have for their remedy things that are different; but this maiden decked in (these) jewels is herself the cure of the ailment caused by her. (M.R.R.)
1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved? (V.R.R.)
1104. When I withdraw from her it burns; when I go near it is cooling. Where did she get this strange fire?
1105. The arms of my beloved who wears a wreath of flowers in her tresses, grant (such joys as are desired from) every object whenever it is desired. (M.R.R.)
1106. The shoulders of this fair one are made of ambrosia; for they revive me with pleasure every time I embrace them. (R.D.)
1107. The embrace of this lovely fair is supremely joyous even as the family life of the house-holder who eateth his portion only after distributing charity. (V.V.S.)
1108. Joyous to the loving pair is the embrace that alloweth not even the air to come between.
1109. Love-quarrel, reconciliation and intercourse—these are the advantages reaped by those who marry out of love.
1110. As often as we embrace, my love to her who is decked in fine jewels is like fresh knowledge revealing former ignorance.

CHAPTER 112

IN PRAISE OF HER BEAUTY

1111. Long live, O Anicha flower, well known for your soft and tender nature! But (let me add) more tender than you is she on whom my heart is set. (B.G.)
1112. O my soul, when you saw the flowers, you were at once dismayed that her eyes resemble the flowers seen by many. How foolish of you!
1113. Her arms are like bamboos, her complexion, like that of tender sprouts, her teeth, like pearls, her body has natural fragrance; her eyes painted black are spears.
1114. If the blue lotus could see, it would stoop and look at the ground saying, "I can never resemble the eyes of this excellent jewelled one". (R.D.)
1115. She wore ANICHA flowers without removing their stalks; her waist will (therefore) have no festive notes struck up on the drum (only funeral notes will be heard on the death of the waist).
1116. The stars are perplexed and shoot out of their spheres, for they cannot distinguish between the moon and the maiden's face.
1117. Is there a dark spot on the face of my lady-love as on the moon which waxes and wanes?
1118. If you can indeed shine like the face of women, flourish, o moon, for then would you be worth loving. (R.D.)
1119. O Moon, if you wish to resemble the face of her whose eyes are like flowers, do not appear so as to be seen by all. (R.D.)
1120. Even the ANICHA flower and swan's down are as nettle to the feet of this fair one. (V.V.S.)

WASE E 113

(A GAGANO NEI TAGANE)
NA LAGILAGI NI VEILOMANI

121. E vaka na sucu waki kei na oni e drodro mai na maliwa ni bati vulavula vaka na matanici-va na nona vosa e dua ka malu-mu nona vosa.

122. E vaka nodrau veiwekani na yago kei na bula na neirau veidomoni kei na goneyalewa ogo.

23. Ko iko, loa ni mataqu, (pupil of my eye) lako tani; e sa sega na vanua me tiko kina noqu dau-lomani.

124. A' noqu bula ga na noqu tiko kei koya, ia ni sa yali e sa vaka na mate vei au.

25. Au na guilecava rawa li vaka-cava na mata domoni ka dau vei-valuti kei na rarama. Au na sega ni guilecava rawa.

(A GAGANO NEI YALEWA)

26. Ko noqu daulomani ena sega ni seyavu tani mai mataqu, ena sega ni yali ni'u bobo, e sa hul tiko dei tiko ka sega ni kune rawa.

27. Ko noqu daulomani e vakaitiko-tiko e mataqu, au na sega ni bobo de'u mani ubi koya.

28. Ko noqu daulomani e vakaiti-kotiko e utoqu, au sa sega ni kania na ka katakata de na la'ki kama kina ko koya.

29. Au na sega ni katabulu, ka de mani la'ki vulu kina ko noqu dau-lomani, o koya tale ga ogo e sa bililitaki koya kina na koro ogo ni bale vua noqu sega ni moce.

30. E vakaitikotiko tudei tiko e lomabarequ, ia era kaya ga na go ni sa biuti au.

WASE E 114

VOSA VAKADOUDOU

1131. Ko ira ka ra a tiko marau tiko e na nodra veidomoni ka ra qai rarawa e muri e kena i wali dua-dua ga na tukuni yalo.

1132. E sa sega ni rawa ni'u vosota na kena warumisa, na yagoqu, na yaloqaga e sa sega ni rawa ni vorata na madua ka'u sa mani tukuna vakadodonu noqu dodomo.

1133. Au a dokai ka yalo vakatagane, ia e daidai au sa yalomalumalumu ke'u tukuna vakadodonu noqu do-domo.

1134. Na bilibili ni madua kei na yalo vakatagane e sa ciri laivi e na kui ni gagadre vakayago.

1135. Na goneyalewa vakalukuuku e na qato ka vaka na vesa salu-salu e sa rawa kina ni'u bolea na vodoka na ose ni vosa doudou

1136. Au na vodoka dina ga na ose ni vosa vakadoudou, veitalia ke bogilevu-tutu. Na mataqu e sega ni vlamoce e na noqu vakananu-ma tiko na goneyalewa ogo.

1137. E sega ni dua na ka e torocake mai na yalewa ka sega ni rawa vua me tukuna vakadodonu nona dodomo. Ia ko au e sega ni vaka kina.

(NONA GAGANO NA YALEWA)

1138. Na dodomo ka sega ni vaka-samataki kina ni yalewa e tu vua na lewa vakalkoya ka dodo-nu me na lomani, ka ra' dau lade ulasaivesu ka kaburaka na ve'ka vuni.

1139. Na noqu dodomo ka'u a nanuma ni sega ni kilai e sa robota noqu koro.

1140. Ko ira na sese era dredrevaki au ka ni ra sega ni kila na wa-rumisa ni ka ogo.

CHAPTER 113

GLORIFICATION OF LOVE

1121. Like honey-mixed milk is the fluid from the mouth with pearl-white teeth of this one with soft and sweet speech. (B.G.)
1122. Like the kinship between the body and life is the love between this maid and myself. (M.S.P.)
1123. O you image in the pupil (of my eye)! depart; there is no room for my fair-browed beloved.
1124. Like to me is her company; and death, when she, the chivalry decked, withdraws from me.
1125. If I could ever forget, I might remember the charming qualities of my beloved whose eyes wage a war with their brilliance; but I never forget. (B.G.)
1126. My love will never vanish from my eyes; nor will he be disturbed if I close them unknowingly; he is so ethereal as to be invisible. (V.R.R.)
1127. As my love abides in my eyes, I will not even paint them, for he would then have to conceal himself. (R.D.)
1128. As my beloved is ever in my heart I fear to eat hot food lest it burn him there. (V.V.S.)
1129. I will not wink, knowing that if I did, my lover would hide himself; and for this reason, this town says, he is unloving (blaming him for her sleeplessness).
1130. He dwelleth lovingly within my bosom and is never away from thence; and yet the village folk declare that he hath abandoned me and call him cruel. (V.V.S.)

CHAPTER 114.

SPEAKING OUT UNABASHED

1131. To them that have been happy in their love and suffer afterwards, no remedy is so effective as mounting the stem (of the palm) and openly announcing the love to all.
1132. Unable to endure the pang, my body and my soul defy disgrace and think of mounting the stem. (and exposing my love without shyness and modesty).
1133. Reserve and dignified manliness once I had; but today I possess the 'Madal' which the helpless lovesick resort to the palm stem.
1134. The raft of modesty and manliness is, alas, carried off by the strong current of lust. (R.D.)
1135. The maiden wearing curved armlets like garlands gave me the palmyra horse and the pangs of evening. (M.S.P.)
1136. I will think of mounting the palm-horse (madal) even at midnight. My eyes don't surely go to sleep, ever thinking of that innocent maiden. (M.S.P.)
1137. Nothing is more sublime than the self-restraint of the woman who would not ride the palm-stalk even when the passion of her heart is deep as the ocean. (But my condition is not such).
1138. Love without considering that women have self-control and are, therefore, deserving of mercy, leaps over concealment and betrays (itself) to the public.
1139. My intense love, feeling that it is not known by all, reels confused in the streets (of this town).
1140. Fools laugh at me before my very eyes; for they have not felt the pangs that I have felt.

WASE E 115

I TUKUTUKU VUKA

1141. Bula talei e dei wale ga e na vuku ni i tukutuku vuka oqo, ka qai vuqa era sega ni kila.
1142. Na koro e sa vukei au e na vakatetei ni i tukutuku vuka; e sega ni kila na dredre ni kena rawai na goneyalewa oqo.
1143. E sega li ni ganiti au na i tukutuku vuka ni neirau veidomoni ka sa vakatetea tiko na koro oqo?
1144. Na vakavukaci ni i tukutuku vuka e sa qai cere cake kina noqu dodomo; ke a sega ko ya ke e sa seyavu na kena kamikamica.
1145. Ni sa levu na bia e gunuva e dua na tamata e sa na qai gadreva vakalevu ga. E vaka kina na i tukutuku vuka, ni sa tete e sa qai kamikamica ga vei au.
1146. E duabulu wale ga na siga au raloa kina noqu daulomani; ia na tete ni kena i tukutuku e vaka na robo ni ilga ni gata ka sa solega tiko na vula.
1147. Na i tukutuku vuka nodra na tamata baleti au kei noqu daulomani e vaka na i vakabulabula ni qele, ia na cudru nei Nau e kena wai ka qai vukea me waki vata me bulabula noqu dodomo.
1148. Na kena panumi ni na tarova na veivinakati na kena vakatetei na i tukutuku vuka e sa vaka na kena nanumi ni sa rawa me bokoci na buka e na waiwai.
1149. Na noqu daulomani ka a kaya, "kakua ni rere", e sa vakamaduatagi au e matadra na fewe vuqa.
1150. Na i tukutuku vuka ni loma ni koro e sa rawa ni vukea nomudrau veidomoni; na gauna ko gadreva kina e dua na ka e sa rawa me vukei iko o koya nomu daulomani.

WASE E 116

DREDRE NI VEIKALIKALI

1151. Kevaka ko na sega ni lako, tukuna vei au; ia kevaka ko na lako ko na qai lesu tale mai ia mo tukuna ga ki vei ira ka ra na rawa ni bula tiko.
1152. Na gauna e liu e dau vu ni reki vei au na nona rai wale ga; ia oqo e sa bau vakayalorawataki au tale ga na nona mokoti au.
1153. Tekivu mai na gauna ka'u a takali tani mai kina vua, au sa sega ni rawa ni yakanuinui vua.
1154. Kevaka e kaya, "Kakua ni rere" O koya e sa vakarau lako, ka a tauca nona dodomo, e sa na bale li vei ira ka ra vakabauta nona vosa ni veivakadreti ko ya?
1155. Kevaka ko via karona noqu bula, ia qaravua me kakua ni lako ko noqu daulomani.
1156. Kevaka e sa rui dau veivakarawataki soti sara me vakarogoya nona biuti au, (e na nona a sa vosataki ira totu na tamata e ke au sa na lako-sese.
1157. E sega li ni kena sa cawadru sobu ni noqu qato ka a qaqaco tu e liu e i vakaraitaki ni nona sa takali noqu turaga.
1158. Na tiko e na vanua ka sega kina nodra i tokani e ka rarawa vei keda; ia e ka vutu cake na veikalikali mai vei ira ka da veidomoni.
1159. Na buka eda kama ni da tara, ia me vaka ga na mate ni veidomoni e rawa tale ga ni da kama kina kevaka e yala laivi.
1160. E fewe vuqa era rawa ni vosa na vutu kei na rarawa ni veikalikali, sega ni rawa vei au.

CHAPTER 115

PUBLIC RUMOUR

1141. Dear life lasts on account of this rumour (about our love), and many do not know this, by good luck. (M.S.P.)
1142. The village has helped me with its gossip (about our love); it knows not how hard it is to win this maiden whose eyes are like flowers. (M.R.R.)
1143. Is the gossip of the village (about our love) a thing that does not suit me? It makes me feel as if I have what I have not.
1144. The rumours set afloat have heightened my love; but for these it might lose its sweetness and wither away. (V.R.R.)
1145. The more one drinks toddy, (beer) the more he desires it. So the more the rumour spreads, the sweeter it is to me. (M.S.P.)
1146. It was but a single day that I looked on (my lover); but rumour thereof has spread like the seizure of the moon by the serpent. (R.D.). (Like the moon being eclipsed).
1147. The public talk is the manure and the reproach of mother is the water, that unite to feed and prolong this seeding of anguish.
1148. To say that one could extinguish passion by rumour is like extinguishing fire with ghee.
1149. My lover who said, 'Be not afraid', has left me to the shame of many. Why, then, should I shrink from scandal? (M.R.R.)
1150. The village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

CHAPTER 116

SEPARATION UNENDURABLE

1151. If you are not to go away, tell me so. If you are to go and return, inform those who will survive till then.
1152. His mere look was once a delight unto me; but now even his embrace saddeneth, for I fear that he is to part. (V.V.S.)
1153. Since separation from him who knows (his promise and my suffering) happens at times it is difficult to repose confidence in him. (M.R.R.)
1154. If he who bestoweth his love and said, "Fear not", should depart, will it be the fault of those who believed in his assuring words? (R.D.)
1155. If you will save my life, see that my lover does not part. But if he departs, it is rare for us to meet again. (M.S.P.)
1156. If he is cruel enough to speak of leaving me, (after all this talk of the people here) I am lost; false it is to entertain any hope of (his return and showing) his mercy.
1157. Will not my (once) close-fitting bracelets themselves that have, how slipped from my wrists, announce the parting of my lord?
1158. To live in a place where there are no friends is painful; more painful is to be parted from one whom we love. (M.R.R.)
1159. How could I cool this fire which burns more in separation?
1160. Many may survive bearing the pain, alleviating sore distress, and enduring the pang of separation. (But I cannot be one among those many).

WASE E 117
VAKATUKUTUKU

1161. Au sa rawa ni vunitaka na mate ni dodomo ka tauvi au tiko, ia e kena ca ni dau cere cake tiko ga mai vaka na vure ni wai ni dau nimai na mata ni wai tovere.
1162. Au sa sega ni vunitaka rawa na mate ka tauvi au tiko, ka'u qai madua ni tukuna vei koya ka'u domona tiko.
1163. Na noqu dodomo kei na noqu madua erau sa lili tu e na duru ni bula (pole of life) ka ni sa gogo na yagoqu e na colati rau.
1164. E dua dina tiko na wasawasa ni dodomo, ia e sega ga ni dua na waqa mau vinaka me da na kosoava rawa kina.
1165. Ko ifa era sa velvakararawataki e na gauna era veidomoni kina e sa na wavaca na ka era cakava e na gauna ka ra sega tu kina ni veidomoni.
1166. E vaka na wasawasa na marau ni veidomoni; ia e sa na titobu cake mai na wasawasa na vutu ke sa vuki me rarawa.
1167. Au sa qalova na wasawasa voravora ni veidomoni, ia au sega ni raica rawa e dua na vanua me votu mamaca; e na bogilevu-tutu au tiko taudua ga.
1168. Na bogi ka a vakanomodi me ra moce na velka bula e sa kitaka me'u nona i tokani.
1169. E sa sivia na velvakararawaki nodra na tamata dau velvakararawataki na balavu ni bogi ka sa dau yara vakamalua tiko oqo.
1170. Kevaka e rawa ni cici na mataqu, mevaka na cici ni yaloqu; ki na vanua e tiko mai kina ko koya erau sa na mai veiciriyaki tu ga yani e na wasawasa ni wainimata.

WASE E 118
NA MATA-RARAWA

NA Gagano Nei Yalewa

1171. Ni vu mai na mataqu na mate tawa oti rawa oqo, ka ni mataqu ga a kunei koya, a cava tale erau sa tagi tiko kina oqo?
1172. A cava beka erau sa rarawa tiko kina e daidai ko rau na mataqu ka rau a raici koya e na marau e na siga ko ya, e kena dodonu me rau vosota ga nodrau caia.
1173. E sa tawa vakabauti dina me rau tagi ko rau na mata ka rau a raici koya.
1174. Ni rau sa yakaivotavotataki au e na yalorarawa ko rau na mataqu erau sa mai mamaca yani, ka ni sa maca na wai ni mataqu.
1175. Na mataqu ka rau a vakavuna vei au na mate levu ni dodomo ka lailai na wasawasa erau sa sega ni bobo me'u bau moce.
1176. Au sa marau dina ka ni ko rau na mataqu ka rau a vakatauva vei au na mate oqo erau sa bau rarawa tale ga.
1177. Laiva na mata ka rau a kliviti koya tiko e na gagano me rau tagi e na rarawa.
1178. A e sa tiko dina e ke O koya ka domoni au ga e gusuha ka sega mai utona, ia na mataqu e momosi mai na nona sega ni raici koya rawa.
1179. Ko rau na mataqu erau sega ni moce e na gauna e tiko tani kina; erau sega tale ga ni moce ni sa yaco mai.
1180. E ka rawarawa vei ira na tamata e neitou i tikotiko me ra kila na ka vuni, ka ni sa na vakaraitaka na mataqu rarawa.

CHAPTER 117

COMPLAINING

1161. I would surely hide this love-sickness, but it swells like the spring water which increases every time the water is baled out.
1162. I cannot conceal this sickness (to others here); and I feel too shy to divulge it to my lover.
1163. Inside my body which is too weak to bear them, love and shyness hang on either side of the pole of life.
1164. There is indeed an ocean of love; but there is no safe boat to cross it with.
1165. They that cause affliction when in love—what would they not do when in hate? (M.R.R.)
1166. Like the sea is the joy of love; but deeper than sea is the pang when it causes affliction.
1167. I swim in the stormy sea of love, but I spy not any shore thereto; even in the dead of night I am all alone. (V.V.S.)
1168. The night which graciously lulls to sleep all living creatures has me alone for her companion.
1169. More cruel than the cruelty of cruel men are nights which drag on at great length these days.
1170. If my eyes can run, even as my heart runneth, to where he is, they need not now be swimming in a sea of tears. (V.V.S.)

CHAPTER 118

EYES CONSUMED WITH GRIEF

1171. As this incurable malady has been caused by my eyes which showed (him) to me, why should they now weep for (him)? (R.D.)
1172. How is it that my painted eyes which looked (at him) without forethought that day grieve to-day, instead of bearing patiently the consequences of their own folly?
1173. It is ridiculous that the very eyes that looked at him, now weep. (B.G.)
1174. After bequeathing to me the incurable grief that consumeth me, my eyes have now dried up, having exhausted their store of tears. (V.V.S.)
1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.
1176. Glad, indeed, am I that these eyes which gave me this disease are now themselves affected.
1177. Let the eyes that cast their fond glances at him with an eager and melting heart, now shed tears in aching pain till they become dry. (M.S.P.)
1178. He is indeed here who loved me with his lips but not with his heart; but my eyes suffer from not seeing him. (R.D.)
1179. My eyes sleep not when he is away; neither sleep they when he has returned; either way it is their lot to suffer unceasing pain. (V.V.S.)
1180. It is not hard (but easy) for of the place to know the secret when my weeping eyes, like drum-beats proclaim it to all. (M.S.P.)

WASE E 119

NA ROKA VULACI

1181. Oi au ga vakalau au a vakadonuya na lako nona noqu daulomani, ko cei tale me'u na la'ki vakatatukutukutaka vua na qau vulaci.
1182. Na qau vulaci e cibitaki ni vu mai vei koya noqu daulomani, e sa robota kina na yagoqu tau-coko.
1183. E sa kauta tani na qau rairai to-toka ka vakaisosomitaka e na i loloma mate ni dodomo vei au kei na vulaci ni yago.
1184. Au nanumi koya tu ga; au cavuta ga na velvosa vinaka baleti koya; e sa veivakacacani dina na vulaci ni yagoqu.
1185. Raica, sa lako noqu daulomani. E sa tu ga oqo na roka vulaci ka robota tiko mai na yagoqu.
1186. Me vaka na liga ni butobuto ka waraka koto na katabokoboko ni cina na vulaci ni yagoqu ka sa waraka koto na i moko matemate nona noqu daulomani.
1187. Koi au au a mokoti dei koto au gole ga vakatalekababa au vulaci sara vaka e dua na ka e vesuki au vakasauri.
1188. Era tu ko ira era kaya, "E sa vulaci", la e sega ni dua e kaya, "E sa biuti koya".
1189. Kevaka e bula vinaka O koya ka a vakadonuya neirau veibiu, la laiva me roboti au na vulaci oqo.
1190. E daumaka vei au me ra vakatoka au me'u vulaci, kevaka era na sega ni kaseta noqu daulomani ka a tekelaivi au tu.

WASE E 120

NA RARAWA NI GALILI

1191. Ko ira ga na rawata na dodomo ni kena era domona era sa rawata na yuanikau tawa vakasorena.
1192. Na kena kotori na dodomo nodra na domoni vei ira na dodomo e vaka na tau ni uca (e na kena gauna dodonu) vei ira na bula tikō kina.
1193. Na qaciqacia ka kaya, "Eda na bula" e rauta ga me tau vei ira ka ra domoni mai vei ira nodra daulomani.
1194. Ko ira sara ga ka ra dokai (mai vei ira na yalewa yalosavasava) era na okati ga me ra kalougata kevaka era domoni mai vei ira nodra daulomani.
1195. Ena vukei au rawa vakacava ko noqu daulomani kevaka e sega ni domoni au.
1196. Na veidomoni tabakidua e gaga, Revaka erau veidomoni ruarua e sa na vaka na kamikamica vaka rakorako ni duru wadrovu.
1197. E sega li ni rawa vua na kalou ni dodomo ka a kauwaitaki au me raica noqu yalorarawa e na ka e a vakavuna vei au.
1198. E sa ka ca duadua e vuravura me dua na yalewa e domona tiko e dua na tagane ka sega ni bau tauca vakadua vua e dua na vosa vinaka ko tagane.
1199. E dina ga ni sega ni vukei au na kena au domona, e rogorogo vinaka ga vei au na i tukutuku baleti koya e dau yaco mai vei au.
1200. Mo kalougata ko iko, Yaloqu! ko sega ni dau tukuna nomu yalorarawa vei ira ka ra sega ni domoni iko, se ko dau tovolea lo tu ga mo vakadulai iko vaka'iko.

CHAPTER 119

THE PALLID HUE

1181. It is myself that consented to the parting of my beloved, to whom shall I complain now of my pallor? (V.V.S.)
1182. This sallowness is spreading over me, with the pride that this was given by him (my lover).
1183. He took from me my beauty and modesty in return for his gift of love sickness and sallowness to me. (M.S.P.)
1184. I think only of him; I speak only of his goodness; how deceitful (then) is this pallor?
1185. Lo! yonder is my lover gone. And here is the pallid hue spreading over my frame. (V.R.R.)
1186. Like darkness lying in wait for the dimness of the lamp, this pallor was lying in wait for the faintness of my lover's embrace.
1187. I lay locked up in my lover's embrace; I turned aside just a bit; the very moment sallowness seized hold of me as if to devour me.
1188. Besides those who say, 'She has turned fallow', there are none who say, 'He has forsaken her'
1189. If he who made me agree to the separation fares well let this pallor overspread my body.
1190. Good it is for me to be known as pallor incarnate, if my lover who had my consent for his separation be not ill-spoken of as a deserter.

CHAPTER 120

THE SOLITARY ANGUISH

1191. They alone win the (seedless) fruit of love who have won the love of their beloved. (M.R.R.)
1192. The bestowal of love by the beloved on those who love them is like the rain raining (at the proper season) on those who live by it. (R.D.)
1193. The pride that says, "We shall live" suits only to those who are loved by their beloved. (R.D.)
1194. Even those who are esteemed (by virtuous women) are considered unlucky if they are not loved by their beloved.
1195. What can our lover do if he does not requite our love?
1196. One sided love is bitter; if felt on both sides it is like the well-polished pole.
1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow?
1198. There is no one in the world so hard-hearted as those who can live without receiving (even) a kind word from their beloved.
1199. Though the loved one favours me not, delightful indeed is stray news (or word about) him that reaches my ears.
1200. Bless thee, my heart! Thou wouldst tell thy grief to one who loveth thee not; thou mayest as well try to dry up the sea.

WASE E 121

NA VAKASAMA LULUVU

1201. Na lasa ni veidomoni e uasivita na waini, na kena vakananumi lesu wale mada ga e dau veivakamatenitaki.

1202. Na lasa ni veidomoni e uasivi e na kena i vukivuki kece, na kena vakananumi wale mada ga e dau veivakacegul.

1203. E voleka me'u suru ka mani seyavu tale. E rairai a vakarau vakananumi au ka mani seyavu tale.

1204. E sa dau tiko voli ga e yaloqu ko koya, e vaka beka evei ko au, au bau tiko voli e yalona?

1205. E curu mai vakavoitalia ki yaloqu; ia e rui yadrava matua na katuba ni yalona; e sega beka ni bau madua?

1206. Au bula wale tiko ga e na noqu vakananuma tiko na veisiga keirau a lasa vata tiko kina; kevaka e sega ko ya au na bula tiko beka vakacava?

1207. Ni'u vakananuma na gauna sa oti, e kama na utoqu; ia ke'u guilecava. a cava beka ena yaco.

1208. Veitalia noqu vakananumi koya, ena sega ga ni cudruvi au. E rui vuabale e na veinanumi.

1209. Ni'u vakananuma matua na veivakararawataki ni noqu dodomo ka a yalataka ni na sega ni veikalikali neirau bula e sa dau bibi kina na yaloqu.

1210. Isa Vula, kakua ni dromu, me'u raii iko tiko ga, ka ni'u kila ni raii iko tale tiko ga ko koya.

WASE E 122

NA TADRA NI DODOMO

1211. Me'u na vakacabora beka vakacava noqu marautaka na kena yaco mai vei au e na tadra ko noqu daulomani?

1212. Kevaka au na bobo ogo me'u moce, au na tadrai koya rawa vakacava?

1213. Au bula wale tu ga ni'u dau raii koya e na noqu tadra na noqu daulomani ka a sega ni lomani au ni'u yadra tu.

1214. Na tadra wale ga e solia vei au na marau ni veidomoni, ka ni dau kauta lesu mai vei au na noqu daulomani ka a besetaki au e na noqu gauna ni yadra.

1215. Au raii koya ni'u yadra tu, e ka totoka, au raii koya tale ga ni'u sa moce, e totoka tale ga.

1216. Kevaka, wale ga e sega na gauna ni yadra ke sega ni yali tale ko noqu daulomani kau a tadrai koya tiko.

1217. A cava beka e vakasosataki au kina e na noqu tadra ni sa sega ni guilecavi au ni'u yadra tu.

1218. E dau mokoti au ni'u moce koto, ia ni'u yadra ga a dro cake sara ki utoqu.

1219. Ko ira ga era sega ni dau tadra nodra daulomani—era na cudruva noqu daulomani ka sega ni dau lomani au e na noqu gauna ni yadra.

1220. Ko ira na tamata era na kaya ni sa biuti au ko noqu daulomani, era sega ni kila ni dau sikovi au tiko mai e na noqu tadra.

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CHAPTER 121

SAD MEMORIES

1201. Even in the recollection love is sweet with endless delights; love is therefore sweeter than wine.
1202. Sweet is love in every way; for even to think of one's beloved (during separation) is freedom from pain. (M.R.R.)
1203. I was about to sneeze but it suddenly stopped; and therefore perhaps my beloved was about to think (of me) but perhaps has stopped thinking of me.
1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts? (V.R.R.)
1205. He enters freely into my heart, while he guards against my entry into his; does he not feel ashamed? (M.R.R.)
1206. I live because I think of the days when I was happy with him; without it how could I live?
1207. When I think (of the past) unable to forget, it burns my heart; were I to forget, what indeed would befall me? (M.R.R.)
1208. He will not be angry however much I may think of him; is it not so much the immense help my beloved renders me?
1209. As I think and think of the cruelty of my love who swore that our lives were inseparable my soul ebbs away. (V.R.R.)
1210. O Moon! do not set till my eyes look again upon him who abiding still within my heart has yet parted from me.

CHAPTER 122

DREAMS OF LOVE

1211. With what feast may I entertain the dream which has brought me my dear one's messenger?
1212. If my fish-like painted eyes should at my request close in sleep, I will recount to my lover the story of my long endurance.
1213. My life exists, for I see in dreams the lover who shows me no grace in my waking state.
1214. Dream giveth me all the joy of love; for it bringeth back to me my beloved who refuseth to pity me in my waking state.
1215. I saw him in my waking hours, and then it was pleasant just for the time; I see him just now in my dream and it is (equally) pleasant but again for the time only.
1216. Were there no such thing as wakefulness, my beloved who visited me in my dream would not depart me. (R.D.)
1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state? (V.R.R.)
1218. He embraceth me while I am asleep and rusheth into my heart as soon as I open my eyes.
1219. They that do not see their lovers in dreams—they alone will reproach my lover who is not gracious to me in my waking state (but visits me in my dreams). (M.R.R.)
1220. The people of the place will say that my lover has quit me in my waking hours. Of course they do not see him in dreams.

WASE E 123

FROMU NI SIGA KEI NA
YALORARAWA

1221. Bula vinaka Karobo ni Vanua,
ko sa sega ni vaka na Yakavi e
liu; ko iko ko sa dau yaco
mai mo vakararawataki ira na
yalewa vakawati.
1222. Isa Yakavi bala vinaka! ko sa
vakabuwwataka noqu raivotu.
Au a kidavaki iko vaka noqu ki-
davaki noqu i tau.
1223. Isa lei Karobo ni Yakavi ma-
kawa, ko a dau yalovi au mai
vakarokoroko e na nomu toso
malua mai ka suasua tu mai e na
tegu. Ia ogo ko sa yaco mai ka
kauta mai vel au ina yalorarawa.
1224. Ni sa yali e tikiqu ko noqu dau-
lomani e sa yaco me yaco mai
ko Karobo ni Vanua me vaka na
dau veiyaviti.
1225. A cava beka na betena vel au
me'u yalorarawa ka cava na be-
tena na vakananuma na yakavi?
1226. Ni se bera ni biuti au na watiqu
ni vakamau au a se sega ni kila
na veivakararawataki ni bogi.
1227. Na yalorarawa ogo e vure cake
e na mataka, toso me levu e na
sigalevu ka yaco me seraka e na
yakavi.
1228. Na i vakatagi ni i vakataya ni
manuwani e sa yaco me i kaci-
kacivaki ni yakavi ka kama mosi
vaka na bukawaqa ka yaragi
dau veivakamatel.
1229. Ni sa dau yaco mai na yakavi e
sa ina vakawaicalataka nodra va-
kasama na lewe ni koro ka ra
vakaloloku yani e na yalorarawa.
1230. Na noqu bula tawa bokoci rawa
ogo e sa lakosese tu e na bogi e
na noqu vakananumi koya ka sa
bibl cake vua na qarallavo.

WASE E 124

LILAWARUTA MAI

1231. Noqu vakasamataki Koya tiko
ka sa lako vakayawa me vakase-
yavutaka nei rau yalorarawa, e sa
madua kina na mataqu e na
raica na senikau boi.
1232. Na matamu vulaci ka drodrova
na wai ni matamu ka tukuna na
veivakararawataki ni watimu tu-
raga.
1233. Na vatuvatuqu ka a cere tu e
na guana ni nei rau a vau e sa ka-
sura sobu ka i vakaraitaki ni vei-
kalikali.
1234. Ni kei rau sa veiblu kel noqu
daulomani e sa lila kina na ta-
baqu ka vakavuna me cawadru
lalvi noqu qato.
1235. Na lila ni tabaqu kei na takali
ni i rairai totoka vel au e sa
vuna ga na veivakararawataki.
1236. E sa rui lila na ligaqu ka lutu
noqu qato ka rui ka ni rarawa
vel au nodra vakatoka koya me
tawa loloma.
1237. Ena rawa li mo lagilagi, isa na
utoqu? Era cici ka ra la'ki tukuna
vua na leqa e sa yaco tu e ke e
na lila ni ligaqu.
1238. Niu sa sereka na ligaqu ka a
velmoko tu, a vuki me vulaci na
mata ni yalewa vakaqato koula.
1239. Ni sa dau curu ina cagi e na
laqa ni nei rau velmoko a yaco
sara me vulaci na matana lelevu
ka mai batabata yani me vaka
na miri ni uca.
1240. Ni sa raica na ka e cakava ko
yadre serau a la'ki vulaci wale
na matana.

CHAPTER 123

SUNSET AND SORROW

1221. Blessed be thou, O Evening!
thou art not (the former) evening;
thou art really the hour that
devoureth the lives of the wed-
ded ones.
1222. O darksome Evening! You too
have blurred vision. I hail you.
Like my lover, is your love hard-
hearted too? (M.S.P.)
1223. Evening that (once) approach
me with drops of dew and grow-
ing darkness, now comes bring-
ing with it growing distaste and
increasing sorrow. (B.G.)
1224. In the absence of my lover
evening comes in like slayers on
the field of slaughter. (R.D.)
1225. What good have I done to morn-
ing and what harm have I done to
even? (M.R.R.)
1226. When my wedded lord had
not left (me), I never knew that
evening could inflict pain.
1227. This malady buds forth in the
morning develops all day long
and blossoms in the evening.
1228. The cowherd's flute has become
the herald of evening that
(burns like fire and is (itself) a
weapon that kills. (M.R.R.)
1229. When evening comes distract-
ing the mind the whole village
will get confused and be plunged
in sorrow.
1230. My (hitherto) unextinguished
life is now lost in this bewildering
night at the thought of him
who has gone in quest of wealth.

CHAPTER 124

WASTING AWAY

1231. Thinking of him who had gone
afar to mitigate our misery, the
eyes are now ashamed to see
the fragrant flowers. (M.S.P.)
1232. Your pallid eyes streaming with
tears proclaim the callousness of
your lord. (V.R.R.)
1233. The shoulders that swelled on
the day of our union (now) seem
to announce our separation clearly,
to the public. (R.D.)
1234. Having parted from my lover,
the arms that have lost their
beauty of old are (now) shrunk
and the armlets of gold drop
down. (M.R.R.)
1235. The (loosened) bracelets and
the shoulders from which the
old beauty has faded, relate the
cruelty of the pitiless one. (R.D.)
1236. My arms having become so thin
as to make the armlets drop, I
am grievously pained at his being
called cruel. (M.R.R.)
1237. O my heart, do you want glory?
Then tell the (so-called) cruel
lover about the thinning of my
shoulders and the rumours of cru-
elty abroad.
1238. When I once loosened the arms
that were in embrace, the fore-
head of the gold-braceleted
woman turned fallow. (R.D.)
1239. When the breeze crept in be-
tween (us) during a close em-
brace, her large eyes, cool like
the rain cloud, became instantly
pale. (M.R.R.)
1240. Seeing what the bright forehead
had done, the pallour of her eyes
became sad.

WASE E 125

NA VORAVORA NI

DODOMO VAKAYALEWA

WASE E 126

SEYAVU NI MADUA

SOLILOQ

2. Isa utoqu, e sega li ni rawa mo vakasama ka tukuna vei au e dua na wainimate, veitalia se wai cava, me rawata ga na mate ogo.

3. Mo bula ga, isa yaloqu! ni sega ni domoni iko ko koya e sa na cala mo rarawa.

4. A cava ko cakava tiko e ke mo veivakararawataki tiko? O koya ga e vakavuna na mate ca ogo.

5. Utoqu, kauta yani na mataqu. De lakolako ka kani au na mata ka via raici koya tiko ogo.

6. E sega li ni rawa vei iko, isa yaloqu, mo biuti koya ka sa sega ni dolea mai nomu dodomo?

7. Isa utoqu! ni ko raici nomu daulomani ko cei e rawa ni tarova nona i moko, ia ko dau cudru cudru tu ga; nomu cudru e ka asu wale.

8. Utoqu vinaka! Biuta lai vi ga dua, nomu dodomo se nomu madua. Au sega ni rawa ni vosoti au ruarua.

9. Isa utoqu ilalia na yalorarawa na sega ni lomani iko kina se auri iko ko dodomo, muri koya ia ka sa biuti iko tu.

10. Ko cei ko qara tiko, isa utoqu, ni ko kila ko koya e domoni e iko ga e utomu.

11. Noqu nanumi koya tiko ka sa biuti au vakadua, e sa na seyavu ale ga kina noqu rairai totoka e loma.

1251. Na matau ni veidomoni ena taya bola na katuba ka vakatokai me bula savasava sogo e na tovo ni madua.

1252. Na ka ogo ka yacana na dodomo e sega na yalona; ka ni vakararawataka na yaloqu e na lomama ni bogi.

1253. Au a tovolea me'u vunitaka noqu gagadre. Ia e a bote tani ga mai vei au vaka na suru vakasauri.

1254. Au a kaya ni'u na tudei; ia na noqu rarawa e bote tani ga mai ka tubu cake e matanalevu.

1255. Na qaciqacia ni sega ni lako muri koya ka sa biuti nona daulomani era sega ni kila ko ira e sa kavoro na utodra.

1256. Me vaka ni sa gadreva me'u muri koya ka sa biuti au, a i togi cava veivakararawataki.

1257. Ni sa solia vei keda na ka eda gadreva ko noda daulomani, eda sa qai mataboko ki na ka ka yacana na madua.

1258. E sega li ni i yaragi ka voroka noqu tudei vakayalewa na i la-waki ca ka solia vei au ko noqu daulomani?

1259. Au a kaya ni'u na lasutaka na bese ka'u mai lako yani, ia au mokoti koya tale e na gauna au kaya kina e yaloqu ni keirau na vau tale.

1260. E sa rawa li vei ira ka dau waicala na utodra vaka na uro e na bukawaqa me ra lasutaka tiko nodra bese ka ra mai tudei yani?

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CHAPTER 125

SOLILOQUY OF THE LADY LOVE

1241. O my heart! won't you think and tell me of some medicine, be it what may be, that can cure this incurable disease?
1242. May you live, O my soul! while he is without love, for you, to suffer is (simple) folly. (R.D.)
1243. Of what use is the staying (here) and brooding and tormenting (thyself)? In him who caused this dreadful disease there is no thought of compassion. (M.R.R.)
1244. My heart! take my eyes with you. Else these eyes longing to see him, will eat my life away.
1245. Can you, O my heart, give up him thinking that he hates you, because he does not return your love?
1246. O my heart! Could you ever bear even a mock quarrel with your lover to sweeten his company? Then why call him cruel now for your own fault? (V.R.R.)
1247. My good heart! Either forsake your love or your shame, I cannot endure both of them. (M.S.P.)
1248. O my foolish heart! grieving that he will neither pity nor requite love, you pursue him who has parted from you. (M.R.R.)
1249. Whom dost thou seek to join, O my heart, when thou knowest that the beloved is seated within thy own self? (V.V.S.)
1250. As I keep in mind him who has renounced me altogether, it will surely make me lose my inward beauty too. (M.S.P.)

CHAPTER 126

LOSS OF MODESTY

1251. Love's axe will break open the door of what is called chastity bolted with modesty. (M.S.P.)
1252. Heartless is this thing called love; for it oppresseth my heart even in the dead of night.
1253. I strive to hide this my passion. Yet it breaks out against my wish like a sudden sneeze. (V.R.R.)
1254. I say I would be firm; but alas my malady breaks out from its concealment and appears in public. (R.D.)
1255. The dignity of not pursuing the beloved who has cruelly deserted is a thing unknown to those who are love-sick.
1256. As it wants me to follow after him who has deserted me what sort of woe is mine; very good indeed!
1257. When the lover gives us what is desired, we become unconscious of such a thing as a sense of shame. (M.R.R.)
1258. Are not the enticing words of my trick-abounding roguish lover the weapon that breaks away my feminine firmness? (R.D.)
1259. I said I would feign dislike, and so moved away; (but) I embraced him seeing my mind uniting with him.
1260. Is it possible for those whose hearts melt like fat in the fire to say that they can feign a strong dislike and remain so?

WASE E 127

VEITALEITAKI

1. E sa buwawa mai na mataqu ka yavu noqu i qaqaio e na noqu vakawilika tiko na siga ni nodaru veikalikali ka'u dau toqa tiko e lalaga.

la noqu qato koula! ke'u sa na guilecavi koya e daidai, e sa na lifa na ligaqu ka cawadru sobu na qato.

Au se bula tiko ga e na noqu namaka tiko na nona lesu mai ko koya ka rau lako vata tu kei na yalona qaga.

Na yaloqu e rarawa ka qai cere cake e na rarawataka na yali tu kei koya ka'u domona.

Ni'u sa raici na wātiqu e sa na ai seyavu na vulaci ni yagoqu.

Laiva me lako mai vei au na wātiqu. E sa na qai oti kina na mate ni vakatagatagasa ka tauvi u tiko.

Ni sa lesu mai na wātiqu ka ni talei vei au, a cava beka me'u vakava me'u vakacudrucudru ai au me'u marautaki koya?

Me totolotaka ga na tekivuni i valu na Turaga ka me'u lesu tolo ki vale vei noqu dauloma-

Kivei ira ka ra namaka tiko a lesu yani ni nodra daulomani ra lako tu vakayawa, na vei-ga yadua e vaka e vitu na siga ni ira.

INI sa kavoro na yalo, a cava se qai betema na lesu se sota-ta se veimoko?

WASE E 128

KILAI NI I VAKATAKILAKILA

1271. Veitalia nomu vunitaka nomu dodomo, na matamu ena vaka-raita ga mai.

1272. Na goneyalewa mata balavu ogo ka vaka na uvu ni bitu na tabana e sa rui i tovo vakaya-lewa.

1273. Vaka na wa caliva e curu lo koto e na cokocoko na ka e curu lo koto vua na yalewa totoka ogo.

1274. Na nona dredre-kubukubu na goneyalewa ogo e vunitaki koto kina e dua na ka vaka na i salu-waki ka kubu toka na kubu ni rosi.

1275. Na kena maqosataki na vunitaki ni nona va'kasama na noqu daulomani ukuuku e na qato ogo e sa rawa ni vakaseyavutaka no-qu rarawa.

1276. Na veimoko uasivi ka qai yaco e muri e sa na nanumi tiko ga kina na mosi ni veikalikali.

1277. Na noqu qito e vakaraitaka e liu na noqu yalorarawa.

1278. E se qai takali ga (mai vei au) e nanao ko noqu daulomani, ia na yagoqu e sa vaka e siga vitu na kena vulaci.

1279. E raica na nona qato kei na ligana malumu ka qai rai sobu ki yavana; ogo na i vakalakila-kila e vakaraitaka vei au.

1280. Era kaya ni ko ira na yalewa era dau vakaraitaka e yaloka ni matadra na nodra yaluma e na dodomo ka ra kerea na veivaka-cegui, Ogori na i tovo vakaya-lewa dina nodra na yalewa.

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CHAPTER 127 MUTUAL DESIRE

1261. My eyes have lost their lustre and grown dull, and my fingers have worn away for counting of the days (of separation) that I have noted on the wall. (V.V.S.)
1262. O thou with shining jewels! were I to forget him today, my arms would lose their charms the armlets sliding down.
1263. I still live by longing for the arrival of him who has gone out of love for victory and with valour as his guide. (R.D.)
1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher. (V.R.R.)
1265. May my eyes see the consort to their heart's content! After seeing him, the pale colour of my shoulders will vanish.
1266. Let my spouse return for just a day; then will I drink deep the pleasure, so that all this agonising sorrow will be destroyed.
1267. When my husband, dear to me as my eyes, returns shall I show indifference and complain? or shall I embrace him or shall I unite?
1268. May the ruler begin the battle at once and triumph! And may I return in the evening and feast at home with my beloved one!
1269. To those who yearn for the day of return of their lovers who have gone far, one day drags on like seven days.
1270. If the heart is broken, of what avail is the hope of return or reunion or even the embrace?

CHAPTER 128 READING THE SIGNS

1271. Though you would conceal (your feelings), your painted eyes would not; for, transgressing (their bounds) they have something to tell. (R.D.)
1272. Excessive is the feminine nature of this innocent whose charms fill my gaze and whose arms are like the bamboo.
1273. Like the shining thread passing through the crystal beads, something shines through the jewelled lady-love. (M.S.P.)
1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile. (V.R.R.)
1275. The cunning way with which my lady with tight bracelets concealed her rising thought and left contains a remedy that can cure my great sorrow.
1276. His delightful embrace which assuages the pangs of separation is likely to remind the lover of her own rare endurance and meditate on his want of love.
1277. Swifter than myself, my armlets have divined the indifference of him who is lord of the cool ferry. (M.R.R.)
1278. It was but yesterday my lover departed (from me); and it is seven days since my complexion turned sallow. (R.D.)
1279. She looked at her bracelet and her tender arm and then she looked at her feet; these are the signs that she made to me.
1280. They say that women tell by their eyes the pain of their love and beg for relief. That is womanhood's most womanly way.

WASE E 129

GAGADRE NI OTI NA SOTA

81. Na rekitaki ni va'kasama kei na marautaki ni nona raici e sega ni cakacaka ni waini, o ya e cakacaka ni dodomo.
82. Ni sa torocake na dodomo ni yalewa me caga dua kakua sara ni dua na veirubuti me vaka na palavu ni raici.
83. Dina ga ni sega ni galelevi au, ka cakava ga na ka me marau kina vakaikoya, ia na mataqu ena sega ni cegu.
84. O noqu i tau, au a sa vakarau-taka tu me'u cati koya vakalasulasu, ia na yaloqu e guilecava ko ya ka mai vakarau tu yani me mokoti koya.
85. Me vaka na mata ka sega ni raica na i vurusi ni boreboro, au sega ni raica e dua na cala vua noqu daulomani.
86. Ia ni'u sega ni raici koya au sa raica wale ga nona cala, sega tale ni dua na ka.
87. Vakataki ira era lutu yani ki na kui ni uwaluvu era kila ni ra kuitaki, a cava me'u vakaraitaka kina noqu cati koya ka ni'u kila ni na tawa yaga.
88. Isa, dauveidabul ko iko, na su-
sumu e sa vaka ina ka e dau cakava na yaqona ni Vavalagi vei ira na daumateni, e solia wale ga vei ira na veivakama-duataki.
89. E rui malumu cake mai na senikau na veldomoni; ia e lewe lailai sara era kila na kena taleitaki kei na kena dodonu me vakamareqeti.
90. Na yalewa ogo e a via vakalasulasuya nona cati au, ia e a totolo cake mai vei au nona veimokoti.

WASE E 130

CAVILAKI NI YALO

1291. Ni sa raici ni sa nona ga vakai-koya na yalona, Isa yaloqu, a cava ko sega kina ni bau noqu ga kina ko iko.
1292. Isa yaloqu, ko sa kila na ka e vakayacora vei au na yalona, ko qai guti koya tiko ga.
1293. Isa, yaloqu, ko vakamuri koya voli, e baleta beka ni ko kila ni ko ira na sa mate e sa sega na nodra i tokani.
1294. Isa, yaloqu ni ko raica nona i vakarau ca ko sega ni cati koya. Ko cei li ena qai kere i vakasala vei iko?
1295. Na yaloqu ena sega oti na nona nuiqawaqawa; ka ni'u taqayataka nona tiko kei au kei na nona yali vei au.
1296. Na yaloqu e dau kanii au e na gauna au dau vakananumi koya kina.
1297. Au sa bau guilecava tale ga noqu madua vakayalewa, ni'u sa tacori e na ilalia ni yaloqu ka sa sega ni bau guilecavi koya.
1298. Na utoqu ka dau veinanumi ka okata me ka vakamadua na nodra veiwalitaki nodra daulomani.
1299. Ni sa sega ni velvakacegui na utoa vakaikeda, ko cei tale me qai nanumi keda?
1300. Ni sa sega ni okati vua na tamata me rau veiwekani kei na yalona, e se na matalia li ni ku-ne e yasana ko kena meca?

YEARN

1281. Reptu and deli belong i only unf
1282. When measure be no sure of
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1284. O my to feign forgettin brace h
1285. Like t painting fault in with m
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1287. Like knowin ried at show n will fa
1288. O y is to r who r gives grace.
1289. Ever is love know it gen
1290. She eyes b myself ting t

CHAPTER 129

YEARNING AFTER UNION

1281. Repture at the very thought and delight at the mere seeing belong not to wine; they belong only unto love. (V.V.S.)
1282. When love has grown to the measure of the palm, let there be no sulkiness even to the measure of the millet. (M.R.R.)
1283. Though he careth not for me and doth only as it pleaseth him, my eyes will not rest unless they behold him. (V.V.S.)
1284. O my friend, I was prepared to feign displeasure but my mind forgetting it, was ready to embrace him. (R.D.)
1285. Like the eyes that see not the painting brush, I do not see any fault in my lover when I see him with me. (M.S.P.)
1286. When I behold him, I don't see his faults at all. When I don't see him, I see nothing at all but his faults. M.S.P.)
1287. Like them that fall into a flood knowing that they will be carried away, wherefore should I show resentment knowing that it will fall? (M.R.R.)
1288. O you cheat! your breast is to me what liquor is to those who rejoice in it, though it only gives them an unpleasant disgrace. (R.D.)
1289. Even tenderer than a flower is love; and few there are who know its delicacy and deal with it gently.
1290. She once feigned dislike in her eyes but she hastened more than myself for the embrace (forgetting the anger).

CHAPTER 130

CHIDING THE HEART

1291. Seeing that his heart is his alone, O my heart, why don't you be all my own? (M.S.P.)
1292. Even after realising that he is indifferent (to thee) thou hastenest to him, O my heart, thinking that he will not scorn thee.
1293. Is it because the fallen have no friends that you follow him at your will and pleasure, my heart?
1294. O my soul, you would not first seem sulky and then enjoy (him); who then in future will consult you about such things? (R.D.)
1295. It feareth lest it should not get him and when it hath got him it feareth lest it should lose him: thus there is no end to the pangs that my heart suffereth. (V.V.S.)
1296. When I was brooding alone, my heart remained with me, as it were, to eat me up. (M.R.R.)
1297. I have even forgotten my modesty, having been caught in my foolish mind which is not dignified enough to forget him. (R.D.)
1298. My heart that loves life and views it ighbole to blame (and to deny access to him) ever thinks of his success. (V.R.R.)
1299. When one's own heart does not help who else can be of help in distress? (M.R.R.)
1300. When one's heart is not one's own kinsman, need it be said that your enemies will not be at your side as relatives? (M.S.P.)

WASE E 131

NA VEIRUBUTI NI VEIDOMONI

301. Me da raica mada nona rarawa;
rubuti koya mada vakalasulasu,
kakua ni mokoti koya.
302. Na rubu vakalekaleka e dau
vaka na masima ki na kakana.
Ia ke sa mani dede na vakarubu-
rubu e sa vaka tale na kakana
rui bale na kena tuituina.
303. Kevaka era sega ni mokoti ko
ira era vakacudrucudruva lasu-
lasu tu e sa vaka era vakarara-
wataki ko ira era sa rarawa tu.
304. Na kena sega ni kauwaitaki na
nodra vakavunene na yalewa
e vaka na kukiti laivi ni wa-
ka ni kau mai vuna.
305. Na rubu vakalasulasu e dau i
kuri ni rairai totoka ni yalewa;
era dau taleitaka tale ga ko ira
na tagane yalododonu.
306. Kevaka e sega na veirubuti kei
na veivakademehi e na veidomoni
e sa na vaka na i kanakana ni
vuanikau dreu alivia kei na kena
e vakarara.
307. Na kena vakatititaki na vei-
yacori tale se sega e dau vaka-
tubu yalorarawa vei ira ka ra
dau vakacudrucudruv ira vakala-
sulasu.
308. A cava li na betena na yalora-
rawa, ka ni sa sega ni dua na
daufomani me raica na noqu ra-
rawa.
309. Na wai e vanua rugurugua e
totoka, e vaka kina na nona va-
karuburubu na kena eda domona.
310. Na yalequ e gadreva na dua-
vata kei koya ka sega ni kau-
waitaka noqu yalorarawa e na
vuku ni nelrau veiloti.

WASE E 132

NA CUDRU LASULASU

1311. Ko vakalaivi ira kece na yale-
wa me ra wanonovi iko. Au na
sega ni laiva mo mokoti au.
1312. Ni'u vakaruburubu tiko ko qai
dau suru, O ya me'u kaya,
"Bula!"
1313. Kevaka au taubena wale tu ga
e dua na taba ni kau, ena kaya
ga ni'u uku tu me raica e dua
tale na yalewa.
1314. Au kaya vua, "Au domoni iko
duadua vei ira kece", ka qai cudru
mai ka kaya, "domoni au vaka-
levu cake mai vei cei? ko cei
tale ko domona tiko?"
1315. Ni'u kaya, "Daru na sega ni
veitawasei e na bula oqo", a
qai tovakiwai na matana e na
nona nanuma ni keirau sa na vei-
tawasei e na bula mai muri.
1316. Au kaya vua, "Au a nanumi
iko". A qai cudruvi au ka kaya,
"Ko a gullecavi au e naica?" Ka
moqe tani sara mai na noqu i
moko.
1317. Au suru ka kaya sara, "Bula!"
Ia a totolo sara nona tagi tale
ka kaya, "Ko cei e vakananumi
iko tiko mai?"
1318. Au via tarova noqu suru ka qai
kaya tale, "Sobo ko via vunitaka
vei au na nomu vakananumi tiko
mai vua e dua nomu i tau".
1319. Au vakamasuti koya me kua ni
yalorarawa ka qai cudru mai ka
kaya, "Ko rairai dau vakamasuti
ira vaka oqo?"
1320. Au wanonovi koya matua ka
qai cudru mai ka kaya, "Ko cei ko
vakananuma tiko e na nomu wa-
nonovi au.

CHAPTER 131

BOUDERIE

(LOVERS' FEIGNED QUARREL)

1301. Let us witness awhile his keen suffering; just feign dislike and embrace him not. (R.D.)
1302. A temporary pouting will be as salt to food. Prolongation of sulks will be like excess of salt.
1303. For men not to embrace those who have feigned dislike is like torturing those already in agony.
1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.
1305. It adds to the beauty of the good and virtuous lover if the lady with flowery eyes continues to feign dislike to her lover.
1306. Love without strife and sulkingness is as useless as over-ripe and unripe fruit.
1307. The doubt as to whether reunion would take place soon or not, creates a sorrow (even) in feigned dislike. (R.D.)
1308. Of what avail is my grieving when there is no loving one nigh to see how much I suffer?
1309. Water under the shade is pleasant. So is pouting with those whom we love. (M.S.P.)
1310. With one who leaves me in misunderstanding, my heart says I should be united—this is (where) infatuation. (M.R.R.)

CHAPTER 132

FEIGNED ANGER

1311. All, that are women, devour thee with their eyes, thou false gallant! I shall have none of thy embrace. (V.V.S.)
1312. When I was sullen he sneezed expecting that I should say 'Mayst thou live long'. (M.R.R.)
1313. Even if I were adorned with a garland of branch-flowers, she would say I did so to show it to another woman. (R.D.)
1314. I said to her, 'I love thee above all'; and behold she frowned at once asking, 'Above whom? and above whom?' (V.V.S.)
1315. When I said, 'We shall not separate in this life', her eyes were full of tears (meaning that I would separate from her in the next life). (V.R.R.)
1316. I said, 'I remembered thee'. At once she snapped out, 'Wherefore hadst thou forgotten me? and refrained from the embrace. ...
1317. I sneezed and she blessed me; but changing her mind at once she wept and asked, "who is thinking of you to make you sneeze?"
1318. I repressed my sneeze and then also she wept saying, 'Thou wast to conceal from me that some of thy friends are thinking of thee'. (V.V.S.)
1319. Though I console her, she flares up in anger saying, 'Thou hast done the like with others!'
1320. Even when I gaze at her in rapt attention she flares up and says, "While looking at my features, whom did you think of for comparison?". (M.R.R.)

WASE E 133

NA TALEITAKI NI

KARUBURUBU

1. Ko na watiq tagane e sega na ka e lako vakatani vua, ia na i vakarau ni nona veimoko e vaka me'u na cati koya vakasulusu kina.

2. Ia na veigoletani lalai e rairai vaka na vakacudrucudruya lasulasu e via vaka me vakacacana nona i tovo vakaturaga ia e dau yaco ga me uasivi e muri.

3. E dua tale li na parataisi mo i karua ni veivale nodrau na lewe rua ka rau veldomoni me vaka na duavata ni wal Kei na gele.

4. Na i yaragi ka a voroka na yaloqu e koto ga e na loma ni veileti.

1325. Veitalia sara ga ni dua e sega nona cala e dau marautaki ga ni sa tasere na liga ka a veimoko tu.

1326. E uasivi cake mai na kana na kena waraki vakamalua me tau-malua. E vaka kina e na dodomo na vakacudrucudruya lasulasu e kamikamica cake mai na vau vata.

1327. E na veivala ni veldomoni, e dau qaqa O koya e soro e Iiu. Oqo e dau kune e na gauna e sa rau veiyacovi tale kina.

1328. Au na taleitaka beka na nona cudru lasulasu e na gauna keirau na sota kina e na veiyacovi tale.

1329. Laiva me vakacudrucudruya lasulasu tiko, ia bogi, toso mo balavu me dede na gauna au vakamasuta tiko kina.

1330. Na vakaruburubu na i divi ni veldomoni; ka i divi tale ni veldomoni na veimoko.

EKADAMU KALASI

CHAPTER 133

THE CHARM OF BOUDERIE
(LOVERS' FEIGNED QUARREL)

1321. Although my husband is free from defects, the way in which he embraces me is such as to make me feign dislike. (R.D.)
1322. Though the little resentment that appears from feigned dislike may affect his graciousness, it yields delight in the end.
1333. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water? (V.R.R.)
1324. Even within the quarrel that will bring about an embrace and will not permit of his leaving me after it, lies the weapon that shatters my resolution. (M.R.R.)
1325. Even when one is free from faults there is a delight when the arms of the beloved are withdrawn from one's clasp. (V.V.S.)
1326. Digestion is better than feeding. In love, feigned dislike is sweeter than union itself. (M.S.P.)
1327. In a lover's quarrel the vanquished becomes the victor; this is revealed when they reunite.
1328. Will I enjoy once more through her feigned dislike the delight experienced in the union which makes her brow perspire?
1329. Let her, decked with shining jewels, feign anger. O night, be you long, and protracted, that I may plead on for its appeasement. (M.S.P.)
1330. BOUDERIE is the charm of love; and the charm of that (lovers' quarrel) again is the sweet embrace at its close.



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