

**A Compendium of *Tirukkural*
Translations in English**

A Compendium of *Tirukkural* Translations in English

Volume 2
Poruṭpāl – Part II

Compiled and Edited by
A.A. Manavalan



CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI
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**A COMPENDIUM OF *TIRUKKURĀḻ* TRANSLATIONS IN ENGLISH
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Foreword

The Central Institute of Classical Tamil (CICT), established in Chennai, has taken on the challenge of preparing the definitive editions of forty-one Classical Tamil texts, translating these works into English and other major European languages, as well as into major Indian languages, and writing a historical grammar of Tamil. Language being the autobiography of a people, CICT's objective is to preserve and safeguard the invaluable treasure of the literary compositions in the Tamil language. If only we could delve into our past and recover the riches and wealth of the mighty treasure trove of Classical Tamil poetry, we will be amply rewarded by its lofty aspiration, its refined sensibility and its soaring imagination. Apart from these, reading the ancient Tamil texts, notably the *Tolkāppiyam*, *Eṭṭuttokai*, *Pattuppāṭṭu* and *Tirukkural*, provides a foundation for scholarship in the present and offers an opportunity to bring enlightenment from the past into our contemporary education.

I am pleased to write this foreword to the series of publications brought out by CICT, which I am sure, will do full justice to the masterpieces in Tamil without compromising on the quality of production. The *Cankam* corpus is repository of our glorious culture. I urge our present and future generations to study the great classical works and to convey their message and the vision of life embodied in them to the public at large. It is with pleasure, therefore, that I commend the series to enlightened readers the world over.

Sd/-

(SHASHI THAROOR)

Preface

Among the classical literary works in Tamil, *Tirukkural* finds a pride of place. This monumental creation of Thiruvalluvar has been read, interpreted and put into use in practical life by men of wisdom from days of yore. There is hardly any ancient work in Tamil which has not quoted passages from *Tirukkural*.

Of all the classics, *Tirukkural* is the work that has been chosen for translation by most western scholars and others. In English alone, there are more than fifty versions of this time-honoured work. The Tamil scholar Beschi translated it in Latin into 1730, N.H. Kindersley translated into English in 1794 and F.W. Ellis did it in English in 1812. It has undergone translations in such other foreign languages as French, German, and Russian. It has been rendered in almost all Indian languages.

The Central Institute of Classical Tamil has undertaken the task of translating all classical literature. The Institute made a judicious selection of 18 among the available English translations and has published them as a compendium. Professor A.A. Manavalan undertook this task. As a first step, we have already printed and published the translation of *Arattuppāl* – Volume 1. Now, we are publishing the translation of *Poruṭpāl* – Volume 2. On behalf of the Institute, I am pleased to extend my profound thanks to Professor A.A. Manavalan for compiling and editing these translations.

I am thankful to the Department of Publication Division for their help in bringing out this volume.

The Hon'ble Minister of State for Human Resource and Vice-Chairman of the Central Institute for Classical Tamil has written the foreword which lends grace to this publication. I am indeed most happy to express my sincere thanks and gratitude to him. The Tamil world is only enriched by this and more such publications which are due to be published shortly.

Chennai

V.G. BHOOMA
Director

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I am thankful to Dr. M. Muthuvelu, Registrar, CICT and Thiru P.V. Karunakaran, Finance Officer, CICT for encouraging the Publication department of CICT.

I am grateful to Dr. K. Ramasamy, Senior Fellow, CICT, and Head in Charge of the Publication Department, for continuing the publication of *Tirukkuraḷ* Compendiums of *Poruṭpāl*, in time.

I am happy to express my grateful thanks to the translators who are included in this Compendium.

My thanks are due to Dr. N. Devi, Associate, CICT, for assisting me in this project.

Chennai
11.09.2013

A.A. MANAVALAN
Editor

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Abbreviations

AES	:	Asian Educational Services
Bala	:	K.M. Balasubramaniam
Chakra	:	A. Chakravarti
Desi	:	S.N. Srirama Desikan
Diaz	:	S.M. Diaz
Dikshi	:	V.R. Ramachandra Dikshitar
Drew	:	William Henry Drew (Pope); William Hoyles Drew
Ellis	:	Francis Whyte Ellis
IITS	:	International Institute of Tamil Studies
Kazhakam	:	The South India Saiva Siddhanta Works Publishing Society
KRS	:	K.R. Srinivasa Iyengar
KSree	:	Kasthuri Sreenivasan
Laz	:	John Lazarus
Mich	:	S.M. Michael
Pope	:	George Uglow Pope
Popley	:	H.A. Popley
Purna	:	M.S. Purnalingam Pillai
Robin	:	Edward Jewitt Robinson
SL	:	Source Language (in this case, Tamil)
Shuddha	:	Shuddhanantha Bharati
Sunda	:	P.S. Sundaram
TL	:	Target Language (in this case, English)
Vanmi	:	G. Vanmikanathan
V.V.S.	:	Varakaneri Venkatasubramania Aiyar
-----	:	Translation not available

A System of Transliteration of Tamil

Vowels

Short

அ	a
இ	i
உ	u
எ	e
ஓ	o

Long

ஆ	ā
ஈ	ī
ஊ	ū
ஏ	ē
ஔ	ō

ஐ	a i
ஔ	a u
ஃ	h

Consonants

Hard

க	k
ச	c
ட	ṭ
த	t
ப	p
ற	r

Soft

ங	ṅ
ஞ	ñ
ண்	ṇ
ந்	n
ம்	m
ன்	ṅ

Medial

ய	y
ர்	r
ல்	l
வ்	v
ழ்	ḷ
ள்	ḷ

Introduction

Objective of the Project

The Kural is believed to be the most translated of all literary works in the world, barring religious works like the Bible and the Koran (Diaz 41). There are about 130 translations of the *Kural* in the languages of the world and in English alone (until March 2006) about 50 translations have appeared. The translation service to the *Kural* in English was started in AD 1794 by N.H. Kindersley and now the history is more than 200 years old.

Considering the significant service rendered by the translators, the potential ambassadors of any culture, and considering the need to preserve their translations in handy volumes for the benefit of both the Source Language (SL) and Target Language (TL) readers all over the world, the Project Committee for Translation of Classical Tamil works decided in April 2006 to collect and preserve significant renderings attempted in English through a project, “A Compendium of *Tirukkural* translations in English”.

Collection and selection of basic data

Of the 48 English translations of the *Kural* collected from several sources and referred to, I have selected 18 translations for the project, after going through them with sample entries. The following criteria were applied for the selection:

- (a) whether a translation appeared between AD 1794 and AD 2000
- (b) whether a translation is complete or partial or selective
- (c) if a partial translation merits to be included, what is the degree of its significance in the history of *Kural* translation
- (d) whether a translation, complete, partial or selective, is faithful to the original, as far as the literary, cultural and linguistic idioms of the two languages permit
- (e) whether a translation reflects the literary and cultural aspects of the Tamils as embedded in the *Kural*, without any prejudice or bigotry

Out of them, the following 18 translations have been selected for inclusion in the Compendium:

1.	1812	F.W. Ellis	verse	selections
2.	1840-1885	W.H. Drew & J. Lazarus	prose	complete
3.	1873-1885	Edward Jewitt Robinson	verse	partial
4.	1886	G.U. Pope	verse	complete
5.	1916	V.V.S. Aiyar	prose	complete
6.	1931	H.A. Popley	verse	selections
7.	1942	M.S. Purnalingam Pillai	prose	complete
8.	1946	S.M. Michael	verse	complete
9.	1949	V.R. Ramachandra Dikshitar	prose	complete
10.	1953	A. Chakravarti	prose	complete
11.	1962	K.M. Balasubramaniam	verse	complete
12.	1968	Shuddhanantha Bharati	verse	complete
13.	1969	G. Vanmikanathan	prose	complete
14.	1969	Kasthuri Sreenivasan	verse	complete
15.	1988	K.R. Srinivasa Iyengar	verse	complete
16.	1989	P.S. Sundaram	verse	complete
17.	1991	S.N. Srirama Desikan	prose	complete
18.	2000	S.M. Diaz	verse	complete

ABOUT THE TRANSLATORS

For the benefit of readers and scholars, short notes on the translators selected for this Compendium are provided below with necessary details as far as they are available:

1

1812, (1819) **Ellis, Francis Whyte.**

Tirukkuraḷ on Virtue

1955

Second edition, University of Madras
(verse – selections).

Francis Whyte Ellis (1777-1819) came to Madras in 1796 as Secretary to the Board of Revenue and was the Collector of Madras from 1810 to 1819. It is said that food poisoning during his visit to Ramanad District in 1819 led to his untimely death.

The earliest available English translation of *Tirukkuraḷ* was done by Ellis during his stay in Tamil Nadu as a young Civil servant from 1796 to 1819. In spite of his busy schedule as an able administrator in the Madras Province, Ellis found time to master the major Dravidian languages viz., Tamil, Telugu and Malayalam, besides Sanskrit language and literature.

Ellis' translation of *Tirukkuraḷ* in English is selective and fragmentary. His renderings of the *Kuraḷ* are not always faithful to the original. In the opinion of Charles E. Gower,

Translation was not Ellis' object so much as grammatical analysis and the illustration of Tiruvalluvar's ideas by parallel passages from other eminent Tamil poets.

(as quoted in K.Meenakshisundaram, *The Contribution of European Scholars to Tamil*).

Ellis' translation, rather his exhaustive commentary, as the title of his work goes, abounds in quotations from Telugu and Sanskrit works apart from Tamil Sangam classics, Tamil epics and other forms of Tamil literature that flourished upto the 18th century. Even western authors like Cicero, Aristotle and Shakespeare were not spared. Thus F.W. Ellis has done salutary

service by introducing foreign scholars indirectly to the Indian literary heritage, especially of the Tamils.

The second edition of Ellis' work published by the University of Madras in 1955 under the title *Tirukkural Ellis Commentary* contains translations of only 69 *Kural* poems as detailed below:

Chapter	1	2	3	4	5	6	7	8	9	10	11	12	13
No. of poems translated	10	4	5	6	6	6	5	5	4	5	5	4	4

Total number of poems translated – 69.

G.U. Pope cites in his Notes, **49** translations as by **Ellis**, which are not found in the above published edition:

Chapter	25	38	55	56	79	80	81	82	83
No. of poems translated	9	6	7	5	5	4	5	4	4

Total number of poems translated – 49.

Recently, P. Marudanayagam has brought to light through an essay, “The Ellis Manuscript: A Note”, *PILC Journal of Dravidic Studies* 13:1, 2, Jan/July 2003, translations of five poems from chapter XV (141, 142, 143, 145, 146); and through another essay, “From the Ellis Manuscript”, *PILC Journal of Dravidic Studies* 14:1, 2 Jan/July 2004, translations of seven poems from chapter XVI (151, 152, 154, 156, 157, 158 and 159).

Thus we have in all 130 *Kural* poems in translation by F.W. Ellis. Hopefully, many more may come to light in the future.

There are differences in the forms of Ellis' translation. The 69 translations contained in the published volume (1955) and five translations from chapter XV, and seven translations from chapter XVI recently published by P.Marudanayagam are in the form of verse, whereas of the 49 translations cited by Pope in his Notes, 45 are in English prose and four are in verse (243, 245, 782, 783). That is to say, in all 85 poems are rendered into verse form and 45 in the form of prose. It is strange that Ellis should have chosen to render one part of the SL text into verse form and the other part into prose. A solitary example, in this regard, is Shuddhanantha Bharatiyar who has translated *Tirukkural* both into verse form (1968) and into prose (1970). The difference, of course, is that he translated the entire text into one form, not parts of it.

We are thus not in a position to decide as to the form of Ellis' translation and his total contribution to the realm of *Tirukkural* translation, since many of his manuscripts are not yet available for our scrutiny.

Kural was his source of inspiration not only for the study of literature of the Tamils but also to guide him through state administration. Because of his reverence for this great work, Ellis proposed, according to scholars like Iravatham Mahadevan, to mint a coin through the treasury, a Golden Double Pagoda with the image of Tiruvalluvar ("A Unique gold coin with Thiruvalluvar's portrait", in *Studies in South Indian Coins*, Vol.5. 1995). Whether it enjoyed currency, even for a brief period, is, however, not known.

To sum up, one may cherish a sanguine hope that the founding of the College of Fort St. George, the positing of a theory of the Dravidian family of languages as distinct from Sanskrit, 40 years before Robert Caldwell, the translation of the *Kural* into English for the first time with elaborate commentary, and the sinking of 27 wells in Triplicane to ease the water scarcity – all the four would serve to immortalize the memory of F.W. Ellis in Tamil Nadu, though not even a statue has been erected here in appreciation of his selfless services to Tamil Nadu, Tamil language and literature.

(*Dravidac chanTu*, Thomas R. Trautmann, (Tamil version, Rm. Sundaram), Chennai: Madras Institute of Development Studies, 2007.)

2

1840, 1852 **Drew, Rev. W.H.**

1962 *The Cural of Tiruvalluvar*

1988 First edition was included in the Ramanujak Kavirayar edition of Tamil Text with commentary, American Mission Press, Madurai. Prose translation of *Kural*: 1-630. John Lazarus revised Drew's version and published it in 1852. Madras: Kazhakam, 1962. New Delhi: Asian Educational Services, 1988.

William Henry Drew rendered the *Kural* into English prose. John Lazarus revised Drew's work (chapters 1-63) and published it in 1852. The *Kural*'s text, Parimēlaḷakar's commentary, Ramanuja Kavirayar's amplification of the commentary and Drew's English prose renderings of the *Kural* were all included in the first edition (1840). Drew's first prose rendering closely follows the commentary of Parimēlaḷakar and, hence, is almost close to the original. Generally, he neither deletes, nor dilates, nor deviates from the original.

Robert Caldwell's remarks about Drew are worth recalling: "Drew was a Devout man, a zealous missionary, a man of culture and devoted student of Tamil... His edition of the *Kural*, a great Tamil Classic, though he did not live to complete the work, placed him in the first rank of European Tamil scholars... I derived much benefit from the stimulus to Tamil studies that I received from my daily intercourse with Mr. Drew". (Bishop Caldwell's *Reminiscences*, 1894, p.52.)

2a

1885 Lazarus, Rev. John.

Tirukkural

(appended to the Tamil edition by Murugesu Mudaliar with commentary, Madras.)

1988 New Delhi: Asian Educational Services.

(prose: *Kural* 631-1330)

John Lazarus (1845-1925) was a graduate of the University of Madras. The first work published by him is a grammatical text, *Nannul*

(1878), with an English translation, especially edited for students. His *A Dictionary of Tamil Proverbs with Introduction, Notes, Texts and Translation* (Madras, 1894) and his *Tirukkural* translation of chapters 64-133, are considered to be landmark contributions to Tamil literature and culture. The *Dictionary* containing 10,000 proverbs, arranged in the best order possible, is the most complete collection ever made and a valuable contribution to Tamil literature. Regarding his translation of the *Kural*, he was the first to render into English prose the chapters 64-133 and has done it excellently well. He died in 1925.

Due to his eminence as a scholar and translator of the *Kural* the following observation by Lazarus is worth noting:

It is often urged and with considerable force, that at least for the purer moral sentiments of the *Kural*, the poet is indebted to Christianity. 'We may fairly picture him' writes Dr. Pope, the latest advocate of this theory, 'walking along the sea-shore with the Christian teachers, and imbibing Christian ideas, tinged with the peculiarities of the Alexandrian school, and day by day working them into his own wonderful *Kural*'.

But the *Kural* betrays no traces of distinctively Christian ideas or ethics such as may be ascribed to Christ or His Apostles alone. None of the ten epithets by which the Deity is described in the opening chapters of the *Kural* have the remotest connection with Christ or God, that is to say, as they are designated in the Bible. The Chapter 'On killing' deals exclusively with the literal taking away of life. (*The Tamilian Antiquary*, Vol.II No.1, 1913).

3

- 1873 Robinson, **Edward Jewitt**
Tamil Wisdom,
 London: Paternoster Row
- 1885 *Tales and Poems of South India*
- 1957 Madras: Kazhakam
- 2000 Thanjavur: T.N. Ramachandran
 (verse translation)

Edward Jewitt Robinson, a Protestant missionary, produced in 1873 a collection of translated Tamil texts among which was the *Kural*. He

called the work *Tamil Wisdom*. Desiring to emulate missionaries like Beschi, Ziegenbalg and Percival and with a view to facilitating the evangelical work of the missionaries, Robinson brought out an amplified version of the *Tamil Wisdom* in 1885 entitled *Tales and Poems of South India*.

In his preface to the enlarged edition, Robinson gladly acknowledges his indebtedness to the translations of F.W. Ellis, W.H. Drew, Graul and Charles E. Gover. He has not, however, referred to the works of G.U. Pope; the reason is that the major works of Pope, *The Sacred Kural* (1886), *Naladiyar* (1893) and *The Tiruvacagam* (1900) were all published after 1885, the year in which Robinson's second edition was published.

Robinson translated only the first and second Book of the *Kural* (108 chapters); he did not translate the third Book. His verse translation of the *Kural* was greatly admired by his English contemporaries, though native scholars of our day like T.P. Meenakshisundaran had some reservations about its fidelity to the original. Pope's felicitating view of Robinson's translation is worth noting:

Since this work was sent to the press, I have seen a charming little volume entitled, *Tales and Poems of South India, from the Tamil*, by Rev. E.J. Robinson (T. Woolmer, 1885). Had I known of this earlier, I should have felt it less necessary to publish a translation.

I cordially recommend this interesting and scholarly little volume. (Preface to the *The Sacred Kural*, footnote p.III).

But the scholarly world knows the difference.

4

- 1886 **Pope, G.U.**
The 'Sacred' Kural of
Tiruvalluva Nayanar with Introduction,
 Grammar, Translation, Notes, Lexicon and
 Concordance. London: Henry Frowde.
- 1980 New Delhi: Asian Educational Services.
 (verse translation, complete).

George Uglow Pope (1820–1907) came to South India in 1839, and joining the Church of England, was employed under the auspices of the

S.P.G. in Tinnevely. After going back to England for 2 years (1849–1851), he returned to India in 1851 and was appointed in Tanjore where he founded the Tanjore College under the S.P.G. On completing his tenures at Ootacamond and Bangalore, he finally left India in 1880. Oxford honoured him with an M.A. degree and the Archbishop of Canterbury conferred on him a Doctor of Divinity. He was Chaplain of Balliol College and taught Tamil and Telugu to the I.C.S. candidates.

During his next 20 years of service in that university, he wrote several elementary text books in Tamil, chiefly about the language and literature in general. This was the best period of Pope's harvest of his labours in Tamil Nadu for more than 40 years (1839–1880). The best-known translations of Pope were achieved during this period in Oxford University:

- 1886 *The Sacred Kurral*, (London); New Delhi: Asian Educational Services, 1980 (Reprint).
 1893 *Naladiyar or Four Hundred Quatrains*, (Oxford).
 1900 *The Tiruvacagam*, (Oxford); University of Madras, 1960, 1970, 1979 (Reprint).
 1911 *Manimegalai*, (Madras); 1987 (Reprint).

Pope was interested in the metrical forms of Tamil poetry and himself preferred to translate the Tamil texts into English verse form (*Kuraḷ*, *Naladiyar* and *Tiruvacagam*). Only *Manimegalai* he rendered into English prose.

As far as the translation of the *Kuraḷ* was concerned, Pope was the first to translate the entire *Kuraḷ* into English verse. His admiration for the *Kuraḷ* and its author was so great that Pope called Tiruvalluvar, “the Bard of the Universal Man”.

His genuine admiration for Tiruvalluvar aside, Pope had his own cherished opinions about the date, the author and the composition of the *Kuraḷ*:

There are no data whatever which may enable us to fix with precision the period at which our poet flourished. I think between AD 800 and 1000 is its probable date (Pope, Introduction, IV).

Remembering that its author was not fettered by caste prejudices... that he was evidently an ‘eclectic’, that Christian influences were at the time at work in the neighbourhood, and that many passages are strikingly Christian in their spirit, I cannot feel any hesitation in saying that the Christian Scriptures were among the sources from which the poet derived his

inspiration (Pope, Introduction, IV). We may fairly, I say, picture pacing along the seashore with the Christian teachers, and imbibing Christian ideas, tinged with the peculiarities of the Alexandrian school, and day by day working them into his own wonderful *Kural* (Pope, Introduction, III).

It is undoubtedly a noteworthy fact that from this Mayilapur on which the eyes of Christendom have ever rested as the one sacred spot in India of Apostolic labour, comes the one Oriental book, much of whose teaching is an echo of the ‘sermon on the Mount’ (Pope, Introduction, III).

Pope’s untiring labour of love for half a century opened the eyes of the British and the European world to the excellence and importance of Tamil language and literature and to the high civilization of the Tamils nearly two thousand years ago.

Pope was the first to glorify the work with an adjective ‘Sacred’ *Kural*, followed by Popley (1931) and S.M. Michael (1946) with acknowledgement and admiration.

5

- 1916, **Aiyar, V.V.S.**
 The Kural or The Maxims of Tiruvalluvar
1925, 1952, Madras: Amudha Nilayam Private Ltd.
1961
1982 Tiruchirapalli Dt. Tirupparaitturai:
 Sri Ramakrishna Tapovanam.
 (prose – complete).

Varakaneri Venkatasubramania (V.V.S.) Aiyar (2.4.1881–3.6.1925) was a great patriot of the early 20th century. His patriotism was so catholic that his interests went beyond the political sphere and he moulded himself into a great scholar in Greek, Latin, French, Sanskrit and Tamil. His proficiency in Greek, Latin and Sanskrit helped him to explore the depths of Tamil literature and his wide knowledge and vivacious command of English language and literature helped him to project to the world the greatness of Tamil language and literature.

V.V.S. Aiyar’s translation of the *Kural* has a lengthy preface, running to 35 pages. Being thematic, the preface serves as an excellent summary of

the whole text, its date of composition, its author and the contents of the work, part by part. Of all the translations included in this Compendium V.V.S. Aiyar's is the most biblical in style; neither Drew, nor Lazarus, nor G.U. Pope, nor Robinson, nor Popley has employed such a style. V.V.S. Aiyar explains his stand in this regard as follows:

After a great deal of thought on the subject, I have come to the conclusion that the Authorized English version of the Bible is the proper model to be followed by the translator of the *Kural*. The resemblance of the thought and diction of Tiruvalluvar to the great masterpieces of the Bible, and especially to the *Ecclesiasticus*, the *Proverbs* and wisdom of Solomon, and the Sermons of Jesus struck me forcibly, and I thought that if any portion of the vigour of the *Kural* could be preserved in English, it could only be by adopting the phraseology and the turns of expression of the English Version of the Hebrew and Greek Veda...

It would have been easy for Drew as well as Pope who were the members of the Christian Church to have adopted such a style for the translation of Tiruvalluvar. But as it is, Drew has given but a feeble translation, while Dr. Pope's verses do not at all do justice to the merits of the original... (*The Kural or The Maxims of Tiruvalluvar* Pp. XV – XVI).

6

- 1931 **Popley, H. A.**
 1958 *The Sacred Kural or The Tamil Veda of Tiruvalluvar*,
 Calcutta: The Heritage of India Series, Y.M.C.A. Publishing
 House (selections in verse).

H.A. Popley undertook a translation of *Tirukkural* at the suggestion of J.N. Farquhar, the General editor of the Heritage of India Series, Calcutta, and the translation was first published in 1931 by Y.M.C.A Publishing House. The second edition, revised with fresh translations, was published by the same publisher in 1958.

The total number of *Kural*s translated by Popley is as follows:

Popley has provided a rich introduction which discusses in detail the

‘Date of the *Kural*’, ‘South India in the Days of Tiruvalluvar’, ‘the poet of Tiruvalluvar’, ‘the character of the poet’, ‘the ideals and teaching of the *Kural*’, ‘Tiruvalluvar and Womanhood’, ‘the style and form of the *Kural*’ and ‘The *Kural* in Tamil Life and Letters’. He has also provided very useful “Explanatory Notes”, quoting several translators like Drew, Pope, V.V.S. Aiyar and Chakravarti. The Bibliography at the end is very useful to trace the history of *Kural* translations in several European languages. Popley’s work *The Music of India* published in the Heritage of India Series, Calcutta is worth mentioning as it indicates his interest in Indian culture in general.

Editions	Book I	Book II	Book III	Total poems
1931	194	135	17	346
1958	299	190	22	511

7

- 1942 **Purnalingam Pillai, M.S.**
The Kural in English
 Tirunelveli: Sri Kanthimathi Vilasam Press.
- 1999 Chennai: International Institute of Tamil Studies.
- 2007 (prose – complete).

M.S. Purnalingam Pillai (24.5.1866–16.6.1947) was an Emeritus Professor of English, in Bishop Heber College, Tiruchinopoly. His English education, received in the ambience of alien rule and cultural domination, generated enormous interest in him for his own culture and literature. Such an interest, altruistic as it was, enabled him even amidst several vicissitudes in his pedagogic career to serve his language by writing many books in English on the richness of the literary heritage of the Tamils, in addition to his translation of the *Kural*.

Being a good scholar, proficient both in Tamil and English, his translations of the *Kural* are uniformly faithful to the original. There are some jarring expressions in his translation, which seem to be the result of printing errors, right through the first edition in 1942.

The following dictum of Tiruvalluvar is exemplified in the case of M.S. Purnalingam Pillai:

Twofold is the nature of the world: Men of fortune
are different from men of clear or brilliant wisdom.

(*Kural*-374, M.S. Purnalingam Pillai)

But in the case of M.S. Purnalingam Pillai, the former has come to the succour of the latter.

8

- 1946 **Michael, S.M.**
 The Sacred Aphorisms of Thiruvalluvar
 Nagarcoil: The Grace Hut
- 1968 Sattur: M.S. Raja (author's son)
 (verse – complete)

S.M. Michael of Nagarcoil revised his early version of this translation and published it for the first time in 1946 as the fifth of the series published by “The Grace Hut”, established by him in the early forties in Nagarcoil. His translation was published with the help of donations by several learned individuals and the Government of Travancore, which donated Rs.250/-, the largest amount, followed by Dewan C.P. Ramaswami Iyer who donated Rs.100/- and 40 other willing donors from the southern part of Tamil Nadu, all of whom are reverentially acknowledged by Michael in the preliminary pages of his book.

His love and passion for *Tirukkural* was very intense and infectious as the following enthusiastic statements may prove:

The *Kural* is the crowning glory of Tamil culture; to it more than to anything else is due the esteem in which the Tamilian is held throughout this globe; it is the most valuable and cherished possession of our race.

If the Englishman (John Bull) would sooner give up his Empire... than Shakespeare, we Tamilians, may boast similarly that we would rather lose all the other mighty monuments of our civilization like our temples and palaces and even the sources of our existence, the *Cauvery* and the *Thamprabharni*, than the *Tirukkural*.

It is, above all, the one boon in the world that would form the basis of a Universal religion such as many of us want today,

and such as he seems to have envisaged so long as 2000 years ago and not only envisaged but also actually provided for; it is obvious that he wrote this book with this end in view. (Preface, Pp. III – IV).

The significance of S.M. Michael's exuberant declaration about the *Kural* and his altruistic interest in Tamil devotional works expressed through the above mentioned books needs to be appreciated in view of his cultural context and societal climate.

In spite of all efforts, the exact dates of publication of the above works and other biographical details of this pious devotee of *Kural* and Tamil literature could not be obtained.

9

1949 **Ramachandra Dikshitar, V.R.**
1994, 2000 *Tirukkural*
Madras: The Adayar Library and Research Centre
(prose – complete)

V.R.Ramachandra Dikshitar (16.4.1896–23.11.1953) was Professor in the Department of History and Archaeology in the University of Madras. As a historian, his interest in South Indian history led him to the study of Tamil literary texts and among them *Cilappatikaram* and *Tirukkural* drew his special attention. Consequently, he translated *Cilappatikaram* in 1939 and *Tirukkural* in 1949 into English. On the whole, both his translations are faithful to the original.

10

1953 **Chakravarti, A.**
Tirukkural
Madras: The Diocesan Press, Vepery
(prose – complete)

A. Chakravarti (17.5.1880–12.2.1960) served the Indian Educational Service (I.E.S.) for many years. He served as Chief Professor of Philosophy in Presidency College, Madras. He retired from I.E.S. as Principal, Government College, Kumbakonam. He was honoured by the British Government with the title of 'Rao Bhaghadur' in appreciation of his services.

His translation of *Tirukkural* consists of four aspects: *Kural* in Tamil script; *Kural* in transliteration in Roman script; translation of the *Kural* in modern English prose; and his comments on the thematic aspects of the original. On the whole, his translation is very faithful to the original, even though his comments dilate on the ideological aspects of the SL text. This is due to his stated aim in translating the *Kural*. Let us hear him:

It is necessary to emphasize the fundamental ideal in the original background, namely, the ideal of Ahimsa. This ideal is expounded in all its implications – ethical, social, and economic. The exposition in all these points of view is fundamentally different from the treatment found in the Vedic school. The purpose of this translation is to emphasize this point in view and to bring out the unique character and value of the ancient culture and civilization of the Tamil land... It may be stated here that among all these scholars (Beschi, Graul, Pope and Ellis) it was Colonel Ellis who had a most clear and correct insight into the nature of the cultural background of this unique work. I owe to Colonel Ellis the point [of] view adopted in this translation (Preface: III).

11

1962 **Balasubramaniam, K.M.**
Tirukkural of Tiruvalluvar
 Madras: Manali Lakshmana Mudaliar Specific
 Endowments
 (verse – complete)

K.M. Balasubramaniam, appreciated by scholars as Tiruvachakamani, undertook the translation of *Tirukkural* after his rich experience of translating *Tiruvachakam* (1958), the devotional lyrics of St. Manickavachakar, one of the Saiva Nayanmars of Tamil Nadu. As a result, fidelity to the original in terms of meaning and nuance has been achieved in his rendering of *Tirukkural*.

His translation of the *Kural* is preceded by a host of words of appreciation, running into 70 pages, by scholars and leaders from all walks of life; and the translation is followed by “Notes and Comments,” copious and splendid, of 231 pages, with comparable quotations from philosophers,

theoreticians, poets and critics from Jewish, Greek, Roman, French and English cultures, and ending with appendices of 23 pages.

That the explanatory material exceeds the actual space devoted to translation (272 pages) draws our attention to the enormous labour and enthusiasm, the scholar-translator has spent in accomplishing this great task.

12

1968 **Shuddhanantha Bharati**

Tirukkuraḷ

Madras: Kazhakam

(verse – complete)

1970 Madras: Kazhakam

(prose – complete)

Shuddhanantha Bharati (11.5.1897–7.3.1990) was a multifaceted poet and a very successful translator both from Tamil to English and vice versa. He had mastered several languages such as Tamil, English, French and Hindi.

Unlike anyone else, he has done both verse and prose renderings of the *Kuraḷ* into English. It is difficult to surmise what led him to repeat this scholarly venture.

His great respect for his predecessors in *Tirukkuraḷ* translation is reflected in his use of their renderings in his own verse translation in many an instance; however, this is marred by his lack of acknowledgements. It is odd and unbelievable, but almost all the reprints which were consulted tell the same story.

13

1969 **Vanmikanathan, G.**

The *Tirukkuraḷ*

Tiruchirapalli: *Tirukkuraḷ* Prachar Sangh

(prose – complete)

G. Vanmikanathan (6.1.1901–31.5.1989) better known as G.V. Pillai during his career in Government service in North India, was a well-known Tamil scholar, author, founder and organiser of the “*Tirukkuraḷ* Prachar Sangh”, Tiruchirapalli. Born in Tiruchirapalli, he studied in S.P.G. College (now

Bishop Heber) and took his B.A. with history, economics and Latin as subjects. After 30 years of service in the North Western Railway at Karachi and in the Central Government service in Bombay and Delhi, he retired as a Deputy Secretary of the Central Secretariat service in 1956. He was well versed in English and Hindi and had a working knowledge of Sanskrit and Bengali. He was awarded the title of Rao Sahib, for civilian service rendered during the war of 1939-1946.

Vanmikanathan comes of a long line of lovers of Tamil. *Tirukkural* and *Tiruvachakam* are his favourite studies.

14

- 1969 **Sreenivasan, Kasthuri.**
1976 *Tirukkural*
 Bharatiya Vidya Bhavan.
1983 Coimbatore: Kasthuri Sreenivasan Trust
 “Kalpana”, 4, Palaniswami Naidu Street
 Coimbatore - 18
 (verse – complete)

Kasthuri Sreenivasan (12.5.1917–5.7.1991) was a scholar and thinker of wide cultural interests, who distinguished himself in various fields. He had his education in Madras and Manchester Universities. He had held several executive posts, like Chairman of the National Textile Corporation, New Delhi and Director of South India Textile Research Association (SITRA), Coimbatore. He was awarded the title of Padma Bhushan by the President of India in 1969, for his outstanding contribution to the advancement of Industry and Research.

15

- 1988 **Srinivasa Iyengar, K.R.**
 Tirukkural
 Calcutta: The M.P. Birla Foundation
 (verse – complete)

K.R. Srinivasa Iyengar (17.4.1908–15.4.1999) was successively Professor of English at Andhra University (1947–1966), its Vice-Chancellor (1966–

1968), and Vice-President (1969–1977) and Acting President (1977–1978) of Sahitya Akademi. He has served as a member of the Press Council of India, the Board of Governors of the Indian Institute of Advanced Study, Simla (1970–1979) and the CIEFL (Hyderabad) and on the executive of the P.E.N., All India Centre. Andhra and Sri Venkateswara Universities have honoured him with D.Litt. degrees (*honoris causa*). His work *On the Mother* received the Sahitya Akademi annual Award in 1980.

Srinivasa Iyengar wrote extensively on British, American and Commonwealth literatures, Comparative Aesthetics and the spiritual heritage of India. He has authored more than 40 books.

16

- 1987 **Sundaram, P.S.**
1989 *Tiruvalluvar The Kural*
1990, 1992. New Delhi: Penguin Books India Ltd.
2000 Illinois, USA: International Tamil Language Foundation.
 (verse – complete)

P.S. Sundaram took his honours in English from the Universities of Madras and Oxford. He served as a professor of English for nearly 40 years in various parts of North India.

17

- 1991 **Srirama Desikan, S.N.**
1994... *Tirukkural*
2006 Chennai: Gangai Puthaka Nilayam
 Deenadayalu Street
 (prose – complete)

S.N. Srirama Desikan (1921-) is a great Sanskrit scholar from Madras. He has had a fairly long scholarly career serving the fields of language, literature and translation in Sanskrit, Tamil and English. He served as a Research Scholar in Sri Venkateswara Oriental Research Institute (1943–45); as a Research officer in Kendriya Sanskrit Vidyapith (1972–75); as an honorary editor in “Saraswati Mahal Library”, Thanjavur (1980); and as an honorary adviser for Oriental Manuscript Library, Government of Madras, Chennai (1988).

18

- 1982 **Diaz, S.M.**
 2000 *Tirukkural*
 Coimbatore: Ramanandha Adigalar
 Foundation, Kumaraguru College of Technology campus
 (verse – complete)

S.M. Diaz (?-2000), former Professor of Economics and later Inspector-General of Police of Tamil Nadu, first translated *Arattuppāl*, part I, of *Tirukkural*, which was published in 1982. He then completed parts II and III, after a great labour of love for more than ten years, and the entire translation was published in 2000 in two volumes by N. Mahalingam on behalf of Ramanandha Adigalar Foundation, Coimbatore. The fact that it has seen four reprints until 2005 speaks volumes for the quality and utility of the translation.

It seems to be a happy coincidence that the first and the last of the translations (Ellis-Diaz) included in this Compendium are more or less similar in the pattern of their works. After providing a verse rendering of the *Kural*, both of them dwell upon the cultural richness of the ancient Tamils by providing a detailed commentary with relevant quotations from the East and the West. The translation is made more useful to the non-Tamil English-reading audience by providing a suitable transliteration for the *Kural* poems, at the instance of N. Mahalingam, the enlightened guide and patron of this edition.

A welcome trend noticeable with Diaz is that he prefers to record at times the translations of his predecessors like V.V.S. Aiyar, Rajaji and Kasthuri Sreenivasan in deference to their scholarship and faithful renderings of the original. In all, Diaz has transplanted 150 translations (Rajaji-57, V.V.S. Aiyar-59, K. Sreenivasan-28 and others-6) into his own work. Diaz's magnanimity is to be appreciated.

An interesting interlude in this regard is that the translations of V.V.S. Aiyar and Rajaji are in the form of English prose and Diaz has so metamorphosed them as to look like English verses by just putting them into two lines.

Volume 2

Poruṭpāl – Aṅkaviyal

Part – II

Chapts. 73–108

அவையஞ்சாமை
avaiyañcāmai

1. -----
2. On self-confidence before an audience
3. Not Fearing the Assembly
4. Not to dread the council
5. Self-confidence Before an Audience
6. -----
7. Not fearing council or Assembly
8. The platform manner
9. Not to be afraid of Assembly
10. Not to dread the council
11. Avoidance of Nervousness in Assembly
12. Courage before councils
13. Not being nervous before an Audience
14. Fearlessness in Assemblies
15. Facing the council
16. Facing an Assembly
17. Stagefright
18. Courage of Facing an Assembly

721. வகையறிந்து வல்லவை வாய்சோரார் சொல்லின்
தொகையறிந்த தூய்மை யவர்.

vakaiyarintu vallavai vāycōrār collin
tokaiyarinta tūymai yavar.

1. -----
2. The pure who know the classification of words having first ascertained the nature (of the court) will not (through fear) falter in their speech before that powerful body.
3. Their friends the wise, words in force
The pure without a slip discourse.
4. Men, pure in heart, who know of words the varied force,
The mighty council's moods discern, nor fail in their discourse.
5. Behold the men who have studied eloquence and have acquired good taste: they will know how to order their discourse and will not fail before a wise audience.
6. -----
7. Pure-hearted men, well-versed in the collection or in the full force of words, will not speak in vain in a learned assembly as they know the order or arrangement of words.
8. Captains of speech, orators born
Great assemblies adorn.
9. The expert in the art of speaking will not flounder, addressing an assembly of the learned.
10. Men of mighty intellect obtained through wide learning who are well acquainted with the art of eloquence will never commit mistakes out of fear while addressing the council.
11. The spotless men who know the shades of meaning of each word,
Will know the tone of great councils and won't slip words absurd.
12. The pure fail not in power of words
Knowing grand councils' moods and modes.
13. After having ascertained the nature (of the audience), those who are perfect in the command of the range of words will not falter before a mighty assembly.

14. Pure men who have the power of words can tell,
The mood of powerful councils and hence speak well.
15. Men of taste know the pulse of their hearers
and don't fail before the wise.
16. The expert speaker will make no slip
Addressing an assembly he has gauged.
17. Persons skilled in the use of words, cognising the nature of the
Assembly will not speak improperly, even through stagefright.
18. Eloquent men, who know the effective use of words, will never slip
up.
In the orderly presentation of their case.

722. கற்றாருட் கற்றா ரெனப்படுவர் கற்றார்முன்
கற்ற செலச்சொல்லு வார்.

karrāruṭ karrā renappaṭuvar karrārmun
karra celacollu vār.

1. -----
2. Those who can agreeably set forth their acquirements before the learned
will be regarded as the most learned among the learned.
3. Who 'mid the taught are learned called
Produce their learning unappalled.
4. Who what they've learned, in penetrating words have learned to say,
Before the learn'd, among the learn'd most learn'd are they.
5. Behold the man who can sustain his conclusions in the congregation
of the learned: he will be called a scholar among scholars.
6. -----
7. They who are called learned among the learned are those who have
learned to speak what they have learned in a persuasive manner.
8. 'Mong scholars learned, they can address
Scholars with effectiveness.
9. Those will be deemed foremost among the learned who can speak
learned things acceptable to the learned.

10. A person who is able to make a learned and impressive speech before a learned and imposing audience will be considered the most cultured among the learned.
11. They speak out all that they have learnt and convince all the learned. The title that they are the learned 'mongst the learn'd they've earn'd
12. Among scholars he is scholar
Who holds scholars with learned love.
13. Those who are said to be learned among learned men will say impressively before learned men what they have learnt.
14. Before the learned, who can speak with grace,
As wise among the wise will find a place.
15. Who impresses the learned is esteemed
as scholar among scholars.
16. Most learned among the learned is he
Whose learning the learned accept.
17. All will acclaim as glorious among the learned, those who are able to display their learning effectively before the learned.
18. Those are the really learned ones among wise men who are capable of conducting.
An acceptable discourse in an assembly of the wise.

723. பகையகத்துச் சாவா ரெளிய ரரியர்
அவையகத் தஞ்சா தவர்.

pakaiyakattuc cāvā reḷiya rariyar
avaiyakat tañcā tavar.

1. -----
2. Many indeed may (fearlessly) die in the presence of their foes; (but) few are those who are fearless in the assembly of the learned.
3. Who'd meet the foe and die abound;
But few to face the sage are found.

4. Many encountering death in face of foe will hold their ground;
Who speak undaunted in the council hall are rarely found.
5. They are common, those that can brave death on the battle- field: but
they are rare who can face an audience without trembling.
6. -----
7. Many are those weak men who die in the midst of foes. Rare or few
are the undaunted in an assembly.
8. Though many go brave to the battle - place
Few dare an audience face.
9. Many die in the field of battle. But few are those who can fear fools
addressing an assembly.
10. Many are the soldiers who will boldly face the enemy and die in the
battlefield, but very rare are men capable of courageously facing a
learned audience and addressing it.
11. The men who die encount'ring foes are legion on this earth.
The dauntless speakers in councils are rare and few of worth.
12. Many brave foes and die in fields
The fearless few face wise councils.
13. Many are the men who would go (fearlessly) to their death in the
midst of enemies, but few who are not afraid of an audience.
14. Many face death from foes with great courage,
But few who fearless, face an assemblage.
15. Fewer face an audience without fear
than those braving death in arms.
16. Many face death in battle: only a few
Face an assembly.
17. We see in the world many persons who are ready to lay down their
lives with firmness in battle. But those who are able to speak fearlessly
before a learned Assembly are just a few.
18. There are many, who are willing to die on the battle field at the hands
of the enemy,
But only a few will face an audience without nerves.

724. கற்றார்முற் கற்ற செலச்சொல்லித் தாங்கற்ற
மிக்காருண் மிக்க கொளல்.

karrārmur karra celacollit tānkarra
mikkāruṇ mikka koḷal.

1. -----
2. Ministers should agreeably set forth their acquirement before the learned and acquire more (knowledge) from their superiors (in learning).
3. As wise before the wise to shine,
Acquire what wisdom's over thine.
4. What you have learned, in penetrating words speak out before.
The learn'd; but learn what men more learn'd can teach you more.
5. Speak with assurance before the learned that which thou hast mastered:
and that which thou knowest not, learn from them that excel therein.
6. -----
7. Speak what you have learned before a learned assembly in a persuasive or convincing manner, and learn what more you can glean from the mouths of more learned men.
8. To learned men impart thy love;
From the more learned learn more.
9. Speak to the learned what you have learnt, and receive from them much that you have to learn.
10. In a learned audience speak impressively about topics which you know very well but the other subjects which they know best you had better learn from them.
11. Do speak and convince all the learned of your learned lore.
From those who've learnt much more than you, may you too learn still more.
12. Impress the learned with your lore
From greater savants learn still more.
13. Deliver impressively before learned men what you have learnt, and gain knowledge in subjects outside your learning from experts in them.
14. Before the learned, make a lucid speech,
From men more learned, learn what they can teach.

15. Talk of what you know before the learned,
and learn from the more learned.
16. Let the learned learn from you, and you
From one more learned.
17. What one has learnt should be set forth clearly before an Assembly.
What one does not know should be learnt from those who know.
18. In an assembly of the learned, it is wise to present one's ideas in an
acceptable way,
And during discourse, to absorb worthy thoughts from those more
learned.

725. ஆற்றி னளவறிந்து கற்க வவையஞ்சா
மாற்றங் கொடுத்தற் பொருட்டு.

ārri naḷavarintu karka vavaiyañcā
mārrñ koṭuttar poruṭtu.

1. -----
2. In order to reply fearlessly before a foreign court (ministers) should
learn logic according to the rules (of grammar).
3. In college dauntless to contend,
Be learning's lengths thy studious end.
4. By rule, to dialectic art your mind apply,
That in the council fearless you may make an apt reply.
5. Master thou the science of reasoning that thou mayest speak without
fear in any assembly.
6. -----
7. Learn logic, if possible and learn that, with a view to give an apt reply
without nervousness in a learned coterie.
8. Logic acquire, rhetoric great;
Be a master of debate.
9. Understand the full scope of learning and learn, so that you may,
without fear, reply effectively in an assembly.
10. Learn the art of dialectics through proper study of logic so that you
may be able to successfully and fearlessly refute the arguments put
forward by others.

11. Do read books on the grammar; then do learn the logic-lore,
To give thy foes retort effective fearlessly e'er more.
12. Grammar and logic learn so that
Foes you can boldly retort.
13. Study logic diligently in due course (i.e., after philology) in order to
give replies without fearing the audience.
14. Rules of logic you should learn by heart,
In councils, if you wish to make an apt retort.
15. To be forceful in assembly, you should
master grammar and logic.
16. Learn grammar and dialectics that you may
Be fearless in dispute.
17. Etymology should be learnt first, then the grammar about content
(prosody). If this is done, the skill to respond fearlessly before an
Assembly will accrue.
18. One should be a master of the science of logic and reasoning,
In order to be ready with an apt retort in any context.

726. வாலொடென் வன்கண்ண ரல்லார்க்கு நூலொடென்
நுண்ணவை யஞ்சு பவர்க்கு.

*vāloṭeṇ vankanna rallārkku nūloṭeṇ
nuṇṇavai yañcu pavarkku.*

1. -----
2. What have they to do with a sword who are not valiant, or they with
learning who are afraid of an intelligent assembly?
3. Is theirs the sword, who dare not look?
Who dread the wise, is theirs the book?
4. To those who lack the hero's eye what can the sword avail?
Or science what, to those before the council keen who quail?
5. What have they to do with swords, those who have no mettle in them?
and what have they to do with books those who are afraid to face the
assembly of the wise?

6. -----
7. What can the sword avail to those who have not the fierce eye?
What can books avail to those who dread an assembly of keen-witted men?
8. Can cowards on platforms speak a word
Or wield in fight the sword?
9. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly?
10. What has a person to do with a sword if he lacks the courage of a warrior?
what has a scholar to do with the study of various sciences, if he lacks the courage to face an assembly of men with subtle and critical intellect.
11. What have those men to do with swords, who valour's path can't tread?
What have those men to do with books who learned councils dread?
12. To cowards what can sword avail
And books to those who councils fail?
13. What business have they with swords who are not stout-hearted men?
What business have they with books who dread a shrewd audience?
14. What use is sword to men who lack courage,
Or knowledge to those who fear an assemblage?
15. Like the sword to the timid, books are nought
to men shy of assemblies.
16. What use is a sword to a coward
Or learning to the tongue-tied.
17. A sword in the hand of a person lacking in firmness (courage) will be ineffective. Similarly, the learning of a person, who is overcome with fright, will be useless in an Assembly of subtle minds.
18. Those, who have no courage in their hearts, have no use for a sword
at all
So too, those who fear to face an assembly, have no use for learning.

727. பகையகத்துப் பேடிகை யொள்வா ளவையகத்
தஞ்சு மவன்கற்ற நூல்.

*pakaiyakattup pēṭikai yoḷvā ḷavaiyakat
tañcu mavankarra nūl.*

1. -----
2. The learning of him who is diffident before an assembly is like the shining sword of an hermaphrodite in the presence of his foes.
3. His science, of the wise afraid
Is like the coward's polish'd blade.
4. As shining sword before the foe which 'sexless being' bears,
Is science learned by him the council's face who fears.
5. Even as a sword in the hand of the eunuch on the battle field is the learning
of him who is afraid to face an audience.
6. -----
7. Like the shining sword in the hand of the eunuch is the book-knowledge
acquired by one who is afraid of the learned assembly.
8. As a sword by a she-man vainly borne,
Is timid men's book-lore worn.
9. The learning of one afraid of an assembly is like the shining sword in
the hands of an eunuch in a battle field.
10. Science studied by a scholar who shudders at the sight of a learned
audience is as a shining sword carried by a eunuch in the battle field.
11. The book studied by him, in councils great, who dare not speak,
Is 'fore the foes like sword in hands of hermaphrodite weak.
12. Like eunuch's sword in field, is vain
His lore who fears men of brain.
13. The learning mastered by those who feel nervous in an assembly is
like a shining sword in the hands of a coward in the midst of enemies.
14. Like shining sword in war, a eunuch wears,
Is knowledge learnt by him who council fears.
15. Knowledge scared by a learned audience
is like a frail eunuch's sword.

16. The learning of the tongue-tied
Is a sword in a poltroon's hand.
17. Indeed through stage-fright before an Assembly, all learning is
nought like the sword in the hand of a coward, in the battle field.
18. The learning acquired by a person, who can not face a wise
assembly,
Is like a shining sword in the hand of an eunuch.

728. பல்லவை கற்றும் பயமிலரே நல்லவையுள்
நன்கு செலச்சொல்லா தார்.

*pallavai karrum payamilarē nallavaiyuḷ
nan̄ku celaccollā tār.*

1. -----
2. Those who cannot agreeably speak good things before a good assembly
are indeed unprofitable persons in spite of all their various acquirements.
3. Useless, though much they've learnt, are they
Who 'mong the good no good things say.
4. Though many things they've learned, yet useless are they all,
To men who cannot well and strongly speak in council hall.
5. Behold the men who cannot drive home their point before a learned
assembly: even if they possess varied learning they are good for
nothing.
6. -----
7. Those who have acquired knowledge of diverse kinds have no use if
they cannot speak well and persuasively in a good or choice assembly.
8. Ah! what use is their varied lore,
If Moots they quail before?
9. Vain is the versed learning of one who cannot address with profit a
learned assembly.
10. The various sciences well studied by them will all be useless if those
scholars are not capable of making good and impressive speeches in
the council chamber.

11. They can't address good councils on good things with suation.
With all their learning wide, they are on earth of use to none.
12. Though learned much his lore is dead
Who says no good before the good.
13. Though they may have studied many books, those who cannot speak
impressively in a good assembly are of no use.
14. To men, vast learning is of no avail,
If before an audience they quail.
15. When they can't make their point before the wise,
their mere learning is nothing.
16. They are useless however learned
Who cannot impress the wise.
17. All learning becomes futile when a person is afraid to set out clearly
many good ideas of his, before an Assembly of noble minds.
18. Even a wide spectrum of learning serves no purpose at all to a person,
Who cannot put his thoughts acceptably before an audience.

729. கல்லா தவரிற் கடையென்ப கற்றறிந்தும்
நல்லா ரவையஞ்சு வார்.

kallā tavarir kaṭaiyēṇpa karrarintum
nallā ravaiyañcu vār.

1. -----
2. They who, though they have learned and understood, are yet afraid of
the assembly of the good are said to be inferior (even) to the illiterate.
3. The conclave of the good who fear,
Though wise, yet arrant fools appear.
4. Who, though they've learned, before the council of the good men
quake,
Than men unlearn'd a lower place must take.
5. Behold the men that possess learning but fear to an assembly of worthy
men: they will be esteemed lower than even the ignorant.
6. -----

7. The worst among the unlearned are they who though learned, dread the assembly of good men.
8. Than fools unlettered worse by far,
Though learned deep, they are.
9. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.
10. A person however highly learned, if he is afraid of speaking before an assembly of great men, in spite of his scholarship, will be considered worse than the illiterate by the world at large.
11. The men who dread assemblies good, with all their learning wide,
Are far behind and worse than unlearn'd men – the wise decide.
12. Who fear to face good assembly
Are learned idiots, certainly.
13. It is said that people, who, though learned, fear an assembly of good men, are worse than unlearned men.
14. Who fears a meeting of good men, although well-read,
Is lower than the ignorant, it's said.
15. Worse than ignorance is to be afraid,
though learned, to face the wise.
16. The world will rate the tongue-tied scholar
As worse than the ignorant.
17. Those, who though learned are frightened to speak before the learned,
will be rated lower than the unlearned.
18. Even with all their learning, men, who are afraid to face an assembly
of wise men,
May be considered worse than ignorant men.

730. உளரெனினு மில்லாரொ டொப்பர் களனஞ்சிக்
கற்ற செலச்சொல்லா தார்.

*uḷareṇinu millāro ṭoppar kaḷanañcik
karra celacollā tār.*

2. Those who through fear of the assembly are unable to set forth their learning in an interesting manner though alive, are yet like the dead.
3. The field of lore who silent dread,
Although they live, are like the dead.
4. Who what they've learned, in penetrating words know not to say,
The council fearing, though they live, as dead are they.
5. Behold the men that are afraid before an assembly and are unable to expound what they have studied: though they breathe, they are no better than dead men.
6. -----
7. They who, in dread of the learned coterie, cannot expound what they have learned, in a persuasive manner, are dead as well, though they live, move and have their being.
8. Their lore like a miser's hoarding shews,
If they can't drive home their views.
9. Dead though alive are those who are afraid to address an assembly on what they have learnt.
10. If a person, however learned, is incapable out of fear of making an impressive speech on subjects which he knows well, he is but a corpse though alive.
11. The men who can't convincingly well speak their learning great,
In dread of council are but dead, despite their living state.
12. They are breathing dead who dare not
Impress before the wise their art.
13. Those men, who, out of fear of the assembly, cannot deliver impressively what they have studied, resemble the dead even though they exist.
14. Who fear the meeting hall, though vastly read,
May be living, but they are like the dead.
15. Those afraid to speak of what they have learnt
are dead indeed, though breathing!
16. Those who through stage-fright keep their learning to themselves
Though living, are dead.

17. People will consider as dead, though living, the persons who tremble to speak clearly before a noble assembly.
18. Those, who cannot convey their learned thoughts purposefully to an audience, because of fear,
Though they exist, they are as good as dead.

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நாடு

nāṭu

1. -----
2. On the greatness of a kingdom
3. Country
4. The Land
5. Territory
6. The Country
7. The Land or Country
8. The characteristics of A great country
9. On the Kingdom
10. The Country
11. The Country
12. The Country
13. The Country
14. The Country
15. The Land
16. The Land
17. Country
18. A Prosperous Nation

731. தள்ளா விளையுளுந் தக்காருந் தாழ்விலாச்
செல்வருஞ் சேர்வது நாடு.

tallā viḷaiyulun takkārun tālvilāc
celvaruñ cērvatu nāṭu.

1. -----
2. A kingdom is that in which those who carry on a complete cultivation, virtuous persons, and merchants with inexhaustible wealth, dwell together.
3. Where dwell the good and rich, and where
The fields never fail, the country's there.
4. Where spreads fertility unfailing, where resides a band
Of virtuous men, and those of ample wealth call that a 'land'.
5. That is the great country which never faileth in its yield of harvests,
and which is the abode of sages and of rich men that are worthy.
6. That is real homeland in which are found
Prosperous farmers, virtuous people and men of unfailing wealth.
7. That is the land or county where harvests are full and unfailing, where
worthy men live, and where men of ample wealth reside, where all
these are found.
8. Good, great men true, full fields, of corn,
Wealth vast a land adorn.
9. That is a kingdom which has undiminishing produce, righteous people,
and fadeless riches.
10. Where there is ever-increasing agricultural prosperity, where reside
many noble and virtuous men, where throng merchant princes of
immense wealth, that is the country which is the national home of a
state.
11. The never-decreasing crops and men of righteousness the grand,
And those of deathless wealth – what doth possess these is a Land.
12. It's country which has souls of worth
Unfailing yields and ample wealth.
13. A country is that where cultivators of unfailing produce, worthy men
(ascetics, brahmins, etc.) and men of undiminishing wealth are found
together.

14. Where crops unfailing grow, where live a band
Of virtuous men and men of wealth, that is a land.
15. Great is the land that yields good harvests,
and where sages and rich men live.
16. Tireless farmers, learned men and honest traders
Constitute a country.
17. That alone is a country which abounds in skilled tillers, persons fulfilling
the duties prescribed for their class, and men of commerce able to
amass wealth.
18. That nation shall be prosperous which has an unfailing harvest and is
the abode
Of wise men as well as worthy men of wealth.

732. பெரும்பொருளாற் பெட்டக்க தாகி யருங்கேட்டால்
ஆற்ற விளைவது நாடு.

perumporuḷār peṭṭakka tāki yaruṅkēṭṭal
ārra viḷaivatu nātu.

1. -----
2. A kingdom is that which is desired for its immense wealth, and which
grows greatly in prosperity, being free from destructive causes.
3. 'Tis where great treasures aptly lure
And woes are rare, and harvests sure.
4. That is a 'land' which men desire for wealth's abundant share
Yielding rich increase, where calamities are rare.
5. That is the great country which maketh men love it by the greatness of
its wealth and which yieldeth abundantly for that it is free from pests.
6. -----
7. That is the land or country which is desired for its ample wealth and which
yields much, unaffected by dire evil or pests.
8. Its wealth makes aliens' mouths all water;
Full prosperity's its daughter.
9. That is a kingdom which has boundless wealth coveted for by other nations
and has imperishable fertile resources.

10. Land is that which always enjoys such plenty and prosperity as to attract wealthy foreigners and which always produces good harvest of foodgrains undamaged by various causes.
11. A country is a place whose mighty wealth's envied by all,
And which, quite free from ruin hath a producers' wind-fall.
12. The Land has large luring treasure
Where pests are nil and yields are sure.
13. A country is that which is covetable on account of its vast riches, and
which, free from calamities, yields abundant produce.
14. A land is that which for its wealth is sought,
With growing yields, distruction rarely wrought.
15. Great is the land that's rich and free from
pests and is loved by the people.
16. Wealth large and enviable, and produce free of pests
Make up a country.
17. The wise ones will hail as a country only that which is free from the
four fold calamities and which abounds in the several things of value
deserving the praise of even foreigners.
18. A country that is admired for its abundant production and consequent
wealth as well as plentiful harvests,
Unaffected by diseases and pests shall be considered really prosperous.

733. பொறையொருங்கு மேல்வருங்காற் றாங்கி யிறைவற்கு
இறையொருங்கு நேர்வது நாடு.

*poraiyoruṅku mēlvaruṅkāṛ rāṅki iraiṅvarku
iraiyoruṅku nērvatu nātu.*

1. -----
2. A kingdom is that which can bear any burden that may be pressed on
it (from adjoining kingdoms) and (yet) pay the full tribute to its
sovereign.
3. Where ills are borne if they invade,
And royal dues are duly paid.

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4. When burthens press, it bears; yet, with unfailling hand,
To king due tribute pays: that is the 'land'.
5. Behold the great nation: even if burdens upon burdens press down
upon it, it will support them bravely and pay its taxes in full withal.
6. -----
7. That is the land or country which bears all heavy burdens without
murmur when inevitable and pays full tributes to the king without
praying for reduction.
8. At once come troubles all, it bears well,
State funds as ever doth swell.
9. That alone is a kingdom which accommodates immigrants and whose
king receives taxes willingly paid.
10. If it is called upon to bear extra burden, it must patiently bear it. If it is called
upon to pay extra taxation to the state finance, it must gladly contribute.
Such must be the national land.
11. To bear the burden of refugees as and when it came,
And payment of its taxes due to king make kingdom's name.
12. It's land that bears pressing burdens
And pays its tax which king demands.
13. A contry is that which can bear simultaneous accession of burdens,
and which, nevertheless, voluntarily pays to the king his entire dues.
14. A land is that which bears when burdens press,
To king it pays full tribute non-the-less.
15. Great is the land that absorbs newcomers,
and pays the needful taxes.
16. The hallmark of an ideal land
Is to bear all burdens and pay all taxes willingly.
17. That country alone deserves the name, which is extensive enough to
afford habitation for persons coming from other lands and productive
in various ways, to give full tribute to the Ruler.
18. A great nation is one which bears many unexpected burdens with
fortitude
And still regularly pays the needed taxes to the king.

734. உறுபசியு மோவாப் பிணியுஞ் செறுபகையுஞ்
சேரா தியல்வது நாடு.

*urupaciyu mōvāp piṇiyuñ cerupakaiyuñ
cērā tiyalvatu nātu.*

1. -----
2. A kingdom is that which continues to be free from excessive starvation, irremediable epidemics, and destructive foes.
3. Where pleasantly the order flows,
From famine free, disease and foes.
4. That is a 'land' whose peaceful annals know
Nor famine fierce, nor wasting plague, nor ravage of the foe.
5. That is the great country which is free from famines and plagues, and which is safe from the invasions of foes.
6. That is true homeland where is no famine
No raging pestilence, no destructive foes.
7. That is the land or country which fares free from fierce famine, wasting plague and ravages of enemies.
8. Nor hunger nor epidemics it knows
Nor fear of invading foes.
9. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.
10. Where there is no terrible famine, no cruel pestilence, no foreign enemy to ravage, where peace always reigns, that is the ideal land.
11. A kingdom true is one which knows no famine's ill-impact,
And which knows naught of endless plagues or enemies' grievous act.
12. It is country which is free from
Fierce famine, plague and foemen's harm.
13. A country is that which flourishes without cruel famine, unceasing pestilence and devastating enemies.
14. A land is that which free from hunger grows;
From epidemics and from destructive foes.
15. Great is the land free from drought and disease
and depredations by foes.

16. An ideal land it free of hunger,
Pestilence and war.
17. Incurable disease, hunger and molestation by foes - these stalk not the
splendrous country.
18. That is a great country which is free from famine and epidemics,
As well as harassment by one's foes.

735. பல்குழுவும் பாழ்செய்யு முட்பகையும் வேந்தலைக்குங்
கொல்குறும்பு மில்லது நாடு.

palkuluvum pālceyyu mutpakaiyum vēntalaiḱkuṅ
kolkurumpu millatu nāṭu.

1. -----
2. A kingdom is that which is without various (irregular) associations,
destructive internal enemies, and murderous savages who (sometimes)
harass the sovereign.
3. Where crowds are none, nor schisms work,
Nor traitorous assassins lurk.
4. From factions free, and desolating civil strife, and band
Of lurking murderers that king afflict, that is the 'land'.
5. That is the great nation which is not divided into warring sects, which
is free from murderous anarchists, and which hath no traitors within
its bosom to ruin it.
6. -----
7. That is the land or country which is free from factions, desolating
civil strife, and assassins harrasing kings.
8. Nor factions, plots, and civil strife
Endangering king, law, life.
9. That is a kingdom where there are not many (disloyal) associations,
destructive internal dissensions, and disturbing murderous chieftains.
10. Where there are no underground organisations, where there are no
internecine strifes, where there are no anarchical assassins ready to
cause mischief, that is the land.

11. The factious groups and local foes who destructions release,
And murd'rous guerillas teasing king: a Land should not have these.
12. Sects and ruinous foes are nil
No traitors in a land tranquil.
13. A country is that which is free from numerous factions, subversive
internal foes and murderous petty chieftains who harass the king.
14. Free from factions and destructive strife,
A land is free from plots against king's life.
15. Great is the land without striving factions
traitors and fifth columnists.
16. Groupism, internal dissensions, and seditious chiefs
Are absent in an ideal land.
17. Where many differing factions do not flourish arousing harmful
internal discord and there are no subordinate in power given to acts of
cruelty, that land is entitled to be called a country.
18. A prosperous nation will not have warring sects and destructive internal
strife,
Nor murderous offences that disturb the king's peace.

736. கேடறியாக் கெட்ட விடத்தும் வளங்குன்றா
நாடென்ப நாட்டிற் றலை.

*kēṭariyāk keṭṭa viṭattum vaḷaṅkunrā
nāṭeṇpa nāṭṭir ralai.*

1. -----
2. The learned say that the best kingdom is that which knows no evil
(from its foes) and, if injured (at all), suffers no diminution in its
fruitfulness.
3. Let that of lands be named the chief,
Where wealth is proof 'gainst tides of grief.
4. Chief of all lands is that, where nought disturbs its peace;
Or, if invaders come, still yields its rich increase.
5. Behold the land that hath known no devastation by its foes, and which,
even should it suffer any, would not bate one whit in its yield: it will
be called a jewel among the countries of the world.