

# Microsoft Translation (MsT) and Human Translation (HT) on Translating *Thirukural* into English Language

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## ABSTRACT

Thirukural is an ancient literature that is found in Tamil. This is a famous piece of literature that people worldwide use as guidance. Thirukural has been translated into more than 82 languages, its English renditions by various translators serve as a crucial medium for global audience. This study mainly discusses the implementation of Microsoft Translation (MsT) and Human Translation (HT) in translating Thirukural into English. Aim of the paper is to identify the translation techniques for Microsoft Translation (MsT) and Human Translation (HT). This study also analyzed the accuracy of Microsoft Translation (MsT) and Human Translation (HT). Peter Newmark's Translation Theory (1988) was used to conduct the study. This translation theory explains the translation procedures and methods for data analyses. This is a qualitative study. All the data was collected with text analyses and survey methods. The data were discussed briefly in the findings and discussion. This study found that translating literature with Artificial Intelligence and Human Intelligence brings many changes in Targeted Text (TT).

**Keywords:** Translation, *Thirukural*, G.U. Pope, Microsoft Translation, Human Translation

## INTRODUCTION

Translation technology refers to special computer tools that help translate written words from one language to another. Just like how technology can help people do their work faster and better. These translation tools also make the translation easier and more accurate. When we talk about translation technology, we mean different types of helpful tools. Some examples are programs that manage special words, machines that do translations, virtual helpers for interpreting, and even systems that change spoken words into written ones. In the past, people used to do translations by hand. They would read big dictionaries made of paper and use their best judgment to change words from one language into another. But now, with the help of technology, things have become much smoother.

Over the last ten years, translation technology has improved a lot. We can now use small devices like apps, headphones, and pocket-sized gadgets to carry translation tools with us wherever we go. This is great because even if the internet isn't very strong, we can still understand people from different countries. In the future, we might find even more ways to use this technology. For example, there's a lot of interest in combining automatic lip-reading with translation. People are also working hard on making translation tools better for understanding different ways of speaking in various regions. Some of this work is already making devices and services better, but in the future, we might have even better tools that can handle different ways of talking. It's cool to see how technology is part of our everyday lives. In today's smart world, technology is like the strong backbone of humanity. It's important in every area, especially in things like literature.

Literature is the fancy term for all sorts of writing like stories, poems, and plays. Thanks to translation,

literature from different parts of the world can reach people all over. Translators and writers are the heroes who make this possible. When we talk about translating literature, we're talking about something special. It's not just about changing words; it's about keeping the feelings, style, and meaning of the writing intact. This can be a bit tricky because sometimes a direct translation doesn't capture everything. Our talented translators don't simply change words from one language to another. They rewrite the text to make sure it sounds just right and still means the same thing. They think about the author's unique way of writing, the words they use, and even things like jokes and rhymes. It's not an easy job, but it's important to keep the heart of the original writing.

Literary translation is even more special because it's not just about meaning. It's also about making the writing beautiful and relatable. This means understanding the special cultural things and getting the humor, emotions, and other delicate parts of a work just right. Sometimes, sticking strictly to the words might not capture all the complexity and importance of the original work. This is why literary translation can involve some changes from the usual rules.

Because of this, our skilled translators create a version that's not exactly like the original but still similarly captures the meaning. How they do this depends on how they understand the writing. It's a good idea to translate into a language you're good at writing in because it's almost like writing a new piece. We're skilled writers too, and this makes us great at translating. We don't just focus on meaning; we also think about the author's style, the words they use, and even how things sound when spoken. It's quite a challenge, especially when things like rhymes, puns, and metaphors come into play.

Thiruvalluvar, one of the greatest poets ever, wrote an ancient classic in Tamil called *Thirukural* about 2,000 years ago. This amazing work talks about important values and good behavior that apply to everyone, whether they're rich or poor, regular people, or even rulers. It's relevant no matter where you live. This study aims to explore the nuances of translating ancient Tamil literature using MsT and HT, focusing on the preservation of cultural and semantic integrity. With AI-powered tools increasingly used in translation, there is a need to critically assess their effectiveness in conveying the depth of classical literature. This research highlights the challenges and advantages of machine translation for ancient texts, providing insights for educators, linguists, and AI developers.

## Thirukural

Thirukural is an ancient literature written by Tamil scholar Thiruvalluvar. Thirukural was founded in BC 16 Century (Staff, 2009). The most well-known of the *Patiren-kirkkanakku* in Tamil literature, *Tirukural*, often spelled *Tirukural* or *Thirukural*, also known as Kural, is a work that has had a significant impact on Tamil culture and daily life. Although some academics place the authorship of this work earlier in the first century BC, they generally credit the poet Thiruvalluvar, who is considered to have lived in India in the sixth century.

The *Tirukural* has been compared to the great literature of the world's major religions because of its pragmatism, aphoristic observations on daily life, and timeless outlook. The three main parts in *Thirukural*, *Aram* (virtue), *porul* (government and society), and *inbam* (love) include 133 sections of ten couplets each. The first section, called virtue (*aram*), spans chapters 1 through 38. The moral principles of an individual and philosophy are mostly explained in this section. Wealth is the second component (*porul*). Chapters 39 to 108 in this section describe socioeconomic ideals, politics, and society. The final section, which speaks about love (*inbam*), spans chapters 109 to 133.

Thiruvalluvar wrote these 1333 couplets as a service to the general populace. This *Thirukural* is widely used by people all over the world in different languages. Translation of *Thirukural* has brought the beauty of Tamil literature worldwide.

## LITERATURE REVIEW

There are various studies carried out regarding the translation of *Thirukural*. Scholars from different perspectives have carried out the analysis of the translation of Thirukural.

The first study is '*Critical Discourse Analysis of a Native and Non-Native Translator of Thirukural*' (Chris

Tina, 2021). This study mainly compares the translation of *Thirukural* on critical discourse by native translator Sri Venkatesa Subramaniam Aiyar and the non-native translator G.U.Pope. This study focused on the second section of the *Thirukural*, Porul/Wealth. This study found that G.U.Pope translated the *Thirukural* in poetic form while sticking to the line division-like source text. However, he is a complex word which hard to understand. On the other hand, Aiyar used prose format, not sticking to line division; however, he used simple words to make readers understand the translator in a single read. Both translators made the translations based on their knowledge and proficiency. This study is based on Human Translation (HT).

The next study is '*Thirukural Translation of GU Pope and Rajaji: A Comparative Study*' (Jaya et al., 2018). This study compares G.U.Pope's and Rajaji's English translations of *Thirukural*. This article proves that GU Pope made word-for-word translations and found a need for more clarity in the meaning. However, Rajaji made sense-to-sense translation. This translation was very plain. Rajaji's translation found some need for more beauty in *Thirukural*. This study is also based on Human Translation (HT).

Other than that, the study '*Building Discourse Parser for Thirukural*' (Anita & Subakakitha, 2019). This study is based on constructing the *Thirukural* discourse parser, which finds its semantic relations in hidden meaning. Various technological applications and software were used to collect data for this study. This study is based on Machine Translation. This study proves that translation brought damage to the *Thirukural*.

Most of the previous studies used human translation in translating *Thirukural*. On the other hand, only a few translations were made by machine translation. All the studies above study the contrast in the message's meaning in translation; however, this study is translated with Microsoft translation software to translate *Thirukural* into English.

## METHODOLOGY AND SCOPE

Qualitative research involves collecting and analyzing non-numerical data, such as text, video, or audio, to understand ideas, opinions, or experiences fully. It can unearth complex circumstance information or generate original research ideas. The opposite of qualitative research is quantitative research, which gathers and examines numerical data for statistical analysis. Qualitative research is often used in the humanities and social sciences in disciplines like anthropology, sociology, education, the health sciences, history, etc. This is a qualitative study. All the data were collected via text analysis and surveys. The collected data were explained well in the findings and discussion.

This study used *Thirukural* as a source of data. From 133 chapters, this study focused on the chapters of Love from *Ibnathupal*. Each couplet from Chapter 109 to Chapter 133 was used to analyze the data. These 24 couplets were chosen to collect the data for this study. Each couplet from all chapters was inserted in Microsoft Translation (MsT) and Human Translation (HT) to get the study's findings.

Microsoft Translation (MsT) is a software that people use to translate a word or phrase into another language in Microsoft software. We can access This free software in Microsoft software such as Microsoft Word. This is a famous application too. G.U.Pope's English translation of *Thirukural* has been used as the study's Human Translation (HT) data. G.U.Pope is a famous Tamil scholar who spent 40 years translating Tamil literature, such as *Thiruvacagam* and *Naladiyar*, in Tamil Nadu. His translation, made in 1988, has been used for the study. Both translations were used to collect data for this study. All the data were analyzed in findings and discussions.

### Peter Newmark Translation Theory (1988)

Peter Newmark's Translation Theory (1988) is pivotal in the article's analysis of Microsoft Translation (MsT) and Human Translation (HT). His framework distinguishes between semantic translation, which prioritizes preserving the original text's meaning and cultural nuances, and communicative translation, which emphasizes readability and accessibility for the target audience. MsT predominantly employs a literal or word-for-word approach, a subset of semantic translation, ensuring linguistic accuracy but often failing to capture *Thirukural*'s cultural and metaphorical depth, leading to contextual distortions. Conversely, HT, exemplified by G.U. Pope's

translation, blends semantic and communicative methods, preserving the cultural richness and poetic nuances of *Thirukural* while ensuring comprehension for English readers. However, Pope's use of complex vocabulary occasionally hinders readability. Newmark's theory underscores the trade-offs between fidelity to the source and audience engagement, revealing that while MsT offers efficiency, HT's nuanced approach is better suited for translating intricate literary texts like *Thirukural*.

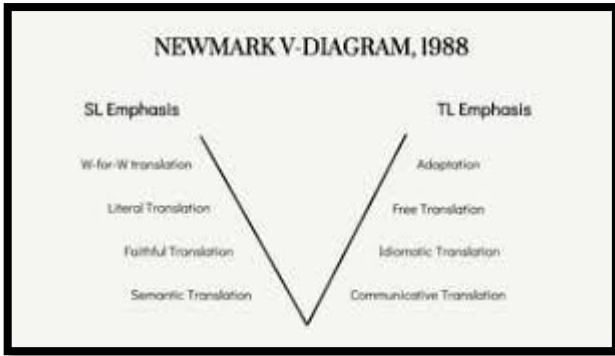


Diagram 1: Newmark V-Diagram (1988)

## FINDINGS AND DISCUSSION

### Contrast in Translation by MsT and HT

Based on the data collection via MsT and HT, the data are shown in the tables below. The translation with two methods shows contrast in the process of the translation.

Table 1: Microsoft Translation (MsT) of Thirukural

Num Of Kural	Couplet	Microsoft Translation (MsT)
1081	அணங்குகொல் ஆய்மயில் கொல்லோ கனங்குழை மாதர்கொல் மாலும்என் நெஞ்சு	Anangukol Ayimayil Kollo Kanankulai Maatharkol Malum my chest
1091	இருநோக்கு இவளுண்கண் உள்ளது ஒருநோக்கு நோய்நோக்கொன் றந்நோய் மருந்து.	She has a two-eyed eye, a vision Prophylactic medicine.
1101	கண்டுகேட்டு உண்டுகிர்த்து உற்றறியும் ஐம்புலனும் ஒண்தொடி கண்ணே உள.	Find out and eat and know and know the five senses There is much love.
1111	நன்னீரை வாழி அனிச்சமே நின்னினும் மென்னீரள் யாம்வீழ் பவள்.	Nanneerai Vaazhi Anichame Ninninum The men are the ones who are the ones.
1121	பாலொடு தேன்கலந் தற்றே பணிமொழி	Paalodu Thenkalan presently workmozhi Water poured into the bucket.

	வாலெயிறு ஊறிய நீர்.	
1131	காமம் உழந்து வருந்தினார்க்கு ஏமம் மடலல்லது இல்லை வலி.	Lust for suffering There is no pain in the lobe.
1141	அலரெழ ஆருயிர் நிற்கும் அதனைப் பலரறியார் பாக்கியத் தால்.	It will stand still and it will stand up Many people are blessed.
1151	செல்லாமை உண்டேல் எனக்குரை மற்றுநின் வல்வரவு வாழ்வார்க் குரை.	If you don't have to go, i'm not going to Valvaravu will live.
1161	மறைப்பேன்மன் யானிஃதோ நோயை இறைப்பவர்க்கு ஊற்றுநீர் போல மிகும்.	To the one who spreads the disease of the deer yanifto It will overflow like spring water.
1171	கண்தாம் கலுழ்வ தெவன்கொலோ தண்டாநோய் தாங்காட்ட யாங்கண் டது.	Kandhaam Kalulva Devankolo Dandanoi It was a sight to behold.
1181	நயந்தவர்க்கு நல்காமை நேர்ந்தேன் பசந்தவென் பண்பியார்க்கு உரைக்கோ பிற.	I happened to nayantavar, pasanhaven Text or other for the character.
1191	தாம்வீழ்வார் தம்வீழ்ப் பெற்றவர் பெற்றாரே காமத்துக் காழில் கனி.	Thaamvizhvaar thamvilvaar thamvilaayaar thamvilaayaar The fruit of lust.
1201	உள்ளினும் தீராப் பெருமகிழ் செய்தலால் கள்ளினும் காமம் இனிது.	Because of the great joy within Lust is sweeter than toddy.
1211	காதலர் தூதொடு வந்த கனவினுக்கு யாதுசெய் வேன்கொல் விருந்து.	To the dream of the lover Yadusai Vankol Feast.
1221	மாலையோ அல்லை மணந்தார் உயிருண்ணும் வேலைநீ வாழி பொழுது.	In the evening, allai married life When you live at work.
1231	சிறுமை நமக்கொழியச் சேட்சென்றார் உள்ளி	The little one who killed us is the one who goes inside

	நறுமலர் நாணின் கண்.	The eye of the flower.
1241	நினைத்தொன்று சொல்லாயோ நெஞ்சே எனைத்தொன்றும் எவ்வநோய் தீர்க்கும் மருந்து.	Don't you think of anything, my heart, i don't think of anything. What kind of medicine is the cure?
1251	காமக் கணிச்சி உடைக்கும் நிறையென்னும் நாணுத்தாழ் வீழ்த்த கதவு.	A lot of lust breaks down The door to knock down.
1261	வாளற்றுப் புற்கென்ற கண்ணும் அவர்சென்ற நாளொற்றித் தேய்ந்த விரல்.	The eye of the grass without the sword and the eye he went to A finger that has been worn out all day long.
1271	கரப்பினுங் கையிகந் தொல்லாநின் உண்கண் உரைக்கல் உறுவதொன் றுண்டு.	karapinung kaiyikaN thollanin unkan There is a text uality.
1281	உள்ளக் களித்தலும் காண மகிழ்தலும் கள்ளுக்கில் காமத்திற் குண்டு.	The joy of the heart and the joy of seeing The bomb of lust in toddy.
1291	அவர்நெஞ்சு அவர்க்காதல் கண்டும் எவன்நெஞ்சே நீஎமக்கு ஆகா தது.	He is the one who sees his love You are not for us.
1301	புல்லா திராஅப் புலத்தை அவர்உறும் அல்லநோய் காண்கம் சிறிது.	He will shed the field of Bulla Tiraab See a little bit of allergic disease.
1311	பெண்ணியலார் எல்லாரும் கண்ணின் பொதுஉண்பர் நண்ணேன் பரத்தநின் மார்பு.	All feminists are common sense of the eye Nannen Bharathan's chest.
1312	இல்லை தவறவர்க்கு ஆயினும் ஊடுதல் வல்லது அவர்அளிக்கு மாறு.	No to the wrongdoer, but to interrupt Become powerful and he becomes the light.

Table 1 displays the *Thirukural* translation created using Microsoft Translation (MsT). This translation process utilized a laptop and Microsoft Word document software. This freely available software supports translation across several languages. However, the artificial intelligence (AI) employed in this translation procedure exhibits limited accuracy. Within this research, Table 1 showcases the translation of the initial 24 couplets from *Thirukural's* Love/Inbam section, spanning chapters 109 to 133. Examination of the table brings to light numerous disparities in the MsT rendition of *Thirukural*. The portions highlighted within the table denote the errors identified in the translation. These inaccuracies significantly alter the intended meaning. An imperative

aspect to recognize is that MsT lacks a predefined target audience, resulting in a translation process devoid of focused tailoring. Notably, the Tamil language boasts the unique trait of encompassing words with multifaceted meanings. Regrettably, this complexity was misconstrued in the translation, leading to misinterpretation and a disconnect from the appropriate context. The MST diverges from a translation that accurately captures the intended meanings.

In simpler terms, the data presented in the research table illustrates the shortcomings within Microsoft's *Thirukural* translation facilitated by MsT. The translation's precision is compromised, and its contextual understanding is limited. As a consequence, incorrect meanings are attributed to various segments of *Thirukural*. The AI underlying this translation neglects the specific readership, thereby resulting in these errors. Furthermore, the intricacies of the Tamil language's lexicon, encompassing words with diverse interpretations, were not adequately accounted for, further underscoring the disparities between MsT and accurate translations.

Table 2: Human Translation (HT) of Thirukural

Num Of Kural	Couplet	Human Translation (HT) G.U.Pope
1081	அணங்குகொல் ஆய்மயில் கொல்லோ கனங்குழை மாதர்கொல் மாலும்என் நெஞ்சு	Goddess? or peafowl rare? She whose ears rich jewels wear, Is she a maid of humankind? All wildered is my mind!
1091	இருநோக்கு இவளுண்கண் உள்ளது ஒருநோக்கு நோய்நோக்கொன் றந்நோய் மருந்து.	A double witchery has glances of her liquid eye; One glance is glance that brings me pain; the other heals again.
1101	கண்டுகேட்டு உண்டுகிர்த்து உற்றறியும் ஜம்புலனும் ஒண்தொடி கண்ணை உள.	All joys that sense five- sight, hearing, taste, smell, touch- can give, In this resplendent armlets-bearing damsel live!
1111	நன்னீரை வாழி அனிச்சமே நின்னிணும் மென்னீரள் யாம்வீழ் பவள்.	O flower of the sensitive plant! than thee More tender's the maiden beloved by me.
1121	பாலொடு தேன்கலந் தற்றே பணிமொழி வாலெயிறு ஊறிய நீர்.	The dew on her white teeth, whose voice is soft and low, Is as when milk and honey mingled flow.
1131	காமம் உழந்து வருந்தினார்க்கு ஏமம் மடலல்லது இல்லை வலி.	To those who 've proved love's joy, and now afflicted mourn, Except the helpful 'horse of palm', no other strength remains
1141	அலரெழ ஆருயிர் நிற்கும் அதனைப்	By this same rumor's rise, my precious life stands fast;

	பலரறியார் பாக்கியத் தால்.	Good fortune grant the many know this not!
1151	செல்லாமை உண்டேல் எனக்குரை மற்றுநின் வல்வரவு வாழ்வார்க் குரை.	If you will say, 'I leave thee not,' then tell me so; Of quick return tell those that can survive this woe.
1161	மறைப்பேன்மன் யானிஃதோ நோயை இறைப்பவர்க்கு ஊற்றுநீர் போல மிகும்.	I would my pain conceal, but see! it surging swells, As streams to those that draw from ever-springing wells.
1171	கண்தாம் கலுழ்வ தெவன்கொலோ தண்டாநோய் தாங்காட்ட யாங்கண் டது.	They showed me him, and then my endless pain I saw: why then should weeping eyes complain?
1181	நயந்தவர்க்கு நல்காமை நேர்ந்தேன் பசந்தவென் பண்பியார்க்கு உரைக்கோ பிற.	I willed my lover absent should remain; Of pining's sickly hue to whom shall I complain?
1191	தாம்வீழ்வார் தம்வீழ்ப் பெற்றவர் பெற்றாரே காமத்துக் காழில் கனி.	The bliss to be beloved by those they love who gains, Of love the stoneless, luscious fruit obtains.
1201	உள்ளினும் தீராப் பெருமகிழ் செய்தலால் கள்ளினும் காமம் இனிது.	From thought of her unfailing gladness springs, Sweeter than palm-rice wine the joy love brings
1211	காதலர் தூதொடு வந்த கனவினுக்கு யாதுசெய் வேன்கொல் விருந்து.	It came and brought to me, that nightly vision rare, A message from my love,- what feast shall I prepare?
1221	மாலையோ அல்லை மணந்தார் உயிருண்ணும் வேலைநீ வாழி பொழுது.	Thou art not evening, but a spear that doth devour The souls of brides; farewell, thou evening hour! 1
1231	சிறுமை நமக்கொழியச் சேட்சென்றார் உள்ளி நறுமலர் நாணின கண்.	Thine eyes grown dim are now ashamed the fragrant flow'rs to see, Thinking on him, who wand'ring far, leaves us in misery
1241	நினைத்தொன்று சொல்லாயோ	My heart, canst thou not thinking of some med'cine tell,



	நெஞ்சே எனைத்தொன்றும் எவ்வநோய் தீர்க்கும் மருந்து.	Not any one, to drive away this grief incurable?1
1251	காமக் கணிச்சி உடைக்கும் நிறையென்னும் நாணுத்தாழ் வீழ்த்த கதவு.	Of womanly reserve love's axe breaks through the door, Barred by the bolt of shame before.
1261	வாளற்றுப் புற்கென்ற கண்ணும் அவர்சென்ற நாளொற்றித் தேய்ந்த விரல்.	My eyes have lost their brightness, sight is dimmed; my fingers worn, With nothing on the wall the days since I was left forlorn
1271	கரப்பினும் கையிகந் தொல்லாநின் உண்கண் உரைக்கல் உறுவதொன் றுண்டு.	Thou hid'st it, yet thine eye, disdainng all restraint, Something, I know not, what, would utter of complaint.
1281	உள்ளக் களித்தலும் காண் மகிழ்தலும் கள்ளுக்கில் காமத்திற் குண்டு.	Gladness at the thought, rejoicing at the sight, Not palm-tree wine, but love, yields such delight
1291	அவர்நெஞ்சு அவர்க்காதல் கண்டும் எவன்நெஞ்சே நீஎமக்கு ஆகா தது.	You see his heart is his alone O heart, why not be all my own?
1301	புல்லா திராஅப் புலத்தை அவர்உறும் அல்லல்நோய் காண்கம் சிறிது.	Be still reserved, decline his proffered love; A little while his sore distress we 'll prove
1311	பெண்ணியலார் எல்லாரும் கண்ணின் பொதுஉண்பர் நண்ணென் பரத்தநின் மார்பு.	From thy regard, all womankind Enjoys an equal grace; O thou of wandering fickle mind, I shrink from thine embrace!
1312	இல்லை தவறவர்க்கு ஆயினும் ஊடுதல் வல்லது அவர்அளிக்கு மாறு.	Although there be no fault in him, the sweetness of his love Hath power in me a fit of fretful jealousy to move

As presented in Table 2 above, the Human Translation (HT) of *Thirukural* was undertaken by George Uglow Pope, renowned as GU Pope. A distinguished Tamil scholar and academic, GU Pope resided in Tamil Nadu for a span of 40 years. His notable accomplishment includes translating the entirety of the *Thirukural* text into the English language. Within Table 2, the translation of the initial couplets from chapters 109 to 133 is exhibited. These initial couplets, selected from each chapter, were specifically chosen for analysis. The highlighted

segments within these translated couplets accentuate the contrasts evident in the HT. This data-driven presentation effectively underscores the considerable disparities between Human Translation and Machine-based Translation (MsT). GU Pope's rendition of *Thirukural* carried out with his profound proficiency in both Tamil and English, stands in stark contrast to automated translations like MsT.

GU Pope's illustrious background as a Tamil scholar equipped him with a deep-rooted understanding of the intricacies embedded within the *Thirukural's* verses. His translation efforts were not mere word replacements, but a testament to his adeptness in grasping the essence and cultural significance of each couplet. This proficiency enabled him to achieve a translation that is faithful to the original while effectively conveying the intended meanings in the English language.

Table 2 serves as a validation of the superiority of Human Translation, particularly when handled by experts like GU Pope. The highlighted divergences within the translated couplets are a reflection of the nuanced contextual awareness that a human translator brings to the task. GU Pope's rendition, born out of his linguistic and cultural expertise, outshines automated translations by accurately capturing the essence of *Thirukural's* teachings.

In conclusion, Table 2 stands as a tribute to the meticulous efforts of GU Pope, a seasoned scholar who bridged the gap between *Thirukural's* Tamil origins and its English-speaking audience. His translation work, characterized by an in-depth understanding of both languages, resulted in a translation that goes beyond mere words, encapsulating the profound wisdom and cultural nuances of *Thirukural*. This contrast between HT and MsT reaffirms the indispensability of human interpretation, especially in the realm of translating intricate literary masterpieces.

### Translation Contrast in MsT and HT

Table 3: Accuracy in MsT and HT

Num of Kural	Microsoft Translation (MsT)	Human Translation (HT)
1081	X	X
1091	X	/
1101	X	/
1111	X	X
1121	X	X
1131	X	X
1141	X	/
1151	X	/
1161	X	X
1171	X	/
1181	X	/
1191	X	/
1201	X	X

1211	X	/
1221	X	X
1231	X	X
1241	X	/
1251	X	/
1261	X	/
1271	X	X
1281	X	X
1291	X	/
1301	X	/
1311	X	/
1312	X	/

Table 3 gives us a clear picture of how well Machine-based Translation (MsT) and Human Translation (HT) worked in turning *Thirukural* into English. This table helps us see that MsT and HT are quite different when it comes to translating *Thirukural*. The differences start with the words used. MsT can sometimes pick different words, which can change the meaning. Machines follow patterns, but they can't understand the full meaning like humans can. So, when translating a deep work like *Thirukural*, MsT can make mistakes. Another thing to think about is the context of the words. *Thirukural* has cultural and metaphorical stuff that needs understanding. People get this, but machines have a hard time. This means that MsT might not catch all the special meanings in *Thirukural*.

Grammar, the rules of how words fit together, is also tricky. *Thirukural's* words are like an art, and machines can't do it as well. MsT might sound okay, but it won't sound as nice as *Thirukural*. So, MsT and HT both have problems when translating *Thirukural*, but MsT has bigger problems. *Thirukural* is important, and its deep ideas need careful translation. Machines can't do this well. *Thirukural* is not just about words, it's about feelings and culture too. This is where people are better. They know the language, and the culture, and can capture the heart of *Thirukural*. They can see what's hidden in the words and make sure the translation feels right. Cultural things in *Thirukural* can be small but important. People who translate know these things and can make the translation fit. They know how to keep the style of the original while making it work for the readers.

In the end, MsT and HT show us that translating *Thirukural* is tough. MsT makes mistakes because it's a machine. HT is better because people understand *Thirukural's* depth. *Thirukural* needs a translation that keeps its special meaning and soul, and people can do that better than machines.

### Translation Techniques of MsT and HT

Translation is the process of changing a message from one language to another. Different strategies are used in Machine-based Translation (MsT) and Human Translation (HT), which were based on Peter Newmark's Translation Theory from 1988. These strategies include word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation. Both MsT and HT use these approaches to translate.

In this study, both machines and humans were used to translate *Thirukural*. For MsT, artificial intelligence (AI)

with a database was used to translate *Thirukural* into English. This type of translation is exact and tries to match words directly from one language to another. However, literal translation doesn't always capture the full meaning of the text and can result in strange sentences or phrases that don't make sense. It might also use idioms that don't work well in the new language. MsT often produces mechanical and robotic-sounding translations because it's done by algorithms that work on individual words. MsT in this study used literal translation, which focused on the meaning of individual couplets. This led to mistakes in examples, word choices, meanings, and context. As a result, the exact translation approach used by MsT didn't give accurate results for *Thirukural*. On the other hand, HT done by GU Pope is better than MsT. When humans translate, they use their language skills to create a better translation. Word-for-word translation is a method used in HT. HT relies on human understanding to translate from one language to another. It's the oldest and most commonly used translation method, coming in many forms. In this study, GU Pope used the word-for-word method to translate *Thirukural* into English.

GU Pope's translation focused on understanding the meaning of each word in *Thirukural* and translating it as accurately as possible. Even though his translation had a few mistakes, it's better than MsT. GU Pope used complex words, which might be hard for readers to understand easily. In simpler terms, translation means changing a message from one language to another. Different methods are used for machine and human translation. MsT uses a direct approach that matches words, but it can sound strange and not capture the full meaning. Human Translation, done by GU Pope, is better because it uses language skills to create a good translation. It's an older method and often produces better results. GU Pope's translation focused on understanding each word, but it had some mistakes and used complex words.

## CONCLUSION

In conclusion, translating literature is the hardest task because it holds the richness of the SL. Translating with human and artificial intelligence brought a translation with a lot of contrast. The result of both MsT and HT shows a difference in the result. However, both brought less accurate translations into the English Language. Machine translation was created to save us from having to manually translate things using dictionaries and other resources. Naturally, the translation outcomes are also precise. But even so.

Additionally, machine translation offers benefits and drawbacks. However, machine translation has a significant impact on our lives since, with machine translation, it is easier for us to read, hear, and discuss foreign languages. Human translation will be more accurate than machine translation. This MsT and HT brought about a lot of contrasts, but the MsT brought about many changes. Machine translation can be less reliable than human translation, especially when translating complex or context-dependent information like *Thirukural*. Machine translation may have difficulty understanding the nuanced meanings and cultural allusions that human translators can understand. The appropriate diction or tone, which is important for particular texts, could be missed by automated translations. As a result, MsT's translation of *Thirukural* needs to be more accurate. Conversely, human translators can ensure correct translations in the right context. The slight cultural variations that could affect the translation are known to human translators. The translation might be tailored to the target audience or kept true to the original author's writing style. A better translation was made possible through human translation.

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