LOYOLA COLLEGE (AUTONOMOUS), CHENNAI – 600 034

**B.A.** DEGREE EXAMINATION – **TAMIL LITERATURE**

THIRD SEMESTER – NOVEMBER 2011

# TL 3204 - TRANSLATION

Date : 11-11-2011 Dept. No. Max. : 100 Marks

Time : 9:00 - 12:00



  x=

1. 
2. 
3. 
4. 
5. 
6. i) Prevention is better than cure

ii) Strike while the iron is Lot 

1. Heptogen, Diameter, Coincide, Net income 
2. i) Through thick and thin.

ii) A Good Samaritan 

1. i) Accuse not a servant unto his master.

ii) Heaven never helps the men who will not act 

1. Give ear to my words, O LORD consider my meditation 



 x=

1. 
2. 
3. 
4. 
5. 
6. 

i) Hard work to the mother of good luck. ii) Need makes greed iii) Truth alone triumph.

iv) A closed mouth catches no files v) A guilty conscience needs no accuser.

1. 

i) nymph ii) Petal iii) Testa iv) Vacuole v) Web

vi) Yolk vii) cation viii) Fixation ix) Infusion x) Lime water

1. 

i) A Black sheep ii) Kick in the teeth

iii) Set one’s life on a chance iv) An old hand v) go in a flash

1. 

i) A woman’s whole life is a history of the affections.

ii) The secret of education lies in respecting the pupil.

iii) The scene charges but the aspirations of men of good will persist.

iv) Bad herdsmen ruin their flocks.

v) Beauty is in the eye of the beholder. **

1. 

RECOMMENDATION LETTER

Dear friend,

The bearer of this letter Mr. Daniel is the son of my dear friend Sri Anthony.

He has passed S.S.L.C. He has secured good marks. He is a bright chap with very good manners.

He is compelled to seek employment immediately because of his family circumstance.

As you have a large circle of friends and lot of influence, I hope, you would be able to fix him up in a suitable job.

Yours sincerely,

……………..



   x=

1. 





1. 







1. 

THEN Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.” But He answered and said, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, And said to Him, “If You are son of God, throw Yourself down. For it is written: “He shall give his angels charge over you,’ and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’ ” Jesus said to him, “It is written again, ‘You shall not tempt the LORD your God.’ ” Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.



SO it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fisher-man had gone from them and were washing their nets. Then He got into one of the boats, which was Simon’s, and asked him to put out a little from the land. And he sat down and taught the multitudes from the boat.

When He had stopped speaking, He said to Simon, “Launch out into the deep and let down your nets for a catch.” But Simon answered said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” And when they had done this, they caught a great number of fish, and their net was breaking.

So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord!” for he and all who were with him were astonished at the catch of fish which they had taken.

**



The Gandhis belong to the Bania caste and seem to have been originally grocers. But for three generations, from my grandfather, they have been Prime Ministers in several kathiawas States. Uttamchand Gandhi, alias Ota Gandhi, my grandfather, must have been a man of principle. State intrigues compelled him to leave Porbandar, where he was Diwan, and to seek refuge in Junagadh. There he saluted the Nawab with the left hand. Someone, noticing the apparent discourtesy, asked for an explanation, which was given thus: The right hand is already pledged to Porbandar.’

Ota Gandhi married a second time, having lost his first wife. He had four sons by his first wife and two by his second wife. I do not think that in my childhood I ever felt or knew that these sons of Ota Gandhi were not all of the same mother. The fifth of these six brothers was Karamchand Gandhi, alias kaba Gandhi, and the sixth was Tulsidas Gandhi. Both these brothers were Prime Ministers on Porbandar, one after the other. Kaba Gandhi was my father. He was a member of the Rajasthanik court. It is now extinct, but in those days it was a very influential body for setting disputes between the chiefs and their fellow clansmen. He was for some time Prime Minister in Rajkot and then in Vankaner. He was a pensioner of the Rajkot State when he died.



Much as I wish that I had not to write this chapter, I know that I shall have to swallow many such bitter draughts in the course of this narrative. And I cannot do otherwise, if I claim to be a worshipper of Truth. It is my painful duty to have to record here my marriage at the age of thirteen. As I see the youngsters of the same age about me who are under my care, and think of my own marriage, I am inclined to pity myself and to congratulate them on having escaped my lot. I can see no moral argument in support of such a preposterously early marriage.

Let the reader make no mistake. I was married, not betrothed. For in Kathiawad there are two distinct rites,-betrothal and marriage. Betrothal is a preliminary promise on the part of the parents of the boy and the girl to join them is marriage, and it is not inviolable. The death of the boy entails no widowhood on the girl. It is an agreement purely between the parents, and the children have no concern with it. Often they are not even informed of it. It appears that I was betrothed thrice, though without my knowledge. I was told that two girls chosen for me had died in turn, and therefore I infer that I was betrothed three times. I have a faint recollection, however, that the third betrothal took place in my seventh year. But I do not recollect having been informed about it. In the present chapter I am talking about my marriage, of which I have the clearest recollection.

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