

**Certificate in Translation (CIT)**

**(2016 -17)**

**Term End Examination**

**June 2017**

**CIT-04: Literary Translation**

**Time -3 hours**

**Full Marks -100**

**[Both Sections (A&B) carry equal marks]**

**Section-A (Theory)**

- 1. Answer any two of the following questions in about 500 words [15x2=30]**
- (a) Why is standardization of Administrative Terminology necessary? What do you know about the progress achieved so far in Standardisation of Administrative Terminology in Odia?
- (b) Literary Translation has the potential of bringing the entire world people together. Discuss with reference to the wide scope of literary translation.
- (c) How should you undertake literary translation?
- 2. Answer any two of the following questions within 250 words: [10x2=20]**
- (a) What do you know about the nature of literary translation?
- (b) How do you translate idioms associated with specific communities? Support your answer with suitable examples.
- (c) What do you mean by 'Standardisation'? How do you define it?

**Section-B (Practice Component)**

- 3. Translate the following texts into Odia**
- (a) **Rabindranath Tagore: [15x2=30]**

**I**

**Endless Time**

Time is endless in thy hands, my lord.  
There is none to count thy minutes.  
Days and nights pass and ages

Bloom and fade like flowers.  
 Thou knowest how to wait.  
 Thy centuries follow each other  
 Perfecting a small wild flower.  
 We have no time to lose,  
 And having no time we must scramble for a chance.  
 We are too poor to be late.  
 And thus it is that time goes by  
 While I give it to every querulous man who claims it,  
 And thine altar is empty of all offerings to the last.  
 At the end of the day I hasten in fear lest thy gate be shut;  
 But I find that yet there is time.

## II

### Where the mind is without fear

Where the mind is without fear and the head is held high  
 Where knowledge is free  
 Where the world has not been broken up into fragments  
 By narrow domestic walls  
 Where words come out from the depth of truth  
 Where tireless striving stretches its arms towards perfection  
 Where the clear stream of reason has not lost its way  
 Into the dreary desert sand of dead habit  
 Where the mind is led forward by thee  
 Into ever-widening thought and action  
 Into that heaven of freedom, my Father, let my country awake.

#### (b) Swarajya for the Odias

[20]

Gandhi became extremely unhappy to see the condition in which the Odias lived. On April 10, 1921, he had written the following about his Odisha trip in Nav Jivan, 'I had thought that there would not be as many poor elsewhere as in Champaran. But Odisha is even poorer than Champaran. Nature is responsible for the misfortunes of Odisha. There is either a drought because of lack of rain or a flood because of excessive rain. It may be said that there is always a famine-like situation in Odisha.

He had written, "I was prepared to see skeletal people in Odisha, but I had not expected to see so many. The real picture of Odisha is shocking than what I have seen anywhere in my life. On that unforgettable day of 26 March, thousands of men, women and children had been standing on both sides of the road to Puri. All of them were only bone draped in skin. Perhaps they were fittest from among the populace. They had been able to walk the distance and come that far. All of them had

come to see the one who had sent some rice for them. They were shrieking with their hands raised- Give us some food. When would the prices of essential commodities come down?... What was the meaning of *swarajya* to these people? All that they wanted was a full meal and some clothes to cover themselves with.”

Gandhi always thought about eradicating poverty from Odisha. He had visited an orphanage run by Sri Sakhichand, who was the Police Superintendent of Puri. The inmates were the children of the people who had died in the famines.

Gandhi found the children were looking quite healthy in the orphanage. They seemed to be quite happy and contented too. Some were engaged in spinning. Some others were engaged in making mats. They were also quite fit because they were constantly engaged in some activity.

Observing this, Gandhi said, ‘We have a great deal to learn from these children. Work is essential to keep the body and mind healthy. Work is the source of cheerfulness. When someone is engaged in some work, he looks fresh. Human beings perhaps look tired and sickly when they are either idle or overworked.

He had come to the conclusion that work was the prime necessity for the people of Odisha. He was confident that spinning alone could provide work to millions of unemployed people. And who was going to purchase so many mats? Apart from food, clothes were the only thing which would have customers at all times. So, spinning had to be the chief source of livelihood for the poor people in Odisha as also the rest of the country. People would get employment in this way and their primary needs could also be fulfilled. They would be able to lead a decent life.

But who was going to provide so many spinning wheels for this purpose? Gandhi had instructed Congress to provide the spinning wheels and thus send the message of freedom to the common people.

Gandhi knew that Odisha was poor because of its people and their unwillingness to work. He had once observed, “Odias are miserable because they do not want to do any work. They would be happy to be shot at and die. But they won’t go outside for any kind of hard work. This unwillingness to work is even worse than drinking country liquor. Some work might be extracted from the drunkards. But the hungry man who does not work is even worse than an animal. It is a big problem to get these people engaged in some work and pull them into the mainstream of life. I cannot find any other way apart from spinning work to get over the impasse.

On seeing the delegates from Odisha in the Belgaum conference in 1924, Gandhi had observed, “I am of the firm opinion that *swarajya* in Odisha means providing a square meal to the poor. The easiest way for that is through spinning and promoting the khadi culture. Many labourers of Odisha are working in other states. They can stay home and engage themselves in spinning work. Their problems would be solved that way. Large quantities of khadi cloth can be made in Odisha in this manner and some day Odisha might even turn out to be the storehouse of khadi in India.