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## Certificate in Translation (CIT)

**CIT-04**

**Literary Translation**

Block

# 2

**Linguistic Aspects of Literary Translation**

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**Unit-18:**

Translation of Idioms, Proverbs and Culture-Specific Terms

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**Unit-19:**

Standardisation of Odia Terms and Expressions

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### Welcome Note

Dear Student,

Block-2 of CIT-4 is in your hands. It contains two units. Unit-18 will give you some idea how to understand the inherent meaning and concept of various idioms and proverbs according to the context dealt with in the original text. Since this part of literary translation deals with typical culture specific terms and expressions, you may feel ambiguity in selecting the correct and most appropriate terms and expressions in Odia during the process of translation. Unit-19 will guide you through this aspect of translation of literary texts.

The subject dealt with in this block is very interesting. Nevertheless, you have to first of all try to take interest in the topic putting aside all your prejudices about idioms and proverbs. Once you start reading attentively, you will be able to relish the flavor of arising out of the delicious stuff served before you.

Wishing you all the success,

**Dr. Sambhu Dayal Agrawal**  
Academic Consultant, CIT



## Unit-18

### Translation of idioms, proverbs and culture specific terms

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#### Structure of the Unit

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#### 18.0 Objectives

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This unit is about translation of idioms, proverbs and culture-specific terms. After going through the Unit the learners will be able to:

- Know the meaning and nature of idioms and proverbs and their usage;
- Perceive what is culture-specific and its importance in literary translation;
- Understand how to find out the contextual meaning of idioms and phrases;
- Have an idea how to translate literature containing idioms, proverbs and culture-specific terms and expressions.

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## 18.1 Introduction

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It is said that literature is the mirror of the society. Stories, novels, drama, poetry, travelogues, memoirs, biographies, autobiographies and all other types of literature give us an idea of the people, their culture, geographical features and history of the concerned part of the world. By going through various literary texts we get a lot of such knowledge about all these things while enjoying the inherent beauty embedded in it.

Idioms and phrases make a language and its literature more enjoyable and effective. Besides, the feelings conveyed by the text become more impressive and have a deep impact on the readers. The language becomes ornamental. Idioms and proverbs have historical roots, metaphorical meaning and deep relation with culture. The concept of some idioms and proverbs are easy to understand; but some of them elude all our wisdom and knowledge.

Idioms are socio-cultural in nature and it is interesting to find how a particular notion is communicated by an idiom in English and its corresponding expression in Odia. For example, 'To carry coal to Newcastle' metaphorically means almost the same as 'ଦେଲିଆ ମୁଣ୍ଡରେ ତେଲ' in Odia; but they are quite different from literal point of view. This Odia idiom literally means 'to pour oil on the already well oiled head' and the corresponding English idiom 'to carry coal to a place called Newcastle, where there are coal mines'. Anyway, this idiom is used where someone gets some undue benefit. This, however, does not mean that every idiomatic expression in English has an equivalent in Odia. Proverbs are treated as idioms because of their almost fixed statue in form and order.

This Unit makes an attempt to discuss some aspects of idioms; their nature, variety, peculiarity, and the problems they pose for the Odia speaking learners of English, and translators. Therefore, a study of the nature and meaning of such idioms and proverbs can facilitate better translation of such literary texts. We can better understand the idioms and proverbs with a contrastive study both in Odia and English.

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## 18.2 Idioms

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### 18.2.1 Definition

While trying to translate an idiom, it is very essential that we understand its contextual meaning correctly. It is therefore necessary that we study the concept properly. Idioms mostly have cultural etymology (ବ୍ୟୁତ୍ପତ୍ତି) and hence it is very difficult to define it. Several scholars have however tried to define it, but still none of them is complete. Let's examine some of such definitions:



The Oxford Dictionary: “peculiarity; peculiar phraseology; the form of speech peculiar or proper to a people or country.” Further, it defines ‘idiomatic’ as: “peculiar to or characteristic of a particular language; pertaining to exhibiting the expressions, constructions, or phraseology approved by the peculiar usage of a language, especially as differing from a strictly grammatical or logical use of words; vernacular; colloquial.”

Longman’s Dictionary: “a phrase which means something different from the meaning of the separate words.” E.g., to be ‘hard up’ means ‘to lack money’. In Odia we usually say ‘କାଠିକାକାଠିକା’ when someone tries to bargain more and more or not to spend even on genuine necessities.

The Longman’s Dictionary of Idioms (1979): “Idioms are invariable or fixed in form or order in a way that makes them different from literal expressions. Because they are metaphorical, one cannot usually discover their meaning by looking up their individual words in an ordinary dictionary. Since they are more or less invariable both in wording and in certain grammatical ways, they cannot be changed or varied in the way literal expressions are normally varied, whether in speech or writing. These expressions, or idioms, tend to have other characteristics in common, although they do not generally apply to every case. Most, but not all of these expressions belong to informal spoken English rather than to formal written English.”

Webster’s Dictionary: “an accepted phrase, construction or expression contrary to the usual patterns of the language or having a meaning different from the literal.”

### Self-check exercise-1

A. *Fill in the blanks:*

1. Idioms and phrases make a language and its literature more enjoyable and effective.
2. Idioms and proverbs have historical roots, metaphorical meaning and deep relation with culture.
3. The concept of some idioms and proverbs are easy to understand; but some of them elude all our wisdom and knowledge.
4. While trying to translate an idiom, it is very essential that we understand its contextual meaning correctly.

B. *Translat e into Odia:* (i) To carry coal to Newcastle, (ii) hard up

\_\_\_\_\_

C. Give the definition of ‘idiom’ as given by the Webster’s Dictionary.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



### 18.2.2 Meaning, Nature and Usage of Idioms

(a) **Invariableness:** Metaphorical meaning and certain kinds of invariableness are related to each other. This can be seen in two well-known phrases:

- (1) Give up the ghost (to die) ହଂସା ଉଢ଼ିଯିବା, ପ୍ରାଣବାରୁ ଉଢ଼ିଯିବା
- (2) Spill the beans (to reveal something) କଥା ଓଗାଳିବା

These meanings are quite different from the literal meanings of the words used in the phrases. We cannot even substitute words that are close in meaning in these phrases. 'The man gave up the ghost' means 'the man died' but a substitution, such as 'the man gave up the apparition' (synonym of ghost) or 'the man released the ghost,' tends to make the phrase literal, and the idiomatic meaning is lost. One cannot make even simpler substitutions. A noun may be replaced by a pronoun in a literal sentence, but this cannot usually be done in an idiom without loss of the idiomatic meaning. One may say literally, 'he spilt the beans on the floor'.

We may consider yet another example. One may use an idiom in a sentence like:

*He spilt the beans (i.e., revealed the secret) over my plans to find a new job.*

In this case, we cannot say 'he spilt them over my plans to find a new job'.

(b) **Passivization is not always possible:** Normally a transitive verb phrase can be changed into passive. However, when one uses an idiom, some grammatical operations like passivization are not always possible. It would sound quite unnatural to say 'at 3 O'clock the ghost was given up by the man'.

We cannot make other changes without losing the idiomatic meaning. For example, one would not say 'the men gave up the ghosts'. However, passivization can take place in some cases such as 'The idea was given up' and 'she was looked after by her sister'. Almost all idiomatic phrases fail in one way or another to permit the usual grammatical operations which literal phrases can permit.

(c) **Idiomat�icity is a matter of degree or scale:** Idioms vary a great deal in how metaphorical or invariable they are. In other words, idiomat�icity (the quality of being idiomatic) is a matter of degree or scale. Thus, some of the phrases we have been considering (He spilt the beans) may be used in a literal context or they may be used idiomatically.

Other phrases have no literal meaning at all and may only be used as idioms, e.g. 'till kingdom come'. Some idioms are completely fixed, e.g. 'down and out'. Other idioms have a limited number of variants, e.g. 'up to/ the / one's ears / eyes/ neck/ eyeball' (wholly concerned with something), or 'is in someone's bad books' (in disfavour with someone) which has one variant expressing the opposite meaning, 'in someone's good books'. Other

idioms are very open and allow a large number of certain types of words (e.g. nouns) to be used in certain positions.

**(d) Relation between literal meaning of the words and metaphorical meaning of the idiom cannot be established:**

The metaphorical meaning of some idioms is easier to understand when one knows how it developed. Wherever possible, historical explanations of the idioms are given in some dictionaries. E.g., In idioms like ‘*salt of the earth*’ and ‘*blue blood*’ historical explanations can be found.

The historical explanation of ‘**salt of the earth**’ is as follows: **someone who is very honest, dependable** etc. This has its root in the Bible: ‘*Ye are the salt of the earth*’ and ‘but if the salt have lost his flavour, wherewith will it be salted?’ In Odia we can translate this idiom as ‘ସତ୍ୟବାଦୀ ହରିଶ୍ଚନ୍ଦ୍ର’ or ‘ଭୂମିପୁତ୍ର’ etcetera.

In many cases, however, it is not possible to explain exactly the connection between the literal words of an idiom, and the metaphorical meaning that has developed. E.g., ‘*a fine kettle of fish*’. No exact connection between a kettle filled with fish and the idiomatic meaning, ‘a confused or difficult state of affairs’, has so far been found.

**(e) Many of the idioms are almost full sentences:** Many of the idioms are almost full sentences. Only the subject need be added to make full sentences of the verb phrases ‘*give up the ghost*’ and ‘*spill the beans*’, Other types of idioms function like particular parts of speech. An idiomatic noun phrase, for example, will often function in a sentence in the same way a noun would, as subject, object or complement. Thus the idiomatic noun phrase ‘the salt of the earth’ will normally be used as a complement, as in ‘he is the salt of the earth’.

**(f) Some idioms can also be used in literal as well as idiomatically:**

Common idioms can be interpreted either as figurative (metaphorical) or as literal expressions as context demands. Someone may ‘*kick the bucket*’ (die) because of an illness, or may practically kick the bucket the length of the barn. Also context can make it ambiguous whether a phrase should be interpreted as figurative or as literal, as in the sentence:

“*His wife was stunned when farmer Ramu kicked the bucket (died)*”.

କୃଷକ ରାମୁର ପ୍ରାଣବାୟୁ ଉଡ଼ିଯିବା ଦେଖି ତା’ ସ୍ତ୍ରୀ ହତଚକିତ ହୋଇଗଲା ।

This sentence can also be interpreted literally as କୃଷକ ରାମୁ ବାଲିକୁ ଲାତମାରିବା ଦେଖି ତା’ ସ୍ତ୍ରୀ ହତଚକିତ ହୋଇଗଲା ।

We can use the idiom ‘*bury the hatchet.*’ Variouslly:

(1) **Literal use:** To prepare for the scavenger hunt: *Linda decided to hide the mirror under a flower pot, put the plate under the porch, and bury the hatchet behind the house.*

(2) **Ambiguous use:** To symbolize the end of the dispute:  
*The two men decided to dig a hole and bury the hatchet once and for all.*

(3) **Figurative (metaphorical) use:**  
*Eventually the two men decided their argument was silly and that they should bury the hatchet once and for all.*

(4) **Non idiomatic control:**  
The woodsman forgot to take the hatchet when he went camping. In this case the idiom is broken and only the cue word (hatchet) has been used. This is not an idiom.

(g) Another important fact which indicates that the relation of morphemes (ମୂଳଶବ୍ଦ, ମୂଳଧାତୁ) to the meaning is not a simple one. There is the existence in every language combinations of morphemes which have a meaning either completely unrelated to the meanings of their individual parts including something more than the simple sum of these meanings. Such expressions may be called idioms, and the phenomenon may be called idiomaticity. Most idioms are complex lexemic signs, being composed of more than one lexon. A few examples from English are as follows:

(i) ‘*Red herring*’ could refer to a particular kind of fish having a ruddy colour, but as an idiom it means ‘a phony issue raised to distract attention’ and thus is treated by speakers as a unit having no relation to the individual meaning of its parts.

(ii) ‘*Come down with*’ (ଆକ୍ରାନ୍ତ ହେବା), as in ‘Hari came down with smallpox’, has the meaning ‘contact’ (a disease). It contrasts with its literal counterpart, seen in ‘Algernon came down with the crayons’.

(iii) ‘*Kick the bucket*’ as an idiom means ‘die’ in contrast to the literal ‘*strike the pail with one’s foot*’. Note that ‘The cow kicked the bucket’ could be ambiguous, in that it could have either the literal or the idiomatic meaning.

(iv) ‘*Woodpecker*’ is an idiom despite the fact that woodpeckers do indeed peck wood. The idiom refers not to just any bird or other animal which happens to peck wood at one time or another but to a specific group of species. Furthermore baby woodpeckers do not peck wood until they have learned to do so, but they are nevertheless woodpeckers.

(v) ‘*Madison Square Garden*’ is an example of a name which may have originally been descriptive but has now been institutionalized. The present garden in the usual sense. Even if we admit the sense ‘*athletic*



*arena of a certain kind* for 'garden' and even if the term were used to refer to such a garden at Madison Square, it would still be an idiom if it were an institutionalized proper name rather than a mere description, Madison Square, incidentally, is itself an idiom like most complex geographic names.

**(h) Emotions and feelings:** There are some idioms which stand for emotions and feelings.

*'He nearly fell off his chair when they told him the news (surprised).'*

It is quite likely that he did not even move his chair, and it is possible that he was not sitting in a chair at all. In these idioms the meaning is often specific to English speaking countries. In this and in other idioms the action referred to may never really happen. Let's see these examples:

*Wash my hands of it:* (ଓହରିଯିବା) It does not mean that the speaker really performs the action.

*Stick one's chin out:* (ବିରୋଧ ପ୍ରଦର୍ଶନ କରିବା) To show opposition to something. This same action, in other countries, may be a sign of agreement, a way of saying 'no' etc.

A translator should be very careful in interpreting such idioms. S/he should be aware of the danger of translating such phrases as word for word.

**(i) Some idioms consist of pairs of words joined by 'and'/'or':** A large number of idioms consist of pairs of words joined by 'and' or 'or'. Many of them function as a part of speech.

*It was raining cats and dogs:* heavy rain (ମୁଷଳାଧାର ବର୍ଷା)

Here 'cats and dogs' functions as an adverb. Many of such phrases cannot be reversed. For example:

*Go / be at hammer and tongs:* (to quarrel, fight, or argue loudly).

One cannot reverse the pair of nouns and say 'they were going at each other tongs and hammer'.

**(j)** A number of idiomatic verb phrases have the pronoun 'it' as a fixed part of the idiom. The pronoun does not refer to a word coming before it as it normally does. Two such examples are '*snuff it*' (die), and '*live it up*' (to have an exciting time).

**(k)** A large number of idioms, which compare a quality, condition, action etc. with a noun are like: *as easy as pie* (very easy); *as black as a kettle* (very black).

- (1) Certain verbal idioms (e.g. ‘*work like a horse*’) are also similes and function in a similar way to the adjective phrases:

*We all worked like horses and finished the work before the scheduled time.*

### 18.2.3 Idioms containing prepositions:

Let us consider English prepositions in idioms (multi –word verbs and proverbs) that are termed ‘idiomatic preposition’ which form the core. Passing references, however, are made to idioms in general. We will study and analyse the idiomatic prepositions and their contrastive study in relation to their Odia equivalents in this unit. A sample of idiomatic multi-word verbs, and the prepositions in them are given in the adjacent table.

Idiomatic multi – word verbs	Prepositions used
Hanker after	After
Harp on	On
Hear of	Of
Imbue with	With
Jump to	To
Keep from	From
Lay for	For
Level at	At
Lie beyond	Beyond
Profit by / from	By / from
Pass through	Through

#### Self-Check Exercise-2

##### A. Fill in the blanks:

- Some of the phrases may be used in a \_\_\_\_\_ context or they may be used \_\_\_\_\_.
- Historical explanations of some idioms are given in some \_\_\_\_\_.
- The metaphorical meaning of some idioms is easier to understand when one knows how it \_\_\_\_\_.
- When one uses an idiom, some grammatical operations like the formation of the \_\_\_\_\_ are not possible in all cases.

##### B. Give Odia equivalents of the following idioms and proverbs along with their literal meaning:

kick the bucket \_\_\_\_\_ come down with \_\_\_\_\_  
 \_\_\_\_\_ Spill the beans \_\_\_\_\_

##### C. Translate into Odia:

- His mother was ill since a month, and finally she gave up the ghost last night.  
 \_\_\_\_\_  
 \_\_\_\_\_
- I could not go to you because it was raining cats and dogs the whole day.  
 \_\_\_\_\_  
 \_\_\_\_\_
- Mr. Ramesh cannot be involved in such illegal deeds; he is the salt of the earth.  
 \_\_\_\_\_  
 \_\_\_\_\_

### 18.3 Proverbs

**18.3.1 What is a Proverb:** As defined in the Concise Oxford Dictionary, 10<sup>th</sup> Edition, “A *proverb* is a short pithy saying in general use, stating a general truth or piece of advice.”(pro: put forth+ verbum ‘word’.

Proverbs are treated as idiomatic because they are more or less fixed in nature. Hence preposition in proverbs are also termed idiomatic. A sample of some proverbs and the prepositions used in them are given in the adjacent table.

Proverbs	Prepositions
When in Rome do as the Romans do	in
A bad workman quarrels with his tools	with
A bird in the hand is worth two in the bush	in

**18.3.2 Types of Verbs:** Verbs can be divided into:

- (1) single word verbs as in: *John called the man* (ଜନ୍ ଲୋକଟିକୁ ଡାକିଲା)
- (2) multi-word verbs, which are phrasal verbs: *John called up the man* (ଜନ୍ ଲୋକଟିକୁ ଡକାଇଲା)
- (3) prepositional verbs e.g. *John called on the man* (ଜନ୍ ଲୋକଟିକୁ ସାକ୍ଷାତ କଲା)
- (4) Phrasal prepositional verbs: *John put up with the man* (ଜନ୍ ଲୋକଟିକୁ ସହ୍ୟ କଲା)

The above-mentioned sentences are superficially similar to the following sentences in consisting of verbs and prepositional phrases; but are different in many respects from them:

- (5) John called from the office (ଜନ୍ କାର୍ଯ୍ୟାଳୟରୁ ଡାକିଲା/ ଫୋନ୍ କଲା)
- (6) John called after lunch (ଜନ୍ ମଧ୍ୟାହ୍ନ ଭୋଜନ ପରେ ଡାକିଲା/ ଫୋନ୍ କଲା)
- (7) John called from under the table (ଜନ୍ ଟେବୁଲ ତଳୁ ଡାକିଲା)

In the first set (1–4) the adverbial or prepositional particle (up, on, up, with) forms a semantic (ଅର୍ଥପୂର୍ଣ୍ଣ) unit with the verb; in the second set (5–7), the prepositional particle (from, after, from, under) is more closely connected with the head of the prepositional phrase.

**(a) Semantic criteria:**

The semantic unity in phrasal and prepositional verbs (1–4, the first set above) can often be manifested by substitution with a single-word verb, for example,

visit for ‘call on’, summon for ‘call up’, omit for ‘leave out’, see for ‘look at’ etc.

Furthermore, phrasal and prepositional verbs often have composite meanings which are not normally deducible from their parts, for example:

Make out = understand; take in = deceive; come by = obtain.

The terms ‘phrasal’ and ‘prepositional’ verbs are not however restricted to such idiomatic combinations. We can distinguish three sub-classes within the first set (where it will be convenient to refer to both the adverbial and prepositional element as ‘particle’):

- (a) The verb and the particle keep their individual lexical meanings, as in look over (inspect), set up (organize). The individuality of the components appears in possible contrastive substitutions :

Bring in, take out, turn on, switch off

- (b) The verb alone keeps its basic lexical meaning and the particle has an ‘intensifying’ function:

‘Find out’ = (discover’, sweep (up) the crumbs, spread (out the rug)

- (c) The verb and the particle are fused into a new idiomatic combination, the meaning of which is not deductible from its parts, for example: bring up = educate, come by= obtain, put off=post pone, turn up= appear, come in for= received.

In such combinations there is no possibility of contrastive substitution. There are no pairs such as ‘bring up / down, put off / on, give up / down, give in / out,’ etc. for this sub class. The adverbial, lexical values of the particles have been lost, and the entire verb – particle combination has acquired a new meaning.

In some cases the same verb–particle combination can belong to more than one sub class with a corresponding difference in meaning:

John went into	the house (literal meaning)	ଜନ୍ ଘରଭିତରକୁ ଗଲା
	the problem (figurative meaning)	ଜନ୍ ସମସ୍ୟା ସମ୍ପର୍କରେ ଚିନ୍ତା କଲା
John put up with Mary	stay with	ଜନ୍ ମେରୀ ସହିତ ରହିଲା/ବାସ କଲା
	tolerate	ଜନ୍ ମେରୀକୁ (ବ୍ୟବହାର ବା ଉପସ୍ଥିତିକୁ) ସହିଲା

### (b) Passivization

The syntactic similarity of verbs in the first (1–4) can be seen in their acceptance of passivization :





**(d) Examples of Phrasal-prepositional Verbs:** Break in on (somebody’s conversation), Catch up on (my reading), Catch up on (‘investigate’), Come down with (a cold), Come up with (the idea), Cut down on (expense).

It is useful to distinguish between the adverbial and prepositional use of the particles because the intonation of the sentence is different:

He took three hours to climb up. (adverb): ତାକୁ ଚଢ଼ିବାକୁ ତିନି ଘଣ୍ଟା ଲାଗିଲା ।

He is climbing up the mountain. (preposition): ସେ ପାହାଡ଼ ଉପରକୁ ଚଢ଼ୁଛି ।

But notice that in such sentences as this next one, ‘up’ is an adverb in both cases in spite of its position:

He is counting his money up: ସେ ତା’ ଟଙ୍କା ଗଣିବାରେ ଲାଗିଛି/ ଗଣୁଛି

He is counting up his money: ସେ ତା’ ଟଙ୍କା (ଶାନ୍ତ ଶାନ୍ତ) ଗଣିପକାଇଛି ।

When used with verbs of movement, with or without objects, there is generally no difficulty in understanding the meaning of the phrasal verb if the meaning of the adverb particle is known. A few examples are given in the adjacent table.

They	Go	In
	Come	Out
	Jump	Away
	Walk	Back
	Swim	Down
	Hurry	Up
	Run	off

Apart from their general meaning the particles may have several other meanings. Viz.:

**(1). Up:** Apart from its general meaning of ‘in an upward direction’, the particle ‘up’ has several other meanings:

(i) With verbs of movement, ‘approach’; e.g.,

I	Turn	something	In
	Put		Out
	Bring		Back
	Throw		Off
	Carry		Away
	Push		Up
	lay		on

I dashed up to him and shook hands. Note that in these cases ‘up’ is frequently followed by the preposition ‘to’. The phrase ‘up to’ means ‘as far as’ and is a compound preposition. Some other verbs that can collocate (commonly placed together) with ‘up to’ to form phrasal verbs are ‘run’, ‘walk’, ‘sail’, ‘rush’ etcetera.

Run	up	to
Walk		
Sail		
Rush		
Go		
March		
Drive		
Swim		
come		

(ii) Completion: Consider these two sentences:

You will never get rich if you don’t save: ସଞ୍ଚୟ ନକଲେ ତୁମେ ଧନୀ ହୋଇପାରିବ ନାହିଁ ।

They have saved up enough money to go for a holiday:

ଛୁଟି କାଟିବା ପାଇଁ ସେମାନେ ଯଥେଷ୍ଟ ଟଙ୍କା ସଞ୍ଚୟ କରିସାରିଛନ୍ତି ।

In the second sentence ‘up’ implies that the saving is complete enough for a definite purpose. ‘Up’ can collocate with the following verbs to indicate completion. A few examples are given here:

Finish up, Drink up, Burn up, Dry up, Tear up, Save up, Wake up, Wash up, Cut up, Fill up, Tie up, Use up etc.

**(2). Down:** Apart from its general meaning of ‘in a downward direction’, ‘down’ has these other meanings:

- (i). Completion of destruction: *Someone has watered down all the whisky, it’s undrinkable.*

Similarly, we can have other phrasal verbs such as: burn down, pull down, cut down, tear down, fall down, tone down, knock down, break down, raze down etcetera to indicate completion of some action.

- (ii). Similarly we can have phrasal verbs like Put down, Copy down, Write down, and Take down etcetera to indicate writing.

**(3). Out:** Apart from its general meaning of ‘from the interior to the exterior’, the particle ‘out’ has several other meaning:

- (i). ‘Clearness and loudness’ with verbs of speaking, writing, drawing: *Please copy out this article before lunch.* ମଧ୍ୟାହ୍ନ ଭୋଜନ ପୂର୍ବରୁ ଏହି ଲେଖାଟିକୁ ଉତାରି ନିଅ ।

So also we have phrasal verbs like ‘short out, speak out, read out , call out , shriek out , mark out, draw out, write out , set out etcetera to indicate clarity and / or loudness of action.

- (ii). sudden action: *War has broken out between both countries.* ଦୁଇ ଦେଶ ମଧ୍ୟରେ ଯୁଦ୍ଧ ଲାଗିଗଲାଣି ।

- (iii). Disappearance, vanishing: *I am going to wipe out all words on the blackboard.* ମୁଁ କଳାପଟାରେ ଲେଖାଥିବା ସବୁ ଶବ୍ଦ ଲିଭାଇ ଦେବାକୁ ଯାଉଛି ।

Some more such phrasal verbs are ‘wipe out’, ‘go out’, ‘wear out’, ‘die out’, ‘fade out’, ‘put out’.

- (iv). Distribution: *Mr. Jones, will you hand out the textbooks?*  
‘Give out’, ‘share out’, ‘pay out’, are some such words.

- (v). Expansion and projection: *The policeman put out his right hand to stop the traffic.*

Some such other phrasal verbs are ‘stick out, hold out, pull out, point out, jut out, stretch out, hand out, and reach out.’

(4). **Off:** Apart from its general meaning of ‘from the surface or top of’, the particle has these other meanings:

*The aeroplane took off at six O'clock.* ଉଡ଼ାଜାହାଜଟି ଛଅଟାବେଳେ ବିମାନଘାଟୀ ଛାଡ଼ିଲା ।

*He shook the ants off his sleeve.* ସେ ନିଜ ସାର୍ତ୍ତ ହାତରୁ ପିଅୁଡ଼ିଗୁଡ଼ିକୁ ଧାଡ଼ିଦେଲା ।

*Peel off the outer skin before you eat them.* ସେଗୁଡ଼ିକୁ ଖାଇବାପୂର୍ବରୁ

ସେଗୁଡ଼ିକରୁ ଚୋପା / (ବାହାର ଚମଡ଼ା) ଛଡ଼ାଇନିଅ ।

Some such other phrasal verbs are: set off, push off, pass off, cool off, die off, drive off, hurry off, fly off, go off, turn off, switch off, wear off, give off etcetera.

(5). **On:** Apart from its general meaning of ‘on the surface of’, this particle ‘on’ has two other meanings:

(i)Progression and continuation: *You must carry on with your work till the teacher returns.* ଶିକ୍ଷକ ଫେରିବା ପର୍ଯ୍ୟନ୍ତ ତୁମେ ନିଜ ନିଜର କାମ କରୁଥିବ ।

Some such other phrasal verbs are ‘read on, come on, keep on, get on, drive on, carry on, walk on, go on, hurry on’

(ii)Attachment: *She sewed on all his buttons for him.* ସେ ତା’ର ସବୁ

ବୋତାମ ଲଗାଇଦେଲା ।

Some such other phrasal verbs are ‘stick on, screw on, put on, pin on, nail on, switch on, hang on, fasten on, turn on, tie on, fix on etcetera.’

(6) **Over:** Apart from its general meaning of ‘from one side to the other’ the particle ‘over’ has the meaning of ‘consideration and inspection’; viz.: think over, look over, read over, talk over, and go over etcetera.

(e) **Complex verbs** are idiomatic combinations of a verb and adverb, a verb and preposition or verbs with both adverb and preposition. They cause difficulties for non-native students and translators because of their meaning and grammar. Many verbs in English can be used together with an adverb or preposition, and are straightforward to use and understand, as in, for example:

*The girl walked along the road.* (Verb+ prep)

*He opened the door and looked inside.* (Verb+adv.)

Often, however, a verbal combination (verb + adv, verb + prep, verb + adv + prep) can have not only its normal meaning but can also mean something different. The combination of ‘hold’ and ‘up’, for example can be used with normal meaning. For example:

*Hold up your right hand and repeat these words for me.*



But it can also have a completely different meaning: ‘to stop by force in order to rob’, as in:

*The criminals held up the train and stole all the passengers’ money.*

Here the meaning of the expression cannot be guessed from the verb alone. So it is an example of a complex verb. Thus, complex verbs are idiomatic combinations.

The following are the three types of complex verbs. The first type has a verb followed by an adverb:

*The old lady was taken in (deceived) by the salesman.*

The second type of complex verb has verb followed by a preposition:

*She set about making a new dress.*

The third type of complex verb has a verb followed by an adverb and a preposition;

*I can’t put up with (bear or suffer) him; he’s always complaining.*

ମୁଁ ଆଉ ତା’ କଥା ସହିପାରିବିନି, ସେ ସବୁବେଳେ ଚୁରୁଲି କରୁଛି ।

Some complex verbs such as ‘depend on’ or ‘despair of,’ the verb, in spite of always having the same meaning, can be used only with a certain preposition when used in combination. We cannot say ‘depend from’ or ‘depend with’.

- (i) Bring home to= to persuade (someone) to believe (something)

*You must bring home to John where the difficulty lies:*

ଅସୁବିଧା କେଉଁଠି ଅଛି, ସେକଥା ତୁମେ ଜନକୁ ବୁଝାଇ ଦେବା ଉଚିତ ।

- (ii) A trained dog can act as a guide to a blind person.

ଗୋଟିଏ ତାଲିମ ପ୍ରାପ୍ତ କୁକୁର ଜଣେ ଅନ୍ଧ ଲୋକକୁ ବାଟ କଢ଼ାଇନେଇ ପାରିବ ।

- (iii) Come across as = to seem to be (judging by behavior )

*He comes across as being very sincere.*

ସେ ଜଣେ ନିଷ୍ଠାବାନ୍ ଲୋକଭଳି ଜଣାପଡ଼ୁଛନ୍ତି ।

- (iv) Depend on = to trust; be sure of (someone or something)

*It depends on the map.* ଏହା ନକ୍ସା ଉପରେ ନିର୍ଭର କରେ ।

- (v) Get round to =to find time for (something) especially after delay.

The committee will get round to your suggestion after they have dealt with urgent business. ସବୁ ଜରୁରୀ କାମ ତୁଟାଇବା ପରେ ଯାଇ କମିଟି ତୁମ ପ୍ରସ୍ତାବ ଉପରେ ବିଚାର କରିପାରେ ।

- (vi) Lead to:  
*It's sleeping late in the morning that leads to missing the bus.*  
ବସ୍ ଧରିନପାରିବା ସକାଳେ ଡେରି ପର୍ଯ୍ୟନ୍ତ ଶୋଇବାର ଫଳ ।
- (vii) Pick on: to choose (someone) for a purpose, often unpleasant.  
*The examiners can pick on any student to answer questions.*  
ପ୍ରଶ୍ନ ଗୁଡ଼ିକର ଉତ୍ତର ଦେବାପାଇଁ ପରୀକ୍ଷକମାନେ ଯେକୌଣସି ଛାତ୍ରକୁ ବାଛି ପାରନ୍ତି ।
- (viii) Keep on at: to repeatedly tell (someone to do something)  
*She kept on at me to buy her a new coat.*  
ତା ପାଇଁ ନୂଆ କୋଟ୍ କିଣିବାକୁ ସେ ମୋତେ ବାରମ୍ବାର କହୁଥାଏ/ ମୋ ସହିତ ଘୋଷା ଲଗାଇଥାଏ ।
- (ix) Result in: to have (something) as a result in (something) at the end.  
*The quarrel resulted in his mother leaving the house.*  
କଳିତକରାଳର ଫଳସ୍ୱରୂପ ତାଙ୍କ ମା' ଘର ଛାଡ଼ି ଚାଲିଗଲେ ।
- (x) Keep from: to prevent or delay (someone or something) from (something or doing something).  
*Don't let me keep you from going out.* ତୁମକୁ ବାହାରକୁ ଯିବାକୁ ବାରଣ କରିବାକୁ ମୋତେ ବାଧ୍ୟ କରନା ।
- (xi) Put up to: to encourage; give (someone) the idea of doing (something) usually wrong.  
*I know who put him up to cheating.*  
ନକଲ କରିବାକୁ/ଠକିବାକୁ ତାକୁ କିଏ ଉତ୍ସାହଛି, ମୁଁ ଜାଣିଛି ।
- (xii) Regard as : to consider (someone or something) to be (something)  
*They regarded him as foolish/ their enemy.*  
ସେମାନେ ତାକୁ ବୋକା/ ଶତ୍ରୁ ମନେ କରୁଥିଲେ ।

Some complex verbs consisting of a verb and an adverb (phrasal verbs) are 'give up', 'give in', 'point out', 'figure out', 'fit up', 'leave off' and 'let through.'

In Odia complex verbs do not occur. This is one reason why Odia speaking English learners do not feel at ease in using the English complex-verbs. As has already been pointed out that in almost all cases the meaning of the complex verb cannot be predicted by looking at the individual meanings of its components. Secondly, some combinations like 'be behind' (V + prep) are used both in the literal sense and in the idiomatic sense. For example 'be behind' in its literal sense means 'to be placed at the back' and idiomatically

it means ‘to provide a reason for something’ or ‘to be less advanced than something or somebody’:

- i. *Your letters are behind the clock.* (literal) ତୁମ ଚିଠିଗୁଡ଼ିକ ଘଣ୍ଟା ପଛରେ ଅଛି ।
- ii. *What’s behind his offer?* ତାଙ୍କ ପ୍ରସ୍ତାବ ପଛରେ କି ରହସ୍ୟ/ଉଦ୍ଦେଶ୍ୟ ଅଛି ?(figurative meaning)
- iii. *Your grandfather’s ideas are a long way behind those of to-day.* (idiomatic)  
ତୁମ ଜେଜେବାପାଙ୍କ ବିଚାରସବୁ ବହୁତ ପୁରୁଣାକାଳିଆ ।

### 18.3.3 Miscomprehension due to Common errors in the use of complex verbs:

Lack of exact and adequate knowledge of the complex verbs often leads to miscomprehension. The translator has to be careful about such mistakes that the text in the source language may have. Some of such common errors can be cited as follows:

<b>Correct</b>	<b>Incorrect</b>
Fill in the form	fill up the form
Look after	erroneously meant as ‘looking at something.’
Hard up	erroneously associated with ‘hardness.’

As it has already been pointed out, Odia language has no complex-verbs such as idiomatic V + prep, V + adv or V + adv + prep structures. We can, however, find their verb equivalents in Odia. The adjacent table gives a list of English complex verbs and their Odia verb equivalents.

Put on	Wear, ପିନ୍ଧିବା
Call on	ସାକ୍ଷାତ କରିବା
Abide by	obey, ମାନିବା
Be at	attack, ଆକ୍ରମଣ କରିବା
Insist on	ଦାବି କରିବା
Listen to	obey, ମାନିବା; Hear, ଶୁଣିବା
Reconcile with	ପୁ’ଣି ସାଙ୍ଗ ହେବା
Refrain from	ପ୍ରତିରୋଧ କରିବା
Teem with	ପରିପୂର୍ଣ୍ଣ ହେବା
Tinge with	ରଞ୍ଜିତକରିବା

Now-a-days many complex-verbs are also used as ‘compound’ nouns / adjectives. For example, ‘Knock out’ (verb), for example, is used as a compound noun and ‘cast off’ (verb) is used as a compound adjective. The meaning(s) and usage (s) of some frequent compound noun / adjectives and their Odia equivalents are given below.

Complex verbs	Complex nouns / adjectives	Odia Equivalents
Look on: Why do you merely look on football instead of playing?	Looker-on (n)= spectator. I did not take part in the game : I was merely a looker-on	ଦର୍ଶନ (n)
Break out: Cholera has broken out in our city.	Break – out (n): People are afraid of break-out of cholera.	ହଠାତ ଆରମ୍ଭ ହେବା

Break down: Overworking broke-down Mr. Dey.	Break down (n): Very hard work was responsible for Mr. Dey's nervous breakdown.	ନଷ୍ଟ ହେବା
Walk over	A walk-over (n) = an easy victory without (much) opposition: Our team had a walk-over last Saturday.	ସହଜରେ ପରାସ୍ତ କରିବା
Knock out: His opponent was knocked out within minutes.	Knock-out (adj.): He suddenly gives his opponent a knock-out. A knock-out: He won by a knock-out.	ପରାସ୍ତ କରିବା

Some more of the very frequent compound adjectives / nouns derived from complex verbs are as follows:

a black – out (n)	a state of complete darkness when every light is extinguished or concealed. ବ୍ଲାକ୍ ଆଉଟ୍
a break-through (n)	an advance past the enemy's line of defence. ଶତ୍ରୁର ବ୍ୟୁତ୍ତ ଭେଦ
a build-up (n)	a concentration of forces.
call-up (n)	a summons for military service ଡାକରା
cast-off (adj)	Rejected ଖାରଜ
a close – up (n)	a picture taken with the object very near the camera. ଆଖି-ପାଖି
a come –back (n)	a return (to action, boxing etc.) ପ୍ରତ୍ୟାବର୍ତ୍ତନ
a cut-out (n)	a picture cut from a paper. କଟ୍ ଆଉଟ୍
a drawback (n)	a disadvantage. ଅସୁବିଧା
a fall off (n)	a decree
a flash-back (n)	a scene (usually in a film) in the past by way of explanation or commentary. ସ୍ମୃତିଚାରଣ
a frame-up (n)	a trick to make an innocent person seem guilty. ମନଗଢ଼ା କାହାଣୀ
a go-between (n)	an intermediary. ମଧ୍ୟସ୍ଥି
(a)Grown-up (n),(adj)	(an) adult. ପ୍ରାୟ ବୟସ୍କ, ସାବାଳକ
a hang-over (n)	the after effect of being intoxicated. ନିଶାର ପ୍ରଭାବ
a hide-out (n)	a place for hiding. ଗୁପ୍ତ ଆଡ଼ା,
a hold -up (n)	a forcible detention of people. ଅଟକ

a lay-off (n)	a time when a person is unemployed. ଖାଲି ସମୟ
a let-out (n)	an excuse. ବାହାନା
a passer-by (n)	Several passers-by witnessed the accident. ଏକା ବାଟଦେଇ ଯାଉଥିବା ବ୍ୟକ୍ତି
a runner - up (n)	a person, or an animal, or a thing which comes second in a race or competition. ଦୁଇନମ୍ବର ପ୍ରତିଯୋଗୀ,
a send-off (n)	a denomination of farewell and good wishes for a journey. ବିଦାୟ ସମ୍ବର୍ଦ୍ଧନା
a set-back (n)	a reverse, a check. ବାଧା
a stand -by (n)	a person or thing one can rely on for support. ନିର୍ଭରଯୋଗ୍ୟ ସହାୟକ
a stand-in (n)	a substitute. ବିକଳ୍ପ
a stop-over (n)	a brief stay at a place during a journey. ଡେରା, ସଂକ୍ଷିପ୍ତ ରହଣି
a try-out (n)	a test. ପରୀକ୍ଷା
a turn-out (n)	Gathering, output. ଭିଡ଼,
a turnover (n)	1. The total amount of sales. କାରବାର 2. An upset ବିପର୍ଯ୍ୟୟ

### Self-Check Exercise-3

A. Give a one-sentence definition of 'proverb'.

\_\_\_\_\_

\_\_\_\_\_

B. Give one-word substitution in English and Odia equivalents of the following:  
call up, leave out, look at, make out, turn on, switch off, put off, turn up, appear.

\_\_\_\_\_

\_\_\_\_\_

C. Translate into Odia:

(1) The teacher called up the naughty boy \_\_\_\_\_

\_\_\_\_\_

(2) Rani put up with her husband in spite of the atrocities inflicted upon her

\_\_\_\_\_

\_\_\_\_\_

(3) I called on my friend in the hospital. \_\_\_\_\_

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## 18.4 Understanding Idioms and Proverbs

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### 18.4.1 Understanding by the use of Prepositions:

Prepositions in English Proverbs are not as problematic as those in complex verbs because conceptually they do not vary to any considerable extent. In most cases, in proverbs, they mean the same as in normal (unidiomatic) expressions. For example the preposition 'to' before the word 'Newcastle' in 'To carry coal to Newcastle' does not give any specific meaning. Thus this does not modify the proverb semantically (related to its meaning) or conceptually in the sense 'in' does in the complex verb 'taken in' (deceived). Other such proverbial prepositions (under-scribed) show this point:

1. When in Rome do as the Romans do. ଯେ ଦେଶେ ଯାଇ ସେ ଫଳ ଖାଇ
2. People who live in glass house should not throw stones. କାଚଘରେ ରହୁଥିବା ଲୋକ ଅନ୍ୟ ଆଡ଼କୁ ଟେକା ଫିଙ୍ଗିବା ଅନୁଚିତ୍
3. To rub salt on the green wound. କଟା ଘାଆରେ ଚୂନ ବୋଳିବା
4. To shoot in the dark. ଅନ୍ଧାର ଘରେ ବାଡ଼ି ବୁଲାଇବା
5. Too much of anything is good for nothing. ଅତି ଲେମ୍ବୁ ଚିପୁଡ଼ିଲେ ପିତା
6. To fish in troubled waters. କଙ୍କଡ଼ାକୁ ଗୋଳିଆ ପାଣି ସୁହାଏ/ ପରିସ୍ଥିତିର ପାଇଦା ଉଠାଇବା
7. A bad workman quarrels with his tools. ନୀଚି ନଜାଣି ଅଗଣା ବଙ୍କା
8. To add fuel to the fire. ନିଆଁରେ ଘିଅ ଢାଳିବା
9. A prophet is not honored in his community. ଗାଁ କନିଆ ସିଙ୍ଗାଣିନାକୀ

Odia speaking English learners and translators sometimes commit a typical mistake which can be traced back to the Vibhakti (ବିଭକ୍ତି) system (post-positions) of their language:

He will be angry on/upon me: ସେ ମୋ ଉପରେ ରାଗିବ ।

### 18.4.2 Understanding Idioms With Reference To the Prepositions:

One of the problems of understanding, remembering and aptly using idiomatic expression such as complex verbs arises from the many possible collocations of verbs with prepositions and adverbs. Let us take, for example, the verb 'put'. It can collocate with such prepositions or adverbs as 'up', 'out', 'to', 'off', 'on' etcetera to form complex verbs.

Anyone who opposes the King will be put to death. ରାଜାଙ୍କୁ ବିରୋଧ କରୁଥିବା ଲୋକକୁ ମାରିଦିଆଯିବ ।



The meeting was put off indefinitely. ସଭା ଅନିଶ୍ଚିତ କାଳ ପାଇଁ ସ୍ଥଗିତ ହେଲା ।  
We have to put up with all odds of life. ଆମକୁ ଜୀବନର ସବୁ ପ୍ରତିକୂଳ  
ପରିସ୍ଥିତିକୁ ସାମ୍ନା କରିବାକୁ / ସହିବାକୁ ପଡ଼ିବ ।

Further, most phrasal structures such as ‘put to’ may be complex verbs as well as literal elsewhere (and hence non-idiomatic).

She put a finger to her lips to signal silence. (‘Put to’ is literal and non-idiomatic). ସେ ପାଟିରେ ଆଙ୍ଗୁଠି ରଖି ରୁପ୍ ରହିବାକୁ ସଙ୍କେତ ଦେଲେ ।

They abide by the rule. ସେମାନେ ନିୟମ ମାନନ୍ତି/ ମାନି ଚଳନ୍ତି ।

The rule by which they abide was framed during the British regime. ସେମାନେ ମାନୁଥିବା ଆଇନ ଇଂରେଜ ଅମଳରେ ତିଆରି ହୋଇଥିଲା ।

You must abide by the results of your mistakes. ତୁମେ ନିଜ ଭୁଲର  
ଫଳାଫଳକୁ ମାନିନେବା ଉଚିତ ।

#### **Account for:**

The employee accounted for the mistake. କର୍ମଚାରୀ ନିଜ ଭୁଲ ପାଇଁ କୈଫିୟତ୍ ଦେଲେ/  
କ୍ଷତିପୂରଣ ଦେଲେ ।

The mistake was accounted for by the employee. ଭୁଲ ପାଇଁ କର୍ମଚାରୀଙ୍କ ଦ୍ଵାରା  
କୈଫିୟତ୍/ କ୍ଷତିପୂରଣ ଦିଆଗଲା ।

What did the employee account for? କର୍ମଚାରୀ କାହିଁକି କୈଫିୟତ୍/ କ୍ଷତିପୂରଣ ଦେଲେ ?

#### **Admit to:**

We admitted the students to the tenth class. ଆମେ ଛାତ୍ରମାନଙ୍କୁ ଦଶମ ଶ୍ରେଣୀରେ ନାମ  
ଲେଖାଇଲୁ ।

The patient was admitted to the hospital. ରୋଗୀକୁ ହସ୍ପିଟାଲରେ ଭର୍ତ୍ତି କରାଗଲା ।

#### **Agree on / upon / about:**

I agree entirely with him. ମୁଁ ତାଙ୍କ ସହିତ ସମ୍ପୂର୍ଣ୍ଣ ଭାବରେ ଏକମତ ।

The man with whom I agree is very wise. ମୁଁ ଏକମତ ହୋଇଥିବା ବ୍ୟକ୍ତି ଜଣକ ବୁଦ୍ଧିମାନ୍ ।

Who do I agree with? ମୁଁ କାହା ସହିତ ଏକମତ ?

They have agreed upon fighting the evil in the country. ସେମାନେ ଦେଶରେ  
ଅନ୍ୟାୟ-ଅନୀତି ବିରୁଦ୍ଧରେ ଲଢ଼େଇ କରିବାକୁ ନିଷ୍ପତ୍ତି ନେଇଛନ୍ତି ।

#### **Go back:**

They went back. ସେମାନେ ଫେରିଗଲେ ।

Go back, the bomb may explode now. ଫେରିଯାଅ, ବୋମାଟି ଏବେ ଫୁଟିଯାଇପାରେ ।



It is idiomatic in ‘Let us go back to what the Chairman was saying’. ଆମେ ଅଧକ୍ଷ ମହୋଦୟ କହିଥିବା କଥାକୁ ଫେରିଯିବା ।

I missed the train and had to go back on the bus. ଟ୍ରେନ୍ ଧରିନପାରିବାରୁ ମୋତେ ବସ୍ ଦ୍ୱାରା ଫେରିବାକୁ ହେଲା ।

But it is idiomatic in the following:

You should never go back on your promise to a child. (fail to fulfil )

ଗୋଟିଏ ପିଲାକୁ ଦେଇଥିବା ପ୍ରତିଶ୍ରୁତିରୁ ତୁମେ ଓହରିଯିବା ଅନୁଚିତ ।

The storm was so severe that even the sailors had to hold to the ropes. (seize)

ଝଡ଼ତୋଫାନ୍ ଏତେ ତୀବ୍ର ଥିଲା ଯେ ନାବିକମାନେ ସୁରକ୍ଷା ପାଇଁ ଲଙ୍ଗର ପକାଇବାକୁ ଅଟକିଯିବାକୁ ବାଧ୍ୟ ହେଲେ ।

The ship held to her course in spite of the storm. (keep to). ଝଡ଼ତୋଫାନ୍ ସତ୍ତ୍ୱେ

ଜାହାଜ ନିଜ ଗନ୍ତବ୍ୟ ପଥରେ ଆଗେଇଚାଲିଲା । (ଜାରି ରଖିବା)

The storm was so severe that they had to hold firmly to the ropes. ଝଡ଼ତୋଫାନ୍

ଏତେ ତୀବ୍ର ଥିଲା ଯେ ସେମାନେ ଦୃଢ଼ତାର ସହିତ ଦଉଡ଼ିକୁ ଜାବୁଡ଼ି ଧରିବାକୁ ବାଧ୍ୟ ହେଲେ ।

The ropes to which they held were the only hope for them during the storm.

ସେମାନେ ଜାବୁଡ଼ି ଧରିଥିବା ଦଉଡ଼ି ହିଁ ଝଡ଼ବତୀର ସମୟରେ ସେମାନଙ୍କ ପାଇଁ ଏକମାତ୍ର ସାହାଉରକ୍ଷା ଥିଲା ।

The thief held out a gun and every one raised their hands in fear. ଚୋରଟି ବନ୍ଧୁକ

ଦେଖାଇବାରେ ସମସ୍ତେ ଭୟରେ ହାତ ଉପରକୁ ଟେକିଦେଲେ ।

The thief held firmly out the gun. ଚୋରଟି ଦୃଢ଼ତାର ସହିତ ବନ୍ଧୁକ ଧରିଲା ।

‘Hold out` can also be used in metaphorical sense:

I don’t hold out much hope for his success in the examination. ପରୀକ୍ଷାରେ ତା’ର

ସଫଳତା ନେଇ ମୁଁ ବେଶି ଆଶାବାଦୀ ନୁହେଁ ।

Will the water supply hold out through the summer? (to last) ଜଳଯୋଗାଣ

ଗ୍ରୀଷ୍ମକାଳ ଯାକ ଅବ୍ୟାହତ ରହିପାରିବତ ?

It is to be marked here that like most other idioms, ‘hold out’ is quite different from its component words (‘hold’ and ‘out’) and thus it poses problems for the learners and translators.

Hand the cases over to me, it is mine. ମାମଲାଗୁଡ଼ିକ ମୋତେ ଦେଇଦିଅ, ସେଗୁଡ଼ିକ ମୋର ।

The command of the ship was handed over to the captain. ଜାହାଜର ପରିଚାଳନା ଦାୟିତ୍ୱ

କ୍ୟାପ୍ଟେନ୍‌ଙ୍କ ଉପରେ ନ୍ୟସ୍ତ କରିଦିଆଗଲା ।

Hear me out, please; I’ve still a lot to say. (to listen (someone / something) to the

end.) ଦୟାକରି ଧ୍ୟାନ ଦିଅନ୍ତୁ, ମୋ’ର ଆହୁରି ଅନେକ କିଛି କହିବାକୁ ଅଛି ।

Your support helped the team on to victory. (to encourage someone or something)

ଆପଣଙ୍କ ସମର୍ଥନ ଦଳକୁ ଜିଣିବାରେ ସାହାଯ୍ୟ କଲା ।





Your support helped the team undoubtedly on to victory. ନିଃସନ୍ଦେହ ଭାବରେ ଆପଣଙ୍କ ସାହାଯ୍ୟ ଟିମ୍‌କୁ ବିଜୟ ହାସଲ କରିବାରେ ସାହାଯ୍ୟ କଲା ।

The police kept after the criminal for a long time. (to continue chasing ) ପୋଲିସ ଦୀର୍ଘ ସମୟଧରି ଅପରାଧୀକୁ ଗୋଡ଼ାଇଲା// ଗୋଡ଼ାଇବା ଜାରିରଖିଲା// ଅବ୍ୟାହତ ରଖିଲା ।

The police 'kept after the criminal. ପୋଲିସ ଅପରାଧୀକୁ ଗୋଡ଼ାଇବା ଜାରି ରଖିଲା //ଗୋଡ଼ାଇଥାଏ ।

The criminal was kept after by the police. ପୋଲିସ ଦ୍ୱାରା ଅପରାଧୀକୁ ଗୋଡ଼ାଇବା ଜାରିରଖାଗଲା ।

Who did the police keep after? ପୋଲିସ କାହାପଛରେ ଗୋଡ଼ାଇଥାଏ ?

Where did the police keep after? ପୋଲିସ କେଉଁଠି ଗୋଡ଼ାଇଲା ?

Get your hands off. ତୁମେ ହସ୍ତକ୍ଷେପ କରିବା ବନ୍ଦକର/ ତୁମେ (ଏଥିରେ) ମୁଣ୍ଡ ଖେଳାଅ ନାହିଁ ।

The police at last caught the young jewel thief and led him away. ପୋଲିସ ଅନ୍ତତଃ ରତ୍ନ ଚୋରିକରିଥିବା ଚୋରକୁ ଧରିନେଇଗଲା ।

The police led the thief quickly away to the Police Station. ପୋଲିସ ଖୁବ୍ ଶୀଘ୍ର ଚୋରକୁ ଥାନାକୁ ନେଇଗଲା ।

The girl led her little brother to school. ଝିଅଟି ତା' ଭାଇକୁ ସ୍କୁଲକୁ ବାଟେଇନେଲା// ବାଟ କଡ଼ାଇନେଲା । (to guide something, someone or an animal to a place)

This road leads to Berhampur. ଏହି ସଡ଼କଟି ବ୍ରହ୍ମପୁରକୁ ଯାଇଛି ।

Who did the girl lead to school? ଝିଅଟି କାହାକୁ ସ୍କୁଲକୁ ବାଟେଇନେଲା ?

What (place) does the road lead to? ସଡ଼କଟି କେଉଁଠିକୁ ଯାଇଛି ?

Her little brother was led to school this morning. ତା' ଭାଇକୁ ଆଜି ସକାଳେ ସ୍କୁଲକୁ ବାଟେଇଦିଆଗଲା ।

The girl led her little brother quickly to school. ଝିଅଟି ନିଜ ଚିକି ଭାଇଟିକୁ ଶୀଘ୍ର ବିଦ୍ୟାଳୟକୁ ବାଟେଇନେଲା ।

This road leads straight to Berhampur. ଏହି ସଡ଼କଟି ସିଧାସଳଖ ବ୍ରହ୍ମପୁରକୁ ଯାଇଛି ।

Her little brother whom she led to the school is very clever. (ଝିଅଟି) ତା'ର ଯେଉଁ ସାନଭାଇକୁ ସ୍କୁଲକୁ ବାଟେଇଦେଲା, ସେ ଭା'ରି ବୁଦ୍ଧିଆ ।

A school should not try to lead a child away from him family. (to influence someone), especially to leave. ବିଦ୍ୟାଳୟ ପିଲାମାନଙ୍କୁ ନିଜ ପରିବାରଠାରୁ ଦୂରେଇଦେବା ବା ଖାସକରି ଛାଡ଼ିଯିବା ପାଇଁ ପ୍ରଭାବିତ କରିବାକୁ ଚେଷ୍ଟା କରିବା ଅନୁଚିତ ।

It was raining when I last looked out. (to direct one's eyes outside) ମୁଁ ବାହାରକୁ ଡ଼େଇଲାବେଳେ ବର୍ଷା ହେଉଥିଲା ।



He turned and left her; but she looked after him with tears in his eyes. (=to watch)  
ସେ ତାକୁ ଛାଡ଼ି ଫେରିଗଲେ; କିନ୍ତୁ ସେ ତାଙ୍କ ଯିବା ବାଟକୁ ଅଶ୍ରୁପୂର୍ଣ୍ଣ ନୟନରେ ଚାହିଁ ରହିଥା'ନ୍ତି ।

She looked after him / the man ସେ ତାଙ୍କ (ଲୋକଟି) ଉପରେ ଲକ୍ଷ୍ୟ ରଖିଲେ; ତାଙ୍କର / ଲୋକଟିର ସବୁକଥା ବୁଝିଲେ/ ଦାୟିତ୍ୱ ନେଲେ ।

She looked sorrowfully after him. ସେ ବିମର୍ଷ ଭାବରେ ତାଙ୍କ ଯିବା ବାଟକୁ ଚାହିଁଲେ ।

You must make up the time that you have wasted.(to repay a loss of money or time) ତୁମେ ନଷ୍ଟ କରିଥିବା ସମୟର କାମକୁ ତୁମେ ଭରଣା କରିବାକୁ ପଡ଼ିବ ।

You must make up the time. ତୁମକୁ ସମୟ ପୂରା / ଭରଣା କରିବାକୁ ହେବ ।

You must make up it. ତୁମେ ଏହାକୁ ଭରଣା କରିବା ଉଚିତ/ କରିବାକୁ ବାଧ୍ୟ ।

(Pass the cake round so that everyone can take a piece.) to hand something round a group of people.) ପିଠାଟିକୁ ତୁମେ ସମସ୍ତଙ୍କୁ ବୁଲାଇଦିଅ, ଯେମିତିକି ସମସ୍ତେ ସେଥିରୁ ଖଣ୍ଡେ ଖଣ୍ଡେ ନେଇପାରିବେ ।

We passed a rope round the sunken object to raise it. (to make something go round something or someone) ବୁଡ଼ିଯାଇଥିବା ଜିନିଷଟିକୁ ଉପରକୁ ଉଠାଇବାକୁ (ବାହାର କରିବାକୁ) ଆମେ ତାକୁ ଚାରିପଟୁ ଦଉଡ଼ିରେ ବାନ୍ଧିଦେଲୁ ।

A rope was passed round the sunken object to raise it. ଜିନିଷଟିକୁ ଉପରକୁ ଉଠାଇବାକୁ (ବାହାର କରିବାକୁ) ତାକୁ ଚାରିପଟୁ ଦଉଡ଼ିରେ ବାନ୍ଧିଦିଆଗଲା ।

The dinner guest put down his knife and fork with a look of satisfaction. ଭୋଜନ ପରେ ଅତିଥି ତୃପ୍ତ ଓ ସନ୍ତୁଷ୍ଟ ଜଣାପଡୁଥା'ନ୍ତି / ଅତିଥି ଖାଇସାରି ସନ୍ତୁଷ୍ଟ ହେଲେ ।

The police are attempting to put down violence in the city. (to control, defeat, stop something) ପୋଲିସବାଲା ସହରରେ ହିଂସା ଦମନ (ପ୍ରଶମିତ) କରିବାକୁ ଚେଷ୍ଟା କରୁଛନ୍ତି ।

The knife and fork which the dinner guest put down are not traceable.  
ଭୋଜନ ପରେ ଅତିଥି ଛାଡ଼ିଥିବା କଣ୍ଟାଚାମଚ ମିଳୁନାହିଁ ।

Anybody who opposed the king was put to death. ରାଜାଙ୍କୁ ବିରୋଧ କରିଥିବା/ କରୁଥିବା ପ୍ରତ୍ୟେକ ବ୍ୟକ୍ତିକୁ ମାରିଦିଆଗଲା ।

She put a finger suddenly to her lip to signal silence. ନୀରବ ରହିବାକୁ ସଙ୍କେତ ଦେବାପାଇଁ ସେ ହଠାତ୍ ନିଜ ଓଠରେ ଆଙ୍ଗୁଠି ଦେଲେ ।

I can see a bird up the chimney. ଚିମନି ଭିତରେ ଗୋଟିଏ ପକ୍ଷୀ ଥିବା ମୁଁ ଦେଖିପାରୁଛି ।

We've taken on a house in the country for the summer. (to rent a home)

We've taken recently on a house. ଗ୍ରୀଷ୍ମକାଳ କଟାଇବା ପାଇଁ ଆମେ ଗାଁରେ ଘରଟିଏ ନେଇଛୁ ।

I took the old man carefully over the busy road. (to cross something such as water or road) ବୁଢ଼ାଲୋକଟିକୁ ମୁଁ ସତର୍କତାର ସହିତ ଭିଡ଼ ଲାଗିଥିବା ସଡ଼କ ପାରି କରାଇଦେଲି ।

The director himself will take the visitors over the factory. (to show some one round a place). ଆଗଛୁକମାନଙ୍କ ନିର୍ଦ୍ଦେଶକ ନିଜେ କାରଖାନା ବୁଲାଇ ଦେଖାଇବେ ।

The two brothers are so much alike that their own mother can hardly tell them apart. ଦୁଇଭାଇ ପରସ୍ପର ଦେଖିବାକୁ ଏତେ ମେଳ ଖାନ୍ତି ଯେ ସେମାନଙ୍କ ନିଜ ମାଆବି ସେମାନଙ୍କୁ ଅଲଗା ଅଲଗା ଚିହ୍ନିପାରନ୍ତିନି ।

His frequent lateness will tell against him when promotions are being decided. (to be recorded as unfavourable) ବିଳମ୍ବରେ ଆସିବା ଅଭ୍ୟାସ ପଦୋନ୍ନତି ବେଳେ ତାଙ୍କ ପାଇଁ ପ୍ରତିକୂଳ ପରିସ୍ଥିତି ସୃଷ୍ଟିକରିବ (ତାଙ୍କ ବିପକ୍ଷରେ ଯିବ) ।

I depend on my father. ମୁଁ ମୋ ବାପାଙ୍କ ଉପରେ ନିର୍ଭରଶୀଳ ।

My father on whom I depend is a writer. ମୁଁ ନିର୍ଭର କରୁଥିବା ମୋ ବାପା ଜଣେ ଲେଖକ ।

I depend entirely on my father. ମୁଁ ମୋ ବାପାଙ୍କ ଉପରେ ସମ୍ପୂର୍ଣ୍ଣ ରୂପେ ନିର୍ଭରଶୀଳ ।

Who do I depend on? ମୁଁ କାହା ଉପରେ ନିର୍ଭର କରେ ?

#### Self-check Exercise: 4

A. Give the Odia equivalents for the following idioms:

1. To rub salt on the green wound. \_\_\_\_\_
2. To shoot in the dark. \_\_\_\_\_
3. Too much of anything is good for nothing. \_\_\_\_\_

B. Translate into Odia:

1. Anyone who opposes the minister will be dealt with severely. \_\_\_\_\_
2. Anyone who opposes the king will be put to death. \_\_\_\_\_
3. The meeting was put off indefinitely. \_\_\_\_\_
4. They abide by the rule. \_\_\_\_\_
5. The employee accounted for the mistake. \_\_\_\_\_
6. They have decided on fighting out the evil in the country. \_\_\_\_\_
7. Let us go back to what the Chairman was saying'. \_\_\_\_\_

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## 18.5 Understanding Idioms and Proverbs by Their Socio-cultural Roots

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### Idioms specific to a particular society

Proverbs are also idiomatic in nature because of their invariableness and because their meaning cannot always be predicted from their constituents. But in some respects they vary from other idiomatic expressions such as idioms proper, e.g. ‘a kettle of fish.’ Some proverbs are full sentences or are sentence-like structures where the verb ‘be’ is ‘understood’. ‘Too much courtesy, too much craft’ is one such example where the be-verb ‘is’ is understood. Most proverbs cast light on the socio-cultural aspects of the people who use them and have their origin in that society. In this sense they are culture-bound and socio-cultural in nature. For example the Odia proverb:

ଅତି ଲୋଭରୁ ଡକ୍ତି ମରେ (The weaver dies from too much of greed. Too much greed breeds misfortune.)

This idiom has its origin in a legend of the Indian society while ‘To carry coal to Newcastle’ has its origin in Great Britain.

In order to properly understand such proverbs one should know their socio-cultural origin. The socio-cultural origin of ‘ଅତି ଲୋଭରୁ ଡକ୍ତି ମରେ’ can be traced to an Indian legend teaching morality and wisdom: God offered a boon to a weaver. He asked for a second head and a second pair of hands so that he could weave two pieces of cloth simultaneously. He thought that this would make him rich very soon. God blessed him with the boon. Having acquired the additional limbs, he started for home. Some people saw him on the way and instantly killed him thinking him to be a demon. This anecdote (short entertaining story or hearsay) implies that greed or foolish use of an opportunity may be very harmful.

Similarly, to understand the implication of ‘To carry coal to Newcastle’ the learner/translator has to know that Newcastle in Great Britain is abundant with coal, and to carry coal to that place would be foolish, ludicrous and a mere waste of time, energy and money.

### Universal Idioms

Some proverbs, on the other hand are partly culture-bound and we find them used in many countries. For example, proverbs like ‘A barking dog seldom bites’ (ଭୁକିଲାକୁକୁର କାମୁଡ଼େ ନାହିଁ), ‘To err is human, to forgive is divine’, and ‘Man is mortal’ (ମଣିଷ ଜୀବନ କ୍ଷଣଭଙ୍ଗୁର, ଜନ୍ମରେ ମୃତ୍ୟୁ ଧୂର) are not culture-bound and are universal in nature. Their use or association is not confined to a certain country or countries alone.

Most of the proverbs are like sermons and they contain in them the wisdom of past ages. They embody in themselves truth and experience of the innumerable generations of humanity.

Odia is rich in proverbs. Some of its proverbs have their formal and conceptual counterparts in English as ‘A barking dog seldom bites’ has one (ଭୁକିଲା କୁକୁର କାମୁଡ଼େ ନାହିଁ); but most of them are conceptually equivalent to their English counterparts :

‘To carry coal to Newcastle’ is conceptually almost the same as ‘ଡେଲିଆ ମୁଣ୍ଡରେ ଡେଲ.’

### Unique Idioms and Proverbs

Further, there are some proverbs in Odia which do not seem to have either formal or conceptual equivalents in English:

‘ଗୋଦରା କୋଡ଼େ ଯେତେ ମାଡ଼େ ସେତେ’ in English means: whatever quantity of clay that an elephantiasis affected person digs (with a spade), presses it down under his feet; and therefore all his labour is lost. This proverb is used when some hard work done by a person is wasted unwittingly (ଅଜାଣତରେ) or unwisely.

#### 18.5.1 Understanding by Contrastive Consideration of Idiomatic Expressions Containing Postpositions / Prepositions in English and Odia:

Prepositions in English proverbs do not pose any special problem for Odia speaking students and most other non-native speakers of English because they behave the same way as in non-idiomatic sentences. For example prepositions such as ‘in’, ‘on’, ‘at’, ‘about’, ‘after’, ‘under’, ‘behind’, ‘into’, etc. do not play any different roles in proverbs (which are idiomatic) and non-idiomatic expressions. For example ‘in’ in ‘Rome was not built in a day’ is not different from the ‘in’ in ‘The work can be done in a day’, But problems arise where the conventional use of the postposition (Odia has no preposition) in Odia varies from the conventional use of prepositions in English. A sentence in Odia and its counterpart in English can illustrate this:

He is angry with me: ସେ ମୋ ଉପରେ ରାଗିଛି

The conventional preposition ‘with’ that collocates with ‘being angry’ in Odia is ‘on.’ Odia speaking English learners, like most Indians, are carried away by the habit of their mother tongues and consequently go wrong in the use of the English preposition and most of them tend to write and speak ‘He is angry / annoyed on / upon me.’

In Odia the equivalents of idiomatic phrasal verbs such as ‘put on’ (wear) ‘look into’ (investigate) do not exist and the Odia speaking translators tend to interpret

their meaning by taking into account the verb, and the preposition that follows and consequently go wrong.

### 18.5.2 Understanding by considering the Literal and Metaphorical Meanings:

The nature of the postposition in Odia and preposition in English proverbs shows that postpositions or prepositions are not responsible for the idiomaticity of the proverbs; proverbs tend to be idiomatic because of their fixed form and socio-cultural associations.

Guessing the meaning of idiomatic expressions is most likely to go wrong even in a given context. Our students are already familiar with the meaning and use of many proverbs in their mother tongue. You have to simply know the English equivalent proverbs and idioms. However, all complex verbs and proverbs in English do not have their equivalents in Odia. In such cases the idiomatic expressions may be understood through explanation and contextualization. Some idiomatic expressions are derogatory in implication and not fit for polite use. One should know the appropriate context of their use.

- (a) Let us consider a few tips for learning complex verbs some of which can be used in their literal sense along with their idiomatic sense.

**‘Incline to’:** Let us consider both of its uses, literal and idiomatic. If we begin explaining this phrase first in its literal sense and then the idiomatic meaning, we can perceive the meanings and usage more effectively. The meaning of ‘incline’ as a verb is ‘to bend, lean or slope towards something’. Now let us consider its meaning in this sentence:

*Be careful round the corner of such a road where it inclines steadily to the right.*

Now we can frame a sentence using ‘incline to’ idiomatically:

*My experience inclines me to the view that all people are not to be trusted.*

We can guess the meaning of the verbal phrase here and understand the suitable Odia equivalent of the English complex-verb: ଭଲିଭା।

- (b) All complex-verbs do not have an idiomatic meaning along with a literal meaning. **‘Inculcate in’** for example has idiomatic meaning only. In such a case its meaning may be explained by using it in a sentence:

Inculcate in: to fix (an idea) by forceful teaching in some one. E.g.:  
*We should inculcate good manners in our children.*

**‘Insist on’** is a complex verb that has more than one idiomatic meaning.

Insist on or ‘upon’:

1. to declare something firmly: *Throughout the trial, the prisoner insisted on his lack of guilt.*

2. to urge, strongly demand: I must insist on paying my share of the mean.

Another complex verb is **'live on'**: It has at least two literal meanings and two idiomatic meanings. We can get all the four meanings with suitable example as this is used in our day to day life.

Literal meaning:

1. to have one's home as (ବାସ କରିବା): *Some Chinese live on boats.*

2. to eat (ଖାଦ୍ୟ ଘରାଏ): *Cows mostly live on grass, husk and straw.*

Idiomatic use: to live at the cost of someone else (ନିର୍ଭରକରି ବଞ୍ଚିବା): *He has been living on his sister for nearly a year; it is not fair when he is able to work.*

Consider the complex verb **'look after'**: It can be used idiomatically as well as literally.

Literal meaning: to watch (someone or something) usually from the back as he/ it moves away): *He turned and left her; but she looked after him with tears in her eyes.*

Idiomatic use: to take care of, take the responsibility for (someone or something): *Sarita looks after the children when their mother goes out to work.*

(c) English proverbs such as 'when in Rome, do as the Romans do', 'A bad workman quarrels with his tools', 'To add insult to injury', 'People / those who live in glass houses should not throw stones' can be understood in the following way:

'When in Rome, do as the Romans do'.

Many people who go to foreign countries feel uncomfortable due to the different culture, custom, manners and food habits. We should adapt ourselves to these new surroundings. This consideration will remind us the Odia equivalent, 'ଯେ ଦେଶେ ଯାଇ ସେ ଫଳ ଖାଇ ।'

A bad workman quarrels with his tools.

A bad workman does not hold himself responsible for his inefficient work; rather his tools; by saying that the tools are not of good quality etc. Similarly some people who are not good at something do not admit their deficiency and blame some others or something, instead of trying to improve their own skill. This reminds us the Odia equivalent of the proverbs: 'କାଟି ନ ଜାଣିଲେ କଟୁରୀ ଦୋଷ' and 'ନାଚି ନଜାଣିଲେ ଅଗଣା ଦୋଷ'. A person who does not know how to dance properly finds fault with the courtyard.

To add insult to injury.

This proverb means causing offence to someone after one has already harmed to him in some other way: When she arrived he said that he wished she had never come, and then added insult to injury by not speaking to her. This consideration will remind us the Odia proverb: ‘କଟା ଘାଆରେ ଚୁନ ଦେବା’, i.e. to apply lime to an open wound.

People /those who live in glass houses should not throw stones:

If a person living in a glass house throws stones at others, there may be retaliation resulting in the breaking down of their own glass house. Similarly, if a person who commits vices him selves, makes allegations against others, it is sure that others will retaliate in the same way that could harm him selves as well. So such people should practise constraint in their behaviour towards others. This consideration will remind the translator the Odia proverb: ‘ଚାଲୁଣୀ କହୁଛି ଛୁଞ୍ଚିକି ତୋ ଦିହରେ ଗୋଟେ କଣ।.The sieve is telling the needle that it (the latter) has a hole in its body, although it has hundreds of holes in its own body. The Odia equivalent is satirical in nature.

Too much of familiarity breeds contempt: ଅତି ପରିଚୟେ ଗୌରବ ନଷ୍ଟ

Literary meaning: Because of too much of familiarity with somebody prestige is lost.

Metaphorical meaning: Let us not lose prestige by being too friendly with somebody.

Necessity knows no laws: ଆଡୁରେ ନିୟମ ନାହିଁ

Literal meaning: No laws need be observed when a situation so demands; i.e., they should not be literally observed in all circumstances.

Metaphorical meaning: Laws need be violated when a situation so demands. They should not be literally observed in all circumstances.

To carry coal to Newcastle: ତେଲିଆ ମୁଣ୍ଡରେ ତେଲ

Literal meaning: There is no necessity of pouring oil on the oil-drenched head as there is already plenty of oil.

Metaphorical meaning: If somebody has enough of something there is no necessity of giving him that very thing anymore. It is unnecessary and ridiculous.

This proverb is usually used when more of favours are bestowed on people who are already much favoured while the have-nots (with no ‘oil on head’) are ignored. New castle is famous for coal extraction. It is unnecessary, ridiculous and foolish to carry coal to that place for any purpose.



Morning shows the day or Face is the index of mind

Odia equivalent: ତୁଳସୀ ଦୁଇ ପତ୍ରରୁ ବାସେ or ବିଛୁଆଡ଼ି ଦୁଇ ପତ୍ରରୁ କୁଣ୍ଡଳ ହୁଏ

Tulasi (Basil plant) smells well even when it is as small as having only two leaves while the nettle causes severe itching sensation at that smallest stage on contact. The Basil plant proverb is used when promise of goodness is marked in a small child and it is thought that this goodness would grow with the growth of the child. On the other hand, a person uses the 'Nettle' proverb when he notices wickedness in a child and thinks that this wickedness will continue to be there in the child or will increase with the latter's growth. In short, these two proverbs are used as prediction regarding the quality that a child will have in future.

When in Rome, do as the Romans do: ଯେ ଦେଶେ ଯାଇ ସେ ଫଳ ଖାଇ

One should eat the fruits of the country to which one goes. Metaphorically it means that we should adapt to the circumstances in a new setting or environment.

Something is better than nothing: ନାହିଁ ମାମୁଠାରୁ କଣା ମାମୁ ଭଲ

In Indian context, in general, and in Odia context, in particular, the maternal uncle is a source of great help (material and otherwise) to his nephew and niece. In such a case a physically handicapped maternal uncle will naturally be preferable to 'no uncle' situation. To feel the native touch of such proverbs one need understand the social set-up related to it.

People who live in glass houses should not throw stones.' Or,' The Kettle calls the pot black: ଚାଲୁଣି କହୁଛି ଛୁଣିକୁ ତୋ ଦିହରେ ଗୋଟେ କଣା

In spite of having hundreds of holes itself, the sieve is telling the needle that the latter has a hole in its body. This implies that a person who has several vices himself, should not point fingers (try to defame) at others.

One cannot clap with only one hand: ଏକ ହାତରେ ତାଳି ବାଜେ ନାହିଁ

This implies that it takes two persons to make a quarrel.

'To beat about the bush' or 'To shoot in the dark': ଅନ୍ଧାରରେ ବାଡ଼ି ବୁଲାଇବା The Odia proverb means 'To dangle a stick in the dark', that implies that someone is trying to approach a subject without coming to the point.

To count chickens before they are hatched: ଅନାଗତ ଚଢ଼େଇକି ବେସର ବଟା

The Odia proverb implies the meaning 'Preparing spices (by grinding and crushing) for cooking the meat of a bird which is yet to be hatched out of the egg or which is yet to be caught and brought home. The metaphorical meaning is 'unnecessary planning for something that has not been realized yet'.

Muddy water suits the crabs well: କଙ୍କଡ଼ାକୁ ଗୋଳି ପାଣି ସୁହାଏ

The crab can prey well in muddy water as its prey cannot see it and it remains invisible to its predators such as birds. This proverb is used when a person takes an undue advantage of a mishap or troublesome situation. For example, black marketers and hoarders making huge profits during war and natural calamities. This proverb is applicable in such situations.

If a creature lives in water it should not quarrel with the crocodile.

ପାଣିରେ ରହି କୁମ୍ଭୀର ସଙ୍ଗେ ବିବାଦ

The crocodile is much more powerful in water than on land. So it is dangerous to quarrel with it there. This proverb implies the meaning ‘Do not quarrel with the mighty in the latter’s favourable locality’.

ଢେଙ୍କି ସ୍ଵର୍ଗକୁ ଗଲେବି ଧାନ କୁଟେ : Even if the paddy-pounder (paddy thrashing/pounding machine) goes to heaven, it will have to pound paddy there (to extract rice). This proverb is used to refer to the constant nature of work that is not bettered by changing one place for another, however better the second place may be.

Money is the root of all evil. : ଅର୍ଥ ଅନର୍ଥର କାରଣ

One slip does not end misery.: ଏକ ମାଘରେ ଶୀତ ଯାଏ ନାହିଁ

Even if Magha (the cold month: December-January) comes to an end, it does not drive away cold from earth permanently: it recurs year after year. The metaphorical meaning is that ‘One’s misery may end temporarily but not for all times to come’.

Set a thief to catch a thief: କଣ୍ଠାରେ କଣ୍ଠା କାଢ଼ିବା

Take out the thorn that has pierced your flesh with the help of another thorn. Metaphorically it means to deal with a troublesome person one has to make use of another such person against him.

To add insult to injury: କଟା ଘାରେ ତୁନ ଦେବା

Literally the Odia proverb means ‘to apply lime to an open wound.’ Metaphorically it means ‘to torture a person who has already suffered a lot’.

Too many cooks spoil the broth: ବହୁ ଲୋକରେ ମୁଷା ମରେ ନାହିଁ

Hunger is the best sauce.: ଭୋକ ବେଳେ ଆମିଳା ଆମ୍ବ ସୁଆଦ

‘Ill got, ill spent’. Or ‘Easy come, easy go.’ ପାପ ଧନ ପ୍ରାୟଶ୍ଚିତରେ ଯାଏ

A person spends his ill-got money lavishly as he has not experienced the hardship of earning it.

When you are in Rome do as the Romans do: ଯେ ଦେଶେ ଯାଇ ସେ ଫଳ ଖାଇ

This implies that one should adapt himself to the new circumstances.

Are sweets something unattainable for a king? ରଜାକୁ ଖଜା ଅପୂର୍ବ!

Nothing is unattainable be unattainable for those who have money and power.

#### **Self-check Exercise- 5**

*Translate these idioms and proverbs into Odia:*

1. Too much greed breeds misfortune \_\_\_\_\_
2. A barking dog seldom bites \_\_\_\_\_
3. Man is mortal \_\_\_\_\_
4. Too much of familiarity breeds contempt \_\_\_\_\_
5. Necessity knows no laws \_\_\_\_\_

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## **18.6 Culture-Specific Terms**

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### **18.6.1 What is Culture-Specific:**

Man lives in the society in association with other human beings. The concept of family, God, good and bad things and habits, fear and activities of natural forces etcetera have given rise to many beliefs, practices and taboos that differs from place to place and people to people. Just as they have developed many languages that are quite different from each other. All these aspects together constitute the culture of a particular society and the terms used for specific things, practices and beliefs are termed as culture-specific terms. Since the practices and taboos of one place is quite different from another, it is most likely that equivalents of the terms used specifically in one society may not be available in another. This poses a very tough challenge for the translator to find out synonyms of such terms in the target language.

Every society has its own practices and culture specific activities. Muslims take out tazias on Muharram and observe month long fast during Ramzan. Christians too observe specific rituals on Christmas, Ester, and other occasions. All these terms like Ramzan, tazia, Muharram, Ester, Christmas etcetera are culture specific and cannot be translated due to absence of such practices in other societies. Idol worshippers practice human-like activities for their deities like bathing, brushing teeth, dressing them with specific costumes on specific occasions and so on and these activities are denoted by specific localized terms. Such culture-specific terms are not translated, rather put as they are in the target language while translating such a text in another language where such practices are not there. A foot note however is given explaining the term and the practice attached to it in brief.

### 18.6.2 Taboos and Life-style:

A taboo (also tabu) is a social or religious custom placing prohibition or restriction on a particular thing or person.

Every society has many such practices based on social practices of the people. For example: Funerals, Christening ceremony, rituals on birth, appeasing the spirits of ancestors by offering oblations, observing fasts and specific worships, offering prayers to deities and so on. Many taboos have crept up in such observances. Taking food is prohibited in many such rituals. In Odisha, people don't take non-veg food on Thursdays and Mondays, the days of worships like Ganesh Chaturthi, Saraswati Puja, Dussehera etc. Santoshi Mata is worshipped on Fridays when sour food is totally prohibited. Many taboos are based on blind beliefs; a few examples may be cited here: It is a sin to clean the floor after evening. One should not move on if a cat crosses the road while you are moving. You should not cut nails at night. Metals, especially iron should not be given to anybody after evening. Instruments kept on the worship place cannot be taken out even if it is necessary to extinguish fire that has caught your house. In rural areas, people worship unknown deities to cure fatal diseases like cholera, chicken pox etc. and think the deity will get annoyed if they take the patient to the hospital. In remote areas, rustic people cause burn injuries to babies suffering from disease thinking that the child is under the spell of some evil spirit.

A translator has to be careful while translating such things. While the practices can be described in the target language, the associated terms should be kept as they are in the source language simply in transcript form, of course with a foot note giving an idea of the custom or taboo.

#### Self-check Exercise-6

Answer the following questions within 50 words:

1. What do you mean by a culture specific term?  
Every human society practices specific rituals and customs and have specific terms denoting specific acts or objects. These terms are known as culture specific terms.
2. What is a taboo?  
A taboo (also tabu) is a social or religious custom placing prohibition or restriction on a particular thing or person.
3. Give two examples of taboos widely practiced in India.
  - (a) People stop proceeding ahead when a cat crosses the road in their front.
  - (b) Instruments kept on the worship place cannot be taken out even if it is necessary to extinguish fire that has caught your house.

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## 18.7 Summing Up

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Idioms and proverbs have their origin in the culture of specific human societies.

We have three types of idioms:

1. **Universal:** Some idioms are universal in nature and therefore have their equivalents with the same literal and metaphorical meanings in various languages of the world. A translator thus is automatically reminded of its equivalent in the target language.
2. Some idioms and proverbs have only metaphorical equivalents in various languages having same contextual meanings. A translator should take the help of his own memory and resources like Idiom thesaurus, dictionary and friends etc to find out such equivalents in the target language.
3. There are still some other idioms and proverbs, which are specific to a particular culture having their roots in the legends and scriptures of the concerned society. A translator has to create his own piece of translated proverb in the target language or reproduce the text in a plain manner with its contextual meaning.

Before translating idioms and proverbs or culture specific terms, one has to understand its underlying meaning. A contrastive study and knowledge of the nature of prepositions, postpositions, verbs and adverbs, complex verbs etc in the source and target languages helps us in perceiving the meaning of the idioms and proverbs.

Every society has its own vocabulary based on the specific cultural activities and life-style of the people. Rituals and taboos give rise to a lot of culture-specific terms that does not find equivalents in the target language that is used by another set of people residing at a different distant place. Such culture specific terms are given in the translated text only in the transcript original form with a brief foot-note about the contextual meaning in the source language.

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## 18.8 Model Answers to Self-Check Exercises

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### Self-check exercise-1

A. *Fill in the blanks:*

1. Idioms and phrases make a language and its literature more enjoyable and effective.
2. Idioms and proverbs have historical roots, metaphorical meaning and deep relation with culture.

3. The concept of some idioms and proverbs are easy to understand; but some of them elude all our wisdom and knowledge.
4. While trying to translate an idiom, it is very essential that we understand its contextual meaning correctly.

B. *Translat e into Odia:* To carry coal to Newcastle: ଡେଲିଆ ମୁଣ୍ଡରେ ଡେଲ ,  
Hard up: କାଠେଇଯିବା

C. *Give the definition of ‘idiom’ as given by the Webster’s Dictionary.*

Webster’s Dictionary defines an ‘idiom’ as an accepted phrase, construction or expression contrary to the usual patterns of the language or having a meaning different from the literal.

### Self-Check Exercise-2:

A. *Fill in the blanks:*

1. some of the phrases may be used in a literal context or they may be used idiomatically.
2. historical explanations of some idioms are given in some dictionaries.
3. The metaphorical meaning of some idioms is easier to understand when one knows how it developed.
4. When one uses an idiom, some grammatical operations like the formation of the passive are not possible in all cases.

B. *Give Odia equivalents of the following idioms and proverbs along with their literal meaning:*

kick the bucket: ମୃତ୍ୟୁ ମୁଣ୍ଡରେ ପଡ଼ିବା, ବାଲଟିକୁ ଲାଡ଼ ମାରିବା; come down with: ରୋଗାକ୍ରାନ୍ତ ହେବା, କାହା ସହିତ ତଳକୁ ଓହ୍ଲାଇବା; Spill the beans: କଥା ବା ରହସ୍ୟ ଓଗାଳିବା, ବିନିଗୁଡ଼ିକୁ ବିଂଛି ଦେବା

C. *Translate into Odia:*

1. His mother was ill since a month, and finally she gave up the ghost last night: ତାଙ୍କ ମାଆ ମାସେ ହେଲା ବେମାର ଥିଲେ, ଶେଷରେ ଗତ ରାତିରେ ତାଙ୍କର ପ୍ରାଣବାୟୁ ଉଡ଼ିଗଲା।
- 2 I could not go to you because it was raining cats and dogs the whole day: ଦିନ ତମାମ ମୁଷଳାଧାର ବର୍ଷା ହେବା ଯୋଗୁଁ ମୁଁ ଆପଣଙ୍କ ନିକଟକୁ ଯାଇପାରିଲିନି।
3. Mr. Ramesh cannot be involved in such illegal deeds; he is the salt of the earth: ରମେଶବାବୁ ଏଭଳି ବେଆଇନ ଗତିବିଧିରେ ଲିପ୍ସ ହୋଇପାରିବେନି; ସେ ସତ୍ୟବାଦୀ ହରିଶ୍ଚନ୍ଦ୍ର।

### Self-Check Exercise-3

A. *Give a one-sentence definition of ‘proverb’.*

A proverb is a short pithy saying in general use, stating a general truth or piece of advice.

B. *Give one-word substitution in English and Odia equivalents of the following:*



call up: summon, ଡକାଇବା; leave out: omit, (କୌଣସି କଥାକୁ) ଏଡ଼ାଇଦେବା; look at: see, ଅନାଇବା, ଚାହିଁବା, ଦେଖିବା; make out: understand, ବୁଝିପାରିବା; turn on: to start, ଚାଲୁ କରିବା; switch off: to stop, ବନ୍ଦକରିବା; put off: post pone, ସ୍ଥଗିତ ହେବା; turn up: appear, ଆସିବା;

**C. Translate into Odia:**

- (1) The teacher called up the naughty boy: ଶିକ୍ଷକ ଦୁଷ୍ଟ ପିଲାଟିକୁ ଡକାଇଲେ
- (2) Rani put up with her husband in spite of the atrocities inflicted upon her:  
ତମାମ ଅତ୍ୟାଚାର ସତ୍ତ୍ୱେ ରାଣୀ ତା' ସ୍ୱାମୀଙ୍କୁ ସହ୍ୟ କଲା ।
- (3) I called on my friend in the hospital: ମୁଁ ମୋ ସାଙ୍ଗକୁ ହସ୍ପିଟାଲରେ ଦେଖା କଲି ।

**Self-check Exercise: 4**

**A. Give the Odia equivalents for the following idiom:**

1. To rub salt on the green wound. କଟା ଘାଆରେ ଚୂନ ବୋଳିବା
2. To shoot in the dark. ଅନ୍ଧାର ଘରେ ବାଡ଼ି ବୁଲାଇବା
3. Too much of anything is good for nothing. ଅତି ଲେୟୁ ଚିପୁଡ଼ିଲେ ପିତା

**B. Translate into Odia:**

1. Anyone who opposes the minister will be dealt with severely. ମନ୍ତ୍ରୀଙ୍କୁ ବିରୋଧ କରୁଥିବା ଲୋକ ବିରୁଦ୍ଧରେ କଠା କାର୍ଯ୍ୟାନୁଷ୍ଠାନ ଗ୍ରହଣ କରାଯିବ ।
2. Anyone who opposes the king will be put to death. ରାଜାଙ୍କୁ ବିରୋଧ କରୁଥିବା ଲୋକକୁ ମାରିଦିଆଯିବ
3. The meeting was put off indefinitely. ସଭା ଅନିଶ୍ଚିତ କାଳ ପାଇଁ ସ୍ଥଗିତ ହେଲା
4. They abide by the rule. ସେମାନେ ନିୟମ ମାନନ୍ତି/ ମାନି ଚଳନ୍ତି
5. The employee accounted for the mistake. କର୍ମଚାରୀ ନିଜ ଭୁଲ ପାଇଁ କୈଫିୟତ୍ ଦେଲେ/ କ୍ଷତିପୂରଣ ଦେଲେ
6. They have decided on fighting the evil in the country. ସେମାନେ ଦେଶରେ ଅନ୍ୟାୟ-ଅନୀତି ବିରୁଦ୍ଧରେ ଲଢ଼େଇ କରିବାକୁ ନିଷ୍ପତ୍ତି ନେଇଛନ୍ତି ।
7. Let us go back to what the Chairman was saying'. ଆମେ ଅଧ୍ୟକ୍ଷ ମହୋଦୟ କହିଥିବା କଥାକୁ ଫେରିଯିବା ।

**Self-check Exercise: 5**

*Translate these idioms and proverbs into Odia:*

1. Too much greed breeds misfortune: ଅତି ଲୋଭରୁ ତନ୍ତ୍ର ମରେ
2. A barking dog seldom bites: ଭୁକିଲାକୁକୁର କାମୁଡ଼େ ନାହିଁ
3. Man is mortal: ମଣିଷ ଜୀବନ କ୍ଷଣଭଙ୍ଗୁର, ଜନ୍ମରେ ମୃତ୍ୟୁ ଧ୍ରୁବ
4. Too much of familiarity breeds contempt: ଅତି ପରିଚୟେ ଗୌରବ ନଷ୍ଟ
5. Necessity knows no laws: ଆତୁରେ ନିୟମ ନାହିଁ



## Self-check Exercise-6

Answer the following questions within 50 words:

1. What do you mean by a culture specific term?  
Every human society practices specific rituals and customs and have specific terms denoting specific acts or objects. These terms are known as culture specific terms.
2. What is a taboo?  
A taboo (also tabu) is a social or religious custom placing prohibition or restriction on a particular thing or person.
3. Give two examples of taboos widely practiced in India.
  - (1) People stop proceeding ahead when a cat crosses the road in their front.
  - (2) Instruments kept on the worship place cannot be taken out even if it is necessary to extinguish fire that has caught your house.

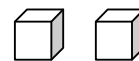
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[Written on the lines of 'Idiomatic Prepositions for Oriya Speaking Learners at the Undergraduate Level: a Contrastive and Pedagogical Study' By Suresh Kumar Mahapatro M.Lit., Central Institute of English and Foreign Languages, Hyderabad, 500007, 1985 with the author's verbal permission.]







## Unit-19

### Standardization of Odia Terms and Expressions

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#### Structure of the Unit

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- 19.0 Objectives
- 19.1 Introduction
- 19.2 What is Standardisation
  - 19.2.1 Definition
  - 19.2.2 Why is standardization necessary
  - 19.2.3 Scope of standardization in Translation
- 19.3 Standardisation of Administrative Terminology
  - 19.3.1 Administrative Terminology
  - 19.3.2 Administrative phrases used in the annals of governance
  - 19.3.3 Science and Technology
  - 19.3.4 Law and judiciary
- 19.4 Standardisation in literature
  - 19.4.1 Phrases, Idioms and Proverbs
  - 19.4.2 Syntactic modulation
- 19.5 Summing Up
- 19.6 Model Answers to Self-Check Exercises
- 19.7 Model Questions

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#### 19.0 Objectives

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This unit is about Standardization of Odia Terms and Expressions. After going through the Unit the learners will be able to:

- Know the meaning of standardization and why it is necessary;
- Know the nature of English and Odia languages and learn how to create a new text compatible to the nature and spirit of the target language;
- Know the technique how to find most appropriate contextual equivalents of English terms and expressions in Odia;
- Give correct form and sequence to the terms and expressions in Odia beautifully so that the translation looks like an original text.

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#### 19.1 Introduction

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Translation has become an indispensable activity in the modern world. Globalisation and ever increasing predominance of English in governance, law, business and corporate world, science and technology and every sphere of human life warrants that all important activities carried on in English are translated into

various local languages to make it accessible for the ethnic people of various parts of the world.

During the process of translation a translator faces difficulty in perceiving the correct concept of the original text; and on getting to it, his search for the most appropriate term or expression in the target language begins. A single word may have very different meanings and contextual usage and accordingly may denote a series of terms in the target language, out of which the translator has to select the most appropriate one as per the context of the original text. The complex and lengthy process of ‘standardisation’ begins at this point. The appropriate word so obtained then has to be modified according to the tense, number, degree, voice, person, narration and all other grammatical features as may be needed to give it a natural shape in the target language. Then the words have to be arranged in the sentence according to the syntactic rules of the target language. The sentence thus obtained also has to undergo modulation according to the register (code) used in the original text. All these activities are included under ‘standardisation’.

The most important feature of ‘Standardisation’ is that of using particular words and terms for particular objects or activities throughout the entire geographical region so as to avoid confusion or any type of ambiguity, especially in respect of official dealings, education, law and judiciary and science and technology etcetera and even in sports. Such standardisation is also needed while translating literature when we come across idioms, phrases and proverbs etcetera.

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## 19.2 What is Standardisation

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### 19.2.1 Meaning and Definition

Before we go for ‘Standardisation, let us first understand what is a ‘standard.’ The Oxford concise Dictionary (10<sup>th</sup> edition) defines ‘standard’ in the following way:

**Standard:** • **n.** **1.** a level of quality or attainment. ➤ a required or agreed level of quality or attainment. ➤ **Brit. historical** (in elementary schools) a grade of proficiency tested by examination. ➤ **S. African** a class or year in a high school. **2.** something used as a measure, norm, or model in comparative evaluations. ➤ (**standards**) principles of honourable, decent behaviour. ➤ the prescribed weight of fine metal in gold or silver coins. ➤ a system by which the value of a currency is defined in terms of gold or silver. ➤ a measure for timber, equivalent to 165 cu. ft (4.67 cubic metres). **3.** a military or ceremonial flag. **4.** a tree that grows on an erect stem of full height. ➤ a shrub grafted on an erect stem and trained in tree form. **5.** An upright water or gas pipe.  
• **adj.** used or accepted as normal or average. ➤ (of a size, measure, etc.) such as is regularly used or produced. ➤ (of a work, writer, etc.) viewed as authoritative and so widely read.



The Oxford English-English-Odia Dictionary (1<sup>st</sup> edition) defines the word ‘standard’ as: n. thing, quality or specification by which something may be tested or measured; yardstick or principle to judge quality ମାନ; ଆଦର୍ଶ; required level of quality ମାନର ପୂର୍ଣ୍ଣ ପରିମାଣ; average quality ହାରାହାରି ବା ସାଧାରଣ ମାନ; ordinary procedure ସାଧାରଣ ପଦ୍ଧତି; song of established popularity ପ୍ରସିଦ୍ଧ ଗୀତ; flag ଧ୍ବଜା ବା ପତାକା; a serving or used as a standard ମାନ ସ୍ୱରୂପ ବ୍ୟବହୃତ, ପ୍ରାମାଣିକ; of average or usual quality ସାଧାରଣ ମାନର; of recognized merit or authority ପରିଚିତ ବା ସୁବିଦିତ ମାନର;. Standardise: Cause to conform to a standard, **Standardization**: ମାନଯୁକ୍ତ କରିବା; ମାନକୀକରଣ।

Taking into consideration all above meanings, we can draw the definition as:

*‘Standard’ is a level of quality and/or quantity of something that has been legally or widely accepted by a particular society.*

Hence **‘Standardization’ can be defined as:** *The act of conforming to the quality or quantity of something to the legally or socially accepted level in respect of that particular object or activity by effecting necessary changes relative to the accepted level.*

Here in the present context we are dealing with the standardization of terms and expressions in the Odia text created by way of translation. Hence as per the context here, we can standardize the meaning of ‘standardization’ as:

1. ‘Conforming the meaning of the terms and expressions used in the translated text to the contextual meaning of the original text;
2. The syntax of the sentences to that of the target language;
3. The register (code, style) to the original text in the source language while the terminology in the target language should be chosen according to that particular register.

**Self-Check Exercise-1**

*Answer the following questions within 50-100 words:*

1. Define Standardisation.

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3. Radha dances pretty well:

Literal Translation: ରାଧା ନାଚେ ସୁନ୍ଦର ଭଲ

In this translation, though we get some indication of the original context, but ambiguity remains as to whether Radha is pretty or her dance is of good quality; or both are nice. Hence we have to standardise the Odia text as: ରାଧା ଭଲ/ (ସୁନ୍ଦର ଭାବରେ) ନାଚେ ।

4. She could win the medal because her co-participant was sick.

Literal Translation: ସେ ପାରିଲା ଜିତି ମେଡାଲଟି କାରଣ ତା'ର ସହପ୍ରତିଯୋଗୀ ଥିଲା ବେମାର ।

In this translation, though we get the contextual meaning of the original context, but it does not reflect the spirit of Odia language.

Hence we have to standardise the Odia text as:

ତା'ର ସହପ୍ରତିଯୋଗୀ ବେମାର ଥିବାରୁ ସେ ମେଡାଲ ଜିତିବାରେ ସଫଳ ହେଲା ।

We should note here that while standardizing the translated text in the target language we have to shift positions of various words such as verbs, adjectives, objects etcetera in the sentence; besides, we may even have to add or remove certain words as we have added 'ଖାଇବାକୁ' in the 1<sup>st</sup> sentence, and 'ସଫଳ' in the 4<sup>th</sup> sentence. We can also see that in 2<sup>nd</sup> sentence, we have taken the contextual meaning of 'pretty' as 'ସୁନ୍ଦର ଭାବରେ' otherwise it would have meant 'beautiful'.

- (b) Noteworthy here is that in some cases, such as idioms, proverbs and phrases, we sometimes need to find out an all together new expression in the target language sans all the words given in the source text.

Let us examine the following idioms:

A bird in hand is better than two in the bush. It will not hold good if we translate this idiom in this way:

ବୁଦ୍ଧା ଭିତରେ ଥିବା ଦୁଇଟି ଚଢ଼େଇ ଅପେକ୍ଷା ହାତରେ ଥିବା ଗୋଟିଏ ଚଢ଼େଇ ଭଲ ।

This sentence does not convey any meaning in the cultural context of Odisha. We therefore have to ponder into our memory or resources to find out an Odia idiom that fits to this English one contextually. Thus when we say 'କିଛି ମାମୁଠୁ କଣାମାମୁ ଭଲ', we understand that it means 'something is better than nothing'. Thus we have to standardise the equivalent Odia expression by pondering into the socio-cultural practice in Odisha.

- (c) Standardisation is also necessary because some times a single word is used in different meanings in various contexts and a translator has to find out its contextual equivalent, lest he should commit blunders. Let us consider this sentence:



The speaker delivered a good speech: ବକ୍ତା ଗୋଟିଏ ଭଲ ଭାଷଣ ପ୍ରସବ କଲେଫ  
Deliver=give ଦେବା, supply ଯୋଗାଇବା, give birth ଜନ୍ମଦେବା ବା ପ୍ରସବ କରିବା,  
speak out କହିବା, etc.

Here we have to select and standardise the word in Odia according to the  
context of the source text, and thus the translation should be: ବକ୍ତା ଗୋଟିଏ  
ଭଲ ଭାଷଣ ପ୍ରଦାନ କଲେ ।

(d) Similarly, sometimes for one word in the source language, we find many  
equivalents in the target language; and in such a case we have to select  
the most appropriate one according to the context of the original text.

Term = ଶବ୍ଦ ବା ପଦ (linguistics and grammar), ଶିକ୍ଷାବର୍ଷ (education) ଅବଧି  
(Banking, insurance), ଆଶ୍ୟାଦେବା (literature & law),

See or look= ଚାହିଁବା, ଅନାଇବା, ଦେଖିବା; However, the Odia word ‘ଚାହିଁବା’  
has two meanings, viz., ‘look’ and also ‘to wish.’ E.g.:

1. I don't want to trouble you: ମୁଁ ତୁମକୁ କଷ୍ଟ ଦେବାକୁ ଚାହେଁନା ।
2. Look at me: ମୋ ଆଡ଼କୁ ଚାହିଁ ।

All these examples make it clear what is standardization in the context of  
translation and why standardisation is necessary. A translator or writer has to  
use the most appropriate and non-ambiguous word by way of standardisation  
for easy perception of the idea that s/he wants to convey to the reader.

### 19.2.2 (B) Need for standardization of Administrative Terminology

As we have seen above, a single word acquires different meanings with the  
change of context; we have to be very careful about choosing words for official  
language. Similarly, many a times, the same act or thing is denoted by different  
words in the same language. However, we have to select a particular word for a  
particular meaning in official language; otherwise it may create a lot of  
confusion or give rise to untoward situations in governance, legal matters,  
media etcetera. Needless to say that it becomes easy for the masses to work in a  
particular language when we use the same vocabulary for things carrying the  
same meaning.

For the purpose, government of India and the State governments have been  
engaged in the evolution of a common Administrative Terminology in various  
languages of India through various departments. In view of the pressing need of  
such terminology, authors, publishers and law houses too have contributed a lot.  
Government of India has even set up a permanent Commission for Scientific  
and Technical Terminology to develop, cause to develop and monitor  
development of the vocabulary of administrative terminology in various Indian  
languages. A translator should be aware of the rules laid down by the  
Government and other constitutional bodies thereof from time to time in respect  
of standardisation of administrative and technical terms.

### 19.2.2 (C) Need for standardization of Administrative Terminology in Odia

Though Odia has been used in official works in some departments since 1954, we still have a long way to go. We refer to the English pattern every now and then, and mostly depend upon its translation into Odia. We have to apply 'Look Back and Move Forward Method'; i.e., look back how our predecessors worked, and then move forward accordingly while using our own intelligence, wit and vocabulary striving to make it more decent, intelligible and acceptable. We need to bring the same kind of uniformity in Odia as in English, in terminology, language and expression in respect of the official works in various offices.

For this purpose Law department, Government of Odisha has published some glossaries of administrative and technical terminology, sample usable common notings, and drafts of letters, note-sheets, office orders etc. in Odia in two compilations, viz., 'ପ୍ରଶାସନ ଶବ୍ଦକୋଶ' and 'ସରକାରୀ ଭାଷା ସହଚର' corresponding to administrative terminology and noting-drafting respectively. Besides, some private authors and publishers have also tried to bring out such compilations that have been of immense help for the beginners in the government and other offices to work in Odia language.

In spite of the publications and circulars of the Government, all the material available taken together is like a drop in the ocean. A person endorsed with the job therefore has to refer to other private authors' publications and even consult bilingual or trilingual dictionaries to effectively complete his work; and while doing so, has to select the most appropriate Odia synonym of the English term according to the context of his work.

One should not coin new words when existing words are sufficient. However, even after all the exercise cited above, one may not sometimes find a suitable term to perfectly fit to his context. In such a case one has to coin a new word or phrase taking into account the guidelines laid down by the Commission For Scientific and Technical Terminology, Ministry of Human Resource Development, Department of Higher Education, Government of India and those laid down by the Government of Odisha on the subject.

### 19.2.3 Scope of standardization in Translation

We have discussed in details the need of 'standardisation' in the previous section that makes it clear that standardisation in translation has a very wide scope. It is necessary at every step during the process of translation irrespective of the subject dealt with in the source text; whether it is literature, law, science, technology, media, sports, economics and whatsoever. Even the words change according to the code or register used in the source text; whether it is classical, intimate, baby talk or a formal one. Standardisation makes the translated text more appropriate, accurate, easy to perceive, acceptable and useful.

When we are speaking something for the common masses or say to the farmers, we have to standardise our language, words, syntax and all, according to the 'educational' and social 'standard' of the farmers. If we use classical words and expressions, the basic goal of our creation may fail altogether. We have to standardise our language and terms taking into consideration our target audience or readers so that the basic purpose of our job can be achieved.

**Self-Check Exercise-2**

**A. Answer these questions within 100 words:**

1. Why is standardisation necessary in respect of administrative, scientific and technological terms?

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2. What steps have been taken by Government of India and State of Odisha in respect of standardization of administrative terms?

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**B. Fill in the blanks:**

- (a) A translator has to follow the \_\_\_\_\_ prepared by the Government and other constitutional bodies there of from time to time in respect of \_\_\_\_\_ of administrative and technical terms.
- (b) Odia has been being used in \_\_\_\_\_ works in some departments since \_\_\_\_\_.
- (c) Standardisation makes the translated text more \_\_\_\_\_, easy to \_\_\_\_\_, acceptable and \_\_\_\_\_.



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### 19.3 Standardisation of Administrative Terminology

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Administrative field is the most complex area for a translator as it includes all branches of activities of the modern man viz., governance, science and technology, news, sports, telecoms, law and judiciary, banking and commerce and all that except the field of literature. Standardisation plays the most vital role in administrative terminology because in this field we have to use a specific word to denote a specific object or activity, lest it should be misunderstood elsewhere. This is most essential for the preparation of text books in science and technology in the vernacular languages for the ethnic folk. The laws of motion or a chemical reaction may be misunderstood if the terms and language is not uniform throughout the stretch of the country and abroad. The court verdicts, laws formulated by the government, the news, banking procedures and rules etc need to be prepared using uniform terminology denoting the same thing everywhere, lest it should give rise to untoward misinterpretations.

#### 19.3.1 Administrative Terminology

- (a) 'Administrative Terminology' is concerned with the day-to-day affairs of administration of the government, department, institution, organization and so on and the specific words or terms bearing specific meanings or sense used in transacting such activities. It is very essential that the administrator uses the right and best words in that particular language so as to effectively administer the rules.

Every branch of administration, science and knowledge has developed its own vocabulary, and the standardized method has become conventional in that particular department of administration or knowledge.

Since this branch of translation involves science, technology and official language etcetera, it is absolutely necessary that uniformity of terminology be maintained throughout the country. As has been stated earlier, Government of India has therefore established a permanent 'Commission for Scientific and Technical Terminology' under HRD Ministry, Department of Higher Education that prepares and looks after the evolution of such terminology. The Commission and various State governments have published glossaries of such terminology that is a reliable and most authentic resource for the translator.

(b) **Principles of Standardisation of Administrative Terminology:**

Although this has been discussed in Unit-12, it seems to be relevant to quote here certain principles laid down by the Commission in this regard before we proceed ahead:

1. 'International terms' should be adopted and transliterated in the target language.viz., (a) names of elements and compounds, units of

weights, measures and physical quantities, (b) terms based on proper names, e.g., like Marxism, Braille, boycott, guillotine, ampere, Fahrenheit etc., (c) binomial nomenclature in such sciences as Botany, Zoology, Geology etc., Constants, e.g.,  $\pi$ ,  $g$  etc., (d) common words like Radio, Petrol, Radar, Electron, Proton, Neutron etc., which have gained practically world-wide usage. (e) Words from English, Portuguese, French etc., which are widely used in Indian languages should be retained, e.g., ticket, signal, person, police, bureau, restaurant, deluxe, etc. (f) Similarly numerals, symbols, signs and formulae, used in mathematics and in other sciences, e.g., sin, cos, tan, log etc. will remain as they are. The letters used in mathematical operations should be in Roman or Greek alphabets. Letters of Indian scripts may be used in geometrical figures, e.g., क, ଖ, ଗ, but only letters of Roman and Greek alphabets should be used in trigonometrical relations, e.g., Sin A, Cos B, etc. (g) The symbols will remain in international form written in Roman, but abbreviations may be written in Odia and standardized form, e.g., the symbol 'cm' in Odia may be ସେ.ମି. only in books for children and other popular works; but in standard works of science and technology, the international symbols only, like cm., should be used.

2. Conceptual terms should generally be translated, but simplicity, precision of meaning and easy intelligibility should be borne in mind; by selecting terms common to as many of the regional languages as possible, and based on Sanskrit roots.

3. Indigenous terms which are commonly used in our languages for certain technical words, as ଡାର for telegraph/telegram, ମହାଦ୍ୱୀପ for continent, ଡାକ for post etc., should be retained.

4. Many terms like 'Parliament' (ସଂସଦ), ଲଞ୍ଜିନିୟର (ଯଜ୍ଞୀ) etcetera have been translated into Indian languages and both English and indigenous forms are in use; so we can use any of the forms;

5. Transliteration of International terms in Odia script should aim at maximum approximation to the Standard English pronunciation with such modifications as prevalent amongst the educated circle in Odisha.

6. Hybrid forms in technical terminologies, e.g., ଗ୍ୟାରେଣ୍ଟିଡ for 'guaranteed', କୋଡକାର for 'codifier', etc., may be adopted.

7. 'Sandhi' and 'Samasa' in technical terms and Complex forms of Sandhi should be avoided.

(c) **Standardization of Administrative Terminology in Odia:** Law department, Government of Odisha has published some glossaries of administrative and technical terminology, sample usable common notings, and drafts of letters, note-sheets, office orders etc. in Odia in two

compilations, viz., ‘ପ୍ରଶାସନ ଶବ୍ଦକୋଶ’ and ‘ସରକାରୀ ଭାଷା ସହଚର’ corresponding to administrative terminology and noting-drafting respectively. Besides, some private authors and publishers have also tried to bring out such compilations.

One should not coin new words when existing words are sufficient. In case we do not find a suitable term to perfectly fit to the context, we can coin a new word or phrase taking into account the guidelines laid down by the Commission For Scientific and Technical Terminology, Ministry of Human Resource Development, Department of Higher Education, Government of India and those laid down by the Government of Odisha on the subject. The only rule that should govern the admission of new words is to ponder, whether there is a need for it, and whether it will be acceptable to all concerned.

### Self-Check Exercise-3

Translate the following terms with their standard equivalents in Odia:

Hydrogen: \_\_\_\_\_, Carbon dioxide: \_\_\_\_\_  
 calorie: \_\_\_\_\_, ampere: \_\_\_\_\_; Marxism: \_\_\_\_\_; Braille: \_\_\_\_\_  
 Guillotine: \_\_\_\_\_; Fahrenheit: \_\_\_\_\_; scale: \_\_\_\_\_;  
 Radio: \_\_\_\_\_, Petrol: \_\_\_\_\_; Radar: \_\_\_\_\_; Electron: \_\_\_\_\_;  
 continent: \_\_\_\_\_; Ticket: \_\_\_\_\_; signal: \_\_\_\_\_; police: \_\_\_\_\_;  
 bureau: \_\_\_\_\_; restaurant: \_\_\_\_\_; deluxe: \_\_\_\_\_;  
 Lens: \_\_\_\_\_; Department of Posts and Telegraphs: \_\_\_\_\_

### 19.3.2 Standardised Administrative phrases used in the annals of governance

In the above publications of Government of Odisha, standard forms of terms and expressions, phrases used in noting and orders etcetera have been given that should be adhered to by every translator and person dealing with such activities. Though it has been dealt with in Unit-12 in details, a few of them are given below for your reference.

PUC for perusal :	ବିଚାର୍ଯ୍ୟ ପତ୍ରଟି ପାଠ କରନ୍ତୁ
PUC for kind perusal :	ଦୟାକରି ବିଚାର୍ଯ୍ୟ ପତ୍ରଟି ପାଠ କରନ୍ତୁ
Verbal orders:	ମୌଖିକ ଆଦେଶ
Our discussion may be recalled :	ଆମର ଆଲୋଚନା ମନେ ପକାନ୍ତୁ
Notes above for kind perusal :	ଦୟାକରି ଉପରଲିଖିତ ଚିପ୍ପଣୀ ପାଠକରନ୍ତୁ
This is regarding... :	ଏହା... ସଂକ୍ରାନ୍ତ ଅଟେ
It is needless to mention that :	ଉଲ୍ଲେଖ କରିବା ଅନାବଶ୍ୟକ ଯେ
It appears quite reasonable :	ଏହା ଅତ୍ୟନ୍ତ ଯୁକ୍ତିଯୁକ୍ତ ବୋଧହୁଏ
In this connection it may be pointed out that:	ଏ ସଂବନ୍ଧରେ ଦର୍ଶାଯାଇପାରେ ଯେ
In view of the facts stated above :	ଉପରଲିଖିତ ତଥ୍ୟାବଳୀ ଦୃଷ୍ଟିରୁ



Submitted for orders :	ଆଦେଶ ନିମନ୍ତେ ନିବେଦିତ ହେଲା
For favour of approval :	ଅନୁମୋଦନ ପାଇଁ
Query above :	ଉପରୋକ୍ତ ପ୍ରଶ୍ନ
Observations of FD :	ଅର୍ଥ ବିଭାଗର ମତବ୍ୟ
As proposed :	ତାହାହିଁ ହେଉ / କରାଯାଉ
As at 'A' :	'କ' ଚିହ୍ନ ଅନୁଯାୟୀ
Please speak/ Please discuss /Please bring up :	ଆଲୋଚନା କରନ୍ତୁ / ଦୃଷ୍ଟିକୁ ଆଣନ୍ତୁ
Put up on 5th December :	ଡିସେମ୍ବର ୫ରେ ପେଶ କରନ୍ତୁ
Put up after my return from tour :	ମୁଁ ଗସ୍ତରୁ ଫେରିବା ପରେ ପେଶ କରନ୍ତୁ
I agree :	ମୁଁ ଏଥିରେ ରାଜି
FD Concur :	ଅର୍ଥ ବିଭାଗ ସହମତ/ ଅର୍ଥ ବିଭାଗ ସହମତି ଦେଉଛନ୍ତି
FD regret :	ଅର୍ଥ ବିଭାଗ ଦୁଃଖିତ
Ask him to explain :	ତାହାଙ୍କଠାରୁ କୈଫିୟତ ତଳବ କରନ୍ତୁ
Let the officer submit his explanation :	ଅଧିକାରୀ ନିଜର କୈଫିୟତ ଦିଅନ୍ତୁ
This may be observed strictly :	ଏହାକୁ କଡ଼ାକଡ଼ି ଭାବରେ ପାଳନ କରାଯାଉ
Encashment of Earned Leave on Retirement:	ଅବସର ଗ୍ରହଣରେ ଅର୍ଜିତ ଛୁଟିର ଅର୍ଥାୟନ
Office Memorandum and Endorsement :	କାର୍ଯ୍ୟାଳୟ ସ୍ମାରକ ଓ ପୃଷ୍ଠାଙ୍କନ
Creation of Post :	ପଦସୃଷ୍ଟି
Permanency of Temporary Post :	ଅସ୍ଥାୟୀ ପଦର ସ୍ଥାୟୀକରଣ
Letter of Appointment :	ନିଯୁକ୍ତିପତ୍ର
Notification of Appointment :	ନିଯୁକ୍ତି ଅଧୂସୂଚନା
D.O. (Demmi-Official Letter) Reminder :	ଅର୍ଦ୍ଧ-ସରକାରୀ ଅନୁସ୍ମାରକ
Copy forwarded to____for information and necessary action :	ଏହାର ନକଲ _____ କୁ ଅବଗତ ଓ ଆବଶ୍ୟକ କାର୍ଯ୍ୟାନୁଷ୍ଠାନ ନିମନ୍ତେ ପଠାଗଲା

### 19.3.3 Standardisation in Science and Technology

While the Commission for Scientific and Technical Terminology, Government of India is engaged in preparing and publishing for common use the standardised terms and expressions used in administration, science and technology, some of the common expressions and abbreviations used in science and technology in odia are given below:

Oxygen = ଅମ୍ଳଜାନ, Carbondioxide = ଅଜ୍ଞାରକାମ୍ଳ, Centimeter = ସେଣ୍ଟିମିଟର, Force = ବଳ, Reflection = ପ୍ରତିଫଳନ, Refraction = ପ୍ରତିସରଣ, Chord = ଜ୍ୟା, Circle = ବୃତ୍ତ, Square = ବର୍ଗକ୍ଷେତ୍ର, Cone = କୋନ, Cylinder = ସିଲିଣ୍ଡର, Welding = ଝଲେଇ etc. Health sciences: qs = quantity sufficient ଯଥେଷ୍ଟ ପରିମାଣରେ, bd = bis in die or twice a day ଦିନକୁ ଦୁଇଥର, pc = post cebus or after food ଖାଦ୍ୟ ଖାଇବା ପରେ, bc= before food ଖାଦ୍ୟ ଖାଇବା ପୂର୍ବରୁ, etc.

Every department has evolved its own glossaries of standardized terms and expressions in which should be used at every step while translating scientific and technical terminology. In case you don't have access to such resources, then just transcript the English term in Odia script and proceed ahead. However, phrases and expressions have to be translated properly as far as properly.

#### Self-Check Exercise-4

Translate the following terms with their standard equivalents in Odia:

PUC for perusal : \_\_\_\_\_ Gratitude \_\_\_\_\_

Our discussion may be recalled : \_\_\_\_\_

Please speak : \_\_\_\_\_ Grievances \_\_\_\_\_

Creation of Post : \_\_\_\_\_ Oxygen: \_\_\_\_\_, Chord: \_\_\_\_\_ Cylinder: \_\_\_\_\_

#### 19.3.4 Standardisation in banking, Law and judiciary

An example can make the idea clear and easy to grasp. Let us examine the word 'interest' in its various usages.

In literature, 'interest' means 'liking' or 'the state of wanting to know more and more about something or someone; a quality exciting curiosity or holding the attention; e.g., 'a tale full of interest' or 'an interesting story' means a subject in which one is concerned very much. Thus, in literature, the term 'interest' in Odia means 'ରୁଚି.'

However, when we use 'interest' in commerce or banking matters, it means 'the money that is paid for allowing some body to use your own money.' You keep your money in the bank, and bank pays you some 'interest'. You borrow money from bank or someone else, you pay him some money extra, and that is called 'interest'. Thus, in Banking and commerce, the term 'interest' in Odia mostly means 'ସୁଧ.'

In legal matters, 'interest' means the advantage or benefit of someone in doing something; i.e., self-interest. So in legal matters, 'interest' in Odia means 'ସ୍ୱାର୍ଥ'. In legal matters, this term also means 'a share or involvement in an undertaking, a legal concern, title, or right in property, i.e., in this context we can translate it as 'ଭାଗ' in Odia language.

Thus we see that 'Interest' is a common term in literature meaning 'a quality exciting curiosity or holding the attention.' However, it acquires technicality when used in commerce & Banking with the specific meaning of 'a small amount of money received or paid for lending a bigger amount to someone else; and in legal matters with the specific meaning of 'advantage or benefit of someone in doing something like a crime or help etc., i.e., self-interest. Thus, 'interest' is a technical term for Banking and Legal matters with their respective specific meanings.



## 19.4 Standardisation in literature

In order to perceive the importance of standardization in literature, you will enjoy examining these two words in Odia and Hindi, both the languages being very close to each other:

बंदर (in Hindi) means ମାଙ୍କଡ଼ (Monkey) in Odia,

but the same word ବନ୍ଦର (in Odia) means बंदरगाह in Hindi, which means a port, where ships anchor and rest.

Similarly, the word ‘samalochana’(ସମାଲୋଚନା) in Hindi is used in positive sense meaning ‘criticism’ whereas in Odia it carries a negative sense meaning telling the negative aspects of some one. These may be treated as the possible blunders in Literal Translation.

Many activities like the sounds of animals and birds, the stream etcetera are denoted by specific terms in most of the languages that cannot be altered. While translating them we have to use the same standardized terms, otherwise our translation will become unnatural and unacceptable.

English	Odia
1. a murmuring stream	୧. କୁଳୁକୁଳୁନାଦିନୀ ଝରଣା
2. tinkling of the anklets	୨. ପାଉଁଜିର ରୁଣୁଝୁଣୁ ଶବ୍ଦ
3. cawing of the crow	୩. କୁଆର କା-କା ରାବ
4. croaking of the frogs	୪. ବେଙ୍ଗମାନଙ୍କ କୈ-କଟର ରଡ଼ି/ ବେଙ୍ଗରଡ଼ି
5. chirping of the birds	୫. ପକ୍ଷୀଙ୍କ କାକଳି

In such cases, if we write ‘cawing of the frogs’ or ‘chirping of the crow’, it will not do. Similarly in Odia if we say ‘କୁଆର କାକଳି’ or ‘ବେଙ୍ଗମାନଙ୍କ କା-କା ରାବ’, then we will become a laughing stock for others, because by doing so we are not using the standardized terms specified or conventionally accepted in the Odia language.

If we translate literally the phrase ‘Sky-scraper’, as ‘ଆକାଶଘାତୁ’ it will be a blunder and mistranslation. We have to translate and standardise the expression in Odia conceptually and select a generally accepted phrase that runs as ନଭସ୍କୁମ୍ଭୀ or ଗଗନଚୁମ୍ଭୀ in most of the Indo-Aryan languages. This expression has been translated literally in almost all the languages the world over, but used with the same meaning as a ‘lofty building.’

We can observe what type of blunders may be caused by literal translation and not using the standardized terms meant for the specific words from a few examples given below:



1. 'Ministry of External Affairs' actually denotes ବିଦେଶ ମନ୍ତ୍ରାଳୟ in Odia; but its Literal translation will be ବାହ୍ୟ କାର୍ଯ୍ୟ ମନ୍ତ୍ରାଳୟ
2. 'ମାଠିଆ' means 'earthen pot' in Odia; if translated literally it becomes 'Mother-stand'

Another example will make it clear how far standardisation is necessary and how important is it in the field of translation.

3. The question of 'three talaq' in the context of Muslim women is a sensitive matter: ମୁସଲମାନ ମହିଳାଙ୍କ କ୍ଷେତ୍ରରେ 'ତିନି ତଲାକ' ଏକ ଅତି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ବିଷୟ ।

However when we use the word 'issue' or 'area' in place of 'matter', the translation of this sentence will be: ମୁସଲମାନ ମହିଳାଙ୍କ କ୍ଷେତ୍ରରେ 'ତିନି ତଲାକ' ଏକ ଅତି ସମ୍ବେଦନଶୀଳ ବିଷୟ ।

Nevertheless, translators generally commit the mistake of translating 'sensitive' as 'ସ୍ପର୍ଶକାତର' which means 'impatient to touch.'

We should also be careful while translating verbs having multiple meanings, particularly opposite meanings. The word 'dust' for example can be used to mean 'to remove dust' and 'to put dust or powder over something'. Look at the English sentence and its translations in Odia.

We should dust the room before we occupy it.

ଏକ କୋଠରୀରେ ରହିବା / ପ୍ରବେଶ କରିବା ପୂର୍ବରୁ ଆମେ ଏହାକୁ ସଫା କରିବା ଉଚିତ୍ ।

If while translating the word 'dust', someone uses the other meaning of the word 'dust' as 'to put dust or powder over something,' it will have a ridiculous sentence like the following:

ଏକ କୋଠରୀରେ ରହିବା ପୂର୍ବରୁ ଆମେ ଏହା ଉପରେ ଧୂଳି ବିଞ୍ଚିବା ଉଚିତ୍ ।

Sometimes we also tend to confuse when the words look alike but have different spellings and meanings. Say for example, if the speaker pronounces 'diary' as 'dairy', one may get a completely different meaning. Likewise, if an interpreter is not aware of all the sounds of English, s/he may often guess a different meaning than it is meant.

Let us see the following examples:

1. The bandage was wound around the wound. ଘାଆଟିକୁ ବାରିପଟୁ ବ୍ୟାଣ୍ଡେଜ ସାହାଯ୍ୟରେ ବାନ୍ଧିଦିଆଗଲା । Here the first 'wound' is past tense of the verb 'wind', and the second one is a 'cut' or an 'abscess'.
2. We must polish the Polish furniture. ଆମେ ପୋଲାଣ୍ଡ ନିର୍ମିତ ଫର୍ଣିଚରକୁ ପାଲିସ୍ କରିବାକୁ ହେବ ।/ କରିବା ଉଚିତ ।
3. The soldier decided to desert (ଛାଡ଼ିଯିବାକୁ) his dessert (ଫଳ) in the desert (ମରୁଭୂମି) = ସୈନିକ ମରୁଭୂମିରେ ନିଜପାଇଁ ଥିବା ଫଳସବୁ ଛାଡ଼ିଯିବାକୁ ନିଷ୍ପତ୍ତି ନେଲା । [Dessert = ଭୋଜନ କରିସାରିବା ପରେ ଖିଆଯାଉଥିବା ମିଠେଇ ବା ଫଳ]



While translating such sentences into Odia, we should be very careful to distinguish between the words having similar spellings/pronunciations but different meanings, and choose the concerned standardised term.

### Compound Words:

Compound words are made up of two or more word. The first group of compound words means exactly what they say, e.g., afternoon ଅପରାହ୍ନ, anytime ଯେ କୌଣସି ସମୟରେ, seashore ସାଗରତଟ, underground ଭୂମିଗତ and so on.

The second group of compound words means half of what they say, at least in a literal sense, e.g., ‘bellboy’ ବେଲ୍‌ବୌ, involves a boy but not a bell—though perhaps the boy used to materialize when someone rang a bell? Likewise, a ‘bookworm’ ବୁକ୍‌ୱର୍ମ is not a worm but a human who likes to read books.

### Neologisms

A language may not have a word for a certain action or object that exists in another language. After ‘globalization’ and ‘liberalisation’ became buzzwords across the world, Odia language too has coined and standardised its equivalents viz. ‘ଜଗତିକରଣ’, ‘ଉଦାରୀକରଣ and ବିଶ୍ୱୀକରଣ’. A few other such newly coined and standardised words are given below:

Hospital:	ଡାକ୍ତରଖାନା
Police Station:	ଥାନା
Secretariat:	ସଚିବାଳୟ
University:	ବିଶ୍ୱବିଦ୍ୟାଳୟ
Legislative Assembly:	ବିଧାନସଭା
Parliament:	ସଂସଦ
Member of Parliament:	ସଂସଦ
Member of the Legislative Assembly:	ବିଧାନସଭା

### Phrasal verbs

Standardisation is also relevant during the translation of phrasal verbs. The words which constitute a phrasal verb have different meanings than the meaning of the phrasal verb.

The firemen put out the fire within fifteen minutes.

ଅଗ୍ନିଶମ କର୍ମଚାରୀମାନେ ପନ୍ଦର ମିନିଟ ଭିତରେ ନିଆଁ ଲିଭାଇଦେଲେ ।

The phrasal verb ‘put out’ means ‘extinguishing the fire’ or ‘to stop burning’ but it literally means ‘putting something outside’.

A few more examples may be considered:

English	Odia
1. The meeting has been <u>put off</u> until next Friday.	୧. ଆସନା ଶୁକ୍ରବାର ଯାଏଁ ସତ୍ତାକୁ ସ୍ଥଗିତ ରଖାଯାଇଛି ।
2. The nurse <u>looked after</u> the patient well.	୨. ନର୍ସ ରୋଗୀଟିର ଭଲ ଯତ୍ନ ନେଲେ ।
3. I cannot <u>put up with</u> your mischief anymore.	୩. ମୁଁ ଆଉ ତୁମ ବଦମାସୀ ବରଦାସ୍ତ କରିପାରିବିନାହିଁ ।

### Collocations

Collocations are groups of words which are used together as a convention by the users of a language to convey messages in a better way. A translator has to understand the context well and use the respective standard expressions in vogue in Odia. Let's look at the following examples:

English	Odia
1. A great achievement	1. ଏକ ବଡ଼ ସଫଳତା
2. Bread and butter	2. ଦାନାପାଣି
3. Play the trick	3. ଚାଲାକି ଦେଖାଇବା
4. Face the music	4. (କୁକର୍ମ) ଫଳ ଭୋଗିବା
5. Give a hand	5. ସହାୟତାର ହାତ ବଢ଼ାଇବା / ସାହାଯ୍ୟ କରିବା
6. Doing a favour	6. ସାହାଯ୍ୟ କରିବା (ନମ୍ରତାର ସହ ସାହାଯ୍ୟ ମାଗିବା)
7. Making a mistake	7. ଭୁଲ କରିବା

### Self-Check Exercise-6

*Translate the following into Odia.*

- The thief who has gone underground hid all his stolen ornaments underground. \_\_\_\_\_  
\_\_\_\_\_
- The Seashore Company had many seashore resorts. \_\_\_\_\_  
\_\_\_\_\_
- Book-worms have damaged most of the books kept in the almirah by the bookworm boy. \_\_\_\_\_  
\_\_\_\_\_
- Some day or other, the people indulged in unsocial deeds have to face the music. \_\_\_\_\_  
\_\_\_\_\_
- On sine-die of the parliament the MPs set out to look after their own constituencies. \_\_\_\_\_  
\_\_\_\_\_

### 19.4.1 Standardisation in translation of Phrases, Idioms and Proverbs:

It is very difficult to understand most of the English phrases, idioms and proverbs as they most of the times do not denote the same meaning as the words used therein. For example:

1. Raise one's (or the) standard: take up arms.
2. Cats and dogs: heavy rain, ମୁଷଳାଧାର ବର୍ଷା. It does not relate to the literal meaning of the words used in this idiom. If we translate it as 'ବିଲେଇ ଓ କୁକୁର' it does not make any sense.
3. Save face: ମୁଖଲଜା, ସମ୍ମାନ ରକ୍ଷାକରିବା whereas it would literally mean 'to save the face from some probable danger.'
4. Turnover: 'Turn' in Odia literally means move to some direction or the time when some one is scheduled to do something. (ବୁଲିପଢ଼ିବା, ଯାକି); over mean upward. However the phrase 'turnover' means the gross business done by some body of any firm. In Odia this phrase would mean ମୋଟ ବ୍ୟବସାୟ ବା କାରବାର
5. Tit for tat: ଯେସାକୁ ତେସା

A translator therefore has to use the standard equivalents available in Odia language for such expressions. We can still consider a few more examples:

1. 'hard up' implies the meaning 'to lack money': In Odia we usually say 'କାଠେଇବା'; if we use it in the non-formal register, and its standard equivalent in the formal register will be: ଲୋଭକରିବା, କଂଜୁସି କରିବା, କୃପଣ ହେବା etcetera.
2. Aftermath: This phrase has nothing to do with 'after' (ପରେ) or math (ଗଣିତ), rather it denotes the events or situation after some terrible happening is over. ପରବର୍ତ୍ତୀ ପ୍ରଭାବ, ପ୍ରତିଫଳ
3. Hari came down with smallpox: ହରି ବସନ୍ତ ରୋଗରେ ଆକ୍ରାନ୍ତ ହେଲା ।
4. The teacher called up the student who broke the glass in the corridor: ଶିକ୍ଷକ ବାରଣ୍ଡାରେ କାଚ ଭାଙ୍ଗିଥିବା ଛାତ୍ରକୁ ଡକାଇଲେ ।
5. Ramesh called on his aunt in the hospital: ରମେଶ ହସ୍ପିଟାଲରେ ତା' ମାଉସାଙ୍କୁ ସାକ୍ଷାତ କଲା ।
6. Sarita put up with all the scolding inflicted upon her by her husband: ସରିତା ତା' ସ୍ୱାମୀଙ୍କର ସବୁ ଗାଳିଗୁଳଜ ସହିଗଲା ।

7. Rani, will you please hand out the textbooks? ରାଣୀ, ତୁମେ ବହିଗୁଡ଼ିକ ଚିକିଏ ବଢ଼େଇଦେବ କି ?
8. He turned out of the college campus to find a huge turnout. (Gathering, ଭିଡ଼) at the venue of the PM's meeting: ସେ କଲେଜ ହତାରୁ ବାହାରି ପ୍ରଧାନମନ୍ତ୍ରୀଙ୍କ ସଭାସ୍ଥଳରେ ପ୍ରବଳ ଭିଡ଼ ଜମିଥିବାର ଦେଖିଲା ।
9. Boss turned Mr Gopal out of doors as he could not give the desired output. ଆବଶ୍ୟକ ମୁତାବକ କାମ ଦେଇନପାରିବାରୁ (କରିନପାରିବାରୁ) ଗୋପାଳବାବୁଙ୍କୁ ମାଲିକ ବିଦା କରିଦେଲେ ।
10. You have to bring home to me why you could not accomplish the job: ତୁମେ କାହିଁକି କାମଟି ପୂରା କରିପାରିଲନି ସେକଥା ତୁମେ ମୋତେ ବୁଝାଇ ଦେବାକୁ ପଡ଼ିବ ।

### Self-Check Exercise-7

Translate the following into Odia.

1. The aeroplane took off at six O'clock. \_\_\_\_\_  
\_\_\_\_\_
2. He shook the dust off his head. \_\_\_\_\_  
\_\_\_\_\_
3. The book has fallen down behind the rack: \_\_\_\_\_  
\_\_\_\_\_
4. What's behind this offer? \_\_\_\_\_  
\_\_\_\_\_
5. Your ideas are a long way behind those of to-day: \_\_\_\_\_  
\_\_\_\_\_

### 19.4.2 Standardisation Odia expressions through Syntactic modulation

The basic sentence structure of English contains the subject, verb and the object in the order of SVO (Subject + Verb + Object).

1. Meera loves ice-creams: ମୀରା ଆଇକ୍ରିମ୍ ଖାଇବାକୁ ଭଲ ପାଏ ।
2. Vikash sings beautifully: ବିକାଶ ଭଲ ଗୀତ ଗାଏ ।
3. Raghu cooks various indigenous dishes well: ରଘୁ ବିଭିନ୍ନ ଭାରତୀୟ ଖାଦ୍ୟ ଭଲ ରାନ୍ଧେ ।

However, in the standard sentence structure in Odia, the place of the verb and object is reversed; we write the subject first, then the object and then come the verb In the SOV order: (Subject + Object + Verb)

In the complex sentences in English, we usually put the Main Clause first and the sub-ordinate clauses follow the Main Clause.

1. I don't know when the train arrives: ଟ୍ରେନ୍ କେତେବେଳେ ଆସିବ ମୁଁ ଜାଣିନି ।
2. Sabita saw a crow while coming out of her room:  
ନିଜ ରୁମ୍‌ରୁ / କୋଠରୀରୁ ବାହାରିଲାବେଳେ ସବିତା ଗୋଟିଏ କାଉ ଦେଖିଲା ।
3. People do not bother if you fast: ତୁମେ ଉପାସ ରହିଲେ ଲୋକଙ୍କର କିଛି ଯାଏ  
ଆସେ ନାହିଁ ।

In English, there are a few conjunctions which occur at the beginning of complex sentences. In such sentences the sub-ordinate clause occurs before the Main Clause.

1. Since you are a good singer, I will refer your name for the competition: ତୁମେ ଜଣେ ଭଲ ଗାୟକ ହୋଇଥିବାରୁ ମୁଁ ପ୍ରତିଯୋଗିତା ପାଇଁ ତୁମ ନାଁ ସୁପାରିସ କରିବି ।
2. Though I am physically weak, I will try to save you: ମୁଁ ଦୁର୍ବଳ ହୋଇଥିଲେ ବି ତୁମକୁ ରକ୍ଷାକରିବାକୁ ଚେଷ୍ଟାକରିବି ।

Important to note here is that in Odia, we put the sub-ordinate clauses before the Main Clauses almost in all the cases.

He took three hours to climb up. (adverb): ତାକୁ ଚଢ଼ିବାକୁ ତିନି ଘଣ୍ଟା ଲାଗିଲା ।

He is climbing up the mountain. (preposition): ସେ ପାହାଡ଼ ଉପରକୁ ଚଢ଼ୁଛି ।

I am going to wipe out all words on the blackboard. ମୁଁ କଳାପଟାରେ  
ଲେଖାଥିବା ସବୁ ଶବ୍ଦ ଲିଭାଇ ଦେବାକୁ ଯାଉଛି ।

Come on, relax! Wipe out your tears: ଉଠ, ନିଜକୁ ସମ୍ଭାଳ ! ଆଖିରୁ ଲୁହ ପୋଛିଦିଅ ।

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## 19.1 Summing Up

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Many a times we find that a single word denotes varied meanings in the same language. In such cases, we have to select the word having wide usage with the most appropriate sense as the original word or expression. Standardisation of such terms is very necessary in the annals of governance, viz. law, judiciary, media, science and technology so as to avoid misinterpretations that may lead to untoward consequences. Government of India has therefore set a Commission for Scientific and Technical Terms under the Ministry of Higher Education. All State governments are also set to develop their own glossaries of standardized terms for official use. Standardisation means selecting one of the many alternatives available in the target language to avoid confusion at any level.

English and Odia are the languages of two geographical entities situated wide apart from each other on the globe and are spoken by such people who

represent completely different cultures. Therefore, it is quite natural that both the languages have different morphological characters. Different types of phrases, idioms and proverbs in both the languages have come into being from time to time with varied usages, historical events and cultural heritage. It is therefore quite natural that these literary expressions on one language may not have the same etymology or genesis in the other language. However, we can find out such other expressions in the target language that may convey the same contextual meaning as the text in hand, albeit with a different etymology or genesis. A translator therefore has to search for such equivalents to produce a standardized document in the target language.

A good translation should conform to the exact contextual meaning of the original text and to the standard of the target language in respect of its nature and syntax so that the new product contextually looks like an exact replica of the original text while giving the impression such that it has been originally written in the target language.

We can produce a good text in the target language by following three steps in translation:

1. Go through the original text and perceive the contextual meaning of the terms used;
2. Search for their equivalents in the standard terminology of the target language as per the register used in the source language text;
3. Construct the sentences conforming to the standard sequence of the terms as per the syntax of the target language, and the register used in the source text.

<b>Tools and Resources</b>
1. ପ୍ରଶାସନ ଶବ୍ଦକୋଶ, Law department, Government of Odisha
2. ସରକାରୀ ଭାଷା ସହଚର, Law department, Government of Odisha
3. Glossary of Administrative Terms, (English-Hindi) Commission for Scientific & Tech.Terminology
4. ନିର୍ଭୁଲ ଲେଖାର ମୂଳସୂତ୍ର, ପ୍ରୋ. ନୀଳାଦ୍ରି ଭୂଷଣ ହରିଚନ୍ଦନ, ମାଲ୍ୟବନ୍ତ ପ୍ରକାଶନ, ଭୁବନେଶ୍ୱର
5. Oxford English Odia Dictionary, by BK Tripathy & KM Patnaik, Oxford University Press.
6. CAT softwares, digital dictionaries, thesauri and apps etcetera may also be used with caution.

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## 19.1 Model Answers to Self-Check Exercises

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### Self-Check Exercise-1

Answer the following questions within 50-100 words:

1. *Define Standardisation.*

‘Standardization’ can be defined as: The act of conforming to the quality or quantity of something to the legally or socially accepted level in respect of that particular object or activity by effecting necessary changes relative to the accepted level.

2. *What are the various steps of standardisation in the process of translation?*

Various steps of standardization in the process of translation are as under:

- (a) Perceiving the correct concept of the original text;
- (b) Search for the most appropriate term or expression in the target language as per the register used in the original text.
- (c) The appropriate word so obtained then has to be modified according to the tense, number, degree, voice, person, narration and all other grammatical features as may be needed to give it a natural shape in the target language.
- (d) Then the words have to be arranged in the sentence according to the syntactic rules of the target language, of course as necessary to conform the register of the original text.

### Self-Check Exercise-2

A. Answer these questions within 100 words:

1. *Why is standardisation necessary in respect of administrative, scientific and technological terms?*

A single word acquires different meanings with the change of context. Therefore we have to be very careful about choosing official, scientific and technological terms? Similarly, many a times, the same act or thing is denoted by different words in the same language. However, we have to select a particular word for a specific meaning in official language, science and technology; otherwise it may create a lot of confusion or give rise to untoward situations in governance, legal matters, media etcetera. Needless to say that it becomes easy for the masses to work in a particular language when we use the same vocabulary for things carrying the same meaning. (110 words)

2. *What steps have been taken by Government of India and State of Odisha in respect of standardization of administrative terms?*

Government of India has even set up a permanent Commission for Scientific and Technical Terminology, under the Ministry of Human Resource Development, Department of Higher Education, to develop, cause to develop and monitor development of the vocabulary of administrative terminology in various Indian languages. The commission is working vigorously and have published some bilingual glossaries of administrative terms.

Government of Odisha has published some glossaries of administrative and technical terminology, sample usable common notings, and drafts of letters, note-sheets, office orders etc. in Odia in two compilations, viz., ‘ପ୍ରଶାସନ ଶବ୍ଦକୋଶ’ and ‘ସରକାରୀ ଭାଷା ସହଚର’ corresponding to administrative terminology and noting-drafting respectively. (101 words)

**B. Fill in the blanks:**

- A translator has to follow the terminology prepared by the Government and other constitutional bodies there of from time to time in respect of standardisation of administrative and technical terms.
- Odia has been used in official works in some departments since 1954.
- Standardisation makes the translated text more appropriate, easy to perceive, acceptable and useful.

**Self-Check Exercise-3**

Translate the following terms with their standard equivalents in Odia:

Hydrogen: ହାଇଡ୍ରୋଜେନ, ଯବକ୍ଷାରଜାନ; Carbon dioxide: କାର୍ବନଡାଇଅକ୍ସାଇଡ୍, ଅଜ୍ଞାନକାର୍ବନ୍;  
calorie: କ୍ୟାଲୋରି, ampere: ଆମ୍ପିୟର; Marxism: ମାର୍କ୍ସବାଦ; Braille: ବ୍ରେଲି Guillotine:  
ଗିଲୋଟିନ୍, Fahrenheit: ଫାରେନହାଇଟ୍; scale: ସ୍କେଲ, ଚାଞ୍ଚିବା, କାତି; Radio: ରେଡ଼ିଓ, ଆକାଶବାଣୀ,  
Petrol: ପେଟ୍ରୋଲ; Radar: ରାଡାର; Electron: ଇଲେକ୍ଟ୍ରନ୍; continent: ମହାଦ୍ୱୀପ; Ticket:  
ଟିକେଟ; signal: ସିଗ୍ନାଲ; ସଙ୍କେତ; police: ପୋଲିସ୍; bureau: ବ୍ୟୁରୋ, କେନ୍ଦ୍ର; restaurant: ରେଷ୍ଟୁରାଣ୍ଟ;  
deluxe: ଡିଲକ୍ସ; Lens: ଲେନ୍ସ, ଯବକାଚ; Department of Posts and Telegraphs: ଡାକ ଓ ତାର  
ବିଭାଗ।

**Self-Check Exercise-4**

Translate the following terms with their standard equivalents in Odia:

PUC for perusal: ବିଚାର୍ଯ୍ୟ ପତ୍ରଟି ପାଠ କରନ୍ତୁ ; Gratitude: କୃତଜ୍ଞତା  
Our discussion may be recalled: ଆମର ଆଲୋଚନା ମନେ ପକାନ୍ତୁ;  
Please speak: ଆଲୋଚନା କରନ୍ତୁ; Grievances: ଅଭିଯୋଗ; Creation of Post: ପଦସୃଷ୍ଟି; Oxygen:  
ଅମ୍ଳଜାନ, Chord = ଜ୍ୟା, Cylinder = ସିଲିଣ୍ଡର,



### Self-Check Exercise-5

*Translate the following paragraph into Odia:*

It was the first term of Ms. Anju Mehta in this school when she became the Principal. She was so autocratic that no one in the staff was in good terms with her. She shifted the mid-term and term end examinations of the lower classes simply because she wanted to prepare the students for the Annual Day celebrations with a good practice in dance and music etcetera.

ଏହି ବିଦ୍ୟାଳୟରେ ଚାକିରୀ କରିବାର ପ୍ରଥମ ପାଳିରେ ଅଞ୍ଜୁ ମେହ୍ତା ସ୍କୁଲର ପ୍ରାଚୀନ ହେଲେ । ତାଙ୍କର ସ୍ୱଭାବ ଏତେ ମନମୁଖୀ ଯେ ବିଦ୍ୟାଳୟର କୌଣସି କର୍ମଚାରୀ ବା ଶିକ୍ଷକଙ୍କ ସହିତ ତାଙ୍କର ଭଲ ସମ୍ପର୍କ ନଥିଲା । ବାର୍ଷିକୋତ୍ସବ ନିମନ୍ତେ ପିଲାମାନଙ୍କୁ କେବଳ ନାଚ-ଗୀତ ଇତ୍ୟାଦି ଭଲଭାବରେ ଶିଖାଇବା ପାଇଁ ସେ ତଳ ଶ୍ରେଣୀଗୁଡ଼ିକର ଅର୍ଦ୍ଧବାର୍ଷିକ ଓ ସତ୍ତାନ୍ତ ପରୀକ୍ଷାକୁ ବି ଘୁଞ୍ଚାଇଦେଲେ ।

### Self-Check Exercise-6

*Translate the following into Odia.*

1. The thief who has gone underground hid all his stolen ornaments underground.  
ଆତ୍ମଗୋପନ କରିଥିବା ଚୋରଟି ନିଜେ ଚୋରାଇଥିବା ଅଳଙ୍କାରସବୁ ମାଟିତଳେ ଲୁଚାଇଦେଲା ।
2. The Seashore company had many seashore resorts: ସିସୋର କମ୍ପାନୀର ସାଗରତଟରେ ଅନେକ ଅତ୍ୟାଧୁନିକ ଯାତ୍ରାନିବାସ ଥିଲା ।
3. Book-worms have damaged most of the books kept in the almirah by the bookworm boy: ଗ୍ରନ୍ଥକୀଟ ବାଳକଟି ଆଳମାରିରେ ରଖିଥିବା ବହିଗୁଡ଼ିକ ଯୋକ ଖାଇଯାଇଛି/ ଖାଇଗଲାଣି ।
4. Some day or other, the people indulged in unsocial deeds have to face the music: ଅସାମାଜିକ ଗତିବିଧିରେ ଲିପ୍ସୁ ଥିବା ଲୋକମାନଙ୍କୁ ଦିନେ ନା ଦିନେ ନିଜ କୁକର୍ମର ପ୍ରତିଫଳ ଭୋଗିବାକୁ ପଡ଼ିବ ।
5. On sine-die of the parliament the MPs set out to look after their own constituencies: ସଂସଦ ଅନିଶ୍ଚିତକାଳ ପାଇଁ ସ୍ଥଗିତ ହେବାରେ ସଂସଦମାନେ ନିଜ ନିଜର ନିର୍ବାଚନମଣ୍ଡଳୀର ଯତ୍ନ ନେବାକୁ ବାହାରିପଡ଼ିଲେ ।

### Self-Check Exercise-7

*Translate the following into Odia.*

1. The aeroplane took off at six O'clock. ଉଡ଼ାଜାହାଜଟି ଛଅଟାବେଳେ ବିମାନଘାଟୀ ଛାଡ଼ିଲା ।
2. He shook the dust off his head. ସେ ନିଜ ମୁଣ୍ଡରୁ ଧୂଳି ଝାଡ଼ିଦେଲା ।
3. The book has fallen down behind the rack: (literal) ବହିଟି ଥାକ ପଛପଟେ ଖସିପଡ଼ିଛି ।
4. What's behind this offer? ଏହି ପ୍ରସ୍ତାବ ପଛରେ କି ରହସ୍ୟ/ଉଦ୍ଦେଶ୍ୟ ଅଛି ?
5. Your ideas are a long way behind those of to-day: ତୁମ ବିଚାରସବୁ ବହୁତ ପୁରୁଣାକାଳିଆ ।



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## 19.1 Model Questions

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A. Answer these questions within 250-300 words:

1. Why is standardisation indispensable in the process of translation?
2. Describe in brief the process of standardisation during translation so as to produce a good text in the target language.

B. Translate the following terms using their standard terminology in Odia:

1. Hydrogen, Carbon, Carbon dioxide, Dyne, Calorie, Ampere, Marxism, Braille, Guillotine, gerrymander, Fahrenheit, scale, Radio, Petrol, Radar, Electron, Proton, Neutron, continent, Ticket, signal, person, police, bureau, restaurant, deluxe, Lens, patent, Department of Posts and Telegraphs.

C. Translate the following sentences into Odia:

1. During the day terrible wind started blowing that forced the speakers wind up their meeting immediately.
2. The workers employed for loading and unloading goods called off their strike as a good gesture of goodwill towards the new management.
3. The student standing under the tree could not understand what the teacher said from a distance.
4. Raghav was firm on his decision to start his own firm for real estate business at his farm house in the country side.
5. Tell me a tale about a tail.
6. Last week, that weak and wicked lady came to my shop for a wick.
7. While visiting the factory, though everything was all right; while passing through the corridor leading to the bathrooms, I found a trough containing dirty water that had become a breeding froth for the mosquitoes.
8. It is interesting<sup>1</sup> that the accused made a fraudulent attempt to give his own account number in the agreement with the sole interest<sup>2</sup> of devouring the large amount of interest<sup>3</sup> arising out of the huge investment made by his ancestors, without sharing the same with other members of his family.

