



ଓଡ଼ିଶା ରାଜ୍ୟ ମୁକ୍ତ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ସମ୍ବଲପୁର, ଓଡ଼ିଶା  
Odisha State Open University, Sambalpur, Odisha  
Established by an Act of Government of Odisha.

# ASSIGNMENT – 1 to 4

**SESSION: 2016-17**

**Certificate in Translation (CIT)**

Please read the instructions carefully before attempting assignment questions.

# INSTRUCTIONS

Dear Learner,

Welcome to the Certificate Programme in Translation (CIT) offered by Odisha State Open University, Sambalpur.

You are required to submit one assignment per course within the stipulated time in order to become eligible to appear in the term-end examination. The assignments will be evaluated by the counselors at your Study Centre. Please submit your assignment response to Coordinator of the Study Centre. Before you attempt the assignments, please go through the course materials carefully. Please read the instructions pertaining to an assignment before your start writing your answer. Do not copy from the course material or from any other source. You are advised to read the material carefully, understand the same and write answers in your own language and style so that you will get good marks/grades.

## **Purpose of Assignments:**

1. Assignments are part of the continuous evaluation process in Open and Distance Learning (ODL) system. Due weightage is given to the marks/grades you obtain in assignments. This will help you for better performance in the term-end examination. If you secure good grades/marks in assignments, your overall performance will improve.
2. Assignments are also a part of the teaching-learning process in ODL. Your assignment, after evaluation, will be returned back to you with specific and general comments by the evaluator. This will help you to know your strength as well as your weakness. Thus, it will establish a two-way communication between learner and evaluator.

## **How to write assignments:**

1. Write your name, programme code, course title, enrolment no. and study centre code in the top sheet of the assignment answer booklet.
2. Write the answers in your handwriting. Give sufficient margin in the left side of each page so that the evaluator will give comments on each paragraph/page.
3. Do not cross the word limit given in each question.
4. Your handwriting should be neat and readable.

## **Weightage for each assignment:**

1. Each assignment will carry 25% weightage and term-end examination will carry 75% weightage.
2. Each assignment will be of 100 marks. But it will carry 25% weightage.
3. You have to score minimum pass mark i.e. 40% in each assignment. In case you do not submit assignment or get fail mark in assignment you have to re-submit in the next year.

## ***SUBMISSION DATES FOR ASSIGNMENTS***

<b>Sl. No.</b>	<b>Course Name</b>	<b>Course Code</b>	<b>Date of Submission</b>	<b>Day as per Calendar</b>
1	Nature and Scope of Translation	CIT-01	6 <sup>th</sup> November 2016	Sunday
2	Functional Translation	CIT-02	6 <sup>th</sup> November 2016	Sunday
3	Translation Of Official Documents	CIT-03	6 <sup>th</sup> November 2016	Sunday
4	literary Translation	CIT-04	6 <sup>th</sup> November 2016	Sunday

CIT-01

# Certificate in Translation

Assignment  
July 2016

## CIT-01: Nature and Scope of Translation



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ODISHA STATE OPEN UNIVERSITY, SAMBALPUR

**Odisha State Open University**  
GM University Campus  
Sambalpur

## ASSIGNMENT

**Course Code: CIT-01**

**Course Title: NATURE AND SCOPE OF TRANSLATION**

**Assignment Code: CIT- 01/TMA/July/2016**

**Coverage: All Blocks**

**Full Marks: 100**

*Answer all questions. Figures on the right hand margin indicate marks.*

**Answer the questions as directed.**

1. **Answer the following questions in about 1000 words.** **[20 X 3= 60]**
  - a. Discuss the different meanings and definitions of translation.
  - b. Describe the impact of media and technology on translation.
  - c. Explain the difference between translation and interpretation with examples.
  - d. What are the skills that a translator requires to be successful?
  - e. How does the structural differences between English and Odia affect translation? Explain with examples.
  
2. **Write notes on any three of the following.** **[10X3=30]**
  - a. Importance of Translation in Science and Technology
  - b. Translation and Transcreation
  - c. Translation as a Career
  - d. Responsibilities of a Translator
  - e. Difficulties in translating idioms and phrasal verbs
  
3. **Translate the following sentences into Odia.** **[2X5=10]**
  - a. I cannot turn down your request.
  - b. The troubles of modernisation affect all of us.
  - c. I want to see the book on grammar on the top shelf.
  - d. All these ten boys from my village have seen the ghost.
  - e. How can I tolerate such behaviour of yours?

CIT-02

# Certificate in Translation

Assignment

July 2016

## CIT-02: Functional Translation



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Sambalpur

## ASSIGNMENT

**Course Code: CIT-02**

**Course Title: FUNCTIONAL TRANSLATION**

**Assignment Code: CIT- 02/TMA/July/2016**

**Full Marks: 100**

*Answer all questions. Figures on the right hand margin indicate marks.*

1. **Answer the following questions in about 1000 words.** **[20X2=40]**
  - a. What differences do you find in the syntactic structures of English and Odia? Explain with examples.
  - b. How is a bi-lingual dictionary useful to us while translating a text in English?
  - c. What difficulties do we face while translating registers and technical terms?
  
2. **Write notes on any two of the following.** **[10X2=20]**
  - a. Translating Phrases from English to Odia
  - b. Using a Thesaurus for Translation
  - c. Translating a Legal Text
  
3. **Translate the following texts into Odia.** **[20X2=40]**
  - (a) **The speech of Mahatma Gandhi on the eve of the last fast**

### **My Fast as a Protest**

One fasts for health's sake under laws governing health, fasts as a penance for a wrong done and felt as such. In these fasts, the fasting one need not believe in Ahimsa. There is, however, a fast which a votary of non-violence sometimes feels impelled to undertake by way of protest against some wrong done by society, and this he does when as a votary of Ahimsa has no other remedy left. Such an occasion has come my way.

When on September 9th, I returned to Delhi from Calcutta, it was to proceed to the West Punjab. But that was not to be. Gay Delhi looked a city of the dead. As I alighted from the train I observed gloom on every face I saw. Even the Sardar, whom humour and the joy that humour gives never desert, was no exception this time. The cause of it I did not know. He was on the platform to receive me. He lost no time in giving me the sad news of the disturbances that had taken place in the Metropolis of the Union. At once I saw that I had to be in Delhi and 'do or die'. There is an apparent calm brought about by prompt military and police action. But there is storm within the breast. It may burst forth any day. This I count as no fulfillment of the vow to 'do' which alone can keep me from death, the incomparable friend. I yearn for heart friendship between the Hindus, the Sikhs and the Muslims. It subsisted between them the other day. Today it is non-existent. It is a state that no Indian patriot worthy of the name can contemplate with equanimity. Though the Voice within has been beckoning for a long time, I have been shutting my ears to it, lest it may be the voice of Satan otherwise called my weakness. I never like to feel resourceless, a Satyagrahi never should. Fasting is his last resort in the place of the sword—his or other's. I have no answer to return to the Muslim friends who see me from day to day as to what they should do. My impotence has been gnawing at me of late. It will go

immediately the fast is undertaken. I have been brooding over it for the last three days. The final conclusion has flashed upon me and it makes me happy. No man, if he is pure has anything more precious to give than his life. I hope and pray that I have that purity in me to justify the step.

### **Worthy of Blessing**

I ask you all to bless the effort and to pray for me and with me. The fast begins from the first meal tomorrow. The period is indefinite and I may drink water with or without salts and sour limes. It will end when and if I am satisfied that there is a reunion of hearts of all the communities brought about without any outside pressure, but from an awakened sense of duty. The reward will be the regaining of India's dwindling prestige and her fast fading sovereignty over the heart of Asia and therethrough the world. I flatter myself with belief that the loss of the hope of the aching, storm-tossed and hungry world. Let no friend, or foe if there be one, be angry with me. There are friends who do not believe in the method of the fast for the reclamation of the human mind. They will bear with me and extent to me the same liberty of action that they claim for themselves. With God as my supreme, and sole counselor, I felt that I must take the decision without any other adviser. If I made a mistake and discover it, I shall have no hesitation in proclaiming it from the housetop and retracing my faulty step. There is clear indication, as I claim there is, of the Inner Voice, it will not be gainsaid. I plead for all absence of argument and inevitable endorsement of the step. If the whole of India responds or at least Delhi does, the fast might be soon ended.

### **No Softness**

But whether it ends soon or late or never, let there be no softness in dealing with what may be termed as a crisis. Critics have regarded some of my previous fasts as coercive and held that on merits the verdict would have gone against my stand but for the pressure exercised by the fasts. What value can an adverse verdict have when the purpose is demonstrably sound? A pure fast, like duty, is its own reward. I do not embark upon it for the sake of the result it may bring. I do so because I must. Hence, I urge everybody dispassionately to examine the purpose and let me die, if I must, in peace which I hope is ensured. Death for me would be a glorious deliverance rather than that I should be a helpless witness of the destruction of India, Hinduism, Sikhism and Islam. That destruction is certain if Pakistan ensures no equality of status and security of life and property for all professing the various faiths of the world, and if India copies her. Only then Islam dies in the two Indias, not in the world. But Hinduism and Sikhism have no world outside India. Those who differ from me will be honoured by me for their resistance however implacable. Let my fast quicken conscience, not deaden it. Just contemplate the rot that has set in beloved India and you will rejoice to think that there is a humble son of hers who is strong enough and possibly pure enough to take the happy step. If he is neither, he is a burden on earth. The sooner he disappears and clears the Indian atmosphere of the burden the better for him and all concerned.

I would beg of all friends not to rush to Birla House nor try to dissuade me or be anxious for me. I am in God's hands. Rather, they should turn the searchlights inwards, for this is essentially a testing time for all of us. Those who remain at their post of duty and perform it diligently and well, now more so than hitherto, will help me and the cause in every way. The fast is a process of self-purification.

**b. A report on India's Mangalyaan, the mission to MARS.**

## **Why India's Mars mission is so cheap - and thrilling**

Jonathan Amos Science correspondent

**India's space programme has succeeded at the first attempt where others have failed - by sending an operational mission to Mars.**

The Mangalyaan satellite was confirmed to be in orbit shortly after 0800, Indian time. It is, without doubt, a considerable achievement. This is a mission that has been budgeted at 4.5bn rupees (\$74m), which, by Western standards, is staggeringly cheap. The American Maven orbiter that arrived at the Red Planet on Monday is costing almost 10 times as much.

Back in June, Indian Prime Minister Narendra Modi even quipped that India's real-life Martian adventure was costing less than the make-believe Hollywood film Gravity. Even Bollywood sci-fi movies like Ra.One cost a good chunk of what it has taken to get Mangalyaan to Mars.

So how has India done it? For sure, people costs are less in this populous nation, and the scientists and engineers working on any space mission are always the largest part of the ticket price. Home-grown components and technologies have also been prioritised over expensive foreign imports. But, in addition, India has been careful to do things simply. "near impossible"

"They've kept it small. The payload weighs only about 15kg. Compare that with the complexity in the payload in Maven and that will explain a lot about the cost," says Britain's Prof Andrew Coates, who will be a principal investigator on Europe's Mars rover in 2018.

"Of course, that reduced complexity suggests it won't be as scientifically capable, but India has been smart in targeting some really important areas that will complement what others are doing."

Mangalyaan has gone equipped with an instrument that will try to measure methane in the atmosphere. This is one of the hottest topics in Mars research right now, following previous, tantalising observations of the gas. Earth's atmosphere contains billions of tonnes of methane, the vast majority of it coming from microbes, such as the organisms found in the digestive tracts of animals. The speculation has been that some methane-producing bugs, or methanogens, could perhaps exist on Mars if they lived underground, away from the planet's harsh surface conditions. It is a fascinating prospect. So, even though Mangalyaan has a small payload, it will actually address some of the biggest questions at the Red Planet.

Western scientists are excited also to have the Indian probe on station. Its measurements of other atmospheric components will dovetail very nicely with Maven and the observations being made by Europe's Mars Express. "It means we'll be getting three-point measurements, which is

tremendous," says Prof Coates. This will enable researchers to better understand how the planet lost the bulk of its atmosphere billions of years ago, and determine what sort of climate it could once have had, and whether or not it was conducive to life.

I have read a lot about the criticism of Mangalyaan and India's space programme.

There's an assumption among many, I guess, that space activity is somehow a plaything best left to wealthy industrial countries; that it can have no value to developing nations. The money would be better spent on healthcare and improved sanitation, so the argument goes.

But what this position often overlooks is that investment in science and technology builds capability and capacity, and develops the sort of people who benefit the economy and society more widely.

Space activity is also a wealth generator. Some of the stuff we do up there pays for stuff down here. The industrialised nations know it; that's one of the reasons they invest so heavily in space activity. Consider just the UK. It has dramatically increased its spending on space in recent years. The government has even identified satellites as being one of the "eight great technologies" that can help rebalance the UK economy and drive it forward.

India wants a part of this action, too, and in Mangalyaan and its other satellite and rocket programmes, the nation is putting itself into a strong position in international markets for space products and services.

(<http://www.bbc.com/news/science-environment-29341850>)

CIT-03

# Certificate in Translation

Assignment

July 2016

## CIT-03: Translation of Official Documents



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ODISHA STATE OPEN UNIVERSITY, SAMBALPUR

# Odisha State Open University

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## **ASSIGNMENT**

**Course Code: CIT-03**

**Course Title: TRANSLATION OF OFFICIAL DOCUMENTS**

**Assignment Code: CIT- 03/TMA/July/2016**

**Full Marks: 100**

*Answer all questions. Figures on the right hand margin indicate marks.*

**Answer the questions as directed.**

1. **Answer the following questions in about 1000 words.** **[20X2=40]**
  - a. Why is it important to translate official documents?
  - b. What are the difficulties involved in translating administrative terminology?
  - c. What care should we take while translating an official communication in English?
  
2. **Write notes on any two of the following.** **[10X2] 20**
  - a. Translating official formats
  - b. Machine Translation
  - c. Disadvantages of literal translation
  
3. **Translate the following texts into Odia.** **[20X2=40]**
  - (a) **An Application for the Issuance of a New Ration Card**



## New Ration Card Application Form

### Head of the Household Details

Card Type\*:  APL  BPL  AAY  AAP

EID\*: \_\_\_\_\_ UID\*: \_\_\_\_\_

Name of Head of the Family\*: \_\_\_\_\_

Name of Head of the Family (In local language)\*: \_\_\_\_\_

Mother's Name\*: \_\_\_\_\_

Mother's Name (In local language)\*: \_\_\_\_\_

Father's Name\*: \_\_\_\_\_

Father's Name (In local language)\*: \_\_\_\_\_

Gender\*:  Male  Female

Spouse's Name\*: \_\_\_\_\_

DOB\*: \_\_\_\_\_ Age\*: \_\_\_\_\_

### Professional Details

Occupation\*: \_\_\_\_\_

Annual Income\*: \_\_\_\_\_

### Gas Connection Details

Gas Connection Status\*:  Deepam  Double  Single  No Cylinder

Gas Company Name\*: \_\_\_\_\_ Gas Agency Name\*: \_\_\_\_\_

Consumer No\*: \_\_\_\_\_

### Residence Address

Door No\*: \_\_\_\_\_ Locality / Land Mark\*: \_\_\_\_\_

District\*: \_\_\_\_\_ Mandal\*: \_\_\_\_\_

Village / Ward\*: \_\_\_\_\_ Pin Code: \_\_\_\_\_

FP Shop No\*: \_\_\_\_\_

### Permanent Address

Door No\*: \_\_\_\_\_ Locality / Land Mark\*: \_\_\_\_\_

District\*: \_\_\_\_\_ Mandal\*: \_\_\_\_\_

Village / Ward\*: \_\_\_\_\_ Pin Code: \_\_\_\_\_



**Add Member Details:**  YES  NO

If Yes, Please Enter Member Details

Member Name	Gender	DOB (DD/MM/YYYY)	Mother Name	Father Name	Spouse Name	Opting to Lift Commodity (True/False)	Age	EID	UID	Relationship with Head of the Family

**Other Details**

Old Ration Card No. (If any): \_\_\_\_\_

**Informant Details**

Informant Name\*: \_\_\_\_\_ Informant Relation\*: \_\_\_\_\_

Delivery Type\*: \_\_\_\_\_ Mobile No\*: \_\_\_\_\_

Proof Document\*: \_\_\_\_\_

**Documents List** (NOTE: 1.Total size of all Upload Documents should not be exceeding up to 50 KB.  
2. All Upload Documents should be in PDF format only.)

Meeseva Application Form\*

Proof Document\*

Photo\*

Applicant's Signature

- (b) Please go through the part of an Annual Report prepared by a leading NGO. Translate it into Odia to be used by the people of Odisha.

## GENDER EQUITY

### Self Help Group and Microfinance

We started our SHG (Self Help Group) project in Tauru block, Mewat district in the region of Haryana, in 1999. The objective was to use microfinance as a means to empower the local women to set up micro-enterprises, thereby making them independent and respectable members of their communities.



Cutting and Tailoring is one of the many enterprises that women can set up under the SHG programme.

### The project at a glance

Partioulars	Total
Number of SHGs	1,087
Number of members	12,504
Micro-enterprises	6,876
T-inter loan	Rs. 11,84,58,185
Repayment of T-inter loan	Rs. 9,38,08,000

### Changing for the better

Social Changes	Financial and Health related change
<ul style="list-style-type: none"> <li>• With the women now actively contributing to their family's income, they have become respected and celebrated members of their families and communities.</li> <li>• Decline in domestic violence</li> <li>• Reduction in female feticide</li> <li>• Fewer incidents of child marriage</li> <li>• Increased literacy rate of the girl child</li> <li>• More and more women are coming out of the 'purdah'</li> <li>• Women are taking up leadership roles within their communities</li> <li>• Alcoholism among men reduced</li> </ul>	<ul style="list-style-type: none"> <li>• The habit of saving has been inculcated</li> <li>• Loan availing capacity increased</li> <li>• No more going to money lender for loans</li> <li>• Increase in the overall income of the household</li> <li>• Healthy community – Members provide financial and moral support to each other</li> <li>• Members are more aware about family planning</li> <li>• Newfound awareness regarding menstrual hygiene</li> </ul>

### Mariyam - Embodying the new-age woman.



Mariyam

Mariyam is a 45 year old woman from a traditional Muslim community, who, up until recently, wasn't even allowed to step outside her house. Her poor financial and social status led her to stop her eldest daughter's education when she was still in class VIII.

Mariyam joined Deepalsaya's SHG in 2006 and attended training programmes on Legal Literacy, Community Sanitation and Domestic Violence. She stepped out from the shadows and became an entrepreneur, setting up two successful businesses. She even provided a stable job to her husband and ensured that all her four children can go to school.



CIT-04

# Certificate in Translation

Assignment  
July 2016

## CIT-04: Literary Translation



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## ASSIGNMENT

**Course Code: CIT-04**

**Course Title: LITERARY TRANSLATION**

**Assignment Code: CIT- 04/TMA/July/2016**

**Full Marks: 100**

*Answer all questions. Figures on the right hand margin indicate marks.*

**Answer the questions as directed.**

1. **Answer the following questions in about 1000 words.** [20X 2= 40]
  - a. How has literary translation bridged the gap between cultures in the Indian context?
  - b. What are the difficulties involved in translating idiom, proverbs and culture-specific terms?
  - c. Critically discuss any masterpiece of English translated into Odia.
2. **Write notes on any two of the following in about 500 words.** [10X2=20]
  - a. Nature of literary translation.
  - b. Role of Literary translation in national integration.
  - c. Importance of translating travelogues
3. **Translate the following texts into Odia.** [20X2=40]
  - a. **The Poem 'Endless Time' by Rabindranath Tagore.**

*Time is endless in thy hands, my lord.  
There is none to count thy minutes.*

*Days and nights pass and ages bloom and fade like flowers.  
Thou knowest how to wait.*

*Thy centuries follow each other perfecting a small wild flower.*

*We have no time to lose,  
and having no time we must scramble for a chance.  
We are too poor to be late.*

*And thus it is that time goes by  
while I give it to every querulous man who claims it,  
and thine altar is empty of all offerings to the last.*

*At the end of the day I hasten in fear lest thy gate be shut;  
but I find that yet there is time.*

**b. Translate the following story of Premchand into Odia.**

**Thakur's Well**  
*Thakur Ka Kuan*

Jhokhu brought the lota to his mouth but the water smelled foul. He said to Gangi, 'What kind of water is this? It stinks so much I can't drink it! My throat's burning and you give me water that's turned bad.' Every evening Gangi filled the water jugs. The well was a long way off and it was hard for her to make several trips. She'd brought this water yesterday and there'd been no bad smell at all. How could it be there now? She lifted the lota to her nostrils and it certainly smelt foul. Surely some animal must have fallen into the well and died. But she didn't know where else she could get any water.

No one would let her walk up to the Thakur's well. Even while she was far off, people would start yelling at her. At the other end of the village, the shopkeeper had a well but even there they wouldn't let her draw water. For people like herself there wasn't any well in the village.

Jhokhu, who'd been sick for several days, held back his thirst for a little while. Then he said, 'I'm so thirsty I can't stand it. Bring me the water, I'll hold my nose and drink a little.'

Gangi did not give it to him. His sickness would get worse from drinking bad water-that much she knew. But she didn't know that by boiling the water it would be made safe. She said, 'How can you drink it? Who knows what kind of beast has died in it! I'll go and get you some water from the well.'

Surprised, Jhokhu stared at her. 'Where can you get more water?'

'The Thakur and the shopkeeper both have wells. Won't they let me fill just one lota!'

'You'll come back with your arms and legs broken, that's all. You'd better just sit down and keep quiet. The Brahman will give a curse, the Thakur will beat you with a stick, and that money-lending shopkeeper takes five for every one he gives. Do you think people like that are going to let you draw water from their wells.' Harsh truth was in these words and Gangi could not deny it. But she wouldn't let him drink that stinking water.

By nine at night the dead-tired field hands were fast asleep. Gangi reached the Thakur's property to get water from his well.

The dim glow of a small oil lamp lit up the well. Gangi sat hidden behind the wall and began to wait for the right moment. Everybody in the village drank the water from his well. It was closed to nobody; only those unlucky ones like herself could not use their buckets here.

Gangi [suddenly felt very angry.] Why was she so low and those others so high! Because they wore a thread around their necks? There wasn't one of them in the village who wasn't rotten. They stole, they cheated, they lied in court, [then how were they so high and mighty?]

She heard people approaching the well and her heart began to pound. If anybody saw her, she'd get an awful kicking out of it. She grabbed her bucket and rope and crept away to hide in the dark shadows of a tree.

Two women had come to draw water and they were talking. One said: 'There they were eating and they order us to get more water.' 'The men folk get jealous if they think they see us sitting around taking it easy.'

'That's right, and you'll never see them pick up the pitcher and fetch it themselves.'

They just order us to get it as though we were slaves.'

After they had filled their buckets and left, Gangi came out from the shadow of the tree and drew close to the well platform. The idlers had left, the Thakur had shut his door and gone inside to the courtyard to sleep. Gangi took a moment to sigh with relief. On every side, the field was clear. Gangi tiptoed up on to the well platform. Never before had she felt such a sense of triumph.

She looped the rope around the bucket. Like some soldier stealing into the enemy's fortress at night she peered cautiously on every side. If she were caught now, the slightest hope of mercy or leniency won't be there. Finally, with a prayer to the gods, she mustered her courage and cast the bucket into the well.

Slowly, slowly it sank in the water. There was not the slightest sound. Gangi yanked it back up with all her might to the rim of the well. No strong-armed athlete could have dragged it up more swiftly.

She had just stooped to catch it and set it on the wall when suddenly the Thakur's door opened. The jaws of a tiger could not have terrified her more.

The rope escaped from her hand. With a crash the bucket fell into the water, the rope after it, and for a few seconds there were sounds of splashing.

Yelling 'Who's there' 'Who's there?' the Thakur came toward the well and Gangi jumped from the platform and ran way as fast as she could. When she reached home, Jokhu, with the lota at his mouth, was drinking that filthy, stinking water.