



කැලණිය විශ්වවිද්‍යාලය - ශ්‍රී ලංකාව
University of Kelaniya - Sri Lanka



විවෘත සහ දුරස්ථ අධ්‍යයන කේන්ද්‍රය
Centre for Open and Distance Learning

ශාස්ත්‍රවේදී (සාමාන්‍ය) උපාධි ද්විතීය පරීක්ෂණය
 (බාහිර) - 2008

**Bachelor of Arts (General) Degree Second Examination
 (External) – 2008**

මානවශාස්ත්‍ර පීඨය
Faculty of Humanities

භාෂා පරිවර්ථන ක්‍රම - TRMD -E2015
Translation Methods - TRMD -E2015

භාෂා පරිවර්තන සිද්ධාන්ත
Theory of Translation

පළමුවන කොටසින් එක් ප්‍රශ්නයක් ද, දෙවන කොටසින් ප්‍රශ්න තුනක් ද තෝරා ගෙන ප්‍රශ්න හතරකට (04) පමණක් පිළිතුරු සපයන්න.

Answer four (04) questions only choosing one from the part one and three from the part two.

ප්‍රශ්න සංඛ්‍යාව: 08 යි
 Number of questions: 08

කාලය: පැය 03 යි
 Time: Three hours

I කොටස - Part I

01. භාෂා පරිවර්තනය හඳුන්වා හොඳ භාෂා පරිවර්තකයෙකු සතුව පැවතිය යුතු සුදුසුකම් කවරේ දැයි පැහැදිලි කරන්න.
 Comment on the language translation and explain the requisites of a good translator.
02. ලෝකයේ විවිධ රටවල වෙසෙන මිනිසුන්ගේ සිතූම් පැතුම් හා චර්යාවන් තේරුම් ගැනීම සඳහා භාෂා පරිවර්තනය මගින් සැලසෙන යහපත කෙබඳු දැයි විමර්ශනය කරන්න.
 Explain the usefulness of translation for understanding the thought process and behaviour of the people living in different countries of the world.
03. ද්විභාෂක හැකියාවක් නොමැති පුද්ගලයන් අතර බාධාවකින් තොරව සන්නිවේදන කටයුතු කර ගෙන යාමට මෙන්ම ආර්ථික අවශ්‍යතා සපුරා ගැනීමට ද භාෂණ අර්ථ කථන කුසලතාව ප්‍රයෝජනවත් වන ආකාරය පිරික්සන්න.
 Examine how the skill of oral interpretation is useful for maintaining uninterrupted communication among monolinguals and fulfilling the economic needs.
04. පහත දැක්වෙන මාතෘකාවලින් දෙකක් (02) ගැන විමර්ශනය කරන්න.
 Examine critically any two (02) of the following.
 - i අර්ථ නිරූපණය හා භාෂා පරිවර්තනය.
 Semantics and Language Translation.
 - ii වාග් විද්‍යාත්මක අවබෝධය හා භාෂා පරිවර්තනය.
 Linguistic knowledge and Language Translation.
 - iii භාෂාස්ථ හා රූපාන්තර පරිවර්තන.
 Intra-lingual and Inter-semiotic Translations.
 - iv භාෂා පරිවර්තන ප්‍රවර්ග.
 Categories of Language Translation.

II කොටස - Part II

05. සිංහලට පරිවර්තනය කරන්න. Translate into Sinhala.

Ayurvedic system of medicine has been practiced in Sri Lanka since ages. Over 60% of the rural population use Ayurveda and traditional medicine for common ailments. The system has been enriched with contribution from the indigenous practices called Desheeya Chikitsa, which use recipes containing endemic medical plants, and species adapted to Sri Lanka. The Government of Sri Lanka recognized the practice of Ayurveda and traditional medicine, as a parallel system of health care by establishing a Department of Ayurveda under the Ministry of Indigenous Medicine. The Department of Ayurveda is responsible for the development of Ayurveda, including training, research, hospital care and production of Ayurvedic drugs. Two main institutions are training Ayurvedic practitioners in addition to those physicians who were passing down their valuable indigenous knowledge from generation to generation. These two institutes, i.e. Institute of Indigenous medicine and Gampaha Wickramarachchi Ayurveda Institute were promoted to university status and are now engaged in training practitioners at graduate level activities.

Many state and private Ayurvedic hospitals have been established to cater to the health care needs of the people. Drugs are being prepared by Sri Lanka Ayurvedic Drug Corporation and other private drug companies. The Government established the Bandaranaike Memorial Ayurveda Research Institute with great hopes of encouraging and giving leadership to research activities in Ayurveda.

The use of Indigenous or traditional medicine is increasing all over the world. The terms unconventional medicine, herbal medicine, complementary and alternative medicine are used interchangeably with traditional medicine in some countries. In low and middle-income countries, up to 80% of the population may depend on the indigenous and traditional medicine for their primary health care needs. In many developed countries, the use of unconventional or complimentary medicine (CAM) is becoming increasingly popular, up to 65% of the population reporting that they have used this kind of medicine.

06. සිංහලට පරිවර්තනය කරන්න. Translate into Sinhala.

The linguist's range of study is not just English or just the politically important languages of the world, but every language about which we have, or can obtain, information. The number of languages spoken in the world today is some three or four thousand. Precisely how many we cannot say. One reason is lack of accurate information on the languages of certain regions, particularly South American and parts of the Western Pacific. Another more fundamental reason is that, even when our information is adequate, we cannot always judge whether the speech of two groups should be counted as separate languages or as divergent dialects of a single language.

Each language defines a speech community: the whole set of people who communicate with each other, directly or indirectly, via the common language. The boundaries between speech communities are not sharp. There are people bilinguals or polyglots, who have a practical command of two or more languages and through whom members of different speech communities can establish contact. Most polyglots belong primarily to one speech

community, and have only partial control of any other language, but there are occasional exceptions.

In many cases the boundaries of speech community coincide with political boundaries. Thus in aboriginal times the Menomini language was spoken by all the members of the Menomini tribe, in what is now northern Wisconsin and Michigan, and by no other community. This state of affairs held for many an American Indian tribe in early days, and is still to be encountered in many parts of the world. But to this generalization, also, there are exceptions. Switzerland, a single political unit, includes speakers of four different languages: French, German, Italian and Ladin or Rhaeto-Romance. Contrariwise, English, a single language, is spoken not only in Britain and many parts of the British Commonwealth, but also in the United States.

07. සිංහලට පරිවර්තනය කරන්න. Translate into Sinhala.

The institution of a band of disciplined, selfless workers was at the very foundation of Buddhist organization. The Buddha's injunction to these workers was always to go from place to place, preaching his teachings throughout the year except during the rainy season. He asked them to have compassion on the people and work for their happiness. One of his important instructions was as he said, "Let not two of you go in one and the same direction". Herein lies the secret of success of the Buddhist missionary activity. This practice naturally inspired the Buddhist missionaries to create new spheres of activity for each group.

It is worth noting that the popularity of the Buddha and his religion largely depended upon his method of approach to the masses. The Buddha had asked his disciples to preach his doctrine in people's own speech. The people were naturally impressed. This appeal in a local dialect struck a sympathetic chord in the hearts of the people, and they listened to the message of the Buddha, particularly as it came to them through a band of selfless preachers who had traveled long distance.

Though Gautama Buddha belonged to an aristocratic family, his life and work were those of a democrat. He served the interest of the masses and was concerned with their happiness. He traveled widely for forty-five years, preaching to them. To carry out his life's mission, he founded the Sangha, the Order of the Buddhist fraternity of monks and nuns. No wonder that the constitution and working of this organization was on democratic lines. Everyone who was ordained as a Buddhist monk could be a member of the Sangha in a particular locality and all official business in a formal meeting of the Sangha was transacted according to democratic principles. Every member had a vote and the decision of the Sangha was taken by a vote of the majority. When a complicated question came up before the Sangha, it was referred to a select committee, whose recommendation had to be placed before the Sangha for ratification.

08. සිංහලට පරිවර්තනය කරන්න. Translate into Sinhala.

At the beginning of the Christian eras, directionality was not an issue in Europe since most translations were into Latin, the language of officialdom, religion and learning. It was only with the rise of the nation states, the Reformation and the development of the vernaculars that the idea of the superiority of direct translation appeared.

The first Christian translators into Latin were probably Greek, and even Latin speakers like St. Hillary or St. Jerome did not have Latin as their mother tongue. In some cases, it is not known whether the original text was Latin or Greek.

In China, in the second century A.D., the first translation of the Buddhist sacred text from Sanskrit to Chinese were by foreign missionaries, of whom An Shih-kaio, a Parthian, and Chih-lou chia-ch'an, a Seythian, were the most important.

In the twelfth and thirteenth centuries, translators of the Toledo School made the learning of the East available to the West by inverse translations of Arabic and Hebrew texts, influenced by Greek, Syriac, Persian and Indian scholars. Most of these translations were done by pairs or teams of translators, which included Muslim or Jewish converts, and the texts were translated first into one of the vernacular language and then into Latin.

Martin Luther was perhaps the first to assume that the best translations were always into the mother tongue and from the sixteenth century on, inverse translation began to be regarded as a pedagogical exercise by translation theorists. However, there were important exceptions in science, religion and literature. Scientific treatises continued to be translated into Latin until the end of the eighteenth century, and *The Wealth of Nations* by Adam Smith was probably the first important work not to be translated into Latin. The 1740 translation of the Eastern Fathers by the Benedictines was reprinted in the nineteenth century by the Abbe Migne, and even in the twentieth century Latin continued to be the language of the Roman Catholic Church.