University of Kelaniya - Sri Lanka

External Examinations

**Bachelor of Arts (General) Degree Second Examination (External) – 2009
(May / June 2010)**

ශාස්ත්‍රවේදී (සාමාන්‍ය) උපාධි ද්විතීය පරීක්ෂණය-(බාහිර) - 2009
(මැයි / ජූනි 2010)

මානවශාස්ත්‍ර පීඨය
Faculty of Humanities

භාෂා පරිවර්තන ක්‍රම - TRMD –E2015
Translation Method – TRMD –E2015
භාෂා පරිවර්තන සිද්ධාන්ත
Theory of Translation

පළමවනු කොටසින් එක් ප්‍රශ්නයක් ද දෙවන කොටසින් ප්‍රශ්න තුනක් ද (03) ද තෝරා ගෙන ප්‍රශ්න
හතරකට (04) පමණක් පිළිතුරු සපයන්න
<u>Answer **four** (04) questions only choosing one from the part one and three from the part two.</u>

ප්‍රශ්න සංඛ්‍යාව : 08 යි   කාලය : පැය 03 යි
No. of questions : 08   **Time : Three hours**

I කොටස-Part I

01. ගෝලීයකරණ ක්‍රියාදාමයක් වශයෙන් පරිවර්තනය හඳුන්වාලීමේ හේතු යුක්ති
පැහැදිලි කරන්න.
Explain the reasons for considering the translation as a process of
globalization.

02. භාෂණ පරිවර්තනය යනු කුමක් ද? එමගින් වර්තමාන සමාජයට සැලසෙන
යහපත පැහැදිලි කරන්න.
What is speech interpretation? Point out its usefulness to the modern
society.

03. "භාෂා දෙකක් ගැන ප්‍රවීණතාව පමණක් හොඳ පරිවර්තකයෙකුට ප්‍රමාණවත්
නොවේ. යථෝක්ත භාෂාවල ව්‍යුහාත්මක රටා ගැන ද අවබෝධයක් ඔහු/ ඇය
තුළ තිබිය යුතුය". සාකච්ඡා කරන්න.
"Only the proficiency in two languages is not adequate for a good
Translator. He/she should be familiar with their structural pattern".
Discuss.

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04. පහත දැක්වෙන මාතෘකාවලින් දෙකක් (02) ගැන විමර්ශනය කරන්න.
Examine critically any two (02) of the following.

i. හොඳ පරිවර්තකයෙකුගේ සුදුසුකම්
Requisites of a good translator.

ii. අනුවර්තනය
Adaptation

iii. පරිවර්තනයට අදාළ සමරූපීය වාවහාර
Translational equivalence.

iv. වාචාාර්ථ හා ලක්ෂාාර්ථ
Denotative and connotative meaning.

II කොටස-Part II

05. සිංහලට පරිවර්තනය කරන්න.   Translate into Sinhala.

Europe has had long history of interaction with what is known as Sri Lanka. Three powers in particular left a major impact on the island. The Portuguese, who first arrived in 1505, established control over most of the low country and remained until 1658. They were followed by the Dutch, represented by the United East India Company (VOC). In 1796, the Dutch ceded their interests (confined to the low country) to the British. Subsequently, in 1815, the British extended their control over the entire country by annexing the whole island.

All three of these colonial powers left lasting imprints on the social fabric of the country. The Portuguese military forces were followed by missionaries who converted large number of people to the Catholic faith. Today a significant Catholic population remains, especially on the western seaboard and in the north. The Dutch legacy is most felt in the form of the Roman Dutch law, which is part and parcel of the modern Sri Lankan legal system. The Dutch also established settlements and fortresses in the coastal areas. Galle Fort can be signaled out as one of the finest preserved example of this era. Both the Portuguese and Dutch intermarried with the local population. The small Burger community consists of descendents of these marriages.

But it is undoubtedly the British who most completely transformed the country, economically, politically, and socially. Sri Lanka became a major exporter of tea and rubber and until very recently these crops formed the bulk of her export earnings. The British also developed a good road and rail network and established some of the key legal and political institutions in the country. The country's legal system today is largely based on British common law principles. The political system in the country was initially based purely on Westminister style parliamentary system and still retains much of that character.

Ceylon, as it was then known, achieved independence as a Dominion on 4th February 1948 under what was termed the Soulsbury Constitution of Parliament before it could become law. In 1972, some links were severed when Ceylon became an independent republic reverting to its ancient name of Sri Lanka.

06. සිංහලට පරිවර්තනය කරන්න.   Translate into Sinhala.

History of village tanks date back to 1st century B.C. Although, ancient villages were economically prosperous and food security prevailed in most of the ancient periods, there were number of recorded famines. Food production in village tank system was uncertain mainly due to fluctuation of weather conditions. However, agricultural production in most of the period was sufficient to feed the population.

Village tanks are considered as one of the oldest eco-friendly and easily manageable man made echo-systems and also considered as one of the oldest engineering design. Tank irrigation is the root of our cultural heritage. Ancient agrarian society was based on 'one tank-one village' pattern. Small tank systems in the past were managed by the peoples under the *Gamarala* institutional set up and *Rajakariya* system. The abolition of *Rajakariya* system by colonial rulers in 1832 was a major course of the degradation of village irrigation infrastructure. This has created an institutional vacuum until the introduction of paddy land ordinance No 9 of 1856. Since then, the institutional arrangement for management of minor irrigation was continued to change without giving due recognition to the needs and aspirations of the beneficiary community.

Minor irrigation is defined in the present context as the irrigation system, which has a command area of less than 200 acres. Most of the village irrigation systems are under the category of minor irrigation. According to Department of Agrarian Development, there are about 12120 village tanks in a working condition and large number of abandoned tanks all over the country. Some are of the opinion that our ancient prosperity was centred around these village tanks and they were the root of our cultural heritage. Village tanks are considered as

one of the oldest eco-friendly and easily manageable man-made echo-systems and also considered as one of the oldest engineering design.

07. සිංහලට පරිවර්තනය කරන්න.   Translate into Sinhala.

It is well known that the custom of religious mendicancy in India goes back to remote antiquity. The religious mendicants formed a widespread, numerous and influential community in Northern India even in the 6th century B.C. Men of this class lived outside social and communal organizations, but they constituted by themselves a well defined community. They had internal relations amongst themselves- communal customs, recognized manners and usages, and distinctive ideas and practices. There were also numerous sectarian parties among them called *Sanghas* or *Ganas*, and one of them, which afterwards became most influential in history, was led by Gotama Buddha of the Sakya clan. This Sangha which recognized Gotama Buddha as its leader partook undoubtedly of the general characteristics of all Parivrajakas (wandering mendicants) and followed in the main their common customs and institutions. Hence many features of Buddhist monarchism point back to earlier times than the foundation of the Buddhist Sangha itself. Obviously the only way in which it could be done would be to compare them with the usages, manners, ries and practices recorded of the Brahmanical, Jain and other Parivrajakas in their respective ancient literatures. But the records of the non-Buddhist Parivrajaka sects are unfortunately far less clear and elaborate than those of the Buddhist sect.

The Buddhist Sangha, however, gradually differentiated itself from others, and their communal character became more and more distinctive with the lapse of time. The first step in this process of differentiation was probably the drawing up of a special body of rules, the *Patimokkha*, which supplied an external bond of union for the Sangha which has raised hitherto mainly on a community of distinct religious faith.

08. සිංහලට පරිවර්තනය කරන්න.   Translate into Sinhala.

The history of Bible translation may be divided into three principal periods: The Greco-Roman (200 B.C. to A.D. 700), the Reformation (sixteenth and seventeenth centuries), and the modern period which covers primarily the nineteenth and twentieth centuries, or what are often spoken as 'the missionary centuries'.

The first translation was the Greek Septuagint Version of the Hebrew Bible, or Old Testament, made primarily in the second century B.C. This translation had an enormous influence on matters of canon, translation principles, and vocabulary employed in Christian Scriptures. During the Greco-Roman period, some of the first translations of the New Testament books were also made into Latin. Translations of the Old or New Testament into other languages of the Middle East soon followed, for example Syriac, Coptic (two different dialects), and later Armenian, Georgian, Ethiopic, Arabic, Persian, and finally Gothic. The Old Latin versions of the New Testament were, however, unsatisfactory, and these were revised by St. JEROME towards the end of the fourth century in the version now known as Vulgate. St. Gerome then completed the translation of the Hebrew Bible into Latin by 406 A.D. His influence on translation theory was particularly important because he insisted that sense should have priority over the form.

During the Reformation, translations of the Bible were made in almost all the principal language of Europe, but the most important contribution to the principles of translation was made by Martin Lurther. Luther's translation of the Bible into German and his small book defending his principles of translation introduced significant new views about translational equivalence in the Scriptures. In English, the major creative contribution was made by William Tyndale, whose translation of the New Testament formed the primary basis for the later development of the King James Version, known as the 'Authorized Version' , which had such a great influence on hundreds of translations in the missionary world.

The modern period can be divided into two main phases. The first phase saw the productions of revisions and new translations into a number of major European languages, primarily in response to new discoveries and insights coming from archaeology and the study of Bible manuscripts. During the second phase, numerous translations were made by missionaries into the languages of the 'third world'.