



කැලණිය විශ්වවිද්‍යාලය - ශ්‍රී ලංකාව
University of Kelaniya - Sri Lanka

දුරස්ථ සහ අඛණ්ඩ අධ්‍යාපන කේන්ද්‍රය
Centre for Distance and Continuing Education

ශාස්ත්‍රවේදී (සාමාන්‍ය) උපාධි දෙවන පරීක්ෂණය (බාහිර) - 2019
Bachelor of Arts (General) Degree Second Examination (External) - 2019

2023 අගෝස්තු/සැප්තැම්බර්
August/September 2023

මානවශාස්ත්‍ර පීඨය
Faculty of Humanities

භාෂා පරිවර්තන විධි
Translation Methods

TRMD E 2015

භාෂා පරිවර්තන සිද්ධාන්ත / Theory of Translation

පළමු කොටසකින් ප්‍රශ්න දෙකක් (2) සහ දෙවන කොටසින් ප්‍රශ්න දෙකක් (2) ඇතුළත් වන පරිදි ප්‍රශ්න හතරකට (04) පමණක් පිළිතුරු සපයන්න.

Answer only four (04) questions, selecting two questions from each part.

ප්‍රශ්න සංඛ්‍යාව : 07
No. of Questions : 07

කාලය : පැය 03.00යි
Time : 03.00 Hours

I කොටස / Part I

01. 'පරිවර්තනය' යන්න නිර්වචනය කර, රෝමන් ජේකොබ්සන් විසින් ඉදිරිපත් කරන ලද පරිවර්තන ප්‍රවර්ග හඳුන්වන්න.

Define 'Translation' and introduce the translation types presented by Roman Jacobson.
(ලකුණු 20/20 Marks)

02. භාෂණ පරිවර්තනය ලේඛන පරිවර්තනයෙන් වෙනස් වන අයුරු පහදන්න.

Explain how interpretation differs from translation.
(ලකුණු 20/20 Marks)

03. පරිවර්තන වෘත්තියට ආචාර ධර්ම පද්ධතියක් අවශ්‍ය වන්නේ මන්දැයි දක්වා පරිවර්තකයෙකු අනුගමනය කළ යුතු ආචාර ධර්ම කවරේදැයි විස්තර කරන්න.

State why a set of ethics is needed in translator profession and describe the code of ethics that a translator should follow.

(ලකුණු 20/20 Marks)
(අ. ඩී. ඔ/ P. T. O)

04. පහත දැක්වෙන මාතෘකා අතුරින් හතරකට (04) කෙටි සටහන් සපයන්න.

Write short notes on four (04) topics given below.

- i. භාෂාව හා සංස්කෘතිය - Language and Culture
- ii. අනුවර්තනය - Adaptation
- iii. සාහිත්‍ය පරිවර්තනය - Literary Translation
- iv. සාහිත්‍ය නොවන පරිවර්තනය - Non Literary Translation
- v. උප භාෂා - Dialects
- vi. භාෂා ද්විරූපතාව - Diglossia

II කොටස / Part II

05. සිංහලයට පරිවර්තනය කරන්න.

Translate into Sinhalese.

(ලකුණු 30/30 Marks)

The action of body, speech, and mind, which is called Karma affects every aspect of our life. It affects the doer as well as those around him in unimaginable ways. Therefore it is believed that the seeds of Karma decides our lives and different Buddhist traditions hold different views about Karma. The law of karma is one of the most important laws governing our lives. Once a human understands it, and live our accordingly, then he could experience a sense of wholeness and peace. If one lives in a way that is out of harmony, ignoring the nature of things, then he experiences dissonance, pain, and confusion in the process of living. Karma is the natural law which is common to all, irrespective of the class, caste, status or age. Karma is a Sanskrit word derived from "*Kamma*" in Pali. The law of Karma refers to the law of cause and effect: that means every volitional act brings about a certain result. If the action is motivated by hatred, greed, or delusion, it suggests that the seeds of suffering is planted. But if the acts are motivated by generosity, love, or wisdom, then one is creating the karmic conditions for abundance and happiness. An analogy from the physical world can be cited to illustrate this idea. If one plants an apple seed, the tree that grows will bear apples, not mangoes. If one needs mangoes, he should plant a mango seed. Lord Buddha used the term *Karma* specifically referring to volition, the intention or motive behind an action. He said that karma is volition, because it is the motivation behind the action that determines the karmic fruit. Thus there is an enormous responsibility to become conscious of the intention of our actions. If not, that will lead for future suffering.

(අ. ඩ. බ/ P. T. O)

06. සිංහලයට පරිවර්තනය කරන්න.

Translate into Sinhalese.

(ලකුණු 30/30 Marks)

Trade and Production is a third area where greater involvement of government has become necessary after the Industrial Revolution and the emergence of modern economic systems. Prior to the Industrial Revolution, the main role of government in this respect was ensuring physical and financial security. However, even in those days there were requirements that could be met only by large-scale activity, and governmental involvement was essential for this purpose.

Thus, going back to early Sri Lankan history, we find that the mark of a good ruler was promoting infrastructural development for irrigation purposes. In modern times, apart from irrigation, which is still of vital importance for agriculture, research to increase productivity and preservation, communications networks to promote distribution and credit schemes to promote investment are essential for the development of this sector.

Industrial development requires even greater infrastructural support, including utilities on a large-scale and specialised training. Trade in both agriculture and industry should be facilitated through financial assistance as well as improved international communications, including telecommunications where rapid modernisation is vital.

Some of these areas overlap with those discussed earlier, but we should note an important distinction. These activities are the responsibility of individuals and organisations, and the government should not engage in such activities itself. In statist systems, economic activity was undertaken by the government, often leading to monopolies. Experience has shown that this may not always lead to economic development. Without incentives for efficiency or penalties for incompetence, systems tend to become ineffective. Political interference often leads to overstaffing and indiscipline which breeds corruption and limits productivity.

(අ. ඩ. බ/ P. T. O)

07. සිංහලයට පරිවර්තනය කරන්න.

Translate into Sinhalese.

(ලකුණු 30/30 Marks)

ARCHAEOLOGISTS AND THEIR WORK

How do we know about people who lived in prehistoric times ? These people, who lived a long time before writing was invented, lived in towns and cities as we do. But they have left no written records of their history. One way in which we can find out about how they lived is by digging up the past'. This means digging up places where ancient cities have been gradually covered by sand or dust and finding out what the civilizations of these cities were like. People called archaeologists have dug up the past scientifically and given us information about people who lived in prehistoric times. They have sometimes discovered old cities buried beneath modern towns or villages or covered by farmland.

Where do you think an archaeologist will first begin his excavations? He will naturally look first in countries whose civilization is known to be very old. One of the oldest civilizations unearthed by archaeologists is that of Egypt. In Egypt, there are very ancient stone structures called pyramids. These pyramids, which are one of the engineering wonders of the ancient world, are tombs which the Egyptians built for their kings, queens and important officers of state. These tombs, which have been standing for many centuries, can be seen even today.

What modern methods have archaeologists used to help them in their excavations ? Photographs taken from the air have proved very useful in uncovering a city. These photographs, which reveal the boundaries and the positions of the main streets and buildings of a city, have helped the researchers to see whether the ground in certain areas is slightly raised or not. They have found that if the ground is raised, there may be old walls buried in that area. These photographs have therefore helped them to locate places where they should dig. Digging trial trenches too has helped archaeologists in their excavations. It has enabled them to locate the sites of buildings where they find objects of interest like coins and fragments of pottery in the soil.

Archaeologists have made some very interesting discoveries. They have unearthed one of the oldest cities in the world, dated about 8000 B.C., at Jericho in Palestine. They have found monasteries which were famous in ancient times in Anuradhapura. They have also restored some very ancient buildings they have discovered. The Ruwanweli Seya, which was a great dagoba of ancient Anuradhapura, is an example of a building which has been restored.