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# **The issues and strategies of translating proverbs from Sinhala to Tamil vice versa.**

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## **Abstract**

The word translation has several meanings such as change, paraphrase, rendering, rewording, transformation, transcription, interpretation, decoding and so on. However, it simply, defines as the process of turning a source language into a target language. The aim of this study is to explore the obstacles that translators encounter when translating proverbs and to explore the strategies that translators apply when translating proverbs from Sinhala to Tamil vice versa.

To enhance the goal the researcher selected 20 2<sup>nd</sup> year translation studies undergraduates in Department of Translation Studies, University of Jaffna. The researcher selected 10 Tamil proverbs and 10 Sinhala proverbs. The students were asked to translate Sinhala ones into Tamil and Tamil ones into Sinhala.

The study revealed that the obstacles which undergraduates face when translating proverbs from Sinhala to Tamil and vice versa. The students unable to translate proverbs from source language to target language because of their inability, they mostly provide wrong target language equivalent, irrelevant meaning and wrong paraphrasing, using literal translation and misuse of the appropriate lexical words, committing linguistic, stylistic and grammatical mismatches and unfamiliarity with translation strategies and techniques. Further, this study recommends investigating the structure and style of Sinhala proverbs in comparison with Tamil in the data analysis part.

**Key words:** - obstacles, proverbs, strategies, techniques, translation,

## **Introduction**

Translation as an art and skill is an integrated process which involves the comprehension, analysis, reformulation and contextualization of texts by incorporating the contextual, semantic and socio – cultural aspects of source language and target preserve the equivalence in tone, style and cultural aspects of the two involving languages in order to maintain the intelligibility of the translated texts for target readers.

Translation between two languages is not an easy task. Since a translator needs to have a bilingual competence in both languages also well knowledge in both cultures to remove the ambiguity in some texts that are needed to be translated. Difference between cultural systems an obstacle for translators as they translate texts such as idioms, proverbs, collocation and so on. As we know translation and culture share an undeniable bond. Cultural bound terms and fine details of a cultural community which play a significant role in the production of a successful translation. Cultural issues that may affect translation have discussed by many translation scholars. According to Newmark (1968), there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of translation tools, using literal translation or the lack of translator's background knowledge.

Proverbs are fixed expressions that are important in any language and a community. According to Litivikina (2014), Proverbs could carry themes related to the socio – cultural aspects of a language community.

The shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms of distinguish them from any part of the language. Therefore, translators should be aware of shapes of proverbs when translating proverbs into their closest equivalence in the target language because proverbs contain cultural aspects in the source language that cannot be found simply in the target culture.

According to Nida (1964), translating proverbs require a linguistic knowledge in the type of equivalence. Especially, the formal equivalence in which the translator focuses on the form and the content between the source language and the target language and the dynamic

equivalence in which the translator gives an equivalent effect in the target language as it is in source language. Further, it also needs cultural knowledge of the similarities and difference between cultural aspects like beliefs, way of life, art, tradition, conversations, values, food etc. translators must be familiar with the strategies of translation in general and translating proverbs and fixed expressions in particular. Translators should have a prior knowledge of translation strategies theoretically and practically to translate properly. In this study, translation strategies and techniques will be discussed and explained to translation studies under graduate students in translating proverbs.

### **Statement of the problem.**

No studies have looked at how examining the ability of translating Sinhala or Tamil proverbs into their target language. As an instructor of translation studies, it is noticeable that translating proverbs is not an easy task. Although some proverbs have no problems in transferring their meaning if they share the same cultural context. In some cases, if there was not an appropriate equivalent in target language the student would go far away from literary translation as an ideal method, to literal method and incorrect translation. Consequently, the students' weakness causes a gap in translation due to the lack of related to this subject.

### **Objective of the study**

To explore the obstacles that translation studies under graduates encounter when translating proverbs is the objective of the study. Further, to find out the strategies they apply translating proverbs from Sinhala to Tamil vice versa.

### **Significance of the study**

Most of the studies had been done trying to underline difficulties encountered translators when translating proverbs from English to Tamil, English to Sinhala, and English to Arabic etc. This study is the first study that deals with translating proverbs from Sinhala to Tamil and Tamil to Sinhala are rare among the undergraduate students of the University of Jaffna. Most of the studies focus on the difficulties that are undergraduate students encounter when translating proverbs from English to Tamil and Tamil to English. This study focuses on undergraduate students of Translation Studies in University of Jaffna. Who lack or do not have professional experience in translation of proverbs from Sinhala to Tamil and Tamil to

Sinhala. The findings of the study may help translators, Students, translation critics and other persons who interested in this field.

### **Limitation of the study**

The study is limited to the selected sample confines of 20 students who study translation studies at university of Jaffna in Sri Lanka. Analysis part includes 10 Tamil proverbs and 10 Sinhala proverbs which might not be enough to cover the whole difficulties when translating proverbs. The study identifies the obstacles the strategies in translating Sinhala and Tamil proverbs.

### **Literature review**

As some studies regarding translation of proverbs, the proverbs must be learnt and translated. Therefore translators should familiar with proverbial concepts and their pragmatic meaning based on similarities and differences of socio – cultural aspects. To understand the conceptual meaning of proverbs between Sinhala and Tamil, the translator must master in both languages and should have skill to translate proverbs into their target language.

According to Gorjian (2006), there are three ways to translate proverbs by considering the words following the proverb that could introduce the meaning of it and then by replacing a local equivalent with its figurative meaning.

Baker (1992), suggests four strategies for the translation of idioms and proverbs by paraphrasing and by translating by omissions.

Newmark (1988) mentions that, no translation is ever too literal or too close to the original however, this idea is underpinned by Strauss (2005), that the translator stays with one to one correspondence for the sake of the meaning for an example **ගින්නක් නැතුව දුමක් නැත** Which means fire without smoke which mans in Tamil **நெருப்பில்லாமல் புகையாது**.

Literary translation method can be applied when proverbs cannot be translated literally and therefore, ought to imagine into its figurative meaning.

Landers (2001), indicates that, the goal behind translation is not to render what the source language writers but he/she meant. For example, **උග්‍රත්ම මොහ අවිචාරයද?** that means in Tamil **எனும்பு கடிக்கிற நாய்க்கு பருப்பு சோறு ஏன்?** But if it is translated literally it will be as **பன்றிகளுக்கு என்ன அச்சாறு?**

Honeck (1997), suggests, Literary and practical functions for the proverbs. Proverbs could embed emotional and aesthetic features, reminding a reader of the social norms they embed practically. Further he declares the proverbs could be used as a way of teaching children to workers attitudes about work and life.

## **Methodology**

This part is going to present the methodology and procedures of the study. It describes the target group and the instruments as well as their validity and reliability and it explains how the data been collected and analyzed. Further, the methodology and procedures are used in order to achieve the objectives of this study.

The target group of the study consists of students who follow BA degree in translation studies in University of Jaffna 20 translation studies undergraduates were chosen purposely to analyze the translated proverbs, strategies and techniques applied by them. Proverbs about 10 Sinhala and 10 Tamil proverbs were taken from Dictionary of the proverbs of the Sinhalese by Seneveratne, and John (1936). Selected proverbs were translated into Tamil and Sinhala by sample undergraduate students and these translated proverbs were analyzed by the researcher.

The demographic data and general package of the respondents include language ability of Sinhala, Tamil and English, society, work experience, and the number of years they spent with Sinhala community. The department of Translation Studies contains the students from various parts of Sri Lanka and some are very familiar with Sinhala language because they live with Sinhala community. However the other group of students who do not interconnected with Sinhala community people like the students who are from Jaffna, Mannar, Mulithivu ,Killinochi and some other Tamil majority areas are face some difficulties in translating Sinhala and Tamil proverbs vice versa.

## **Data Analysis**

10 Tamil proverbs and 10 Sinhala proverbs were distributed to the students to be translated Sinhala proverbs into Tamil and Tamil proverbs into Sinhala. The number of students is computed for each proverb translated literary with functional level and the number of students is computed for each proverb translated literally without meaning, some students paraphrased the given proverbs to convey the meaning in target language and some students

answered with incorrect translation. This part is going to analyze the proverbs which are translated by the students and the translation methods used by them.

## Analysis of translation of proverbs from Tamil to Sinhala

1. அடி நாக்கில் நஞ்சு நுனி நாக்கில் அமிர்தம், the actual meaning of this proverb is, when we talk to others, though we may be deceitful, jealous, angry we may still speak kindly to them or let's get the thing done. This is called internalization and externalization. Suppress the cruel words that attack like poison and speak only good sweet words to everyone. The tongue is one to look at but it has many parts. Today's medical scholars analyze the tongue and say that the taste buds that feel sweet are on the tip of the tongue. The taste buds that know the bitterness are in the last throat of the tongue. This proverb also explains the tip of the tongue as elixir on the tongue while considering the translation of this proverb into Sinhala 13 students were literally translated the proverb into Sinhala as යට දිවේ විෂයි අග දිවේ අමුර්දයයි and 6 students translated word for word without considering the context and other socio cultural aspect like දිවේ කෙළවර විෂයි දිවේ ඇතුළේ අමුර්දයයි and other two students were paraphrased the proverb as උඩින් මිතුරු යටින් හතුරු this paraphrased translation express the same meaning however this is not the actual proverb actually practiced in the Sinhalese society. Therefore the appropriate proverb in Sinhala is උඩින් හතුරු යටින් කතුරු in English we can say as juggery on the surface scissors underneath only one Muslim student socially and culturally found out the equivalent proverb in Sinhala.
2. The second Tamil proverb which was given to the students to translated வாயில் வடை சுடுவது போல it means in English is, Building castle with the mind. The cultural equivalent proverb in Sinhala is කටින් ඔහලකොළ හිටවනවා වගෙයි but most of the students were translated the proverb literally as follow,
  1. කටින් වඩේ පුච්චුවා වගේ
  2. කටේ වඩේ පුච්චනවා වගේ
  3. කටේ වඩේ හඳුනවා වගේ

In the above examples පුච්චනවා and පුච්චුවා are the same meaning fry something. පුච්චුවා (fried) is the past form of පුච්චනවා (fry). In 3<sup>rd</sup> example හඳුනවා means

making something. However only 7 students were paraphrased the proverb with culturally equivalent proverb in Sinhala as කවේ බතලකොළ හිටවන්න සේ they used සේ instead of වගේ සේ is the synonym of the word වගේ Sinhalese use both words when using proverbs in their communication as proverbial format.

3. The third proverb was given to translate is පාලும் தேனும் போல all the students literally translated the proverb as කිරිසි පැණිසි වගේ this translation is exactly correct one because the sentence structure of Sinhala and Tamil languages are the same as Subject Object and Verb. Therefore we can translate the text of a language directly as literally Sinhala and Tamil vice versa in some cases we have to consider the contextual meaning of words, phrases and sentences.

Further Tamil language has some other equivalent proverbs in their society. They use நகமும் சதையும் போல, சாடிக்கேற்ற முடி. these two proverbs also emphasize the same meaning of the proverb.

4. கூழுக்கும் ஆசை மீசைக்கும் ஆசை is the fourth proverb taken to translate. The proverb means, Men in those days had a big mustaches, the majestic mustache was a symbol of heroism in those days. That mustache will be a nuisance when drinking the pulp therefore one cannot have thick porridge with clean moustache, that is there should be compromise or let to go one for the sake of achieving the other “ we cannot have the cake and eat it too” is the equivalent proverb in English and the equivalent proverb in Sinhala language is කැඳන් ඕනෑම රැවුලත් ඕනෑම students translated this proverb in different manner as follow,

1. කැඳටයි ආසයි රැවුලටයි ආසයි
2. රැවුලයි කැඳයි දෙකම බේරගන්න බෑ
3. රැවුලයි කැඳයි දෙකම ඕනෑ
4. රැවුලයි ඕනෑ කැඳයි ඕනෑ

Whole the translations done by the students are acceptable they covert the meaning through their translation in different ways. However කැඳන් ඕනෑම රැවුලත් ඕනෑම is the proverb usually Sinhalese use in their day to day communication.



5. The next proverb is காகக்கைக்கும் தன் குஞ்சு பொன் குஞ்சு which means even though the crow is black she loves it and comes looking for prey and feeds on it. But other species are a bit scary because they are black. So does the crow hate its chick? Does not hate. Is not that its bird? Similarly, a mother will embrace and protect her children no matter how beautiful they may be whether they are deaf or dumb. The Sinhala people use “ Loris” instead of crow to express the meaning through the proverb as උණුහපුළුවාගේ දරුවා උඹ මැණිකලු some students literally translated the proverb and some students applied the technique paraphrasing to convert the meaning as follow,

1. කපුටාටත් තමාගේ පැටියා රන් පැටියෙක්
2. කපුටාටත් තමන්ගේ පැටියා රන් පැටියෙක්
3. කපුටාගේ පැටියා කපුටාට රත්තරන් වගේ

However some students were tried to translated the proverb finding the cultural equivalent as like following,

1. උණුහපුළුවාටත් උන්ගේ පැටියා මැණිකක්
2. උණුහපුළුවාගේ පැටියා උන්ට මැණිකක්ලු

In the above translation whole students used the word පැටියා instead of the word දරුවා which the word actually used in the Sinhala version. The word පැටියා means in Tamil is குட்டி, குஞ்சு and the word දරුවා means in Tamil is குழந்தை, பிள்ளை. In Tamil we use குட்டி, குஞ்சு for non-human beings and we use குழந்தை, பிள்ளை for human being however the the actual proverb and translated proverbs are expressing the same meaning by using different word options.

6. The selected next proverb is கல்லிருந்தா நாயை காணோம் நாய் இருந்தா கல்லைக் காணோம் When we look at a sculpture of as a dog that has been realistically cast, if we look at it as dog, the stone disappears and appears in our mind's eye as a dog. Instead, if we look at the sculpture of that dog as a stone, it means that the stone is visible to our minds even though it is realistically distilled. That is we find a stone when we see a dog. The carved dog like statue from an art point of view, it looks like a dog. The equivalent proverb in Sinhala language is බල්ලා ඉන්නවිට පොල්ල නැත

පොල්ල තිබෙනවිට බල්ලා නෑ the Sinhalese use the term පොල්ල to convert the meaning of the proverb the word පොල්ල means in Tamil is தடி however Tamils we use கல் (stone) to convert the meaning of the proverb.

Most of the students tried to translate the proverb finding culturally equivalent proverb in Sinhala as follow,

1. පොල්ල තියෙනකොට බල්ලා නෑ බල්ලා ඉන්නකොට පොල්ල නෑ
2. පොල්ල ඉන්නකොට බල්ලා නෑ බල්ලා ඉන්නකොට පොල්ල නෑ
3. පොල්ල තියෙනකොට බල්ලා නෑ බල්ලා තියෙනකොට පොල්ල නෑ

However the above translations are correct, there is a grammatical error in second one and third one. They applied the words තියෙනකොට and ඉන්නකොට these two words mean in Tamil is இருக்கும் போது however in Sinhala language the word තියෙනවා is usually use for non-living things and the word ඉන්නවා is usually applied to living beings for an example පොත තියෙනවා බල්ලා ඉන්නවා and we cannot use පොත ඉන්නවා and බල්ලා තියෙනවා these are grammatically wrong. Therefore translation also wrong and it does not reflect the accurate meaning.

7. The next proverb given to translate is சூரியனைப் பார்த்து நாய் குரைப்பது போல this proverb emphasizes if the dog bark looking at the sun, that is, the sun will it go without raising? The sun doesn't care about the barking dog and do the sun's duty as well. Some animals' traits in human those who have doing that is their nature. They do not going unnoticed is good.

The equivalent proverb in Sinhala language is බල්ලා බීරුවට වහඳුයා නොසලකයි some students transliterated this proverb as follow,

1. ඉර බලලා බල්ලා බුරුවා වගේ
2. ඉරට බල්ලා බුරුවා වගේ
3. ඉර බලා බල්ලා බුරුවා වගේ

Even though the above phrases convert the same message these are not the appropriate proverb in Sinhala culture. Therefore බල්ලා බීරුවට වහඳුයා නොසලකයි is the equivalent proverb in Sinhala culture. Sinhalese use the word වහඳුයා (the moon) and Tamil use சூரியன் (the sun) to convey the same message.

Moreover some students identified another proverb in the target language which is practiced among the Sinhala society. Which is, **බල්ලෙක් බිරුවාට කන්දක් පාත් වේද** Which means in Tamil language is **நாய் குரைப்பதனால் மலை சரிந்து விடுமா?** Anyhow Tamils do not use this phrase as a proverb but they use **சூரியனைப் பார்த்து நாய் குரைப்பது போல.**

8. **ஆடத்தெரியாதவனுக்கு மேடை கோணல்.** Is the eight proverbs taken to translate. The contextual meaning of this proverb is a bad workman blames his tools instead of identifying his weakness, a weak person always criticize the weapon. Many students tried to convey the meaning of this proverb in target language as follow,

1. **නටන් බැරි මිනිසාට පොළොව ඇදයි**
2. **නටන් බැරි මිනිසාට පොළොව ඇදයිල**
3. **නටන් බැරි මිනිසාට වේදිකාව ඇදයිල**
4. **නටන් බැරි මිනිසා බොරුවට හැඟීම**

In Sinhala language **පොළොව** indicates in Tamil is **நிலம்** and the word **வேදිකාව** means **மேடை** however the different word choices the translation convey the same meaning but the equivalent proverb in Sinhala is **නටන් බැරි මිනිසාට පොළොව ඇදයිල**

9. The another proverb given to translate is **நெருப்பில்லாமல் புகையாது.** The meaning of this proverb is, there is no fire without smoke. Which emphasizes anything will happen because of any reasons. There is a reason or hidden factor behind any fact is the contextual meaning of this proverb. Most of the students carried out the meaning through their translation are can be acceptable since they convey the meaning from the following translations.

1. **ගින්හක් හැතුව දුමක් නොතගී**
2. **ගින්හක් හැතුව දුමක් එන්නේ නැත**

10. The last Tamil proverb given to translate into Sinhala is **குறைக்குடம் தழும்பும் நிறைக்குடம் தழும்பாது.** A rolling stone gathers no moss. This proverb describes a half filled pot can be carried by water but if there is water all over the pot it can be carried without the pot of water. Just as, well educated scholars do their work quietly

and without any demonstration and they do not show their level of education and professional status

The equivalent proverb in Sinhala language is පිරිනු කළේ දිය නොසැලේ

### **Analysis of translation of proverbs from Sinhala to Tamil**

1. බඩගිනි රස නොදනී which means hunger does not know taste when you are hungry, you eat anything at the time. Some students were literally translated the proverb which convey the same meaning as follow,

1. பசி சுவை அறியாது
2. பசிக்கு சுவை தெரியாது.

Some other students tried to convey the same meaning in different way like பசியுள்ளவன் ருசி அறிவான் anyhow whole the translations are convey the same meaning. In Tamils use பசி ருசி அறியாது and பசி வந்தால் பத்தும் பறக்கும் to convey the same meaning in their day today life.

2. The second proverb which was given to translate into Tamil is මගේ අරක්කු බිල මම ගනවයි කීවා වගේ this proverb emphasizes that those who are asleep and friendly should not be deceived or thought of in any way under any circumstances and that only those who can be spoiled in life will engage in such treacherous acts.

To express the sense of the proverb Sinhalese use the term අරක්කු arrack it means I was told to drink my arrack and hit myself. However the direct culturally equivalent proverb in Tamil society is உண்ட வீட்டுக்கு ரெண்டகம் நினைக்காதே however some students were translated th proverb literally and word for word as follow,

1. எனது சாராயத்தைக் குடித்துவிட்டு எனக்கே அடிப்பேன் என்பது போல
2. எனது சாராயத்தை குடித்துவிட்டு எனக்கே அடிப்பேன் என்று சொன்ன மாதிரி

however the appropriate proverb in Tamil language is உண்ட வீட்டுக்கு ரெண்டகம் நினைக்காதே only few students found out the correct proverb in Tamil.

3. ලිඳේ ඉන්න මැඩිය වගේ if Tamil have basic cultural understanding of both Sinhala and Tamil languages can easily find out the equivalent proverb. This proverb emphasizes that, being ignorant of the outside world. When we literally translate this proverb we can identify the equivalent proverb in Tamil as கிணற்றில் இருக்கும் தவளைப் போல we use கிணற்றுத் தவளைப் போல to convey the meaning. Whole the students were translated this proverb correctly only few of them used மாதிரி instead of போல however both these word convey the same meaning as like.
4. මගල් කෑමට ගොස් ඉලව් කෑම ලැබුනා වගේ which means we go for something with some hopes but it does not happen. Almost all the students directly translated this proverb as கல்யாண வீட்டுக்கு சென்று இழவு சாப்பாடு கிடைத்தது போல. This direct translation converts the same meaning however it is not the actual proverb which practiced among Tamils. The Tamils use கொண்டாட்டம் போய் திண்டாட்டம் ஆச்சது and குளிக்கப்போய் சேற்றை பூசிக்கொண்டது போல. However the different words used the sentences convey the same meaning of මගල් කෑමට ගොස් ඉලව් කෑම ලැබුනා වගේ
5. රීරයට අහුවු පුවත් වගේ the proverb emphasizes there is no situation to escape like an areca nut caught in a trap. There is an equivalent proverb in Tamil language is ஆப்பு இழுத்த குரங்கு போல which emphasizes the same meaning. There is a fairy tale to this proverb.

One day a monkey was going somewhere alone, reached the saw mill looked around no one was found there. Monkey ran over the tree jumped. One of the wedged trees caught the monkey's eye. It was cut, split in half and wedged sitting on it, he shook the wedge and snatched it away. The split tree joined together and the monkey sitting in the middle of it and was caught in it and crushed. A number of students were literally translated the proverb as follow,

1. பாக்குவெட்டிக்கு அகப்பட்ட பாக்கு போல
2. பாக்குவெட்டியில் சிக்கிய பாக்கு போல
3. பாக்குவெட்டிக்கு சிக்கிய பாக்கு மாதிரி

However this phrase does not practiced among Tamil as a proverb therefore, the equivalent proverb in Tamil language is ஆப்பு இழுத்த குரங்கு போல.

6. **ஈதிலேலே தரமெ ஓடுமே ஐது** this proverb emphasizes that swelling on one finger is proportional to the size of the finger, the little finger does not swell should not be as large as the thumb. Which mean persons have to work according to their standard or status. Many students were translated this proverb literally as fellow,

1. விரல் அளவிற்கு வீங்கியிருக்க வேண்டும்.
2. விரலின் தரத்திற்கு வீங்கியிருக்க வேண்டும்.
3. விரலின் அளவிற்கு தான் வீக்கம்

A few students only translated the proverb properly into Tamil as **விரலுக்கேற்ற வீக்கம் வேண்டும் and விரலுக்கேற்றது தான் வீக்கம்**

7. **ஊடு ஓடுகை அது அது ஓடுகை வடுலா ஈது** is the next proverb taken to translate, this proverb describes the thing available today is higher than the thing available is tomorrow. We should take advantages from the things which are available now. Most of the students transliterated. Anyhow the proverb the translations are convey the same **நாளாக்கு கிடைக்கும் கொம்பன் யானையை விட இன்றைக்கு கிடைக்கும் சிட்டுக்குருவியே மேல்**

However there is an equivalent proverb using among the Tamils as follow,

**நாளாக்கு கிடைக்கும் பலாக்காயை விட இன்றைக்கு கிடைக்கும் களாக்காயே மேல்**  
A number of students identified the equivalent proverb in Tamil.

8. The another proverb which was given to translate is **அதலா உன்னை உதலா அன்னை டேனெ லீகை** the direct translation of this proverb is **கட்டி அடித்தாலும் அடித்து கட்டினாலும் இரண்டும் ஒன்று** which means it makes no difference whether you beat a person first and then tie him up, or tie up a person first and then beat him. Almost all the students translated the proverb literally and the proverb converts the same meaning of source proverb also this translated version is practiced among Tamil.

9. **கைன் உடுகை மீகை ஓகை அன்னை உகை** which means, like a cow biting someone who fell from a tree, students translated this proverb literally and it convey the same contextual meaning in Tamil.

1. மரத்திலிருந்து விழுந்தவனை மாடு முட்டியது போல
2. மரத்திலிருந்து விழுந்தவனை மாடேறி மிதித்தது போல

10. The last proverb given to translate is උරක් මො අවිවර ද? the meaning of this proverb is there is no need for happiness when a person in poverty. In simple, does poverty need happiness? The pigs usually have dirty wastages therefore they do not need to have salad to complete the meal. If we translate this proverb literally the meaning will be in Tamil is பன்றிகளுக்கு எதற்கு அச்சாறு? Tamil society does not use the phrase as a proverb. The equivalent proverb which the researcher found in Tamil language is எலும்பு கடிக்கிற நாய்க்கு பருப்பு சோறு எதற்கு? Whole the students were translated the source proverb literally as பன்றிகளுக்கு எதற்கு அச்சாறு?

## Recommendation

Based on the present study's results, the following are recommended.

1. Students should be more knowledgeable in the two languages culture and their differences.
2. Students should be focused in the outdoor activities and have to socially coexisted with speech communities.
3. Students should keep away from literal translation because it result irrelevant translation in some cases and also students should handle proverbs as one piece not with every single word.

## Conclusion

This study was focused on the obstacles found by the students when they attempt to translate Sinhala proverbs into Tamil and the methods which are applied by those students. The analysis part showed that most of the students focused on literal translation that affects the meaning sometimes and the concept and tone of the proverbs. The results explained a higher level of good translation by students understanding level and knowledge of Sinhala and Tamil language and also the socio cultural factors of the two different communities.

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**Appendix I**  
**The list of Tamil proverbs**

No	Tamil proverbs (source)	Sinhala proverbs (target)
1	அடி நாக்கில் நஞ்சு நுனி நாக்கில் அமிர்தம்,	උඩින් මිතුරු යටින් හතුරු
2	வாயில் வடை சுடுவது போல	කටින් බතලකොළ හිටවනවා වගෙයි
3	பாலும் தேனும் போல	කිරිසි පැණිසි වගේ
4	கூழுக்கும் ஆசை மீசைக்கும் ஆசை	කැඳන් මීනැඳ රුවුලන් මීනැඳ
5	காக்கைக்கும் தன் குஞ்சு பொன் குஞ்சு	උණුහපුළුවාගේ දරුවා උදට මැණිකළ
6	கல்லிருந்தா நாயை காணோம் நாய் இருந்தா கல்லைக் காணோம்	බල්ලා ඉන්නවිට පොල්ල නැහැ පොල්ල තිබෙනවිට බල්ලා නැහැ
7	சூரியனைப் பார்த்து நாய் குரைப்பது போல	බල්ලා බීරුවාට වනඳුසා නොසලකයි
8	ஆடத்தெரியாதவனுக்கு மேடை கோணல்.	නටන්න බැරි මිනිහට පොළොව ඇඳියිල
9	நெருப்பில்லாமல் புகையாது.	ගින්නක් නැතුව දුමක් නොතගී
10	குறைக்குடம் தழும்பும் நிறைக்குடம் தழும்பாது	පිරුණු කළේ දිය නොසැලේ

**Appendix II**  
**The list of Tamil proverbs**

No	Sinhala proverbs ( source)	Tamil proverbs ( target)
1	බඩගිනි රස නොදන්නේ	பசி சுவை அறியாது
2	මගේ අරක්කු බිලා මම ගහනවයි කීවා වගේ	உண்ட வீட்டுக்கு ரெண்டகம் நினைக்காதே
3	ලිඳේ ඉන්න මැඩිය වගේ	கிணற்றுத் தவளைப் போல
4	මගේ කෑමට ගොස් ඉලව් කෑම ලැබුනා වගේ	கொண்டாட்டம் போய் திண்டாட்டம்
5	ගිරියට අසුවු පුවක් වගේ	ஆப்பு இழுத்த குரங்கு போல
6	ඇඟිල්ලේ තරමට ඉඳිමිය යුතුයි	விரலுக்கேற்றது தான் வீக்கம்
7	හෙට ලැබෙන අතුවට අද ලැබෙන වටුවා ජානා	நாளைக்கு கிடைக்கும் பலாக்காயை விட இன்றைக்கு கிடைக்கும் களாக்காயே மேல்
8	අහලා බන්දන් බැදලා අනේනන් දෙකම එකයි	கட்டி அடித்தாலும் அடித்து கட்டினாலும் இரண்டும் ஒன்று
9	ගහෙන් වැටුන මිනිහට ගොනා අන්නා වගේ	மரத்திலிருந்து விழுந்தவனை மாடு முட்டியது போல
10	උගුරන්ට මොන අවිචාරූ ද?	எலும்பு கடிக்கிற நாய்க்கு பருப்பு சோறு எதற்கு?