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## Page 2

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"! 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,

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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

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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

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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, ඌරන්ට මොන අචිචාරැද? that means in  
Tamil எலும்பு கடிக்கிற நாய்க்கு பருப்பு சோறு ஏன்‌? But if it is translated literally it will be  
  
as பன்றிகளுக்கு என்ன அச்சாறு?

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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

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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 5883 අග දිවේ 656௧8 and 6  
students translated word for word without considering the context and other socio  
cultural aspect like දිවේ කෙලවර 8௧8 දිවේ ඇතුළේ 65௦௪௦8 and other two  
students were paraphrased the proverb as උඩින්‌ මිතුරැ යටින්‌ හකුරැ 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 හකුරැ යටින්‌ කතුරැ 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 බතලකොළ හිටවනවා වගෙයි but most of the  
students were translated esthe proverb literally as follow,  
  
1. කටින්‌ වඩේ පුචිචුවා වගේ  
2. කටේ වඩේ පුචිචනවා වගේ  
3. කටේ වඩේ හදනවා වගේ  
  
In the above examples පුචිචනවා and පුචිචුවා are the same meaning fry something.  
පුචිචුවා (fried) is the past form of පුචිචනවා (fry). In 3" example හදනවා means

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making something. However only 7 students were paraphrased the proverb with  
culturally equivalent proverb in Sinhala as කටේ බතලකොළ හිටවන්නා 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 பாலும்‌ தேனும்‌ போல all the students  
  
literally translated the proverb as 868 පැණියි 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 மூடி. these two proverbs also emphasize the  
  
same meaning of the proverb.  
  
. 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 කැඳත්‌ ඕනැලු රැවුලත්‌ ඕනැලු students translated this  
  
proverb in different manner as follow,  
  
1. කැඳටයි ආසයි රැවුලටයි ආසයි  
  
2. රැවුලයි කැඳයි දෙකම බේරගන්න බෑ  
3. රැවුලයි කැඳයි දෙකම ඕනැ  
  
4. GOES ඕනැ කැඳයි ඕනැ  
  
Whole the translations done by the students are acceptable they covert the meaning  
through their translation in different ways. However කැඳත්‌ ඕනැලු රැවුලත්‌ ඕනැලු is  
  
the proverb usually Sinhalese use in their day to day communication.

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5. The next proverb is காக்கைக்கும்‌ 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 උණුහපුඑවාගේ දරැවා ඌට 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  
දරැවා which the word actually used in the Sinhala version. The word පැටියා means  
in Tamil 15 குட்டி, குஞ்சு and the word දරැවා 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 නැහැ

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පොල්ල තිබෙනවට බල්ලා නැහැ 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. GHEE තියෙනකොට DEE) නෑ DEED 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 තිමයනකොට 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.  
  
. 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 බීරැවාට චනඳ්‍යයා නොසලකයි  
  
some students transliterated this proverb as follow,  
  
1. ඉර බලලා බල්ලා බුරනවා වගේ  
2. ඉරට බල්ලා බුරනවා වගේ  
3. ඉර බලා බල්ලා බුරනවා වගේ  
  
Even though the above phrases convert the same massage these are not the  
appropriate proverb in Sinhala culture. Therefore බල්ලා බීරැවාට චනඳු්‍යයා නොසලකයි  
is the equivalent proverb in Sinhala culture. Sinhalese use the word චනඳ්‍යයා (the  
  
moon) and Tamil use சூரியன்‌ (the sun) to convey the same message.

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10.  
  
Moreover some students identified another proverb in the target language which is  
practiced among the Sinhala society. Which is, බල්ලෙක්‌ බීරැවාට 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.  
  
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. නටන්න බැරි මිනිහට පොළොව ௯68  
  
2. නටන්න බැරි මිනිහට පොළොව ඇදයිලු  
  
3. නටන්න බැරි මිනිහට වේදිකාව ඇදයිලු  
  
4, නටන්න බැරි මිනිහා බොරැවට හැඟීම  
  
In Sinhala language පොළොව indicates in Tamil is நிலம்‌ and the word වේදිකාව  
means மேடை however the different word choices the translation convey the same  
meaning but the equivalent proverb in Sinhala is නටන්න බැරි මිනිහට පොළොව  
ඇදයිලු  
  
. 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. ගින්නක්‌ නැතුව දුමක්‌ නොතගී  
2. ගින්නක්‌ නැතුව දුමක්‌ එන්නේ නැත  
  
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

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and without any demonstration and they do not show their level of education and  
  
professional status  
  
The equivalent proverb in Sinhala language is පිරැණු කළේ දිය නොසැලේ  
  
Analysis of translation of proverbs from Sinhala to Tamil  
  
. බඩගිනි රස නොදන්ලු 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 1௦  
  
convey the same meaning in their day today life.  
  
. The second proverb which was given to translate into Tamil is මගේ අරක්කු බීලා මටම  
88 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   
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.

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3. ළිඳේ ඉන්න OE 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 Gurev however both these word convey the same meaning as like.  
  
4. මගුල්‌ කෑමට ගොස්‌ FCO 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 ஆச்சுது  
and குளிக்கப்போய்‌ சேற்றை பூசிக்கொண்டது போல. However the different words  
used the sentences convey the same meaning of මගුල්‌ කෑමට ගොස්‌ E5 කෑම ලැබුනා  
වගේ  
  
5. ගිරයට අසුවු පුවක්‌ 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.

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6. ඇගිල්ලේ තරමට SESS යුතුයි 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. හෙට ලැබෙන ඇතුට අද ලැබෙන OOH) soe 15 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 நாளைக்கு கிடைக்கும்‌ கொம்பன்‌ யானையை விட இன்றைக்கு கிடைக்கும்‌  
  
சிட்டுக்குருவியே மேல்‌  
  
However there is an equivalent proverb using among the Tamils as follow,  
நாளைக்கு 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 ඇනලා බැන්දත්‌ බැදලා ඇන්නත්‌  
දෙකම එකයි 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. ගහෙන්‌ වැටුන මිනිහට ගොනා ඇන්නා වගේ 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

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10. The last proverb given to translate is ඌරන්ට මොන 88௦௯ 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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කොළඹ

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Appendix 1  
  
The list of Tamil proverbs  
  
தழும்பாது  
  
No Tamil proverbs (source) Sinhala proverbs (target)  
1 அடி நாக்கில்‌ நஞ்சு நுனி நாக்கில்‌ அமிர்தம்‌, උඩින්‌ මතුරැ යටින්‌ mdz  
2 வாயில்‌ வடை சுடுவது போல කටින්‌ බතලකොළ හිටවනවා වගෙයි  
3 பாலும்‌ தேனும்‌ போல කිරිය පැණියි වගේ  
4 கூழுக்கும்‌ ஆசை மீசைக்கும்‌ ஆசை DED ඕනැල රැවුලත්‌ OEY  
උණුහපුළඑුවාගේ දරැවා ඌට  
5 காக்கைக்கும்‌ தன்‌ குஞ்சு பொன்‌ குஞ்சு  
මැණිකලු  
‘ கல்லிருந்தா நாயை காணோம்‌ நாய்‌ இருந்தா බල්ලා ඉන්නවිට පොල්ල නැහැ  
கல்லைக்‌ காணோம පොල්ල 6680 බල්ලා නැහැ  
බල්ලා බීරැවාට ODES  
7 சூரியனைப்‌ பார்த்து நாய்‌ குரைப்பது போல  
නොසලකයි  
නටන්න බැරි මිනිහට පොළොව  
8 ஆடத்தெரியாதவனுக்கு மேடை கோணல்‌.  
ඇදයිලු  
ගින්නක්‌ නැතුව දුමක්‌ නොතගී  
9 நெருப்பில்லாமல்‌ புகையாது.  
றைக்குடம்‌ ம்பும்‌ நிறைக்குடம்‌  
10 மலை தழும்பும்‌ நிறைக்கு පිරැණු කළේ දිය නොසැලේ

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Appendix 11  
The list of Tamil proverbs  
  
No Sinhala proverbs ( source) Tamil proverbs ( target)  
  
சி  
1 බඩගිනි රස නොදන්ලු பசி சுவை அறியாது  
  
உண்ட வீட்டுக்கு ரெண்டகம்‌  
2 මගේ අරක්කු බීලා මටම ගහනවයි කීවා වගේ  
  
நினைக்காதே  
3 ළිඳේ ඉන්න මැඩිය වගේ கிணற்றுத்‌ தவளைப்‌ போல  
4 මගුල්‌ කෑමට ගොස්‌ ඉලවි කෑම ලැබුනා වගේ கொண்டாட்டம்‌ போய்‌ திண்டாட்டம்‌  
5 ගිරයට අසුවූ පුවක්‌ වගේ ஆப்பு இழுத்த குரங்கு போல  
6 ඇගිල්ලේ තරමට GEOG යුතුයි விரலுக்கேற்றது தான்‌ வீக்கம்‌  
  
நாளைக்கு கிடைக்கும்‌ பலாக்காயை  
  
விட இன்றைக்கு கிடைக்கும்‌  
7 හට ලැබෙන ඇතුට අද ලැබෙන OOO) ඡාතා  
களாக்காயே மேல்‌  
  
ඇනලා බැන්දත්‌ බැදලා ඇන්නත්‌ දෙකම கட்டி அடித்தாலும்‌ அடித்து கட்டினாலும்‌  
එකයි இரண்டும்‌ ஒன்று  
  
மரத்திலிருந்து விழுந்தவனை மாடு  
9 ගහෙන්‌ වැටුන මිනිහට ගොනා ඇන්නා වගේ முட்டியது போல  
  
எலும்பு கடிக்கிற நாய்க்கு பருப்பு சோறு  
  
10 ඌරන්ට මොන 688௦௯ ද? ;  
எதற்கு?