

## OBSTACLES IN TRANSLATING LATIN LOVE ELEGIES INTO SINHALA WITH SPECIAL REFERENCE TO CATULLUS' ELEGIES

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Translations link different cultures and societies by language. Ancient civilizations and classical literature are accessible to the general public thanks to translation studies. Among the classical languages, Latin is an inflected and concise but loaded language. A single Latin word, for instance, has several alternative meanings. This complexity of the vocabulary often leads to ambiguities. At present Latin to English translations of Latin literary genres exist and there are extensive translations both rudimentary and standards, analyses, supplementary notes, commentaries and dictionaries. Thus, the English language can be used as a mediator that makes Latin works accessible to readers without knowledge of the language. Moreover, few Sinhala translations of these works also exist. The objectives of this study are three-fold. First is to find out whether the ambiguity and concise vocabulary in Latin love elegies have an impact on the translator. Secondly, to test the practicality of preserving accuracy and clarity of the Sinhala translation close to the Latin original. Thirdly, to find out how the translator can preserve the rhythm of these elegies when translating into Sinhala. This is a library based research study. Therefore, Catullus' elegies and English translations of them are used as primary sources. Books, articles and journals relating to the topic are also used as secondary sources of the study. English is used as a linking language in these translations since there are no Sinhala-Latin dictionaries. In order to identify the obstacles, Catullus' poem 85; *Odi et amo, quare id faciam fortasse requiris. / nescio, sed fieri sentio et excrucior* can be taken as a sample. This poem is popular among the Latin scholars for its highly structural use of vocabulary. It contains short words. *Odi et Amo* has been translated in to many alternative meanings such as "I hate and I love" in rudimentary translation and "I loathe her, I lust for her" in elevated translation. Even though the essence is similar in these translations, it directs the Sinhala translation in to wide differences such as "මම වෛර කරමි, මම පෙම් කරමි" and "මෙමට ඇය පිලිකුල්ලය, ඇලෙමි රාගෙන් ඇයට" respectively. The following is an attempt to translate the two words "Odi et Amo" in rudimentary form; "මා නුබට පෙම් කරමි, නොවේ එය වෛරයකි". Hence, the translator should limit his/her self to rudimentary translation in order to preserve the originality of the elegy. Ambiguity of the Latin language requires careful analysis of the context and cohesion of the words in translating into Sinhala. It is also important to understand the socio-political and cultural context of Rome which produced such literary texts, because they inevitably influence the use of vocabulary of the translator. There might be more words than that of the Latin original to express the meaning of it in Sinhala vocabulary. In order to preserve the rhythm of the elegies, there might be additions and modifications to the original.

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