Sinhala
BASIC COURSE
MODULE 2
GENERAL CONVERSATION

BY
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FOREIGN SERVICE INSTITUTE
DEPARTMENT OF STATE
FOREWORD

This is the second volume of Basic Sinhala, a course for the beginning student which is presented in three modules:

I Beginning Signs and Letters
II General Conversation
III Sinhala Structures

A five part preliminary version of this series of lessons was completed in 1968 as a basic course for the Peace Corps. Three modules of that preliminary version have been combined as module II in this revision. The Division of Language Training of the Peace Corps, then directed by Allan Kulakow, supported the development of the original materials under contract # PC-82-1944. A trial version was utilized in training Ceylon II at Fresno State College in Fall 1967. Olivia Silva assisted in the writing of the preliminary materials and Sriyani Herath helped prepare the final copy for submission to the Peace Corps.

This final version of General Conversation was completed with funds supplied by the Foreign Service Institute and the Agency for International Development. The Honorable Howard W. Wriggins, Ambassador to Sri Lanka, supported the project and created an opportunity to revise and complete the materials in Sri Lanka. Kamini de Abrew, currently the coordinator of the Embassy language program in Sri Lanka, provided continuous and invaluable assistance in revising and preparing the final copy.

Kamini de Abrew and I should like to thank our friend Trelicia Gunawardana, actress, university lecturer and member of the Embassy language staff, for the important part she played in helping us assemble the materials. We should also like to express our appreciation to Sally Barton for typing most of the English portions and to Kamal de Abrew, Chula de Abrew and Kumari Edirisinghe for helping proof the final copy. We are grateful to many members of the Embassy staff, especially to Ralph Hartwell and Charles Antholt for their support and encouragement.

I should like to acknowledge the debt I owe to Drs. Earl Stevick and James Stone at FSI. The modular approach to the presentation of second language materials is one which has been explored by Stevick for a variety of languages, and this particular module is largely based on a format he developed called "microwave." I had an opportunity to work with the format when I assisted Dr. Stone in the development of a trial version of "microwave" Hindi materials in 1966. Most of what I know or care about in language teaching is traceable to my association with Drs. Stevick and Stone, and I thank them for their inspiration and patient attention to a fledgling linguist.
General Conversation

I was introduced to Sinhala and Sri Lanka by Professor James Gair. Professor Don David de Saram taught me to speak the language. My husband Robert and my parents have always supported and shared my interest in Sri Lanka, most recently by modifying their own schedules to care for the children while I was away. Mrs. M. Tiruchelvam has for fifteen years now brought me into her own family in Sri Lanka when I was far from home.

The dwelling plans on pp. 254 and 255 and the photograph on p. 258 are by Robert MacDougall. They have been reproduced with permission. The photograph on p. 230 was contributed by Trelicia Gunawardana. Bus route maps are by the Survey Department, Government of Sri Lanka. A few of the smaller photographs such as those on p. 175 were taken by W. Sugathadasa. All other maps and photographs were supplied by the Ceylon (Sri Lanka) Tourist Board.

For me, Sri Lanka has been a fascinating and hospitable place to live and work. Sinhala has opened the door to ideas, life-ways and friends I would never have known without it. Kamini de Abrew and I hope that these materials will open similar doors for others.

Bonnie Graham MacDougall
Ithaca, New York
April 1979
TO THE INSTRUCTOR: HOW TO USE THIS BOOK

1. Cycles

The cycles consist of M-phases and C-phases. During the M-phases the sentences should be repeated to the students by the instructor. The students should mimic the pronunciation of the instructor many times both chorally and individually. Sentences should be practiced one by one until students can repeat them relatively fluently and with good pronunciation. The instructor should insist on correct pronunciation. If this cannot be accomplished through repetition, the instructor should use the Sinhala writing system whenever possible to show the students where they have gone wrong. The use of the writing system is particularly useful in illustrating mispronunciations of vowels which result when the English stress system is applied to Sinhala utterances, and in illustrating the substitution of short vowels and consonants for long ones and vice-versa. Grammatical questions raised by students should be answered promptly and succinctly before going on to the C-phase. The information contained in Sinhala Structures should be helpful in preparing such presentations.

The C-phase presents an opportunity to use the language and to expand vocabulary. Since it is the part of the lesson students enjoy most, there is always a temptation to rush through "M" to get to "C". Try to resolve all fluency and pronunciation problems before going on to the C-phase. If too little time has been spent on "M", students will not be able to handle "C" comfortably. When students request vocabulary items, they should write them down. They should be given direct singular and direct plural forms of nouns as well as the "class" (see Sinhala Structures, 1.) For verbs, the basic present and past forms should be given.

2. Other material

Procedures for dialogues, drills and texts involve the basic techniques of audio-lingual instruction which are likely to be familiar to instructors using this book. To the extent that special instructions are necessary for exploiting these materials to the fullest, they are given below. Many pictures and illustrations appear in this book, and their implications for lesson material have not been fully drawn out. Teachers may find it useful to build new materials around them.

3. Additional suggestions

If the class is conducted at the Embassy in Sri Lanka, the language staff should try to involve the Sri Lankan employees in helping students practice. Organizing field trips -- to Sinhala movies and nearby markets, for example, will enrich the course and make it fun.
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CYCLE 1

WHAT IS THIS?

M-1

TO THE STUDENT

Repeat the following sentences after the instructor. Be sure that you understand the meanings of the sentences and that you are able to repeat them without hesitation before you go on to M-2.

මෙම නොවරුම. This is a pencil.
මෙම වූල. This is a book.
මෙම වැටම. This is a table.
මෙම නොඛුමන්. This is a window.

M-2

Proceed as for M-1

මෙම නොඛුමන්? What is this?

C-1

TO THE STUDENT

The instructor will ask students a question and supply them with the formula for the answer. For example:

Instructor (pointing to something): මෙම නොඛුමන්?

Instructor: මෙම නොඛුමන්

Now ask and answer the question above with other students in the class. Next each student in turn should get up from his chair and walk around the room. The student should point to various objects (a pen, a table, a chair, a door) and ask the question in M-2 of the instructor. The instructor should give the answer in Sinhala. After the student has learned three or four new words, he should ask the same questions of the rest of the students.

C-2

Students should use pictures to elicit the words for items which are
important at work. For example, clinical equipment for health workers, farm machinery and tools for agricultural workers and office equipment for those who work mainly at a desk.

C-3

Proceed as for C-1. Below is a photograph depicting well-known Colombo landmarks. Students should use the Sinhala they have learned to gather information about the photograph from the instructor.

GALLE FACE, LOOKING SOUTH
NOTES ON STRUCTURE

1. **Definite and indefinite forms of the noun**
   
The nouns which have appeared in this lesson are indefinite forms of the noun. The indefinite form of the noun usually translates into English as 'a something', whereas the definite form of the noun usually translates as 'the something.' In Sinhala the definite/indefinite distinction is marked only in the singular. The indefinite ending is අ. The definite form is unmarked. Compare the following forms of the words which appeared in Cycle 1:

<table>
<thead>
<tr>
<th>Definite Form</th>
<th>Indefinite Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>දේශ (දේශය)</td>
<td>the pencil අමැත්මයා</td>
</tr>
<tr>
<td>අමැත්මයා</td>
<td>the book අමැත්මයා</td>
</tr>
<tr>
<td>රීත්ති (රීත්තිය)</td>
<td>the window රීත්තිය</td>
</tr>
<tr>
<td>අමුත්ති (අමුත්තිය)</td>
<td>the table අමුත්තිය</td>
</tr>
</tbody>
</table>

Now look at the following new words:

<table>
<thead>
<tr>
<th>Definite Form</th>
<th>Indefinite Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>දැංගල්</td>
<td>the chair දැංගල්</td>
</tr>
<tr>
<td>අමිත්ති</td>
<td>the bed අමිත්ති</td>
</tr>
<tr>
<td>අමැත්ති</td>
<td>the door අමැත්ති</td>
</tr>
<tr>
<td>අමුත්තිය</td>
<td>the wall අමුත්තිය</td>
</tr>
<tr>
<td>අමුත්තිය (අමුත්තිය)</td>
<td>the room අමුත්තිය</td>
</tr>
<tr>
<td>අමුත්තිය</td>
<td>the office අමුත්තිය</td>
</tr>
</tbody>
</table>

Definite and indefinite forms of the noun are treated in Sinhala Structures, section 1.4. Paradigms showing definite and indefinite forms appear in section 1.2.

The nouns marked with * belong to Class D. The form in brackets reflects correct pronunciation. The other form is the dictionary entry form and the stem on which the indefinite form is based.
2. **The Sinhala sound system: single and doubled consonants**

In Sinhala most consonants occur both singly and doubled in the middle of words, and many differences in meaning hinge on this distinction. Since no such contrast occurs in English, this is an area of the Sinhala sound system to which the learner will have to pay particular attention. Compare the following:

- එමැදිත what (singular form)
- එමැදිත why

The paired sets which appear below provide further illustrations of the contrast between single and doubled consonants. The instructor should read the examples below pair by pair and ask the students to repeat them chorally. For example:

**Instructor:** එම

**Students (in chorus):** එම

**Instructor:** එමදිත

**Students (in chorus):** එමදිත

Next students should be drilled individually as follows:

**Instructor:** එම

**Student A:** එම

**Instructor:** එමදිත

**Student A:** එම
d

**Instructor:** That's not quite right. එමදිත

**Student A:** එමදිත

**Instructor:** Right.

**NOTE TO THE INSTRUCTOR**

Students should be told that the minimal and near-minimal pairs which appear below have been chosen primarily to illustrate phonological contrasts. The words should not be taken as a list for memorization. Some of the entries are literary items.
a. /k/
   අ අ අ අ one
   ආ ආ ආ ආ doubt (n)
   අ අ අ අ right side

b. /g/
   අ අ අ අ lies down (v)
   අ අ අ අ along


c. /c/
   අ අ අ අ fibs (n)
   අ අ අ අ word
   අ අ අ අ suitable


d. /T/
   අ අ අ අ to me myself
   අ අ අ sixty
   අ අ අ short
   අ අ අ danced


e. /t/
   අ අ අ අ might be
   අ අ අ book (n)
   අ අ අ spot (n)
   අ අ අ hand (n)
<table>
<thead>
<tr>
<th>General Conversation</th>
<th>SINDHALA</th>
<th>Cycle 1: Notes on Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>f. /d/</strong></td>
<td>/dd/</td>
<td></td>
</tr>
<tr>
<td>white</td>
<td>නිෂ්ටිය (a)</td>
<td>clean (a)</td>
</tr>
<tr>
<td>gift (n)</td>
<td>යොදා දමයොබ (n)</td>
<td>rocking</td>
</tr>
<tr>
<td>united</td>
<td>ද්‍රයෙය (n)</td>
<td>tax (n)</td>
</tr>
<tr>
<td><strong>g. /n/</strong></td>
<td>/nn/</td>
<td></td>
</tr>
<tr>
<td>going (a)</td>
<td>දයෙය (a)</td>
<td>go (inf)</td>
</tr>
<tr>
<td>asking (a)</td>
<td>මේදතිය (a)</td>
<td>ask (inf)</td>
</tr>
<tr>
<td>eating (a)</td>
<td>මේදතිය (a)</td>
<td>eat (inf)</td>
</tr>
<tr>
<td>scorches (v)</td>
<td>මේදතිය (v)</td>
<td>knows</td>
</tr>
<tr>
<td><strong>h. /p/</strong></td>
<td>/pp/</td>
<td></td>
</tr>
<tr>
<td>bit (v)</td>
<td>මේදතිය (v)</td>
<td>struck (v)</td>
</tr>
<tr>
<td>water (n)</td>
<td>පුරා (n)</td>
<td>hoppers</td>
</tr>
<tr>
<td>cuts (v)</td>
<td>පුරා (v)</td>
<td>causes to cut</td>
</tr>
<tr>
<td>bites (v)</td>
<td>පුරා (v)</td>
<td>strikes (v)</td>
</tr>
<tr>
<td><strong>i. /b/</strong></td>
<td>/bb/</td>
<td></td>
</tr>
<tr>
<td>mustard</td>
<td>මේදතිය (a)</td>
<td>plumbago</td>
</tr>
<tr>
<td>truth</td>
<td>මේදතිය (a)</td>
<td>all</td>
</tr>
<tr>
<td><strong>j. /m/</strong></td>
<td>/mm/</td>
<td></td>
</tr>
<tr>
<td>eyebrow</td>
<td>මේදතිය (a)</td>
<td>retaining wall</td>
</tr>
<tr>
<td>bait</td>
<td>මේදතිය (a)</td>
<td>pain</td>
</tr>
<tr>
<td>let's take</td>
<td>මේදතිය (a)</td>
<td>villagers</td>
</tr>
<tr>
<td>lotus</td>
<td>මේදතිය (a)</td>
<td>smithy</td>
</tr>
</tbody>
</table>
General Conversation  SINGHALA  Cycle 1: Notes on Structure

k. /l/  /ll/

 neger having looked  dog

 s nightclub  girl

creeper  beach (n)

flower (n)  reed bag

l. /w/  /ww/

 away (prefix)  sunshine

frowns (v)  frowned

m. /s/  /ss/

 venom  twenty

eye (n)  eye of coconut

mouth  an ancient coin

soil (n)  back (postposition)
CYCLE 2

WHAT IS THAT OVER THERE?

M-1

 snel. That is a pencil.
 snel. That is a wall.
 snel. That is a chair.
 snel. That is a key.
 snel. That is a door.

M-2

 snel. What is that over there?

C-1

Students should remain seated and point to objects around the room saying:

 snel.

Others should respond saying:

 snel ( snel )

NOTE ON STRUCTURE: demonstratives

The demonstratives snel, 'this', and snel, 'that', belong to a set which includes the following:

 snel this
 snel that near you
 snel that over there
 snel that in question

Here and in Cycle 1 these demonstratives function as pronouns.
CLASSROOM EXPRESSIONS

The following expressions should be practiced for use in class.

1. ආපන්. Say (it).
2. ආපන් කරන්න. Say (it) again.
3. අයිත්ත්ව කරන්න. John, (you) say (it).
4. කොකි කරන්න. Mary, (you) say (it).
5. ආපන් කරන්න නො? Should (I) say (it) again?

NOTE ON STRUCTURE: the infinitive

The verb form කරන්න which appears above is the infinitive form of the verb කරන්න 'say'. The infinitive form is used as a request form. See Sinhala Structures, section 2.5.

CYCLE 3

WHAT ARE THESE THINGS?

M-1

ඔබි ආපත්තු. These things are vegetables.
ඔබි පේළි. These things are oranges.
ඔබි මකුණු අති. These things are bananas.

ඔබි මසුව. These things are shoes.
ඔබි ඔෙළ. These things are socks.
ඔබි ඔෙළෝ. These things are earrings.
M-2

What are these things?
What are those things?
What are those things over there?

C-1 Using pictures such as those on pages 11-14:

Individual A: මීන් නිලිදි ග?
Individual B: මීන් (මැත)

NOTE ON STRUCTURE: demonstratives

The demonstratives above belong to a set which includes the following:

මීන්. These things.
මි. Those things near you.
මීන්. Those things over there.
මි. Those things in question.

The singular forms of those given above are as follows:

මි. This thing.
මි. That thing near you.
මී. That thing over there.
මි. That thing in question.

Two question words which pair with these sets are:

මීන් What (plural)
මි What (singular)

මින් is the rapid speech form of මි + the question marker ග. Further discussion of demonstratives appears in Sinhala Structures, section 3.
විශේෂ ආදාන්නේ ා?

TOWN MARKET SCENE
විශේෂ විකාශය කෙරුණ?

TOWN MARKET SCENE
බිඩ් මුළු ගල්?
කිසි මීටරක? 

ROADSIDE STAND ON THE COLOMBO-KANDY ROAD
SUMMARY
PRACTICING PATTERNS FROM CYCLES 1-3

A. Substitution Drill

The instructor should drill individual members of the class according to the following model:

Instructor  පිළි උපනුරාමි ඉන්ඩුවක්
Students A  පිළි උපනුරාමි ඉන්ඩුවක්
Instructor  අතරි කොලි
Students A  අතරි කොලියක්
Those are bananas.
Those are bananas.
Heads of cabbage.
Those are heads of cabbage.

1  අතරි කොලියක් (ඔතරි කොලි)
[heads of cabbage]

2  අතරි කොලිවෙන් කොලි (සැසී කොලි)
[loaves of bread]

3  අතරි කොලි (ඔතරි කොලි)
[breadfruits]

4  අතරි කොලිවෙන් කොලි (පෝම්ප්කාන්සේල් කොලි)
[pumpkins]

5  අතරි කොලිවෙන් කොලි (මොගු කොලි)
[mangoes]

6  අතරි කොලි

B. Substitution Drill

Model:  I  එක නේලෙක්
        S  එක නේලෙක්
       This is a pencil.

This is a pencil.
Door.
This is a door.
1. මි මාත්‍රා (door) [door]
2. මි අළංකා (book) [book]
3. මි ගෝහ (pen) [pen]
4. මි වෝල් (table) [table]
5. මි මැටි (wall) [wall]
6. මි ප්‍රහාර

C. Response Drill

The instructor should drill individual members of the class according to the following model:

Instructor මි ප්‍රහාර ගැන? What are those things over there?
Student මි ප්‍රහාර. Those things are shoes.

1. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (shoes)
2. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (socks)
3. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (vegetables)
4. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (books)
5. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (offices)
6. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (doors)
7. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (rooms)
8. මි ප්‍රහාර ගැන?
   මි ප්‍රහාර. (walls)
D. Response Drill

Model: I  המקורי $S$? What are those?
S オリニ $S$? These are shoes.

1 オリニ $S$? オリニ オリニ $S$? (shoes)
2 オリニ $S$? オリニ オリニ $S$? (glasses)
3 オリニ $S$? オリニ オリニ $S$? (pencils)
4 オリニ $S$? オリニ オリニ $S$? (pens)
5 オリニ $S$? オリニ オリニ $S$? (cups)
6 オリニ $S$? オリニ オリニ $S$? (books)

E. Transformation Drill

Model オリニ オリニ $S$? This is a shoe.
S オリニ オリニ $S$? These are shoes.

1 オリニ オリニ $S$? (pencils)
2 オリニ オリニ $S$? (pens)
3 オリニ オリニ $S$? (tables)
4 オリニ オリニ $S$? (windows)
5 オリニ オリニ $S$? (books)
6 オリニ オリニ $S$? (doors)
7 オリニ オリニ $S$? (walls)
8 オリニ オリニ $S$? (rooms)
CULTURAL NOTE: Greetings and leave-taking

One of the most common informal greetings in Sri Lanka is the familiar දෙළිය. කොළඹාරු, literally 'may you live long', is a formal greeting which is generally accompanied by a characteristic gesture. The palms of the hands are pressed together in front of the body in salutation. (The instructor should demonstrate this gesture for the class.)

Initial greetings are often followed by inquiries into the health and welfare of the addressee. For example:

තමද ලෙස? How (are you)?

මෙහෙඩි මතද ලෙස? How (is your) health and welfare?

Typical answers to the above questions include:

මිය නිවැසි. I'm in good health.

උපාදාමා. Not bad.

ගැඹි. Good.

A visit between friends or acquaintances is usually concluded in the following way:

PERSON TAKING LEAVE

උප නිවැසි පැහැදි. I shall go and come.

PERSON GRANTING LEAVE

ගැඹි. නිවැසි පැහැදි. Good. Go and come.

The language given above should be practiced in class until students can repeat it easily and without hesitation. Thereafter, students and the instructor should make it a point to use it as part of the classroom routine.
MORE CLASSROOM EXPRESSIONS

The following expressions should be drilled and memorized for use in the classroom.

Did (you) understand?

Did (you) understand, sir?

Did (you) understand, madam?

Yes. I understood.

No. I didn't understand.

Say (it) slowly.

NOTE ON STRUCTURE: 伫਼, 'understand'.

Past tense forms of the verb 伫਼, 'understand', appear above. This verb takes an actor in the dative case. For information on the dative case and its formation see Sinhala Structures 1.32.

CYCLE 4

ARE THESE THINGS BOXES?

M-1

Yes. These things are coins.

Yes. This thing is a clock.

Yes. This thing is a necklace.

Yes. These things are boxes.

Yes. This is a ring.

M-2

No. These things are not coins.

伫਼ 伫਼ 伫਼।
No. This is not a key.

This is a padlock.

Are these things boxes?

Is this a key?

Students should continue to talk about objects in the classroom and the pictures which are in the textbook or which have been brought to class.

A. (මම නැවේලේ එම?)

B. (මම නැවේලේ)

CYCLE 5

IS THAT ANSWER CORRECT?

It is wrong.

It is correct.

That answer is wrong.

That answer is correct.

Is that answer correct?

Is that correct?

Is that wrong?

Is that answer wrong?
M-3

Is that wrong or right?

Is that right or wrong?

What is the correct answer?

C-1

This is the time to review the patterns which have been intro-
duced in Cycles 1, 2, 3 and 4. One student should ask a question. A second student should supply the answer. The first student should then check the veracity of the answer with a third student in the following manner:

A. ලිය (ලියත්ගේ ග?)
B. (ලියත් ලිය)

A. ලියත්ගේ ග?
C. ලිය.

or

සිංහ විශේෂ.

Students should use the pictures which appear below to review the structures which have been introduced in earlier lessons and to expand their vocabularies.

NOTE ON STRUCTURE: Variant spellings of Class D nouns.

1. ලියත්, 'the answer', like most Class D nouns (see Sinhala Structures section 1.2 for a sample paradigm) has an alternate spelling as ලියත්. The former spelling is the one normally seen in writing; the latter reflects correct pronunciation.
තිබි බැලපුරාවේෂන් ආවරණය වේසේය?
ගෙ අතරින්?

FOOD PREPARATION UTENSILS WHICH ARE FOUND IN SRI LANKA
CYCLE 6

MAKING REQUESTS

M-1

>Please open the door.
>Please close the door.
>Please open the window.
>Please sit down.
>Please stand up.
>Please describe the picture.
>Please ask a question.
>Please give the answer.

M-2

>Please tell that gentleman to open the door.
>Please tell that gentleman to close the door.
>Please tell that lady to come here.
>Please tell that gentleman to stand up.

C-1

Students in the class should practice making simple requests and having others carry out the directions. If students do not know the Sinhala for the directions they would like to give, they should ask the instructor for it. At this point students should try to collect and learn all the requests they feel will be necessary for routine classroom use.

A.  (අඩු පුළුළි)

B. Carries out directions.
C-2

The instructor should direct one class member to give directions to another.

Instructor to B.  ජූප මහෝධුම් යෙදෙලී (දෙමුම් ජූපේ) එක්ක.

B to C.  (දෙමුම් ජූපේ.)

ELEPHANT FRIEZE AT ISURUMUNIYA, ANURADHAPURA
NOTES ON STRUCTURE: මෙහෙයි 'say'; the particle අහෝ.

With මෙහෙයි, 'say, tell', the person told is in the dative case.

අහෝ is a particle which follows certain types of subordinate clauses, here, those involving reported speech. It has no direct translation. Compare the following:

ඉමු මෙහෙයි, 'දෙණෝ නිර්මා.

Please tell him, "open the door."

ඉමු මෙහෙයි ලැබේ නිර්මා විය.

Please tell him to open the door, or Please tell him that he should open the door.

MORE CLASSROOM EXPRESSIONS: NEGATIVE REQUESTS

Request forms may be made negative by adding the word අහෝ. Look at the examples below and practice them in class. Students should ask the instructor for any other negative commands they would like to learn for routine classroom use. Negative requests are discussed in Sinhala Structures, section 2.5.

ඔබ යාය.

Please don't go.

ඔබ යාය.

Please don't shout.

දෙණෝ බන්ධනාය යාය.

Please don't talk in English.

බැබ්බු බන්ධනාය.

Please don't smoke cigarettes.

බැබ්බු බන්ධනාය.

Please don't open the books.

බැබ්බු බන්ධනාය.

Please don't talk.
NOTES ON STRUCTURE:

Variants of the infinitive form (request form).

In Sinhala there are three dialectal variants of the infinitive form:

<table>
<thead>
<tr>
<th>variant</th>
<th>ending</th>
<th>example</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>ගො</td>
<td>ගොතේ</td>
<td>to do</td>
</tr>
<tr>
<td>B</td>
<td>ගො</td>
<td>වෙන්නේ</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>ගබූ</td>
<td>ගබූගෙනේ</td>
<td></td>
</tr>
</tbody>
</table>

Further examples appear in Sinhala Structures, section 2.5.

Variant A is the regular form in many areas of the Kandyan highlands. Many speakers who use it however, also use variant B, particularly in more formal situations. In Kandy town variant B appears to be the regular form.

Variant B would appear to be the most common form throughout Sri Lanka. It is without question the variant which is usually heard in Colombo, despite the fact that conventional wisdom holds Colombo to be a variant C area. Instructors often argue against presenting variant B on the grounds that it is localized in the Kandyan highlands, an idea which is not borne out by inspection.

Variant C may be heard in Colombo, and it is also the dialectal variant used in many parts of the South. Teachers prefer it as the 'best' form.

Variant C is presented in this textbook because it is the prestige form. There are many good arguments for using variant B, however, including frequency and ease of pronunciation for American English speakers. Variant C contains a consonantal sequence (/mn/) not found in American English and is not advocated for less experienced language learners who have difficulty maintaining the contrast between single and doubled consonants. For these reasons, the class may want to switch to variant B at this point. Classes which wish to do so should review Cycle 6 using the variant B forms and continue using them for the remainder of the course.
DIALOGUES I, II, and III: ELICITING VOCABULARY FROM SINHALA SPEAKERS

WHAT DO YOU SAY IN SINHALA FOR WHAT THE GENTLEMAN IS DOING?

On the following pages there are three short dialogues in which a student elicits vocabulary items from a speaker of Sinhala. These dialogues are intended to serve as models for eliciting vocabulary. The sentences in these conversations should be drilled in class and memorized. Drills and exercises follow the dialogues.
DIALOGUE I

WHAT DO YOU SAY IN SINHALA FOR WHAT HE IS DOING?

MARY

What do you say in Sinhala for what the gentleman is doing?

VICTOR

Reading.

MARY

What is the gentleman reading?

VICTOR

A newspaper. For that (you) say newspaper. Pattaree means newspaper.

MARY

The gentleman is reading a newspaper. Pattaree means newspaper. Is that right?

VICTOR

Precisely right. You speak Sinhala very well Mary.

NOTES ON STRUCTURE: present forms, ඔළු, Class C nouns.

1. ඔළු, 'say', and ඔළුදා, 'read', are emphatic present tense forms of the verb. A discussion of this verb form appears in Sinhala Structures, section 2.21.

2. ඔළු, 'read', and ඔළුදා, 'speak', are simple present tense forms of the verb. The simple present tense is the form which a Sinhala speaker usually gives when asked for the translation of an English verb. A discussion of this form appears in Sinhala Structures, section 2.21.
3. When a meaning or name of something appears as an object of the verb නේලිය, 'say, call', it is optionally followed by the clause subordinator නම්නේ. Hence, නම්නේ නේලියේ නියත් නේලිය, 'For that you say newspaper.' See Sinhala Structures, section 2.18.

4. කොට අඳ, 'the doing', is a noun derived from a verb form. It belongs to Class C. Class C nouns are discussed in Sinhala Structures, section 1.23. In this lesson the noun form is in the dative case. (See Sinhala Structures, section 1.32).

5. Students should review the section in Sinhala Structures (1.4) on definite and indefinite forms of the noun.

**Dialogue II**

**What do you say in Sinhala for what this person is doing?**

Photo of a woman weaving branches to form a mat
MARY

What do you say in Sinhala for what this person is doing?

OLIVIA

She is weaving.

MARY

What is she weaving?

OLIVIA

She is weaving coconut branches.

MARY

Do you call those things over there coconut branches?

OLIVIA

That's right. Those are coconut branches.

MARY

Is she weaving now?

OLIVIA

Yes. She is still weaving.
NOTES ON STRUCTURE: present tense forms, ගෙදා.

1. ගෙදා and ගෙදා are emphatic present tense forms of the verb. See Sinhala Structures, section 2.21.

2. ගෙදා is a simple present tense form of the verb. See Sinhala Structures, section 2.21.

3. ගෙදා means 'to those things'. Here ගෙදා 'those things', is in the dative case. With the verb ගෙදා 'say, call', the thing called is in the dative case.

Man sowing rice

තමෙක් මොළු ගෙදා මේක් මෙම්වූ පැහැදිලි?
DIALOGUE III

WHAT DO YOU SAY IN SINHALA FOR WHAT THE FARMER IS DOING?

DAVID

What do you say in Sinhala for what the cultivator (farmer) is doing?

CHANDRA

Working in the field.

DAVID

What else is he doing?

CHANDRA

Walking in the field.

Sowing rice.

DAVID

What else?

CHANDRA

Nothing else.

DAVID

What do you call the thing he is using?

CHANDRA

You call that a sowing basket.
SUMMARY
PRACTICING PATTERNS FROM DIALOGUES I-III

A. Substitution Drill

Model: I නෙමේ විශේෂ දෙන්නි. The farmer is working.
S නෙමේ විශේෂ දෙන්නි. The farmer is working.
I ප්‍රෙක්ෂණය. The gentleman.
S ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. The gentleman is working.

1 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (ප්‍රෙක්ෂණය) [the gentleman]
2 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [he, she]
3 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (ප්‍රෙක්ෂණයේ ප්‍රෙක්ෂණය) [the lady]
4 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [I]
5 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (ප්‍රෙක්ෂණය) [this person]
6 ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි.

B. Substitution Drill

Model: I ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. The gentleman is working.
S ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. The gentleman is working.
I ආරුම නිරාමික ප්‍රෙක්ෂණය. Weaving.
S ආරුම නිරාමික ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. The gentleman is weaving.

1 ආරුම නිරාමික ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [weaving]
2 ආරුම නිරාමික ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [reading books]
3 ආරුම නිරාමික ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [opening the door]
4 ආරුම නිරාමික ප්‍රෙක්ෂණයේ විශේෂ දෙන්නි. (මේ) [speaking slowly]
B. Substitution Drill (continued)
5. ඉන්දෙදි උතොස් වූවට. (කොටුටු වියක්) [closing the window]
6. ඉන්දෙදි උතොස් වූවට.

C. Substitution Drill
Model:  නමුත්ද උතොස් වූවට. He speaks in Sinhala.
        ඉන්දෙදි උතොස් වූවට. He speaks in Sinhala.
        සුලුම. Well.
        ඉන්දෙදි උතොස් වූවට. He speaks well.

1. ඉන්දෙදි උතොස් වූවට. [well]
2. ඉන්දෙදි උතොස් වූවට. [slowly]
3. ඉන්දෙදි උතොස් වූවට. [now]
4. ඉන්දෙදි උතොස් වූවට. [again]
5. ඉන්දෙදි උතොස් වූවට.

D. Response Drill
Model:  ඔබ උතොස් වූවට. I am smoking.
        සුලුම. Please don't smoke now.

1. ඔබ උතොස් වූවට.
2. ඔබ කළාල් උතොස් වූවට. [read the papers]
3. ඔබ කළාල් යනු උතොස් වූවට. [weave coconut branches]
4. ඔබ කළාල් වූක්.
5. ඔබ කළාල් උතොස් වූක්.

[use the pen]
E. Response Drill

Model: I -visitha  sath sath a-sath da dhana? What do you say for what the gentleman is doing?

S -visitha  sath sath da dhana. The gentleman is reading the paper.

1. visitha  sath sath a-sath da dhana? [reading the paper]
2. visitha  sath sath a-sath da dhana? [closing the book]
3. visitha  sath sath a-sath da dhana? [walking]
4. visitha  sath sath a-sath da dhana? [opening the window]
5. visitha  sath sath a-sath da dhana? [smoking cigarettes]
6. visitha  sath sath a-sath da dhana? [describing the picture]

F. Response Drill

Model: I  visitha  dhana? What is the gentleman doing?

S -visitha  dhana. He is still working.

1. visitha  dhana? [working]
2. visitha  dhana? [reading newspapers]
3. visitha  dhana? [closing windows]
4. visitha  dhana? [walking]
5. visitha  dhana? [talking]
6. visitha  dhana? [smoking cigarettes]
G. Transformation Drill

Model: I  පක්ෂයක් රාජා ගැනීම.  The gentleman is working.

S  පක්ෂයක් නො විදුහලින්නේ.  The gentleman is not working.

1  පක්ෂයක් නො විදුහලින්නේ. [working]  පක්ෂයක් නො විදුහලින්නේ.

2  පක්ෂයක් නල ඉජන තිකින්නේ. [reading the paper]  පක්ෂයක් නල ඉජන තිකින්නේ.

3  පක්ෂයක් නල ඉජන තිකින්නේ. [smoking cigarettes]  පක්්්ඟයක් නල ඉජන තිකින්නේ.

4  පක්්්ඟයක් නල විදුහලින්නේ. [opening the door]  පක්්්ඟයක් නල විදුහලින්නේ.

5  පක්්්ඟයක් නල පොදු. [going now]  පක්්්ඟයක් නල පොදු.


7  පක්්්ඟයක් නල පොදු කළේ. [speaking]  පක්්්ඟයක් නල පොදු කළේ.

8  පක්්්ඟයක් නල පොදු කළේ. [knowing Sinhala]  පක්්්ඟයක් නල පොදු කළේ.

H. Response Drill

Model: I සියලු කිසියම් විදුහලින්නේ? Is the farmer still sowing rice?

S නො විදුහලින්නේ. He is not sowing rice now.

1 සියලු කිසියම් විදුහලින්නේ? [speaking] නො විදුහලින්නේ.

2 සියලු කිසියම් විදුහලින්නේ? [walking] නො විදුහලින්නේ.


4 සියලු කිසියම් විදුහලින්නේ? [working] නො විදුහලින්නේ.

5 සියලු කිසියම් විදුහලින්නේ? [reading] නො විදුහලින්නේ.

NOTE TO STUDENTS AND THE INSTRUCTOR

By this time students in the class should have mastered the usual basic classroom expressions and enough 'survival' Sinhala (specifically, that Sinhala necessary to elicit new vocabulary) to make it possible to operate without English in the classroom. Students should be able to conduct the routine business of the classroom and to ask for new words in Sinhala only.
CYCLE 7
ELICITING VOCABULARY

M-1

විශේෂ මලු යාය. You are writing, sir.

විශේෂ මලු යාය. They are weaving.

මේ යා මේල්ලෙසින්. She is washing (her) hands.

M-2

විශේෂ මලු යා යුද්ධ මේල්ලෙසින් වේ? What do you say in Sinhala for what I am doing?

විශේෂ මලු යා යුද්ධ මේල්ලෙසින් වේ? What do you say in Sinhala for what this person is doing?

විශේෂ මලු යා යුද්ධ මේල්ලෙසින් වේ? What do you say in Sinhala for what these people are doing?

C-1

One of the students should perform an activity (pouring coffee, opening a door, closing a window), or pretend to be performing one in pantomime (sweeping the floor, for example). He should then ask the instructor the appropriate question from M-2. The teacher should give a correct response in Sinhala. Each student should have an opportunity to be "the actor". When a number of vocabulary items have been gathered in this manner, students should ask questions of each other.

A. විශේෂ මලු යුද්ධ මේල්ලෙසින් වේ? What do you say in Sinhala for what I am doing?

B. (විශේෂ මලු යාය).

C-2

The instructor and students should ask and answer questions about the pictures which follow using the formulas which have been learned in M-1 and M-2.
විස්තරයේ මෙම ආදිවාසී විමානය එක්ක් මේදි?

Man weaving on a horizontal loom
මෙම මෙම මෙම මෙම මෙම මෙම මෙම?
විශේෂී මාය තුල මිදුල්වම සිටින්නේ පෙන්වන්නේ?
කියතා ගැන සාමාන්‍ය හද පැහැදිලිකම් කියන්න මේද?
තවත්දේදි මේ මෙම කැලිණි කුලයේ බිමවල?
C-3 Review exercises.

A. Using the following exchanges as models for conversations, review the verb forms which have been learned up to this time.

Instructor සීමා,සම්බන්ධ විදේශය.
John, close the door.

Instructor සීමා තබා නිමැති විදේශය?
(to another ඇතිවිශේෂී සිංහලයේ student) නිදහස?
What do you say in Sinhala for what John is doing?

Student ඔබ විදේශය.
He is closing the door.

Instructor (to third නිමැති කියන්ද නිමැති student) කියන්ද කියන්ද?
Is that right?

Third නිමැති. නිමැති student නිමැති නිමැති නිමැති.
Yes. That's right.

John is closing the door.

B. Using the following exchanges as models for conversations, review the verb forms which have been learned up to this time.

Instructor මොහොත්,බොහොත් විදේශය නිමැති නිමැති නිමැති.
John, tell that gentleman to close the door.

John (to another නිමැති. නිමැති student) නිමැති. නිමැති.
Please close the door Jim.

Instructor නිමැති විදේශය නිමැති (to John) නිමැති විදේශය නිමැති නිදහස?
What do you say in Sinhala for what Jim is doing?

John ඔබ විදේශය.
He is closing the door.
PILGRIMS AT ADAM'S PEAK
CYCLE 8

WHAT IS YOUR NAME?

M-1

My name is Barbara Smith.

My name is M.G. Seneviratne.

My name is U.G. DeSilva.

My name is Loku Banda.

M-2

What is your name, sir?

What is your name, madam?

C-1

The instructor should ask the questions in M-2 of every student in the class. Then, each student should have the opportunity to ask the names of others in the classroom.

A. මෙම් මෙම්නකු cropping?

B. මෙම් මෙම් (ශ්‍රී. ම. මෙම්නකු)

NOTE ON STRUCTURE: genitive case forms.

In the sentences in M-1 and M-2 there are a number of genitive case forms showing possession. They are:

<table>
<thead>
<tr>
<th>direct case form</th>
<th>genitive case form</th>
</tr>
</thead>
<tbody>
<tr>
<td>උ</td>
<td>උන්</td>
</tr>
<tr>
<td>මැමිට මැමිටම</td>
<td>madam</td>
</tr>
<tr>
<td>නිෂ්පාදනය</td>
<td>sir</td>
</tr>
</tbody>
</table>

The genitive case is discussed in Sinhala Structures, section 1.33.
TERMS OF ADDRESS

As a term of address the English word you is virtually all purpose. It is appropriate in all contexts, whatever the relationship between the speaker and the addressee. Except in very formal contexts, i.e., butler to employer: Would madam prefer to have tea outside today?, other terms of address do not substitute for you in American English. Would you please tell me.. could precede a question to anyone -- a taxi driver, a shopkeeper or an important government official.

There is no single word in Sinhala which is an appropriate translation of the English you in all contexts. There are indeed a number of second person pronouns, but no one of them can be used in addressing everyone. They include:

඙ංඇ A very familiar term for you used largely in informal interaction within the family. Definitely not appropriate for all familial contexts. Considered extremely insulting in many situations.

ංඇ A term of address which may be heard between intimates (brothers, sisters, for example) or which may be used by a superior when addressing an inferior. Considered rude in many contexts.

ඁංඇ Said to be a term of address between equals.

ංං Perhaps the most neutral choice for a second person pronoun.

Actually, more often than not, Sinhala speakers avoid choosing a second person pronoun. For example, they may omit the subject of the sentence entirely:

වංං අ? Going?

instead of

ඔබ වංං අ? Are you going?

Or they may choose a third person subject:
General Conversation  

SINHALA  

Terms of Address  

Are (you) going, sir?  

instead of  

Are you going?  

General guidelines for choosing a term of address  

1. Appropriate terms of address for equals and superiors.  

In establishing relationships with persons of equal or superior status, avoid pronominal terms entirely. When it is necessary to address someone, use මංකුරියා, 'madam', or කරුණා, 'sir'. The following people are equals or superiors:  

a. Counterparts and other professionals in the Sri Lanka government. For example, government agents, research officers, health inspectors and heads of government offices.  

b. Individuals who have established themselves in positions of authority or rank in their own communities. For example, postmasters, schoolmasters, ayurvedic physicians and grama sewakas.  

c. Administrators or managers in banks, large shops such as Cargills, hotels and airline offices.  

d. Teachers and administrators in the universities.  

e. Lawyers, doctors and other professionals in the private sector.  

f. Adult kinsmen of the above.  

People who are referred to as කාර්යාවරුවා or කාර්යාවරුවා are often particularized by a prefix. For example:  

කාර්යාවරුවා the ayurvedic physician  

කාර්යාවරුවා Mr. Smith  

කාර්යාවරුවා the postmaster  

පුරේක්කාවරුවා the schoolmaster
Students will notice as they listen to Sinhala spoken around them that the terms sir, madam, and missy have been borrowed from English. The term sir is used more widely than the other two. It is a substitute for ආදියත.

2. Addressing individuals who are lower in status.

The most diplomatic way of addressing someone who is lower in status is to use the proper name. For example:

වැඩි සැබල් මෙය? Where are you going, Banda?

Household servants, waiters, drivers, porters and others engaged in providing personal services are often addressed in this manner. Proprietors of boutiques may be addressed in this manner or by the term අංකු, 'merchant'.

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STREET HAWKERS, KANDY

(Ask the instructor how he or she would address these people.)
3. Addressing members of the sangha.

Buddhist monks are generally addressed as නාමකතා
CYCLE 9

WHAT IS HIS/HER NAME?

M-1

The name of that gentleman over there is Robert Jones.

The name of that lady over there is Mary Smith.

The name of this gentleman is Walter Herath.

The name of that lady is Olivia Silva.

M-2

What is the name of that gentleman over there?

What is the name of that lady over there?

What is the name of this lady?

What is the name of this gentleman?
C-1

Students A and B should discuss the names of the others in the class. Each student in the class should have an opportunity to carry on such a discussion.

A. කු අත්මාවන් ලෙස නිමائق?
B.  කු අත්මාවන් ලෙස (රිස් නාවාය).

C-2

Look at the pictures of the people below. Student A should ask an appropriate question from M-2 of another member of the class. Student B should supply the correct answer. Each student should have an opportunity to carry on such a discussion.

A. (pointing to picture):  කු අත්මාවන් ලෙස නිමائق?
B.  කු අත්මාවන් ලෙස (රිස් නාවාය).
CYCLE 10

WHAT ARE THE NAMES OF THESE PEOPLE?

M-1

ढੀ ਸਰਿਹਾ ਲਈਟਲਕ।
This is Mr. Smith.

ਧੀ ਆਲਾਈ ਅਲੀਅਲਕ।
This is Mr. Jones.

ਧੀ ਸਰਿਹਾ ਲਈਟਲਕਹ.
This is Mr. Smith and his wife.

M-2

ਧੀ ਅਲਕਾਰੀ ਭਿੰਡ?
Who are these gentlemen?

ਸੋਲਾਲਜਾਲੀ ਸੀ ਲਾਨਾ ਕੀ?
What are their names?

ਧੀ ਲਈਲੇ ਲੀਲਾਲਜਾਲੀ
What are the names of these ladies?

ਧੀ ਲਈਲੇ ਕੀ?

ਸੋਲਾਲਜਾਲੀ ਸੀ ਲਾਨਾ ਕੀ?
What are the names of these people?

C-1

Students should ask and answer questions of the type in M-2 with other students in the class.

A. ਧੀ ਲੀਲਜਾਲੀ ਸੀ ਲਾਨਾ ਕੀ?
B. ਧੀ (ਧੀ ਲੀਲਜਾਲੀ ਸੀ ਲਾਨਾ ਕੀ)

NOTES ON STRUCTURE: the 'and' particle; genitive forms.

1. In the sentence ਧੀ ਲੀਲਜਾਲੀ ਸੀ ਲਾਨਾ ਕੀ the 'and' particle has been added to ਲੀਲਜਾਲੀ and ਸੀ. Further discussion of the 'and' particle appears in Sinhala Structures, section 5.3.

2. The following genitive plural forms of animate nouns appear above: ਧੀ ਲੀਲਜਾਲੀ, ਧੀ ਲਈਲੇ ਲੀਲਜਾਲੀ and ਧੀ ਸਰਿਹਾ ਲਈਲਕ।
A discussion of the formation of these forms appears in Sinhala Structures, section 1.3322.
C-3

Students should bring pictures of other people to class. These may be pictures of well-known people or of relatives and friends of class members. Students should ask each other who the people in the pictures are. A sample picture appears above.

CYCLE 11

IS HIS NAME DE SILVA?

M-1

Yes. The name of the teacher (male) is K.G. DeSilva.

Yes. The gentleman's name is Gunaratne.

Yes. The name of the teacher (female) is Sriyani Herath.
M-2

M. දෙකම් මගින් මැති
තිළිතා මතු නොමු.

No. The lady's name is not Olivia Silva.

M. මෙම් මගින් මැති
උපතත නොමු.

No. The gentleman's name is not Saram.

M. දෙකම් මගින් මැති
කුමාරී මදම නොමු.

No. The lady's name is not Kumari Dissanayake.

M-3

මෙම් මගින් මැති කුමාරී නොමු? 

Is the gentleman's name Dissanayake?

මෙම්ා මගින් මැති Gunawardena? 

Is my name Gunawardena?

මෙම්ා මගින් මැති Kumari Dissanayake? 

Is her name Kumari Dissanayake?

C-1

Students should use the information they have gathered about other class members to ask and answer questions of the type in M-3.

A. මෙම් මගින් මැති (කුමාරී නොමු?)

B. මෙම් මගින් මැති (දියම නොමු).

or මෙම් මගින් මැති (දියම) නොමු.

NOTE ON STRUCTURE: නොමු, 'is not'.

In Sinhala equational sentences (i.e., My name is Silva, This is a door, It is mine, The dress is green, etc.) lack main verbs. Such sentences are negated by adding නොමු, 'is not, are not', after the predicate as in M-2 above.
CYCLE 12

WHOSE GOODS ARE THESE?

M-1 අමුතු අමුතු අමුතු කියාගැනීමකි.

These documents are the lady's.

M-1 අමුතු අමුතු කියාගැනීමකි.

These goods are mine.

M-1 අමුතු කියාගැනීමකි.

This junk is mine.

M-1 අමුතු කියාගැනීමකි.

This money is mine.

M-1 අමුතු කියාගැනීමකි.

Those books are Mr. Jones'.

M-2

M-2 අමුතු කියාගැනීමක්?

Whose junk is this?

M-2 කියාගැනීමක්?

Whose coins are these?

M-2 කියාගැනීමක්?

Whose glasses are these?

C-1

Each student should point to various items around the room to find out who the owner is. If students do not know the Sinhala words for various objects around the room, they should use the Sinhala they know to find out.

A. අමුතු කියාගැනීමක්?

B. අමුතු කියාගැනීමක්
CYCLE 13

ARE THESE THINGS YOURS?

M-1

කි. කිළි යිමි?
Yes. These things are mine.

කි. කිළි යිමි නාමනාං?
Yes. These glasses are mine.

කි. කිළි යිමි නාමනාං?
Yes. These things are the lady's.

කි. කිළි යිමි නාමනාං?
Yes. These keys are the gentleman's.

M-2

කි. කිළි යිමි නාමනා?
No. These keys are not mine.

කි. කිළි යිමි නාමනා?
No. These things are not the lady's.

කි. කිළි යිමි නාමනා?
No. These receipts are not the gentleman's.

M-3

කිළි යිමි නාමනා?
Are these receipts the lady's?

කිළි යිමි නාමනා?
Are these things yours, sir?

කිළි යිමි නාමනා?
Are these things mine?

C-1

Using the formula given in M-3, student A should try to determine the ownership of various items in the classroom. Other students should answer the questions of student A using the formulas given in M-1 and M-2. Each student should have an opportunity to ask the questions.

A. (කිළි යිමි නාමනා?
B. (කි. කිළි යිමි නාමනා?)
CYCLE 14

WHAT COLOR IS IT?

M-1

ජී බද යොට මිනි. (ම්වුරී)  
This book is black.

ටෙරියාගේ මෙවි පෙන් යොට මිනි.(ම්කුරී)  
The gentleman's shirt is white.

විෂ්ණි චක් මිනි.  
The wall is green.

හමුදු මෙ මිනි.  
The pencil is yellow.

ජී ඔරු මිනි. (ම්කුරී)  
This thing is red.

M-2

ජී මෙවි මෙවි මෙම සු?  
What color is this shirt?

ජී මෙවි මෙවි මෙම සු?  
What color is this pencil?

ජී ඔරු මෙවි මෙම සු?  
What color is this book?

වැස්කම් විකෙන්ට මෙවි මෙවි මෙම සු?  
What color is the lady's sari?

C-1

Talking about various objects around the room ..... 

A. (ජී බදි) නෑම සහ සු?

B. (ජී ඔරුම)

NOTE ON STRUCTURE: the emphasizing particle ස.

In equational sentences (the type x is y) adjectives which end in a vowel which fill the "y" slot are followed by an emphasizing particle ස. Some nouns in this slot which end in a vowel are also followed by ස. ගෝ "color", above is an example. This particle has no direct translation. It appears in sentence final position. It does not appear before the question marker සු. 
TALKING ABOUT MONEY

For the next several lessons, the class will need 10 pennies, and a few nickels, dimes, quarters and 50 cent pieces. There are 100 cents in the Sri Lanka rupee coined in the following denominations: 1, 2, 5, 10, 25 and 50.

CYCLE 15

DO YOU HAVE MONEY ON YOU?

M-1

.Series. මෙයක් නොමැඩී ඒවීමේ කියන්නේ? Yes. I have a license on me.
.Series. මෙයක් නොමැඩී දැරීමේ කියන්නේ? Yes. I have a little money on me.
.Series. පසු නොමැඩී ඒවියේ කියන්නේ? I have a lot of money on me.
.Series. මෙයක් නොමැඩී ඒවියේ කියන්නේ? I have a pen on me.
.Series. මෙයක් නොමැඩී ඒවියේ කියන්නේ? I have a book with me.

M-2

.Series. මෙයක් නොමැඩී ඒවියේ කියන්නේ? I don't have a book with me.
.Series. මෙයක් නොමැඩී ඒවියේ කියන්නේ? I don't have a license on me.
.Series. මෙයක් නොමැඩී ඒවියේ කියන්නේ? I don't have money on me.

M-3

.Series මෙයක් නොමැඩී ඒවියේ කියන්නේ? Do you have money on you, sir?
.Series මෙයක් නොමැඩී ඒවියේ කියන්නේ? Do you have a pen with you, madam?
.Series මෙයක් නොමැඩී ඒවියේ කියන්නේ? Do you have a Sinhala book with you, sir?
.Series මෙයක් නොමැඩී ඒවියේ කියන්නේ? Who is it who has money on him?

C-1

Students should use the formulas given above to discuss the belongings of others in the classroom.

A. මෙයක් නොමැඩී ඒවියේ කියන්නේ?

B. (දේන්වීම) නොමැඩී.
NOTES ON STRUCTURE

1. Postpositions

The word ක්‍රී is a postposition meaning 'on' or 'near'. Postpositions in Sinhala are functionally similar to English prepositions, except that while English prepositions occur before the word they govern, Sinhala postpositions occur following the word. Postpositions occur in construction with nouns, verbs and other parts of speech. When in construction with nouns, they govern specific cases. Most postpositions, like ක්‍රී, govern the direct case. Two irregular pronominal forms occur with ක්‍රී: සම, 'me' and මි, 'who'. Examples:

- මිනි ක්‍රී On, near the farmer
- මිනි ක්‍රී On, near the gentleman
- ක්‍රී Near me
- ක්‍රී Near Colombo.

2. The verb මිනි, 'be'.

This verb occurs with inanimate subjects and means 'be'. For example:

- මිනි මැත. There are books.
- මිනි මැත. There is a book.
- මිනි මැත. There is money on/near me. (i.e., I have money on me.)

The negative of මිනි is මා. For example:

- මා මැත. There are no books.
- මා මැත. I have no money on me.

The verb මිනි does not occur with animate subjects. See Sinhala Structures, section 1.51.
CYCLE 16

HOW MANY CENTS ARE ON THE TABLE?

M-1

There's 2 cents on the table.

There's 10 cents on the table.

There's 50 cents in this spot here.

There's 3 cents with me.

M-2

How many cents on the table?

How many cents on the book?

How many cents in this spot here.

C-1

Using the formulas given above, students should talk about the money being used for classroom purposes.

A. (කීපා මෙම) මේ නෙම් නොවන්නුම්?

B. (කීපා මෙම) මේ නෙම් නොවන්නුම්.

NOTE ON STRUCTURE: postpositions

The word මෙම is a postposition meaning 'on' or 'on top of'. It occurs after nouns in the direct case.
CYCLE 17

GIVE ME A 50¢ PIECE

Woman receiving change at an outdoor market

M-1

Here is a 2¢ piece.

Here is a 5¢ piece.

Here is a 50¢ piece.

Here is a 25¢ piece.

Here is a 10¢ piece.

Here is a coin.
M-2

- Give me a 50¢ piece.
- Give me a 25¢ piece.
- Give me two 5¢ pieces.
- Give me three 5¢ pieces.

C-1

Using the formulas given above, students should exchange the
money being used for classroom purposes.

A. ตี (ตี เดือน) ตีเล็ง ตีตลับ

B. ตีเล็ง (ตี เดือน) ตีเล็ง.

NOTES ON STRUCTURE: genitive forms; ตีเล็ง, 'here'.

1. Numerals such as ตี above are in the genitive case.

2. ตีเล็ง is a word which means 'here' in the sense of the French
'voici'. It is used when handing something to someone.

SNAKE CHARMERS

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CYCLE 18

HOW MANY 5 CENT PIECES DO YOU HAVE ON YOU?

M-1

I have a 25¢ piece on me.

I have two five cent pieces on me.

There are four pennies.

There is a 2¢ coin.

There are three 50¢ pieces.

N-2

Do you have a penny on you, sir?

How many pennies do you have on you, sir?

How many 10¢ pieces do you have on you, sir?

How many 25¢ pieces do you have on you, sir?

C-1

How many (5 cent piece) do you have on you?

(5 cent piece) is there.

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DIALOGUE IV: IN THE CONSULAR SECTION

MR. CARSON DIAL

Here is your passport and your documents.

MR. JOHN PERERA

Some of these documents are not mine.

MR. DIAL

Which are your documents, sir?

MR. PERERA

These documents are mine. But this parcel belongs to a gentleman called Brown.

MR. DIAL

Is this big one yours or Mr. Brown's?

MR. PERERA

The big one is mine.

MR. DIAL

I'll give the other parcel to Mr. Brown.

MR. PERERA

Good. Give it to him. I'll go and come.

NOTES ON STRUCTURE: inflected noun forms.

The dialogue above should serve as a review for previously introduced structures. Some new structures are reviewed in the drills on the following pages. They include definite and indefinite dative case forms of animate nouns: අතිලි, 'to the gentleman', and වැස්වර, 'to a gentleman', (see Sinhala Structures, l.322) and the instrumental plural of inanimates:කොම්බුස්, 'from documents', (see Sinhala Structures, l.3423).
SUMMARY

PRACTICING PATTERNS FROM DIALOGUE IV

A. Substitution Drill

Model:  

T  අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. Some of these goods are mine.

S  අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. Some of these goods are mine.

T  එකක් නිර්මාණයක් නිෂ්පාදනයේදී. Some of these documents are mine.

S  එකක් නිර්මාණයක් නිෂ්පාදනයේදී. Some of these documents are mine.

1. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. (නිමැතිති) documents
2. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. (කොළඹ) clothes
3. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. (මාර්ග) shirts
4. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. (මන්තා) parcels
5. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී. (ම෉හෙ) packets
6. අම අක්කොලක් නිවේදන නිර්මාණයක් නිෂ්පාදනයේදී.

B. Substitution Drill

Model:  

T  එකක් නිර්මාණයක් නිෂ්පාදනයේදී. Some documents are not mine.

S  එකක් නිර්මාණයක් නිෂ්පාදනයේදී. Some documents are not mine.

T  එකක් Books.

S  එකක් එකක් නිර්මාණයක් නිෂ්පාදනයේදී. Some books are not mine.

1. එකක් නිර්මාණයක් නිෂ්පාදනයේදී. (හොඳ) books
2. එකක් නිර්මාණයක් නිෂ්පාදනයේදී. (මුහුද) pencils
3. එකක් නිර්මාණයක් නිෂ්පාදනයේදී. (හොඳම) postcards
4. එකක් නිර්මාණයක් නිෂ්පාදනයේදී. (හොඳම) keys
5. එකක් එකක් නිර්මාණයක් නිෂ්පාදනයේදී. (හොඳ) letters
6. එකක් එකක් නිර්මාණයක් නිෂ්පාදනයේදී.
C. Substitution Drill

Model: I කි පෙළෙ නිකුත් විශේෂී. Some of these books are mine.
S කි පෙළෙ නිකුත් විශේෂී. Some of these books are mine.
I කාය. Two
S කි පෙළෙ නිකුත් විශේෂී. Two of these books are mine.

1 කි පෙළෙ නිකුත් විශේෂී. (කාය) [two]
2 කි පෙළෙ නිකුත් විශේෂී. (මානු) [all]
3 කි පෙළෙ නිකුත් විශේෂී. (මුහු) [three]
4 කි පෙළෙ නිකුත් විශේෂී. (කුරු) [five]
5 කි පෙළෙ නිකුත් විශේෂී. (මෙම) [some]
6 කි පෙළෙ නිකුත් විශේෂී.

D. Substitution Drill

Model: I කි සළඟි නවි විශේෂී. This big one is mine.
S කි සළඟි නවි විශේෂී. This big one is mine.
I පිළි. Good.
S කි සළඟි නවි විශේෂී. This good one is mine.

1 කි සළඟි නවි විශේෂී. (මුහු) [good]
2 කි සළඟි නවි විශේෂී. (මැටි) [red]
3 කි සළඟි නවි විශේෂී. (මැටි) [black]
4 කි සළඟි නවි විශේෂී. (මොහොත්) [yellow, saffron color]
5 කි සළඟි නවි විශේෂී. (මැටි) [little]
6 කි සළඟි නවි විශේෂී.
E. Response Drill

Model: I කි නොහොන් ලැබූ ඔවුන්?  
S කි නොහොන් ලැබූ ඔවුන්?

1 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to me.

2 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to the postmaster.

3 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to Mr. Gunaratne.

4 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to Mr. Brown.

5 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to the lady.

6 කි නොහොන් ලැබූ ඔවුන්?  
Whose books are these?  
These books belong to him.

---

F. Transformation Drill

Model: I නොහොන් ලැබූ ඔවුන්  යනුම් ອබනුය.  
These books belong to Mr. Brown.

S නොහොන් ලැබූ ඔවුන්  කොහොමද?

1 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. Brown. ...to a gentleman called Brown.

2 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. Gunaratne. ...to a gentleman called Gunaratne.

.....to Mr. Gunaratne  
...to a gentleman called Seneviratne.

3 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. Seneviratne. ...to a gentleman called de Silva.

4 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. de Silva. ...to a gentleman called Smith.

.....to Mr. Smith.  
...to a gentleman called Smith.

5 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. Smith. ...to a gentleman called Smith.

6 නොහොන් ලැබූ ඔවුන්  කොහොමද?  
These books belong to Mr. Smith. ...to a gentleman called Smith.
G. Transformation Drill

Model:  I  ඔබට පතික්කන්න.  This passport is yours, sir.
        ඔබට පතික්කන්න.  This passport is Mr. Brown's.
        S ඔබට පතික්කන්න?  Is this passport yours or Mr. Brown's.

1 ඔබට පතික්කන්න.  ඔබට පතික්කන්න?  (yours or Mr. Brown's?)
2 ඔබට පතික්කන්න.  ඔබට පතික්කන්න.  (the lady's or the gentleman's?)
3 ඔබට පතික්කන්න.  ඔබට පතික්කන්න.  (mine or his?)
4 ඔබට පතික්කන්න.  ඔබට පතික්කන්න.  (the schoolmaster's or Mr. Herath's?)
5 ඔබට පතික්කන්න.  ඔබට පතික්කන්න.  (Mr. de Silva's or yours?)
6 ඔබට පතික්කන්න.  ඔබට පතික්කන්න.  (Mr. Smith's or the lady's?)

H. Response Drill

Model:  I  මමට මොහ දමි.  I'll go and come.
        මමට මොහ දමි.  Good. Go and come.

1 මමට මොහ දමි.  [go and come]  මමට මොහ දමි.
2 මමට මොහ දමි.  [tell him]  මමට මොහ දමි.  මමට මොහ දමි.
3 මමට මොහ දමි.  [give him the pen]  මමට මොහ දමි.  මමට මොහ දමි.
H. Response Drill (continued)

4 යෑද කොළපි.  [close the door] මොවේ. වූ කොළපි.

5 යෑද කාස්ත කොළපි.  [open the window] මොවේ. කාස්ත කොළපි.

6 යෑද කාස්තම කොළපි.  [speak to the gentleman] කාස්තම.

I Transformation Drill

Model: I යෑද කාස්තවේ නොයා.  Here are your documents.
       යෑද කාස්තවේ නොයා.  Here is your passport.
       යෑද කාස්තවේ නොයා.  Here are your documents and
       යෑද කාස්තවේ නොයා.  your passport.

S යෑද කාස්තවේ නොයා.

1 යෑද කාස්තවේ නොයා.  [your documents, your passport] නොයා. නොයා.

2 යෑද කාස්තවේ නොයා.  [a pen, a pencil]

3 යෑද කාස්තවේ නොයා.  [vegetables, a loaf of bread]

4 යෑද කාස්තවේ නොයා.  [books, receipts]

5 යෑද කාස්තවේ නොයා.  [paper, pencils]

6 යෑද කාස්තවේ නොයා.  [shoes, socks]

7 යෑද කාස්තවේ නොයා.  [a five-cent piece, a ten-cent piece]

8 යෑද කාස්තවේ නොයා.  [a two-cent piece, a five-cent piece]
WOMEN SELLING FISH IN THE MARKET
CYCLE 19

WHAT IS YOUR OCCUPATION?

M-1

I work in the American Embassy.

I am Second Secretary of the American Embassy.

I am Third Secretary of the American Embassy.

I am the cultural affairs officer of the American Embassy.

I am an economic officer in the American Embassy.

M-2

What is your occupation, sir?
What is your occupation, madam?
What is the occupation of this person?

C-1

Using the formula given in M-2, students should find out what the occupations of others in the class are. Needed vocabulary should be elicited from the instructor.
C-2

The instructor should point to one of the pictures below and ask the appropriate question from M-2. If possible, the students should supply the answer. If students cannot supply the answer, then they should repeat the question to the instructor who will supply the answer. Next, the students themselves should ask and answer the questions pertaining to the pictures.
සුඛි කැලිණි
CYCLE 20

IS IT FOR THE SRI LANKA GOVERNMENT THAT (YOU) WORK?

M-1

Is it in the Sri Lanka government that you work, madam?

Yes. It is for the Sri Lanka government that I work.

Is it in Colombo that I work.

Yes. It is in the Health Department that I work.

M-2

Is it in Jaffna that you work, sir?

No. It is not for the Agriculture Department that I work.

No. It is not for the American Government that I work.

M-3

Where do you work, sir?

Is it in the Sri Lanka government that you work, madam?

Is it in Jaffna that you work, sir?

C-1

Students should continue discussing the occupations of others in the classroom using the formulas given above. It would be useful for the students if other Sinhala speakers could come to class for the C-phase of this cycle.
C-1 (continued)

A. (කේවිය ලැබේ එක්ක නිල් මෙමජේ තැබිය අලි?)

B. (කේවිය ලැබේ එක්ක නිල් කීම.)

NOTE ON STRUCTURE: negating present tense forms.

is an emphatic present tense form of the verb. For the use and formation of emphatic present tense forms, see Sinhala Structures, section 2.21. Sentences with emphatic verbs are negated by adding after the emphasized word. The students and the instructor should discuss and review negation of present tense forms (both simple and emphatic) at this time. Refer to Sinhala Structures, sections 2.24 and 2.25.

WHERE DO THESE PEOPLE WORK?
ADDITIONAL VOCABULARY

THE NAMES OF SRI LANKA GOVERNMENT MINISTRIES AND DEPARTMENTS

Below are the Sinhala terms for various subdivisions of the Sri Lanka government administrative system. Students should learn the Sinhala for those ministries and departments which are of interest to them.

政务部, 房屋和
发展部

Ministry of Local Government,
Housing and Construction.

公共行政部

Ministry of Public Administration
and Home Affairs.

种植业

Ministry of Plantation Industries.

社会服务

Ministry of Social Services.

文化事务

Ministry of Cultural Affairs.

交通

Ministry of Transport.

农业发展和研究

Ministry of Agricultural
Development and Research.

农村发展

Ministry of Rural Development.

劳动

Ministry of Labour.

健康

Ministry of Health.

邮政和电信

Ministry of Posts and
Telecommunications.

纺织业

Ministry of Textile Industries.

外交部

Ministry of Foreign Affairs.

司法

Ministry of Justice.

食品和合作社

Ministry of Food and Cooperatives

工业和科学

Ministry of Industries and
Scientific Affairs.
මාර්ග පුළුල් දක්නට ලැබේ.
මාර්ග ආදර්ශක දක්නට ලැබේ.
මාර්ග දීමෙන් අතීත දක්නට ලැබේ.
මාර්ග ක්‍රමය දක්නට ලැබේ.
මාර්ගය දක්නට ලැබේ.
මාර්ගය විශේෂ දක්නට ලැබේ.
මාර්ගය පියෝ දක්නට ලැබේ.
මාර්ගය දියඟත් දක්නට ලැබේ.
මාර්ගය පියෝ දක්නට ලැබේ.
මාර්ගය දියඟත් දක්නට ලැබේ.
මාර්ගය පියෝ දක්නට ලැබේ.
මාර්ගය දියඟත් දක්නට ලැබේ.
මාර්ගය පියෝ දක්නට ලැබේ.
මාර්ගය දියඟත් දක්නට ලැබේ.
මාර්ගය පියෝ දක්නට ලැබේ.
මාර්ගය දියඟත් දක්නට ලැබේ.
<table>
<thead>
<tr>
<th>DEPARTMENTS</th>
<th>Corresponding English Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>ගොවි අධිරාජාංගය</td>
<td>Marketing Department.</td>
</tr>
<tr>
<td>විදේශ අධිරාජාංගය</td>
<td>Irrigation Department.</td>
</tr>
<tr>
<td>කුමාර කාරාංගය</td>
<td>Forest Department.</td>
</tr>
<tr>
<td>සිනිසිඳුම කාරාංගය</td>
<td>Survey Department.</td>
</tr>
<tr>
<td>මහා මාරුමා කාරාංගය</td>
<td>Land Development Department.</td>
</tr>
<tr>
<td>මධ්‍ය කාරාංගය</td>
<td>Department of Small Industries.</td>
</tr>
<tr>
<td>විද්‍යාභාෂීන් කාරාංගය</td>
<td>Department of Wildlife Conservation.</td>
</tr>
<tr>
<td>ප්‍රජා මාරුමා කාරාංගය</td>
<td>Department of Inland Revenue.</td>
</tr>
<tr>
<td>අංකන කාරාංගය</td>
<td>Department for Development of Marketing.</td>
</tr>
<tr>
<td>ස්වභාව කාරාංගය</td>
<td>Department of Health.</td>
</tr>
<tr>
<td>ආදාර කාරාංගය</td>
<td>Department of Labour.</td>
</tr>
<tr>
<td>ශ්‍රීමතා සිංහල කාරාංගය</td>
<td>Department of Information.</td>
</tr>
<tr>
<td>කොළඹ කාරාංගය</td>
<td>Department of Customs.</td>
</tr>
</tbody>
</table>
CYCLE 21

WHAT KIND OF WORK IS IT THAT THE GRAMA SEWAKA DOES?

M-1

What kind of work is it that the *grama* sewaka does?

What kind of work is it that the Public Health Inspector does?

What kind of work is it that the Assistant Government Agent does?

What kind of work is it that the postmaster does?

What kind of work do you do?

C-1

The officials named above are some of those who are likely to have administrative responsibilities for small communities. Students should single out one of these officials and ask the instructor, in Sinhala, what his duties are. The instructor should give a short description in Sinhala. It is not likely that students will know all the words which the instructor uses. Students should use Sinhala to find out what the "unknown" words mean. They should not use English. The instructor should repeat the description several times. When all students understand what the instructor is saying, one of the students should try to tell the story to the rest of the class. While the student is trying to tell the story, the instructor should not attempt to correct him. Then other students should have an opportunity to try to tell the story. Students should attempt to repeat the story at a normal rate of speed and without grammatical errors - in other words, students should try to tell it just as the instructor did.

C-2

Class members may wish to discuss the duties of other government officials. Use the procedure given in C-1.
C-2 (continued)

TO THE INSTRUCTOR

These descriptions should be only five sentences long. They should be short, simple, and include only verb forms which are present tense. A sample text is given below.

THE POSTMASTER

The postmaster works in the post office.

He distributes letters.

He sells stamps.

He registers letters.

He sends telegrams.

C-3

Using the skills now at his disposal, each student should select one of the numerous pictures in this book which shows people at work. With the assistance of the instructor, the student should work up a description of the tasks being performed in the picture. Again, the descriptions should be short and simple. A sample text follows.

NOTES ON STRUCTURE: ප්‍රෂේදය, 'what', and genitive forms.

1. The word ප්‍රෂේදය in M-1 above is an adjectival form meaning 'what'. It precedes the noun it modifies.

2. The phrase ප්‍රසේදය පිළිගේ කුමාරය in M-1 above means 'work of what kind'. පිළිගේ, 'kind, sort, manner', appears in the genitive case. Like ප්‍රසේදය, 'government', and ප්‍රසේදයෙන්, 'department', which appeared in Cycle 20 in their genitive forms, it belongs to Class B. At this time students and the instructor should review the formation of genitive definite singular forms. Further details appear in Sinhala Structures, section 1.33.
CASTING A HOROSCOPE

the monk

the temple

performing a task

The monk is performing a task in the temple.
he (referring to a monk)  
the horoscope  
He is writing (casting) a horoscope.

ola leaf  
He is writing the horoscope on an ola leaf.

the stylus  
He is using a stylus.

RU VAN VELISEYA DAGABA, (2nd CENTURY B.C.), ANURADHAPURA
WORKERS WASHING GEM-BEARING GRAVEL
CYCLE 22

WHAT IS THE DAY TODAY?

M-1

อดี.
Today is Monday.

oduwa.
Today is Tuesday.

oduwa.
Today is Wednesday.

ududwa.
Today is Thursday.

ududwa.
Today is Friday.

ududwa.
Today is Saturday.

ududwa.
Today is Sunday.

M-2

อดี?
What is the day today?

C-1

TO THE STUDENT

From now on, your instructor will ask you ජන ලිය ප?
don daily. Practice only correct answers. On Wednesday, for instance, practice

A. ජන ලිය ප?

B. ජන (වත්ප).

87
WHAT TIME DOES CARGILLS OPEN?
CYCLE 23
WHAT TIME DOES THE EMBASSY OPEN?

M-1

මෙමෙමි දකුණු නෝවැල්ල කිහිපයක්.
The Embassy opens at 8:00.

පුළු පුළු නෝවැල්ල කිහිපයක්.
The Drug Fair opens at 7:00.

උප සිමූ කොටස් කොටස්.
The Bank of Ceylon opens at 9:00.

මිටි කොටස් කොටස් කොටස් කොටස්.
The visa section opens at 8:30.

මෙමෙමි දකුණු නෝවැල්ල කිහිපයක්.
The Embassy closes at 4:45.

විශේෂ දකුණු නෝවැල්ල කිහිපයක්.
This office doesn't close at 4:00.

කොටස් කොටස් කොටස් කොටස්.
It closes at 5:00.

M-2

කන්ඩ මහතා නෝවැල්ල කිහිපයක්?
What time does the Embassy open?

කන්ඩ මහතා නෝවැල්ල කිහිපයක්?
What time does the Embassy close?

කොටස් දකුණු නෝවැල්ල කිහිපයක්?
Does this office close at 5:00?

C-1

Students should discuss the local opening and closing times which are of importance to them using the formulas given above.

A. (කන්ඩ මහතා නෝවැල්ල කිහිපයක්?)

B. (කන්ඩ මහතා නෝවැල්ල කිහිපයක්)

NOTES ON STRUCTURE: emphatic verb forms; numerals and quantifying phrases in the dative case.

1. The sentences above contain emphatic verb forms. Note the negation with අල්ලී, 'is not, are not'.

2. 'At such and such an hour', is expressed by putting the numeral in the dative case. Thus, අල්ලී, 'eight'; අලූ, 'at eight'. The quantifying phrase අලූ කේ? contains the dative case form of අලූ 'how much, how many', and here has the idiomatic meaning, 'at what time'. Students who wish to review the formation of dative case forms should consult section 1.32 of Sinhala Structures.
CYCLE 24

WHAT TIME IS IT?

This cycle is the first of a number of cycles which are designed to teach time-telling. For this cycle, discuss only the times given on the 'clocks' below.

It is 3 o'clock.
It is 4 o'clock.
It is 11 o'clock.
It is 9 o'clock.
M-1 (continued)

It is 8 o'clock.

It is 6 o'clock.

M-2

What time is it?

C-1

Discuss the times on the 'clocks' above.

A.  

B.  

MAN WITH PERFORMING MONKEY
CYCLE 25

WHAT TIME IS IT? (continued)

It is 5 o'clock.
It is 10 o'clock.
It is 2 o'clock.
It is 7 o'clock.
It is 1 o'clock.

What time is it?
C-1

Discuss the times given on the "clocks" in this cycle.

A. මුදුන් වූ කෝ?  
B. මුදුන් (කලා).  

CYCLE 26

. WHAT TIME IS IT? (continued)
M-1

It is half past twelve.
It is half past one.
It is half past two.
It is half past three.

M-2

What time is it?

C-1

Discuss the times given on the "clocks" above and below.

A. පිටු ලිය ලේ?

B. පිටු (සෙයක්)
CYCLE 27

WHAT TIME IS IT?
(continued)

M-1

It is quarter to 9.
It is quarter to 8.
It is quarter to 11.
It is quarter to 6.

M-2

It is quarter past 7
It is quarter past 6.
It is quarter past 11.
It is quarter past 5.

M-3

What time is it?

C-1

Discuss the times given on the "clocks" below.

A. එමිහි නම් ග?
B. එමිහි (ඉංග්‍රීසි මාසී)
CYCLE 28

WHAT TIME IS IT?
(continued)

M-1

කිලෝ දියුම් ය. It is 2:20.
කිලෝ දියුම් මෙලිය. It is 1:40.
කිලෝ දියුම් බිලිය. It is 4:30
කිලෝ දියුම් කොලිය. It is 3:05.

M-2

කිලෝ නොමැත ය. It is 20 minutes to 6.
කිලෝ නොමැත සෙලිය. It is 15 minutes to 7.
කිලෝ නොමැත ගුලිය. It is 8 minutes to 4.
කිලෝ නොමැත මෙලිය. It is 5 minutes to 12.

M-3

කිලෝ ඹෙ? What time is it?

C-1

Discuss the times given on the "clocks" below.

A. කිලා ලෝයි?

B. කිලෝ (පෙඩු යමු)

NOTE ON STRUCTURE: Another use of the particle 3.

The emphasizing particle 3 follows numerals when they appear as predicate attributes. Examples have appeared in Cycles 24-28 inclusive. Note that 3 appears on both numerals in time expressions involving (a) the house plus x number of minutes and (b) the hour plus 30, 'quarter.' This 3...3 construction is an example of the 'and' particle. With 'half-past' time expressions, the emphasizing 3 appears only in sentence final position, as it does in time expressions involving x minutes or quarter to an hour. In the latter cases, the hour is in the dative case. Look at the Sinhala given above and in the preceding cycles to make these comparisons. Further discussion appears in Sinhala Structures, sections 5.3, 5.4 and 6.1.

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DIALOGUE V

RECEIVING A CALL AFTER HOURS AT THE EMBASSY

CPL LOPEZ

American Embassy.

MR. SILVA

Is this the American Embassy?

CPL LOPEZ

The Embassy is now closed.

It will open again tomorrow morning at 8:00.

MR. SILVA

What are the business hours of the Embassy?

CPL LOPEZ

From 8 to 12:30. Again from 2 to 4:45.

MR. SILVA

I want to get a visa.

Should I come about 2?

CPL LOPEZ

The visa office doesn't open after noon.

It is open only from 8:30 to 12:30.

If you want a visa, come before 12:30.
MR. SILVA

If I don't come before 12:30, how do I get a visa?

CPL LOPEZ

I don't know. I'll ask and see.

NOTES ON STRUCTURE: දිලි, 'want'; නිලි, 'if' and නිලි, 'if not'. participle forms; දියානු, 'until', with time expressions; the postpositions පුරානු, 'before', and පසුනු, 'after'. මීදු, 'about'; මීදු, 'only'.

1. The word දිලි means 'want'. It takes an actor in the dative case. Discussion appears in Sinhala Structures, section 2.14.3.

2. The word නිලි means 'if'. It may follow simple present tense forms of the verb, emphasized words in emphatic constructions and predicate attributes in equational sentences. The negative නිලි plus නිලි becomes පිතු. Discussion appears in Sinhala Structures, section 2.9.

3. මිදු, 'closed', and පිදු, 'open', are the participle forms of the verbs මිදු, 'close' and පිදු, 'open'. Participles are discussed in Sinhala Structures, section 2.6. They are treated in much greater detail in subsequent lessons (beginning with Cycle 67). The form පිදු පිදුයානු, 'is open, has opened', is a perfect form. See also section 2.6 and later lessons.

4. පිදු with time expressions means 'until'.

5. The postpositions පුරානු, 'before', and පසුනු, 'after', follow nouns in the dative case. There is variation, however, and in some dialects the case is instrumental. See Sinhala Structures, section 4.

6. මීදු, 'about', is a postposition commonly occurring after numerals which is invariant in its form. The form මීදු, 'only', is also a postposition. In sentences it occurs in non-final position. In sentence final position, the form මීදු, 'only' occurs. See Sinhala Structures, section 4.

All of the structures above are treated in greater detail in the pattern practices which follow Dialogue V.

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SUMMARY

PRACTICING PATTERNS FROM DIALOGUE V

A. Substitution Drill

Model: I ывати неде сей велу.  The Embassy is now closed.

S ывати неде сей велу.  The Embassy is now closed.

I ывати неде.  The office.

S ывати неде велу.  The office is now closed.

1 ывати неде сей велу. (office)
2 ывати неде сей велу. (bank)
3 ывати неде велу. (library)
4 ывати неде велу. (post office)
5 ывати неде сей велу. (government departments)
6 ывати неде велу.

B. Response Drill

Model:  I ывати неде сей велу?  Is the Embassy still open?

S ывати неде.  No. The Embassy is now closed.

1 ывати неде сей велу?  Is the Embassy still open?

S ывати неде велу.  No. The Embassy is now closed.

2 ывати неде велу?  Is the bank still open?

S ывати неде велу.  No. The bank is now closed.

3 ывати неде велу?  Is this office still open?

S ывати неде велу.  No. This office is now closed.

4 ывати неде велу?  Is the post office still closed?

S ывати неде велу.  No. The post office is now open.

5 ывати неде велу?  Is the door still open?

S ывати неде.  No. The door is now closed.
C. Response Drill

Model: I එළෝ අඩියක් කිය ලැබේ? What time does the bank open?
S එෙදුරු අඩියක් කියේ. It opens at 8.

1 එළෝ අඩියක් කිය ලැබේ? What time does the bank open? It opens at 8.

2 එල්ලෙන්හෙදුරු අඩියක් කිය ලැබේ? What time does the office open? It opens at 6:30 a.m.

3 එල්ලෙන්හෙදුරු අඩියක් කිය ලැබේ? What time does the Matara Hotel close? It closes at 10.

4 එල්ලෙන්හෙදුරු අඩියක් කිය ලැබේ? What time does the Embassy close? It closes at 5.

5 එල්ලෙන්හෙදුරු අඩියක් කිය ලැබේ? What time does the Cooperative close? It closes at 7.

6 එල්ලෙන්හෙදුරු අඩියක් කිය ලැබේ? What time does the library open? It opens at 7:30 a.m.

D. Response Drill

Model: I එළෝ අඩියක් කිය ලැබේ? From when till when?
S එෙදුරු අඩියක් කියේ. From 5 till 5.

1 එළෝ අඩියක් කිය ලැබේ? From when till when? From 5 till 5.

2 එළෝ අඩියක් කිය ලැබේ? From when till when? From 8 till 8.

3 එළෝ අඩියක් කිය ලැබේ? From when till when? From 6 till 3.

4 එළෝ අඩියක් කිය ලැබේ? From when till when? From 2 till 4.

5 එළෝ අඩියක් කිය ලැබේ? From when till when? From 2 till 6.
E. Substitution Drill

Model: I නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. If you want a visa, sir, come about eight.

S නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. If you want a visa, sir, come about eight.

I මි. Three.

S නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. If you want a visa, sir, come about three.

1 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. (මී) [three]

2 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. (මි) [seven]

3 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. (මො) [six]

4 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. (මු) [two]

5 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි. (මී) [one]

6 නොදුරුන් විස යමෙන්නි. මි, මී, නොදුරුන් විස යමෙන්නි.

F. Transformation Drill

Model: I නොදුරුන් කොටු කරන්න. The gentleman is going home.

S නොදුරුන් කොටු කරන්න. The gentleman wants to go home.

1 නොදුරුන් කොටු කරන්න. The gentleman is going home.

2 නොදුරුන් කොටු කරන්න. The gentleman wants to go home.

3 නොදුරුන් කොටු කරන්න. The gentleman works in Sri Lanka.

4 නොදුරුන් කොටු කරන්න. The gentleman is reading these books.

5 නොදුරුන් කොටු කරන්න. The gentleman is sitting down.

6 නොදුරුන් කොටු කරන්න. The gentleman is opening the door.

7 නොදුරුන් කොටු කරන්න. The gentleman wants to work in Sri Lanka.

8 නොදුරුන් කොටු කරන්න. The gentleman wants to read these books.

9 නොදුරුන් කොටු කරන්න. The gentleman wants to sit down.

10 නොදුරුන් කොටු කරන්න. The gentleman wants to open the door.
G. Transformation Drill

Model:  එම අභිජ අභිජ මත්තු.  He is working now.

S එම අභිජ අභිජ කරන්නේ යි, එම පිණිකා.

If he is working now, tell me.

1 එම අභිජ අභිජ කරන්නේ.
He is working now.

If he is working now, tell me.

2 එම අභිජ අභිජ වුණුෙක් කරන්නේ.
He is reading the papers again.

If he is reading the papers again, tell me.

3 එම අභිජ අභිජ ගන යි.
He wants a visa.

If he wants a visa, tell me.

4 සුවිශේෂී පැවී ලැබී.
The office is now open.

If the office is now open, tell me.

5 එම අභිජ අභිජ ගැමක් ලැබී.
It is at two that the gentleman is coming.

If it is at two that the gentleman is coming, tell me.

6 එම අභිජ අභිජ ගන යි.
That's fine.

If that's fine, tell me.

H. Response Drill

Model:  විවිධ අතර ප්‍රීති කියන්නේ යි?

S එම පිණිකා ප්‍රීති කියන්නේ යි.

Should I come before 12:00?

Don't. Come after 12:00.

1 විවිധ අතර ප්‍රීති කියන්නේ යි?
Should I come before 12:00?

Don't. Come after 12:00.

2 විවිධ අතර ප්‍රීති කියන්නේ යි?
Should I come before 2:00?

Don't. Come after 2:00.

3 විවිධ අතර ප්‍රීති කියන්නේ යි?
Should I come before 3:00?

Don't. Come after 3:00.

4 විවිධ අතර ප්‍රීති කියන්නේ යි?
Should I come before 6:00?

Don't. Come after 6:00.

5 විවිධ අතර ප්‍රීති කියන්නේ යි?
Should I come before 8:30?

Don't. Come after 8:30.
I Transformation Drill

Model: I නොදේගැන්න විශේෂ සිංහල.
S නොදේගැන්න විශේෂ සිංහල, නොදේගැන්න.

The gentleman doesn't know.
I'll tell you if the gentleman doesn't know.

1. නොදේගැන්න විශේෂ සිංහල.
The gentleman doesn't know.

2. නොදේගැන්න විශේෂ සිංහල.
He isn't going.

3. නොදේගැන්න විශේෂ සිංහල.
This person isn't working.

4. නොදේගැන්න විශේෂ සිංහල.
He doesn't want a visa.

5. නොදේගැන්න විශේෂ සිංහල.
It isn't good.

6. නොදේගැන්න විශේෂ සිංහල.
He has no money.

J Transformation Drill

Model: I යොත්ත ලැබේ විශේෂ සිංහල.
S යොත්ත ලැබේ විශේෂ සිංහල.

I only have coins.
It is only coins that I have.

1. යොත්ත ලැබේ විශේෂ සිංහල.
I only have coins.

2. යොත්ත ලැබේ විශේෂ සිංහල.
Only I am going home.

3. යොත්ත ලැබේ විශේෂ සිංහල.
He only works in the office.

4. යොත්ත ලැබේ විශේෂ සිංහල.
The gentleman only smokes cigarettes.

5. යොත්ත ලැබේ විශේෂ සිංහල.
He only sells stamps.

6. යොත්ත ලැබේ විශේෂ සිංහල.
The gentleman only speaks Sinhala.

It is only Sinhala that the gentleman speaks.
WHAT ARE THE BUSINESS HOURS OF THE POST OFFICE?

M-1

Post offices are open from 8 in the morning till 8 at night.

Dart Drug is open a full 24 hours.

In America banks are usually open from 10 till 5.

In Sri Lanka banks are open from 9 till 1.

The American Centre Library is open from 10 till 6.

The Pan Am office is open from 8:15 till 4:15.

M-2

- from when
- till when

What are the business hours of the post office?

What are the business hours of government departments?

C-1

Discuss the business hours of local establishments using the formulas given above.

A. (හමු කාලයේද) කියා දෙදත් වෙදාන්ත ගැනීමේද?

B. (තම් කාලයේද) පිටතුමා වෙදාන්ත ගැනීමේද?

NOTE ON STRUCTURE: the emphasizing particle 珥.

The emphasizing particle 珥 occurs above after පැසා ගැසීම, twenty-four hours. Hence පැසා ගැසීම, 'a full twenty-four hours.' Further discussion of 珥 appears in Sinhala Structures, section 5.5.
ROCK CARVING, ISURUMUNIYA
CYCLE 30

WHERE DO YOU LIVE NOW?

M-1

At present I live in Colombo.

At present I live in California.

At present that gentleman lives on Thurstan Road.

At present I live in a hotel.

At present I live in a village.

M-2

Where do you live now?

Where does that gentleman live?

What street does that gentleman live on?

What city does that gentleman live in?

C-1

The instructor should ask the students where they are living. Then the students should have an opportunity to ask the questions learned in M-2.

A. මෙහි නම්කම් එකක්කතා උතුරු?

B. මෙහි නම්කම් එකක් (ඇදුරි).
NOTES ON STRUCTURE:  ප්‍රදේශය, 'be', and genitive forms.

1. ප්‍රදේශය is an emphatic present tense form of the verb ලෙස 'be'. For notes on this verb, see Sinhala Structures, sections 1.51 and 2.23. For notes on emphatic present tense forms see section 2.2.

2. ප්‍රදේශය, ප්‍රදේශයි, ප්‍රදේශයිනි, ප්‍රදේශයිනිරි, ප්‍රදේශයින්, are genitive case forms. See Sinhala Structures, section 1.33.

CYCLE 31
WHERE ARE YOU FROM?

M-1

ඔය ප්‍රදේශයි.           I am from America.

ඔය ප්‍රදේශයි.           I am from Sri Lanka.

ඔය ප්‍රදේශයි.           I am from New York.

ඔය ප්‍රදේශයි.           I am from Colombo.

ඔය ප්‍රදේශයි.           I am from Kandy.

M-2

වෙන්නේ මෙය ප්‍රදේශයි? Where are you from, sir?

වෙන්නේ මෙය ප්‍රදේශයි? Where are you from, madam?

වෙන්නේ මෙය ප්‍රදේශයි? Where is that gentleman from?

C-1

Each student should have an opportunity to find out where the others in the class are from.

A. මෙය ප්‍රදේශයි? (වෙන්නේ)

B. මෙය ප්‍රදේශයි? (වෙන්නේ)
NOTE ON STRUCTURE: instrumental forms.

Yes. I am from Sri Lanka.
Yes. I am from Colombo.
Yes. I am from America.
Yes. I am from New York City.

No. I am not from Sri Lanka.
No. I am not from America.
No. I am not from Canada.
No. I am not from India.

Are you from Sri Lanka, sir?
Are you from America, sir?
Are you from India, madam?
Is that gentleman from America?
Is that lady from Colombo?

Class members should exchange information on where they are from.
C-1 (continued)

A. දෙම් මේහිදී යොම්කම් කී?

B. ආය (තුළුම්කාරය).

NOTE TO THE STUDENT

Review Sinhala Structures, section 1.34 on instrumental case forms.

CYCLE 33

WHAT AREA OF THE COUNTRY ARE YOU FROM?

M-1 (For American Students)

ıkl යොම්කම්.
I am from the North.

ıkl යොම්කම්.
I am from the South.

ıkl දේසයිලිකන්.
I am from the East.

ıkl දකාන්වීසේ.
I am from the West.

M-2 (For residents of Sri Lanka)

ıkl දකාන්වීසේ යොම්කම්.
I am from the Northern Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the Eastern Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the Southern Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the Western Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the Central Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the North Central Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the North Western Province.

ıkl දකාන්වීසේ යොම්කම්.
I am from the Uva Province.
M-2 (continued)

වි මතයන්, පෙන්නේ. I am from the Sabaragamuwa Province.

M-3

මේවා දීවිඩියක් විශ්ව සෙලින් ක ලෙස කියා ඇති වෙන්නේ? What part of America are you from, sir?

මේවා මේවා දීවිඩියක් විශ්ව සෙලින් ක ලෙස කියා ඇති වෙන්නේ? What part of Sri Lanka are you from, sir?

මේවා මේවා දීවිඩියක් විශ්ව සෙලින් ක ලෙස කියා ඇති වෙන්නේ? What part of Sri Lanka are you from, madam?

C-1

Class members should exchange information on what parts of their countries they are from. North American students may find it useful to learn the names of the nine provinces of Sri Lanka.

A. මේවා මේවා දීවිඩියක් විශ්ව සෙලින් ක ලෙස කියා ඇති වෙන්නේ?

B. මේවා (ඉන් ප්‍රාදේශය)

INDEPENDENCE HALL, COLOMBO

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WHAT PART OF SRI LANKA IS THIS PERSON FROM?
Man rowing a boat

WHAT PART OF SRI LANKA IS THIS PERSON FROM?
CYCLE 34

HOW MANY MILES TO KANDY?

M-1

From Colombo to Kandy it is 72 miles.

To Peradeniya it is about 68 miles.

From Colombo to Kalutara it is about 35 miles.
M-2

How many miles from Colombo to Kandy?

How many miles from Kandy to Peradeniya?

How many miles from Colombo to Galle?

How many miles from Colombo to Kalutara?

C-1

Use the mileage chart in the book to discuss the distances between various points in Sri Lanka which are of interest.

A. (මාර්ගය) ඉති (පුරා) ඔ විට කිය කොළ?

B. (මාර්ගය) ඉති (පුරා) ඔ ස්ථානය (72) දෙ.

C-2

Bring a Sri Lanka road map. Discuss the distances between places of interest.

A. (මාර්ගය) ඉති ( ) ඔ විට කොළ?

B. ස්ථානය (72) දෙ.

Road sign giving distance to Nelliya and Colombo
DISTANCES BETWEEN MAJOR POINTS IN SRI LANKA
CYCLE 35

HOW OLD ARE YOU?

M-1

I am 21 years.
I am 28 years.
I am 22 years.
I am 35 years.
That gentleman is 30.

M-2

How old are you, sir?
How old is that gentleman?

C-1

Students should take this opportunity to find out the ages of others in the classroom using the formulas given above.

A. (මම අවුරුව) උපා බාග්?
B. ඔබට උපා උපා (මම අවුරුව).

NOTE ON STRUCTURE: expressing age in Sinhala.

ඔබට උපා උපා is an equational sentence with the literal meaning 'to me (there are) 21 years.' In the sentence අවුරුව උපා උපා (මම අවුරුව), උපා means 'age'. The literal meaning of this sentence is 'how much (is) the age to the gentleman.' අවුරුව උපා උපා (මම අවුරුව), 'how much is the gentleman's age', is also acceptable.

HOMEWORK AND CLASSWORK FOR STUDENTS

Students have had to use a large number of numerals in this lesson and in the ones which have immediately preceded. Now is the time for students to review inanimate numerals in Sinhala Structures, section 6, and to commit them to memory, if they have not already done so. Students should be able to recite and decode numbers from 1 - 300. Special classroom attention should be paid to decoding numerals involving සැම, 'seven', and සෝ, 'eight', and numbers 61-79 which contain some near minimal pairs.
CYCLE 36
ASK THAT GENTLEMAN...

M-1

Ask that person.
Ask that gentleman.
Ask that lady.

M-2

Ask that person how old he is.
Ask that gentleman what his name is.
Ask that lady where she's from.
Ask that gentleman whether he's from America.
Ask that gentleman if his name is Smith.

M-3

How old are you, sir?
What day is today?
What is your name, sir?
Where are you from, sir?
Are you from Sri Lanka, sir?
Is the gentleman's name Smith?

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C-1

Students should use the formulas given here to review the questions they have learned to ask. Students should ask each other for biographical information. Student A should ask for information from B who will ask a question of C.

A. සැකිල්ලක් වීම පැහැදිලි කර ගැනීම.

B. මීම යිය ලෙස?

C. ඔබ මුසූයු (මොම ගැනීම)

C-2  Being an interpreter

Student A should play the role of a monolingual Sinhala speaker. Student B should be the interpreter. Student C should play the role of someone who knows only English.

A. ප්‍රවාහනය මුදලි විශේෂ යිය ලෙස පැහැදිලි කරයි.

B. How old are you?

C. I'm (twenty-five)

B. (Back to A) මීම මුසූයු (මොම ගැනීම)

NOTE ON STRUCTURE: instrumental forms.

With 'කරයි', 'to ask', the person asked is in the instrumental case. ප්‍රවාහනය and මුදලි above are animate instrumental singular forms. Refer to information on the formation of the instrumental in Sinhala Structures, section 1.34.
CYCLE 37

ASK THOSE GENTLEMEN ....

M-1

Ask those gentlemen how old they are.

Ask those people where they live.

Ask those people what their names are.

C-1

This C phase should be similar to that of Cycle 25. In this case, however, the student asking the questions will have to ask more than one person.

A. (විශේෂ අවර පැතිලි පැතිලි පිරිමි යි යිෂණ.)

B. (විශේෂ පිරී ලද?)

NOTE ON STRUCTURE: instrumental forms.

and  අවර පැතිලි are instrumental plurals. See Sinhala Structures, section 1.34.

GIVING A MONOLOGUE

TO THE STUDENT AND TO THE TEACHER

Each student should give a short monologue in Sinhala, giving as much information about himself, his teacher and his classmates as he is able.

Sample Monologue

My name is Barbara Smith.

I am 22.
Sample Monologue (continued)

Now I live in California.
I live in the North.
I work for the Department of Agriculture
My teacher's name is Olivia Silva.
Mrs. Silva is from Sri Lanka.
CYCLE 38

WHEN WILL YOU GO TO SRI LANKA ..
OR BACK TO THE UNITED STATES

M-1

переду в Май Априле.  
I will go to Sri Lanka in April.

переду в Марци Априле. 
I will go to Sri Lanka in March.

переду в Шести Априле. 
I will go to Sri Lanka in June.

переду в Януари Априле. 
I will go back in January.

переду в Февруари Априле. 
I will go back in February.

переду в Липе Априле. 
I will go back in July.

M-3

переду в Май Априле. 
I expect to go to Sri Lanka in May.

переду в Декабри Априле. 
I expect to go to Sri Lanka in December.

переду в Августу Априле. 
I expect to go back in August.

переду в Септември Априле. 
I expect to go back in September.

M-4

кога си иди в Сри Ланка, сир? 
When are you going to Sri Lanka, sir?

кога си оже иди в Вашингтон, сир? 
When do you expect to go to Washington, sir?
C-1

Students should be given an opportunity to tell when they will go to Sri Lanka, or if they are already living there, back to the United States.

A. (මෙයින් එක්කැබු ලබාගෙන පැමිණක?)
B. (මෙයින් එක්කැබු එකම් සිටාගෙන.)

NOTES ON STRUCTURE

1. This lesson contains the following new verbs:
   යොදායම්යේ පිළිතු+x expect
   යොදා දර්ශී. go back, return

2. The months. The names of the months in Sinhala used for most official and commercial purposes are borrowings. They are:

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>අපැති</td>
<td>January</td>
</tr>
<tr>
<td>පිළිතු</td>
<td>February</td>
</tr>
<tr>
<td>ම්‍රාද්‍රයෙ</td>
<td>March</td>
</tr>
<tr>
<td>මෝහන්</td>
<td>April</td>
</tr>
<tr>
<td>විඝෙ</td>
<td>May</td>
</tr>
<tr>
<td>ගොඩමා</td>
<td>June</td>
</tr>
<tr>
<td>වසරි</td>
<td>July</td>
</tr>
<tr>
<td>මැසසීරි</td>
<td>August</td>
</tr>
<tr>
<td>ශෙතී</td>
<td>September</td>
</tr>
<tr>
<td>මසුසී</td>
<td>October</td>
</tr>
<tr>
<td>මිහිසී</td>
<td>November</td>
</tr>
<tr>
<td>මෑදිසී</td>
<td>December</td>
</tr>
</tbody>
</table>

The month is expressed by adding වසරි, 'month', to one of the words above. For example, වසරි අපැති, 'January'.

3. මැදි is one Sinhala word for 'when'. Literally, it means 'what day' as in මැදි වෙමා බොලි? is 'What day is today?' (see Cycle 22).
ADDITIONAL VOCABULARY

1. The names of the Sinhala months.

   The names of the Sinhala months of the traditional Buddhist calendar are given below. Students who are studying Sinhala in Sri Lanka may already be familiar with some of them since they are associated with certain well-known festivals. For example, අප්‍රේල් (May) is a time when the countryside is exuberantly decorated and lighted. Beginning with the first month of the Sinhalese New Year which begins in April, they are:

   සම් / March-April
   එකමාස / April-May
   මයියම් / May-June
   මෝඛ / June-July
   වේෂ / July-August
   අප්‍රේල් / August-September
   සී / September-October
   දකුණුම් / October-November
   අවස්ථා / November-December
   ප්‍රේල් / December-January
   ඔරෝල් / January-February
   බෝල / February-March.

2. Other useful vocabulary

   බුදු තොරතුරු (බෙදු තොරතුරු)  
   තොරතුරු (බෙදු තොරතුරු)  
   තොරතුරු තොරතුරු (බෙදු තොරතුරු)  
   පසරු  
   අන්‍ය / The day after tomorrow  
   අයි / Tomorrow  
   අදරු / Soon  
   අදරු මහා / Tomorrow morning  
   කෞතුමා / Tomorrow afternoon (evening)  
   මහා දෙන් / Poya day  
   අවැ / Next week  
   අවැ තොරතුරු / Next month  
   අවැ / Next year  
   අවැ / Tomorrow  
   අවැ / The day after tomorrow  
   අවැ / Soon  
   අවැ / Tomorrow morning  
   අවැ / Tomorrow afternoon (evening)  
   අවැ / Poya day
CYCLE 39

WHY ARE YOU GOING TO SRI LANKA NEXT YEAR?

M-1

I am going to work in the Embassy.

I am going to work in Washington.

I am going to do rural development work.

M-2

Why (are you) going, sir?

Why (are you) going next month?

Why (are you) going back?

C-1

This cycle should be done in conjunction with Cycle 38. Students should be given an opportunity to tell when they will go to Sri Lanka, or if they are already living there, back to the United States.

A. (මිය පිය, සරාමය?)

B. (මිය ගනීභ විද්‍යා කාර්ණා සැමී)

NOTE ON STRUCTURE: මිය, 'why'.

මිය means 'why'. Note that it stands alone as a question word and is not followed by the question marker ග. Like many other question words, it occurs with emphatic forms of the verb.
CYCLE 40

WHY ARE YOU GOING IN JANUARY?  
WHY DON'T YOU GO IN MARCH?

M-1

Because the work starts after Christmas.

Because I am getting a transfer.

Because I want to go on holiday.

Because the work in Sri Lanka is over.

Because I have work in Washington.

M-2

Why are you going in January, sir?

Why don't you go in March?

Why don't you go now, madam?

C-1

The class should continue the discussion which was begun in Cycles 38 and 39.
C-1 (continued)

A. (වත්කාලයේ ආරම්භ එකභය කිරීම?)

B. (වත්කාලයේ ආරම්භ එකභය)

NOTES ON STRUCTURE: ආරම්භ, 'because', with verb forms. The emphatic negative form ආරම්භ; ආරම්භ, 'right now'; ආරම්භ, 'begin', and ආරම්භ එකභය, 'finish, to be over'; rapid speech forms.

1. The word ආරම්භ, 'because', follows the present verbal adjective form of the verb, not the simple present tense. Look closely at the examples which appear above in the M-phase. The formation of the present verbal adjective form is treated in Sinhala Structures, section 2.32.

2. ආරම්භ is an emphatic negative which occurs with question words. For example:

   ආරම්භ එකභය? Who is going?
   ආරම්භ එකභය එකලි? Who isn't going?
   ආරම්භ එකභය? Why (are you) going?
   ආරම්භ එකභය එකලි? Why (are you) not going?


3. ආරම්භ means 'right now.' Another way of expressing 'right now' is හැකිය. This second form is composed of හැකිය, 'now', plus the emphasizing particle හැකිය .

4. The verbs ආරම්භ එකභය, 'begin', and ආරම්භ එකභය, 'finish, be over', have appeared for the first time in this lesson. ආරම්භ එකභය is intransitive. The transitive form is ආරම්භ එකභය, 'finish, get done.' For example:

   ආරම්භ එකභය එකීය. The work is getting finished.
   ආරම්භ එකභය එකභය එකීය. I am finishing the work.

5. හැකිය, හැකිය, ආරම්භ, and related forms when followed by හාකිය, හැකිය, හැකිය, and so on in rapid speech. This is very common and thus important for decoding. For example:

   ආරම්භ එකභය එකීය? He isn't working.
   ආරම්භ එකභය එකීය? Why isn't he going?
DIALOGUE VI

RECEIVING A VISITOR IN THE CONSULAR SECTION

MRS. RANASINGHE

Is Mr. Dial in?

MR. PERERA

No. He is not in the office.

MRS. RANASINGHE

At what time will he come?

MR. PERERA

Mr. Dial went back to Washington. He'll come next week.

MRS. RANASINGHE

Who else is here?

MR. PERERA

No one, madam. I am alone.

MRS. RANASINGHE

Then Mrs. Silva is not in the office either.

MR. PERERA

Mrs. Silva is on leave today.

MRS. RANASINGHE

I want to speak to Mr. Dial or Mrs. Silva. They have my passport.

MR. PERERA

Mrs. Silva is not in the office today, because she has work in Kandy.

I'll give the passport, if you like.

MRS. RANASINGHE

Thank you. I want to take the passport now because I am going to Washington the day after tomorrow.

NOTES ON STRUCTURE: the 3 form of the verb; an idiomatic use of 'be'; 'went'; 'who'; 'or', 'also'; 'else'; 'or, otherwise'; plural third person pronominal forms; 'on leave.'

1. 3 forms of the verb as in 'he'll come next week', occur with second and third person subjects. They refer to future time and usually convey a sense of uncertainty. The formation and use of this form are discussed in Sinhala Structures, section 2.13.
2. පොළු කිදි ම? has the idiomatic meaning 'Is the gentleman in (or around)('? This expression is commonly used when telephoning or calling at an office or residence.

3. පොළු, 'went', is the past tense form of ගති, 'go'. It is an irregular form. See Sinhala Structures, section 2.4.

4. කොළඹ යියේ means 'someone'; නොමතියේ යියේ, 'no one'. These are forms of මතියේ, 'who'. See the discussion in Sinhala Structures, section 3.22.

5. යියේ is added to words to give the meaning 'too' or 'also'. For example, පොතට යියේ, 'I am going too.' Negatively, it can mean 'either', as in ඒහොත යියේ නොමතියේ යියේ, 'The lady isn't in the office either.' For a discussion of this particle, see Sinhala Structures, section 5.1.

6. යියේ means 'or' or 'otherwise'. See Sinhala Structures, section 5.6.

7. මති, those people, they', is the plural animate form of පොත, 'he, she'. For a discussion see Sinhala Structures, section 3.22.

8. මති occurs above with the meaning 'on leave'. It takes an actor in the dative case. Thus, පොතේ මති, 'the gentleman is on leave.'

SUMMARY

PRACTICING PATTERNS FROM DIALOGUE VI

A. Substitution Drill

Model: I මති මති කිය. The gentleman is on leave today.
S මති කිය.
The gentleman is on leave today.
I මති කිය විශේෂ මති.
Mrs. Silva.
S මති කිය විශේෂ මති කිය.
Mrs. Silva is on leave today.

1 මති කිය. (රිසල විශේෂ මති)
[Mrs. Silva]

2 මති කිය මති කිය. (හෝ) [I]

3 මති කිය. (රිසල) [he]

4 මති කිය මති කිය. (රිසල) [they]

5 මති කිය.
B. Transformation Drill

Model:  I පෙන ගුව බොලන්න.       He is finishing the work.

S පෙන ගුව බොලන්න ලියා.    Because he is finishing the work.

1 පෙන ගුව බොලන්න ලියා.    Because he is finishing the work.
He is finishing the work.

2 පෙන විරිමුල බොලන්න.    Because he is going on vacation.
He is going on vacation.

3 එක්කව මැලමුන් බොලන්න.    Because the gentleman is starting to speak.
The gentleman is starting to speak.

4 එක්කව පිළිමුකායි.    Because I have work.
I have work.

5 එක්කව මැලමුන් බොලන්න ලියා.    Because I want to go to the post office.
I want to go to the post office.

6 එක්කව.   Because of the work.
The work.

C. Response Drill

Model:  එක්කව මැලමුන් බොලන්න ලියා?    Why aren't you coming, sir?
Why aren't you coming, sir?

S පෙන ගුව බොලන්න ලියා.    Because I am finishing the work.

1 පෙන ගුව බොලන්න ලියා.    Because I am finishing the work.
Why aren't you coming, sir?

2 පෙන ගුව බොලන්න ලියා.    Because I am going on vacation.
Why aren't you coming, sir?

3 එක්කව මැලමුන් බොලන්න ලියා.    Because the gentleman is starting to speak.
Why aren't you coming, sir?

4 එක්කව පිළිමුකායි.    Because I have work.
Why aren't you coming, sir?

5 එක්කව මැලමුන් බොලන්න ලියා.    Because I want to go to the post office.
Why aren't you coming, sir?

6 එක්කව පිළිමුකායි.    Because of the work.
Why aren't you coming, sir?
D. Response Drill

Model:  I නී දේශන් ගැමීමේ බාලක්ෂවා ගන්න තිබන්නේ?  මෙය විශේෂ නේ.  S දේශන් වැඩි නේ.  When will Mrs. Silva take the passport?  She is likely to take it tomorrow.

1 නී දේශන් ගැමීමේ බාලක්ෂවා ගන්න තිබන්නේ?  මෙය විශේෂ නේ.  When will Mrs. Silva take the passport?  She is likely to take it tomorrow.

2 දේශ දේශයෙන් දිශුරු භාවිත නේ?  He is likely to come the day after tomorrow.

3 දේශ දේශයෙන් දිශුරු භාවිත නේ?  The gentleman is likely to tell us today.

4 දේශ දේශයෙන් දිශුරු භාවිත නේ?  It is likely to be over about five.

5 දේශ දේශයෙන් දිශුරු භාවිත නේ?  He is likely to go after eight.

6 දේශ දේශයෙන් දිශුරු භාවිත නේ?  Only the gentleman is likely to go.

E. Substitution Drill

Model:  මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  I too am expecting to go.  S මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  I too am expecting to go.

1 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  They.  (They) [they]

2 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  (The gentleman) [the gentleman]

3 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  (This person) [this person]

4 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  (We) [we]

5 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ?  (People, Men) [people, men]

6 මහා හෝ මඟින් ගැමීමේ බාලක්ෂවා ගන්නේ.  (The people) [the people]
SEATED BUDDHA, DAMBULLA ROCK TEMPLES
CYCLE 41

WHAT IS THE DATE TODAY?

M-1

The 3rd of August.
The 4th of September.
The 25th of July.
The 19th of October.

M-2

What is the date today?

C-1

From now on, each day, the instructor will ask the students: Ɂක් යූදුම්? and teach them the appropriate numeral. Both cardinal and ordinal numerals are treated in Sinhala Structures so if students are curious they can look up the appropriate number before class. See section 6.2.

A. Ɂක් යූදුම්?

B. (නැවැතින් යූදුම්.)
CYCLE 42

WHEN WERE YOU BORN SIR?
AND WHERE?

M-1

I was born in 1945.

I was born in 1941.

I was born in 1939.

I was born in 1948.

I was born in Sri Lanka.

I was born in the United States.

M-2

When were you born, sir?

In what year were you born, sir?

Where were you born, madam?

C-1

Students should use the formulas given above to construct conversations according to the following model:

A. (When born) யுவர்த்த என்று சொன்னார் பாைன்?

B. என் யுவர்த்த (வீடு).

NOTES ON STRUCTURE: யுவர்த்த, 'be born'; expressing the year; numerals in the genitive case.

1. யுவர்த்த is an emphatic past tense form (see Sinhala Structures, section 2.42) of யுவர்த்த, 'be born'. The form is irregular.

2. ஒன்று வேள் above means 'one thousand, nine hundred.' At this point students should memorize it as an unanalyzed phrase. It may be prefixed to the numerals 1-99 to express the years of this century. See Sinhala Structures, section 6 for further details.

3. The numerals above are in the genitive case to give the meaning 'in such and such a year.' Thus, யுவர்த்த வேள், 'in '41.'
CYCLE 43

WERE YOU BORN IN THE UNITED STATES?

M-1

We were also born in the United States.

My father was also born in America.

I was also born in Boston.

M-2

No, I was not born in Boston either.

No, I was not born in Washington either.

No, I was not born in Sri Lanka either.

M-3

Were you born in the United States?

Were your parents born there too?

Was that gentleman born in the United States?

Were his parents born there too?

C-1

Students should discuss the citizenship of others in the class, according to the following model.
C-1 (continued)

A. নিশ্চয়ই আমি পড়তাম এইটেংকি ছিলেন?
B. (এটি) যদি আমি পড়তাম এইটেংকি।

A. দুই শুরু হলে এইটেংকি ছিলেন?
B. (এটি) দুই শুরু হলে এইটেংকি।

NOTES ON STRUCTURE: 'ই', 'also'.

In this cycle 'ই', 'also', is affixed to the verb form. For example:

ও পত্রপাঠ করেছিলেন। I was also born in Boston.

A discussion of this particle appears in Sinhala Structures, section 5.1.
BUDDHA STATUE AT ATADAGE, POLONNARUWA
CYCLE 44

ARE YOU AN AMERICAN CITIZEN?

M-1

I am an American citizen.

Yes. I am an American citizen because I was born in New York.

Yes. My mother is a citizen because she was naturalized in 1931.

M-2

Yes. Even though I was born in Canada, I am an American citizen.

Yes. Even though I live in Sri Lanka, I am an American citizen.

No. I am not a citizen of Sri Lanka, even though I live in Sri Lanka.

M-3

Are you a citizen of Sri Lanka?

Are you a citizen of the United States?

Is your mother an American citizen too?

Is your father an American citizen?
C-1

Students should discuss the citizenship of other students in the class using the models given above in the M- phase.

A. (ක්‍රියාත්මක) (ස්විකාරී) ප්‍රශ්නයට අය?

B. මි. උ (ක්‍රියාත්මක) නොදෙන් මුළු (ස්විකාරී) ප්‍රශ්නය.

NOTES ON STRUCTURE: the 'even though, even if' form of the verb; the past verbal adjective with මැ, 'because'; මැදිනී ගැනී, 'reside; be residing'; පිළිමි දින්, 'receive citizenship'.

1. The 'even if, even though' form is discussed in Sinhala Structures, section 2.10. It is based on the past tense (Sinhala Structures, section 2.4). In this lesson two forms based on the past tense appear. The simple past forms, the first two of which are irregular, are given below along with the 'even if' forms.

<table>
<thead>
<tr>
<th>Simple Present Form</th>
<th>Simple Past Form</th>
<th>Even If Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>විශේෂය</td>
<td>මැ</td>
<td>මැදිනී</td>
</tr>
<tr>
<td>අපේක්ෂය</td>
<td>මැනින්න</td>
<td>මැදිනී</td>
</tr>
<tr>
<td>මාත්මයයි</td>
<td>අදායම</td>
<td>අදායම</td>
</tr>
</tbody>
</table>

The 'even if' form is derived from the simple past by removing final ම and adding මදිනී.

2. The past verbal adjective is discussed in Sinhala Structures, section 2.46. It may modify nouns. In this lesson it appears in construction with මැ, 'because', to express past time. Note that the form which precedes මැ is always (whether present or past in sense) an adjectival form of the verb, not the basic form. The past verbal adjective is formed from the simple past by removing final වු and adding පදිනී.

3. මාත්මයයි අපේක්ෂය means 'reside'. Its past form is මාත්මයයි අදායම.

4. The verb මාත්මයයි means 'receive'. It appears here in මාත්මයයි ප්‍රශ්නය, 'receive citizenship.' It takes an actor in the dative case.
A KANDYAN WEDDING PROCESSION
CYCLE 45

ARE YOU MARRIED?

M-1

Yes. married.

M-2

Are you married, sir?

Are you married, madam?

C-1

Students should ask each other questions according to the model below.

A. (විශේෂය)
   මෙය විශේෂයි?

B. (මි. මි
   මෙය විශේෂයි.)
   or
   (මි. මි
   මෙය විශේෂයි)

C-2

Talking about other members of the class:

A. (විශේෂය)
   මෙය විශේෂයි?

B. (මි. මි.
   මෙය විශේෂයි)

NOTE ON STRUCTURE: මෙය විශේෂයි, 'be married, have married.'

විශේෂයි is the participle form (Sinhala Structures, section 2.6) of මෙය, 'tie, bind.' This verb belongs to class 3. මෙය විශේෂයි takes on the idiomatic meaning 'be married.'
CYCLE 46
(For married people only)

HOW LONG HAVE YOU BEEN MARRIED?

M-1

ඔබ සෙන් දෙකක පුරාණයෙන නැගෙනහිර.
I have been married for one year.

ඔබ සෙන් දෙකක පුරාණයෙන නැගෙනහිර.
I have been married for two years.

ඔබ සෙන් දෙකක පුරාණයෙන නැගෙනහිර.
I have been married for ten years.

M-2

කෙට්ටා පැළ විශේෂිත මොකක නො නැගෙනහිර ලෙස? How long have you been married?

පින් සෙන් දෙකක පුරාණයෙන නැගෙනහිර ලෙස? How many years has he been married?

C-1

Students should ask each other questions according to the model below:

A. (කෙට්ටා පැළ විශේෂිත මොකක නො නැගෙනහිර ලෙස?)
B. (පින් සෙන් දෙකක පුරාණයෙන නැගෙනහිර)

NOTES ON STRUCTURE: පුරාණය, 'become', with time expressions; නැගෙනහිර, 'how much'.

1. The verb පුරාණය, 'become', occurs in time expressions. As in M-1 above there is often no idiomatic English equivalent. For example, the sentence සෙන් දෙකක පුරාණයෙන නැගෙනහිර Literally means 'It becomes a year I have been married.' This type of construction has appeared previously in such expressions as ලද ලැබේය, 'till 6:00.' Here ලබේය is actually a form of the verb ලබේය, 'become.' (See Sinhala Structures, section 2.33 for the 'until' form of the verb.)

2. පුරාණය, 'how much', is part of a set of related words (this much, that much) which is discussed in Sinhala Structures, section 3.3.
CYCLE 47

ARE YOUR PARENTS LIVING?

M-1

Both parents are living.

My mother is living. She is 65 years old.

My father is living.
_both parents died.

my mother passed away last year.

are your parents living?

is your mother living?

is your father living too?

students in the class should exchange information about their families, using the formulas given above.

a. (ฑිෂ් කොළඹී ඉ?)

b. (්ෂ් වැඩියෙ.)

notes on structure: new past tense forms; 'die'; a further note on the use of ය්‍යේ, 'be'.

1. two new past forms have appeared in this cycle:

<table>
<thead>
<tr>
<th>simple present form</th>
<th>simple past form</th>
<th>class</th>
</tr>
</thead>
<tbody>
<tr>
<td>යේයේ *</td>
<td>die</td>
<td>2</td>
</tr>
<tr>
<td>යේයේ බැඳී</td>
<td>pass away, යේයේ බැඳී</td>
<td>irregular</td>
</tr>
<tr>
<td></td>
<td>get lost</td>
<td></td>
</tr>
</tbody>
</table>

2. the expression යේයේ බැඳී is often used as a euphemism for 'die'. it also means 'get lost'.

3. in this lesson an expression such as යේයේ කොළඹී ඉ? has the contextual meaning 'is your mother living.' here යේයේ has the meaning 'living, existing.'

*past forms of class 2 nouns may be written either with the retroflex න or with ද. the latter convention is generally followed in this book.
A FUNERAL
චිත්‍රමේ අතරමින් ලෙස?
CYCLE 48

HOW MANY PEOPLE ARE THERE IN THIS ROOM?

M-1

There are four people.
There are seven people.
There are eight people.
There are ten people.
There are nine people.

M-2

How many people are there in this room?
How many women are in this room?
How many men are in this room?

C-1

Students should construct conversations of the following type, according to the formulas given above:

A. 何人 何れか 何れか 何で?
B. (何人) 何人。

NOTES ON STRUCTURE: animate numerals and question words; 何で, 'be'.

1. Examples of animate numerals appear above. They are discussed in Sinhala Structures, section 1.52 and section 6. The form 何人 means 'how many' and refers to animates only.

2. The verb 何为, 'be' takes animate subjects only whereas 何で, 'be', takes inanimate subjects. Compare:

何人 何で 何で 何で。

There are five men in this room.

There are five coconuts in this room.

Further discussion appears in Sinhala Structures, section 1.52.
DO YOU HAVE ANY CHILDREN, SIR?

M-1

There are 3 children.

There are 2 children.

There are 4 children.

There is one son.

There are 2 sons.

There are 3 sons.

There is one daughter.

There are 2 daughters.

There are 3 daughters.

There are no children.

M-2

Do you have any children, sir?

Do you have any children, madam?

C-1

Students should construct conversations of the following type using the formulas given above:

A. (මෙයමගේ) නිකම් දෙමන්?

B. (මෙයින් දෙමන් දෙමන්.)

NOTES ON STRUCTURE: දෙමන් meaning 'have' with an actor in the dative case; reviewing animate numerals.

1. An expression such as නිකම් දෙමන් දෙමන් දෙමන් literally means 'to me there are two children.' Idiomatically it takes on the meaning 'I have two children.'

2. Now is the time for students to review animate numerals in Sinhala Structures, section 6 and to begin memorizing them.
CHILDREN ON THEIR WAY TO SCHOOL
CYCLE 50

DO YOU HAVE ANY BROTHERS?

M-1

There are three older brothers.

There are two younger brothers.

I have an older brother and a younger one.

M-2

No older brothers.

No younger brothers.

M-3

Do you have brothers?

How many brothers do you have?

C-1

Students should ask each other questions according to the following model:

A. (သငු දෙමෙන) දෙමෙන් ය?

B. (උං, කොහෙදෙරු දෙමෙන්)

or

(උං, දෙමෙන් ය)

NOTE ON STRUCTURE: review

The structures which appear in this lesson should be familiar. Students should take this opportunity to review animate numerals. A number of plural forms appear in this lesson. Students are reminded that plurals must be memorized.
CYCLE 51

DO YOU HAVE ANY SISTERS?

M-1

There are two older sisters.
There are three younger sisters.
There are two.
There are three older sisters.
No sisters.
There is an older sister.

M-2

Do you have any sisters?
How many sisters do you have?
How many younger sisters do you have?
How many older sisters do you have?

C-1

Students should ask each other questions according to the following model:

A. (⾛ ⼀步) ⼀步 ⼀步 ⼀步 ⼀步?
B. (⾛ ⼀步) ⼀步 ⼀步 ⼀步 ⼀步.

A. (⾛ ⼀步) ⼀步 ⼀步 ⼀步 ⼀步?
B. (⾛ ⼀步) ⼀步 ⼀步 ⼀步 ⼀步.
CYCLE 52

PROBLEMS IN ARITHMETIC

M-1

There were six men.

Two went.

How many (men) are there?

There were four men.

One went.

How many are there?

There were ten men.

Three died.

How many are there?

There were five children in the house.

Two went off to school.

How many are in the house?

There were five men.

Two more came.

How many men are there?
C-1

Each student should make up problems in addition and subtraction based on the above M sentences. Then a student should present a problem. Another student should give the answer. For example:

A. අවමේ නෙතුන් අතින් ගියේ.

උපසේ ගියේ.

හැඩුනා ඇතිවීමෙදි?

B. අතින් අතින් ඇතිවීම.

NOTE ON STRUCTURE: ගියේ, 'came'.

The simple past form of ගියේ, 'come', is ගියේ. It is an irregular form.
CYCLE 53
WHAT DO YOU CALL YOUR MOTHER'S MOTHER?

M-1

ඉංගිරියක් ඉංගිරිය දුම් කිරීමකට ඉංගිරිය කියයි.
We call mother's mother aacci.

මැහේ ඉංගිරියක් ඉංගිරිය දුම් කිරීමකට ඉංගිරිය කියයි.
We call father's mother aacci also.

ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගිරිය කියයි.
We call mother's father siiya.

මැහේ ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගිරිය කියයි.
We call father's father siiya also.

මැහේ ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගිරිය කියයි.
We call father's older brother loku appacci.

ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගිරිය කියයි.
We call the person married to our aiiya, naeaena.

මැහේ ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගීරිය කියයි.
We call the person married to our nangi, massina.

M-2

ඉංගිරියක් ඉංගිරියක් දුම් කිරීමකට ඉංගීරියක් කියයි?
What do you call your mother's mother?

මැහේ ඉංංගීරියක් ඉංංගීරියක් දුම් කිරීමකට ඉංංගීරියක් කියයි?
What do you call your father's older brother?

ඉංංගීරියක් ඉංංගීරියක් දුම් කිරීමකට ඉංංගීරියක් කියයි?
What do you call the person married to your aiiya?
This is a good opportunity for students to find out what the various kinship terms in Sinhala are. Some have already been introduced. The rest should be elicited from the instructor. Different instructors may use different words for father, for in-laws and for grandparents.

A. (මත්තුපත්‍රයේ මත්තුපත්‍රය) මත්තුපත්‍රය මත්තුපත්‍රයද?

B. (මත්තුපත්‍රය) මත්තුපත්‍රය මත්තුපත්‍රයය.

NOTES ON STRUCTURE: the present verbal adjective; අස්ථානය, 'be married'; the extension of kinship terms to non-relatives.

1. The present verbal adjective is discussed in Sinhala Structures, section 2.3. අස්ථානය අස්ථානය අස්ථානය අස්ථානය 'to the person married to older brother', is the verbal adjective of අස්ථානය, 'be'.

2. The participle plus forms of the verb අස්ථානය, 'be' are durative forms. The implication is that an action which began in the past continues or continued. අස්ථානය අස්ථානය අස්ථානය අස්ථානය, I've married and I continue to be married now' is an example of such a construction. A discussion of this construction and further examples appear in Sinhala Structures, section 2.612.

3. Kinship terms acquire an importance for the learner above and beyond the description of his own family since the Sinhalese frequently extend them to non-relatives. An old man met casually on the road, for example, may be addressed as 'grandfather.' 'Son' and 'daughter' are sometimes extended as affectionate terms to the children of others. Good friends of the family are known as 'uncles' and 'aunts' to the children.
SUMMARY

TALKING TO A "MONOLINGUAL"

Using the language skills now at their disposal, students should try to find out as much about the instructor as possible. The instructor must play the role of a monolingual Sinhala speaker students have met - that is, for present purposes, the instructor has no understanding of English and is neither interested in correcting the students nor able to do so. It may be more interesting for the class if the instructor plays the role of a fictitious person. If the questions asked are intelligible, even if partially ungrammatical, the "monolingual" should answer them. If they are judged to be unintelligible, the "monolingual" should shrug his shoulders, look blank or give some other non-verbal indication that he has not understood. It may be necessary for students to try several times in order to get the "monolingual" to understand. They may discuss how to rephrase the questions among themselves if their first attempts to communicate do not succeed.

This exercise will give students a preview of the trial and error situation which is found outside the classroom. The important point of this exercise is that the goal in learning a language is to get messages across. The most important grammatical errors are those which obstruct communication. Unlike the teacher, the average Sinhala speaker is not interested in testing or correcting the learner, but in understanding the message.

Ideas for the instructor. If the instructor chooses to play a fictitious person he or she should think up an occupation, place of residence, family history and a purpose for being in Colombo. For example: a postmaster from the Eastern Province who is married, has five children and has come to Colombo to see his father who works in Customs; a schoolteacher who works in Kandy who has come to the Embassy to obtain a visa, and so on. The instructor should not wander too far afield from the basic vocabulary which has been learned by the students. On the other hand, the judicious inclusion of at least a few unknown words will test their resources.

Ideas for the students. Who is this person? What is his or her name? age? place of origin? reason for being in Colombo or where-ever instruction is taking place? What kind of work does this person do? Where? Is he or she married? Are there children? When were they born? How old are they? Are the parents living? Are they working?
SUMMARY

CONDUCTING AN INTERVIEW: THE FAMILY HISTORY

One class member, preferably the instructor, should be the subject of this interview. The rest of the students should find out as much about the family in question as is now possible. One student should be at the blackboard to keep track of the information. If possible, each student should have the opportunity to be the subject of an interview in front of the class. If the class is very large, students should form groups, obtain the information, and report back to the rest of the class. Students should give information not only on their own families, but on those of their parents. Cousins, aunts, uncles and grandparents should also be discussed.

Sample Interview

A. ප්‍රබන්ධය නම් නමුණද?  
   B. මන්න නම්කොට නමුණද.  
   A. පැම කිසි කි?  
   B. මියිය කම් කියම්.  
   A. මැති සිටා ගත කෙතක් නොව?  
   B. අති සිටා ගත කෙතක් නොව.  
   A. මැති මැතිකර සිටා කෙතකම?  
   B. කල්පණ සිටා කෙතකම.  
   A. මැති මැති සිටා කෙතකම?  
   B. කල්පණ සිටා කෙතකම.  
   A. මැති මැති සිටා කෙතකම?  
   B. කල්පණ සිටා කෙතකම.  
   A. මැති මැති සිටා කෙතකම?  
   B. අති සිටා කෙතකම.  
   A. මැති මැති සිටා කෙතකම?  
   B. කල්පණ සිටා කෙතකම.  

What is your name, sir?  
My name is John Jones.  
How old are you?  
22 years.  
Are your parents living?  
Yes. Both are living.  
Where do they live?  
In California.  
How old is your mother?  
Must be about 52.  
How old is your father?  
55.  
Do you have brothers?  
Yes.
<table>
<thead>
<tr>
<th>General Conversation</th>
<th>SINHALA</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. නෙම් ජගතට එක්කළ ලෙසින්?</td>
<td>How many?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් ජගතට එක්කළේ.</td>
<td>There are five.</td>
<td></td>
</tr>
<tr>
<td>නෙම් මහා වී නී.</td>
<td>Two younger brothers.</td>
<td></td>
</tr>
<tr>
<td>නෙම් ආහත සහ එක්කළේ.</td>
<td>And three older ones.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් පැහැදිලි නැමි?</td>
<td>Married?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් පැහැදිලි නැමි?</td>
<td>Me?</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිමට නැමි?</td>
<td>Yes.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් මහා වී නී?</td>
<td>Is your mother's mother living?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් මහා වී නී?</td>
<td>aacci isn't living.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් මහා වී නී?</td>
<td>Are your older brothers married?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් මහා වී නී?</td>
<td>One is married.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>What's his name?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>Robert Jones.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>What's his wife's name?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>Mary.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>Are there any children?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>There is a son.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>How old is the son?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>Must be about two.</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>Any sisters?</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>To me?</td>
<td></td>
</tr>
<tr>
<td>A. නෙම් වෙනිම නැමි?</td>
<td>Yes.</td>
<td></td>
</tr>
<tr>
<td>B. නෙම් වෙනිම නැමි?</td>
<td>No sisters.</td>
<td></td>
</tr>
</tbody>
</table>
### General Conversation

<table>
<thead>
<tr>
<th>A. කේදාරි ශ්‍රී ලංකාවේ පන්තියේ  ආදි කුළුණු?</th>
<th>Where were you born?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. පීජ්ජි.</td>
<td>In Canada.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A. ආදියේදි මුදලියේම කෙසේදි?</th>
<th>Are you a Canadian citizen?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. බැ එම දේශයේ පුළෝ වී තිබූය. එම දේශයේ පුළෝ වී තිබූය කෙහිදී ඔබට මෙම දේශයේ පුළෝ වීළු නොය.</td>
<td>No, I'm not a Canadian citizen. Even though I was born in Canada, my parents were American. So I'm an American citizen.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A. ඔබගේ මෙහෙඳික්කාලීන මුදලියේ කුළුණු ආදි මුදලියේම විය?</th>
<th>Are your brothers American citizens too?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. එක්වි.</td>
<td>Yes.</td>
</tr>
</tbody>
</table>

**Entrance to the Sigiriya Rock Fortress**

165
CHATHAM STREET, COLOMBO FORT
CYCLE 54

HOW DID YOU COME HERE SIR?

M-1

I came to class by bus.

I came here by train.

I came to Sri Lanka by plane.

I came to work by car.

I came by Metro.

M-2

No. I did not come here by train.

No. I did not come here by bus.

M-3

By what means (how) did you come here sir?

By what means did that gentleman over there come here?

Did you come here by bus, sir?

C-1

Students should find out how the others got to the area in which the class is located. Find out how they got from home to class today.

A.  
B.  

NOTES ON STRUCTURE: instrumental forms;  'came';  'here'; 1.  'by what means', and the emphasized nouns in M-1 are in the instrumental case.
2.  is a past emphatic verb form. See Sinhala Structures, section 2.21 on past emphatics.
3.  'to this direction, here', is the dative form of  'here, this direction, side'. See Sinhala Structures, section 3.
කාලයක් සහ ආදායම් නීතිවල තේරු කියා ගනිමින් එය මෙමෙන්ද බොහෝදේ?

LIPTON CIRCUS, COLOMBO
CYCLE 55

USING THE COLOMBO BUS SYSTEM

M-1

You can go to Lipton Circus from Colpetty Junction by bus number 140.

You can go from here to Thomas Cooks by bus number 112.

You can go from Galle Road to the Fort by bus number 100.

You can go to the American Embassy by bus number 102.

You can go to the Fort Railway Station by bus number 134.

M-2

You cannot go to the G.P.O. by bus number 106.

You cannot go to Ward Place by bus number 177.

M-3

Can you go to the University by bus number 138?

Can you go to Horton Place by bus number 177?

Can you go to the Regal Cinema by this bus?

Can you go to Jawatte Road by bus number 132?
By what bus can you go to Ward Place?

Students should use the formulas they have learned to discuss the bus route maps in the textbook.

A. (කරුණාකර) තව පුළුලින් ඔබ නම් ගැනීම කළ?

B. (මහනම් පෙන්වීම) ඔබ නම් ගැනීම කළේ පුළුලින්?

TRAVELING NEAR PAMBODA PASS
NOTE ON STRUCTURE: කුමු, 'can', and මෂ්, 'can't'.

කුමු, 'can', and මෂ්, 'can't', take actors in the dative case. See Sinhala Structures, section 2.14.2.
# COLOMBO CITY AND SUBURBAN BUS ROUTES

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<thead>
<tr>
<th>Route No.</th>
<th>Route Details</th>
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</thead>
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<tr>
<td>100</td>
<td>PANADURA - PETTAH</td>
</tr>
<tr>
<td>101</td>
<td>KATUBEDDA - WATTALA</td>
</tr>
<tr>
<td>102</td>
<td>KOTAHENA - LUNAWA</td>
</tr>
<tr>
<td>103</td>
<td>NARAHENPITA - FORT</td>
</tr>
<tr>
<td>104</td>
<td>BAMBALAPITIYA - WATTALA</td>
</tr>
<tr>
<td>105</td>
<td>ATTIDIYA - KOTAHENA</td>
</tr>
<tr>
<td>106</td>
<td>KOTAHENA - PANADURA</td>
</tr>
<tr>
<td>107</td>
<td>KALUBOWILA - ELAKANDA</td>
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<tr>
<td>108</td>
<td>KOTTAWA - FORT</td>
</tr>
<tr>
<td>109</td>
<td>WATTALA - BORALEGAMUWA</td>
</tr>
<tr>
<td>111</td>
<td>NARAHENPITA - BAMBALAPITIYA</td>
</tr>
<tr>
<td>112</td>
<td>MAHARAGAMA - FORT</td>
</tr>
<tr>
<td>113</td>
<td>JUBILIEE POST - FORT</td>
</tr>
<tr>
<td>114</td>
<td>PITAKOTTE - PTTAH (VIA PAGODA)</td>
</tr>
<tr>
<td>115</td>
<td>PITAKOTTE - PTTAH (VIA JUBILIEE POST)</td>
</tr>
<tr>
<td>116</td>
<td>PILIYANDALA - MATTAKKULIYA</td>
</tr>
<tr>
<td>120</td>
<td>KESBEWA - PTTAH</td>
</tr>
<tr>
<td>130</td>
<td>KOLONNAWA - FORT</td>
</tr>
<tr>
<td>131</td>
<td>WIJERAMA - KOLONNAWA</td>
</tr>
<tr>
<td>132</td>
<td>ZUO (KARAGAMPITIYA) - MAWARAMANDIYA</td>
</tr>
<tr>
<td>133</td>
<td>PANADURA - FORT</td>
</tr>
<tr>
<td>134</td>
<td>ANGODA - GALKISSA</td>
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<tr>
<td>135</td>
<td>KOHUWALA - KELANIYA</td>
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<tr>
<td>137</td>
<td>JA ELA - VIHARALANE</td>
</tr>
<tr>
<td>138</td>
<td>HOMAGAMA - PTTAH</td>
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<tr>
<td>139</td>
<td>PILIYANDALA - FORT</td>
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<td>140</td>
<td>KOLLUPITIYA - KADUWELA</td>
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<td>141</td>
<td>NARAHENPITA - WELLAWATTA</td>
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<td>143</td>
<td>HANWELLA - PTTAH</td>
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<td>144</td>
<td>NUVEGODA - WELLAWATTA</td>
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<td>146</td>
<td>VELUWANAPURA - FORT</td>
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<td>147</td>
<td>MT. LAVINIA - KALUBOWILA</td>
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<td>150</td>
<td>ANGODA - MUTTIH ROAD</td>
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<td>151</td>
<td>AMBATALE - PTTAH</td>
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<td>152</td>
<td>KOSWATTA - PTTAH</td>
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<td>PITAKOTTE - JETTY</td>
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<td>MT. LAVINIA - KIRIBATHGODA</td>
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<td>RATMALANA - MATTAKKULIYA</td>
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<td>DEHIWALA - WELLAWATTA</td>
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<td>160</td>
<td>BATTARAMULLA - RASAMUNAKANDA</td>
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<td>164</td>
<td>HIMBUTANA - TOWN HALL</td>
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<tr>
<td>165</td>
<td>KADUWELA - POLHENGODA</td>
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<td>166</td>
<td>MATTAKKULIYA - FORT</td>
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<td>166</td>
<td>ANGODA MENTAL HOSPITAL - FORT</td>
</tr>
<tr>
<td>167</td>
<td>DEHIWALA - THOTALANGA</td>
</tr>
<tr>
<td>168</td>
<td>NUVEGODA - KOTAHENA</td>
</tr>
<tr>
<td>169</td>
<td>NAWALA - FORT</td>
</tr>
<tr>
<td>170</td>
<td>ATURUGIYA - FORT</td>
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<td>171</td>
<td>BATTARAMULLA - JETTY</td>
</tr>
<tr>
<td>172</td>
<td>MORAGASMULLA - BORELLA</td>
</tr>
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<td>173</td>
<td>PITAKOTTE - THOTALANGA</td>
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<td>174</td>
<td>KOTTAWA - BORELLA</td>
</tr>
<tr>
<td>175</td>
<td>KOTTANGAH JUNCTION - KOLLUPITIYA</td>
</tr>
<tr>
<td>176</td>
<td>KARAGAMPITIYA - KOTAHENA</td>
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<td>177</td>
<td>KADUWELA - PTTAH</td>
</tr>
<tr>
<td>178</td>
<td>NARAHENPITA - MATTAKKULIYA</td>
</tr>
<tr>
<td>179</td>
<td>RAJAGIRIYA - BAMBALAPITIYA R. S.</td>
</tr>
<tr>
<td>186</td>
<td>HANWELLA - TOWN HALL</td>
</tr>
<tr>
<td>188</td>
<td>KANDANA - KOMPANNAWEEDIYA</td>
</tr>
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<td>190</td>
<td>MEEGODA - PTTAH</td>
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<tr>
<td>193</td>
<td>KADAWATA - BAMBALAPITIYA</td>
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<tr>
<td>194</td>
<td>RAGAMA - DEHIWALA</td>
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<td>195</td>
<td>NUVEGODA - HETTIYAWATTA</td>
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<td>197</td>
<td>KETAWALAMULLA - MORATTUWA</td>
</tr>
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<td>198</td>
<td>DEHIWALA - BATTARAMULLA</td>
</tr>
<tr>
<td>199</td>
<td>NITTAMBUWA - FORT</td>
</tr>
<tr>
<td>224</td>
<td>BIYAGAMA - PTTAH</td>
</tr>
<tr>
<td>230</td>
<td>SAPUGASKANDA - PTTAH</td>
</tr>
<tr>
<td>235</td>
<td>KELANIYA - PTTAH</td>
</tr>
<tr>
<td>240</td>
<td>NEGOMBO - PTTAH</td>
</tr>
<tr>
<td>253</td>
<td>IHALA WELIKADA - BORELLA</td>
</tr>
<tr>
<td>260</td>
<td>WATTALA - PTTAH</td>
</tr>
<tr>
<td>261</td>
<td>KADAWATA - PTTAH</td>
</tr>
<tr>
<td>262</td>
<td>RAGAMA - PTTAH</td>
</tr>
<tr>
<td>274</td>
<td>BOPITIYA - PTTAH</td>
</tr>
<tr>
<td>275</td>
<td>BOPITIYA - PTTAH</td>
</tr>
</tbody>
</table>
MORE ABOUT Busses

The destination appears on the front of the bus...

...and the depot of origin on the rear.

This is a converted double-decker, known colloquially as a 'demon bus.'
A DEVOTEE UNDERGOING AN ORDEAL AT HOLY KATARAGAMA
KNOWING LANGUAGES

CYCLE 56

DO YOU KNOW SINHALA, SIR?

M-1

උ නිසා එකකේ.  
I know Sinhala.

උ නිසා එකකේ පුළුලි.  
I can read Sinhala.

උ නිසා එකකේ පුළුලි.  
I can speak Sinhala.

M-2

උ ගුටි එකකේ අ.  
I do not know Tamil.

උ ගුටි එකකේ අ.  
I cannot read English.

උ ගුටි එකකේ අ.  
I cannot speak well.

M-3

මහතා නිසා එකකේ අ?  
Do you know Sinhala, sir?

මහතා නිසා එකකේ එකකේ පුළුලි අ?  
Can you speak Tamil, madam?

මහතා නිසා එකකේ එකකේ පුළුලි අ?  
Can you write English, sir?

C-1

Students should discuss their foreign language skills, using the formulas given above.

A. (මහතා නිසා එකකේ එකකේ අ?)

B. (උ නිසා එකකේ අ.)
FIREWALKING AT HOLY KATARAGAMA
KNOWING LANGUAGES

CYCLE 57

WHERE DID YOU LEARN SINHALA, SIR?
HOW? WHO TAUGHT YOU?

M-1

මම මම පැමිණියි ආරම්භයේ.  කෙසේ ගැටලුවක්?
I learned Sinhala in America.

මම මම පැමිණියි ආරම්භයේ.  කෙසේ ගැටලුවක්?
I learned Sinhala in Sri Lanka.

මෙම තවත් මත ලැබේ සෙටු ගැටලුවක්?
A gentleman named Saram taught me Sinhala.

M-2

සිංහල නෙම් කාලේ දෙකක් ගැටලුවක්?
Where did you learn Sinhala?

ඔබ අක්කරන්වා කරන්න නායක?
How did you learn Sinhala?

ඔබ කවුද ගැටලුවක්?
Who taught you Sinhala?

C-1

Students should continue to talk about their language skills, using the formulas given above.

A. සිංහල නෙම් කාලේ දෙකක් ගැටලුවක්?

B. මම (කොටසී) ආරම්භයේ.

NOTES ON STRUCTURE: new past forms; basic and emphatic past.

1. Two new past forms have appeared above: ආරම්භයේ, the past of ආරම්භයේ, 'learn', and ආරම්භයේ, the past of ආරම්භයේ, 'teach'. Both forms are irregular.

2. Basic past forms are distinguished from emphatic past forms only by the final vowel. The basic form ends in ෆ and the emphatic form in ආ. Further details appear in Sinhala Structures, section 2.45.
CycLe 58

Did you study at the University Sir?
Which University? What subjects did you study? In what year did you enter? In what year did you receive the degree?

M-1

I studied at the University of Sri Lanka.
I studied agriculture.
I studied science subjects.
I studied home science.
I studied economics.
I studied English literature.

M-2

I entered university in 1965.
I received the B.S. degree in 1968.

M-3

Did you study in the university, sir? Which university?
What subject? What subjects?
In what year did you enter?
Did you receive a degree? What degree? In what year?

C-1

The structures above should be familiar to the students although some of the vocabulary is new. Many of the words here are very formal, but university education is generally discussed in formal terms. Students should take this opportunity to work up a description of their university experience.
THE EDUCATIONAL SYSTEM IN SRI LANKA

In Sri Lanka, children begin school at the age of 6. There are schools virtually everywhere in Sri Lanka and most students attend. In 1971, the student population comprised approximately 70% of all students of compulsory school-going age, i.e. 6-14. Because of the availability of schooling for virtually every child in Sri Lanka, most people are literate in at least one language. Students attend a primary school from kindergarten up to the fifth standard (fifth grade). After that, they transfer to a secondary school which trains students up to University entrance. After what would be grade 10 in the United States, students sit for the G.C.E. (General Certificate of Education) ordinary level exam. After this exam, some students leave school or go on to various technical institutions. All students who pass the G.C.E. ordinary level exam are awarded G.C.E. ordinary level certificates. The students who do very well in the G.C.E. ordinary level exams and hope to enter the University, remain in school for two more years. Students who pass their exams at the end of these two years are awarded a G.C.E. advanced level certificate. Entrance to the University is now highly competitive because of the limited number of places in the entering class in any given year. Time spent at the University varies. An arts or a science degree takes three years. Engineering takes four years. Medicine and Veterinary Science take five. Those students who do not seek admission to the University often enter technical training colleges, teacher training colleges or agricultural colleges after completing the G.C.E. ordinary level.

NOTES ON STRUCTURE: the past of රීතිය, 'become'; ගමන් අතිය, 'enter'; ක්‍රියා, 'which';

1. රීතිය, 'become', has the past form රීත්. It is irregular.

2. ගමන් අතිය means 'enter'. The place or institution entered is in the dative case.

3. ක්‍රියා is an adjective meaning 'which'. See Sinhala Structures, section 3.
DIALOGUE VII
TAKING A RIDE IN A COLOMBO TAXI

JULIA

You know Thurstan Road, don't you.

TAXI DRIVER

Yes madam. I know it well.
Were you born in Sri Lanka madam?

JULIA

No. I'm from America. I came to Sri Lanka just last year.

TAXI DRIVER

You speak Sinhala very well.
Where did you study Sinhala?

JULIA

I learned Sinhala in Sri Lanka.
A lady named Olivia Silva taught me.

TAXI DRIVER

Can you read Sinhala?

JULIA

I know my letters. I can read signboards. I can look up words in the dictionary. However, it is very difficult to read Sinhala books. And its not easy to read the papers.
TAXI DRIVER

That's for sure.

JULIA

What languages do you know driver?

TAXI DRIVER

I know Sinhala and English. But I can read only Sinhala.

JULIA

Why don't you learn to read English?

TAXI DRIVER

Come on! I can't study English because there's no time.

JULIA

Didn't you study English in school?

TAXI DRIVER

No. My father taught me English.

NOTES ON STRUCTURE: නො ලියන්නේ, 'isn't it?'; the negatives නො and නො in interrogative sentences; negatives before නොයු, 'because'; the particle නො. නොයු, 'nevertheless, but'; an interjection.

1. නො ලියන්නේ means 'isn't it?' and also equates with English 'don't you', 'aren't you' and similar expressions.

2. In an interrogative sentence, නො becomes නොයේ and නොයේ becomes නොයේ ලියන්නේ.

3. Before නොයු, 'because', නො becomes නොයේ and නො becomes නොයේ.

4. When the emphasizing particle නො occurs in sentence final position, it takes the form නොයු. The numeral නොයු, 'two' + නො means 'both'. It is inanimate. නොයුම් is the animate equivalent.

5. නොයුම් is an expression which means 'nevertheless, but.'

6. නොයුම් is an interjection which conveys a sense of disbelief. Literally it means 'father'.
SUMMARY

PRACTICING PATTERNS FROM DIALOGUE VII

A. Response Drill

Model: /widgets/ where widgets is a placeholder.
You know Sinhala, don't you sir?
S නිය. දී පිළි රූමය.
Yes. I know Sinhala.

1. භාෂය ආයාම විශේෂ, බි වෙ? නිය. දී පිළි රූමය.
You know Sinhala, don't you sir?
Yes. I know Sinhala.

2. භාෂය ආයාම අභාංශය, බි වෙ? නිය. දී පිළි රූමය.
You read the papers, don't you sir?
Yes. I read the papers.

3. අප අමරු බහු අග, බි වෙ? නිය. දී පිළි රූමය.
You are going home, aren't you madam?
Yes. I am going home.

4. අප අමරු පසු ආරම්භය ආරම්භය, බි වෙ? නිය. දී පිළි රූමය.
You are working, aren't you madam?
Yes. I am working.

5. භාෂය කළඹා, බි වෙ? නිය. දී පිළි රූමය.
You are from Sri Lanka, aren't you sir?
Yes. I am from Sri Lanka.

6. අප අමරු මෙරට බිහි ධම්මතල ආරම්භය ආරම්භය, බි වෙ? නිය. දී පිළි රූමය.
You are an American citizen, aren't you sir?
Yes. I am an American citizen.

B. Transformation Drill

Model  දී පිළි රූමය  එල්ලි මි.  He doesn't know Sinhala.

S දී පිළි රූමය එල්ලි මි? Why doesn't he know Sinhala.

1 දී පිළි රූමය එල්ලි මි.  He doesn't know Sinhala.

Why doesn't he know Sinhala.

2 දී පිළි රූමය එල්ලි මි.  The gentleman doesn't work.

Why doesn't the gentleman work?
B. Transformation Drill (continued)

3 බැළඟ දේශය ඔෝෂිසාම්රියු ලු.  බැළඟ දේශය ඔෝෂිසාම්රියු ලු යුතුව ලියා ලෙබේ?
He didn't study in Sri Lanka. Why didn't he study in Sri Lanka?

4 දබා ලැවී නිවර්ත්‍යින් ඔෝෂිසාම්රියු ලු. දබා ලැවීට නිවර්ත්‍යින් ඔෝෂිසාම්රියු ලු ලියා ලෙබේ?  Why isn't he learning to read Tamil?
He isn't learning to read Tamil.

5 මක්කු මෙහෙයම් අති  ලු. මක්කු මෙහෙයම් අති  ලු ලියා ලෙබේ?
The lady didn't come. Why didn't the lady come?

6 ගැඩා බැළඟ පිළිමීම් ලු. ගැඩා බැළඟ පිළිමීම් ලු ලියා ලෙබේ?
The farmer isn't sowing rice. Why isn't the farmer sowing rice?

C. Transformation Drill

Model: චෙමි දැළි දිය මෙහෙයම් ලු. The farmer isn't working today.

සැකසි දැළි දිය මෙහෙයම් ලෙබේ? Isn't the farmer working today?

1 චෙමි දැළි දිය මෙහෙයම් ලු.  චෙමි දැළි දිය මෙහෙයම් ලෙබේ?
The farmer isn't working today.

2 පීළෝම් ගෝම් මෙහෙයම් ලු.  පීළෝම් ගෝම් මෙහෙයම් ලෙබේ?
They don't read the papers. Don't they read the papers?

3 ගැහෝ මෙහෙයම් ලෙබේ?
The gentleman doesn't have money.

4 ගැහෝ මෙහෙයම් ලෙබේ?  ගැහෝ මෙහෙයම් ලෙබේ?
The gentleman isn't married. Isn't the gentleman married?

5 මෝහෝම් අවසන් ඔෝෂිසාම්රියු ලු.  මෝහෝම් අවසන් ඔෝෂිසාම්රියු ලෙබේ?
The office doesn't open after lunch.

6 මෝහෝම් අවසන් ඔෝෂිසාම්රියු ලු.  මෝහෝම් අවසන් ඔෝෂිසාම්රියු ලෙබේ?
The Embassy doesn't close after lunch. Doesn't the Embassy close after lunch?
BUDDHIST MONKS
D. Substitution Drill

Model: I මො නිම් කිසිය ක්‍රියා කරන්න?
S මො නිම් කිසිය ක්‍රියා කරන්න?
I මො.
S මො නිම් කිසිය ක්‍රියා කරන්න?

I can write the Sinhala letters.
I can write the Sinhala letters.
Mother.
Mother can write the Sinhala letters.

1 මො නිම් කිසිය ක්‍රියා කරන්න? (මො නිම්)
2 මො නිම් කිසිය ක්‍රියා කරන්න? (මො)
3 මො නිම් කිසිය ක්‍රියා කරන්න? (මොම්බර්)
4 මො නිම් කිසිය ක්‍රියා කරන්න? (මොම්)
5 මො නිම් කිසිය ක්‍රියා කරන්න? (මො)
6 මො නිම් කිසිය ක්‍රියා කරන්න?

E. Substitution Drill

Model: I මො නිම් කිසිය ක්‍රියා කරන්න?
S මො නිම් කිසිය ක්‍රියා කරන්න?
I මො.
S මො නිම් කිසිය ක්‍රියා කරන්න?

I can't go home now.
I can't go home now.
(My) younger sisters.
My younger sisters can't go home now.

1 මො නිම් කිසිය ක්‍රියා කරන්න? (මො නිම්)
2 මො නිම් කිසිය ක්‍රියා කරන්න? (මොම්බර්)
3 මො නිම් කිසිය ක්‍රියා කරන්න? (මොම්)
4 මො නිම් කිසිය ක්‍රියා කරන්න? (මො)

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General Conversation

5. දෙදුන් අපු වේගය හැඳින්වෙන්නේ. (පොස්ට්‍රාකටර්) [the postmaster]

6. බුදු විශේෂව අපු වේගය හැඳින්වෙන්නේ.

F. Transformation Drill

Model: I පෙළ බෙක් සිංහල තුළිත. He can read Sinhala.

S දෙදුන් අපු වේගය හැඳින්වෙන්නේ? Can he read Sinhala?

1. දෙදුන් අපු වේගය හැඳින්වෙන්නේ.
   He can read Sinhala.

2. ගෙ වෙළෙඳෙල පෙළ බෙක්.
   I can go by bus.

3. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   The gentleman can speak Tamil.

4. ජෝළ අපු වේගය හැඳින්වෙන්නේ.
   We can go home.

5. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   They can learn Sinhala.

6. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   The gentlemen can work.

G. Transformation Drill

Model: I මෙයින් අපු වේගය හැඳින්වෙන්නේ.

S මෙයින් අපු වේගය හැඳින්වෙන්නේ?

1. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   The gentleman can't speak Tamil.

2. ගෙ වෙළෙඳෙල පෙළ බෙක්.
   I can't go to the office.

3. දෙදුන් අපු වේගය හැඳින්වෙන්නේ.
   He can't speak English.

4. ජෝළ අපු වේගය හැඳින්වෙන්නේ.
   We can't go home.

5. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   They can't learn Sinhala.

6. මෙයින් අපු වේගය හැඳින්වෙන්නේ.
   The gentlemen can't work.

S මෙයින් අපු වේගය හැඳින්වෙන්නේ?

Can't the gentleman speak Tamil?

Can't I go to the office.

Can't he speak English?
4. He can't work well.
5. He can't go on vacation.
6. I can't look up words.

H. Substitution Drill

Model: I can't study Sinhala because there's no time.
S can't study Sinhala because there's no time.
I can't study Sinhala because there are no books.
S can't study Sinhala because there are no books.

I Transformation Drill

Model: He can speak Sinhala because he comes to class.
S can't speak Sinhala because he doesn't come to class.
1. නෙලි දෙන් ගැමි ප්‍රශ්නය යොදා ගැනීම. එක මේම්ම් මොහොත් ගැනීම. 
Sinhala because he comes to class.

2. නෙලි දෙන් ගැමි දින යොදා ගැනීම, එක මේම්ම් මොහොත් ගැනීම. 
Sinhala because he studies well.

3. නෙලි දෙන් ගැමි මාස යොදා ගැනීම, එක මේම්ම් මොහොත් ගැනීම. 
Sinhala because he works in Sri Lanka.

4. නෙලිඩියා දින යොදා ගැනීම, එක මේම්ම් මොහොත් ගැනීම. 
We can learn the letters because the teacher is coming.

5. නෙලිඩියා දින යොදා ගැනීම, එක මේම්ම් මොහොත් ගැනීම. 
Because the gentleman works in Colombo, I can talk to him.

6. නෙලිඩියා දින යොදා ගැනීම, එක මේම්ම් මොහොත් ගැනීම. 
I can go to America because I received a transfer.
FISHERMEN ON THE BEACH
CYCLE 59

IN WHAT LANGUAGE IS LANKADIPA PUBLISHED?

M-1

සිංහලෙන් සම්මානය නෑයි කරන්න වේ?

The Daily News is published in English.

ජනතා නෑයි සම්මානය වේ?

Janata is published in Sinhala.

ලංකාඩිප නෑයි සම්මානය වේ?

Lankadipa is published in Sinhala.

විරක්සරී නෑයි සම්මානය වේ?

Virakesari is published in Tamil.

M-2

ජනතා නෑයි සම්මානය නෑයි කරන්න වේ?

In what language is Janata published?

පතුලිත නෑයි සම්මානය නෑයි වේ?

In what language is the Times of Ceylon published?

පතුලිත නෑයි සම්මානය නෑයි කරන්න වේ?

In what language is Silumina published?

C-1

Using the formulas given above, discuss the information given below under Newspapers Published in Sri Lanka.

A. ඓබන්නුම (මායිම) සම්මානය නෑයි කරන්න වේ?

B. ගේස්ටරන් (පතුලිත)

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### DAILY NEWSPAPERS PUBLISHED IN SRI LANKA

<table>
<thead>
<tr>
<th>Name of Newspaper</th>
<th>Year established</th>
<th>Language of Publication</th>
<th>Average Circulation</th>
<th>Publishers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinamina</td>
<td>1909</td>
<td>Sinhala</td>
<td>104,305</td>
<td>The Associated Newspapers of Ceylon Limited.</td>
</tr>
<tr>
<td>Lankadipa</td>
<td>1947</td>
<td>Sinhala</td>
<td>33,751</td>
<td>The Times of Ceylon Limited.</td>
</tr>
<tr>
<td>Virakesari</td>
<td>1930</td>
<td>Tamil</td>
<td>17,584</td>
<td>The Express Newspapers (Ceylon) Limited.</td>
</tr>
<tr>
<td>Thinakaran</td>
<td>1932</td>
<td>Tamil</td>
<td>17,261</td>
<td>The Associated Newspapers of Ceylon Limited.</td>
</tr>
<tr>
<td>Ceylon Daily News</td>
<td>1918</td>
<td>English</td>
<td>54,752</td>
<td>The Associated Newspapers of Ceylon Limited.</td>
</tr>
</tbody>
</table>

#### (ii) Evening daily

<table>
<thead>
<tr>
<th>Name of Newspaper</th>
<th>Year established</th>
<th>Language of Publication</th>
<th>Average Circulation</th>
<th>Publishers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janatha</td>
<td>1953</td>
<td>Sinhala</td>
<td>11,703</td>
<td>The Associated Newspapers of Ceylon Limited.</td>
</tr>
<tr>
<td>Mithran</td>
<td>1966</td>
<td>Tamil</td>
<td>9,665</td>
<td>The Express Newspapers (Ceylon) Limited</td>
</tr>
<tr>
<td>Ceylon Observer</td>
<td>1834</td>
<td>English</td>
<td>5,757</td>
<td>The Associated Newspapers of Ceylon Limited</td>
</tr>
</tbody>
</table>

The following text material should be drilled in class and finally memorized by the students.

They publish a large number of newspapers in Sri Lanka.

All of the papers are published in Colombo.

Nevertheless, they have news from every area of Sri Lanka.

Some of the papers are published in Sinhala.

Some are published in Tamil.

Some are published in English.
NOTES ON STRUCTURE: මෙම 'each and every'; සෙලොමි "all"; මෙම 'many, a large number'; ඉක්කමි 'nevertheless'; instrumental forms.

1. මෙම means 'every'. It occurs in construction with a following nominal plus the emphasizing particle ඉ and takes on the meaning 'each and every.' Thus, සෙලොමි, 'every day, each and every day'; Commonly, the nouns which occur in this construction are indefinites. Thus ආරම්භිත මෙම ඉක්කමි, of each and every area of Sri Lanka.'

2. සෙලොමි, 'all', is a pronoun which may substitute for both animate and inanimate nouns. It also occurs in quantity phrases where it may precede or follow the noun.

3. මෙම is a quantity word which means 'many, a large number'. Its antonym is ඉක්කමි, 'a little, a few.'

4. ඉක්කමි is yet another expression which means 'nevertheless.'

ීලෝලි, 'in .... language', which occurs in Cycle 59, M-2 is an instrumental form as are the emphasized words in M-1. See Sinhala Structures, section 1.34 for a discussion of the instrumental case.
CYCLE 60

SIR, WHAT PAPERS DID YOU READ THIS WEEK?

M-1

I read the New York Times.
I read Dawasa.
I read the Times of Ceylon.
I read Lankadipa.

M-2

Sir, did you read the papers this week?
Sir, what papers did you read?

C-1

Using the formulas given above, students should discuss the newspapers they have read recently.

A. (Sir, did you read the papers this week?)
B. (Sir, what papers did you read?)

NOTE ON STRUCTURE: the past tense of 'read', 'read'.

The past tense form of 'read', 'read', is hexdigest.
CYCLE 61

WHAT HAS BEEN THE LATEST NEWS IN THE PAPERS?

M-1

There was news about the economic situation.

There was news about a theft.

There was news about the C.T.B. (Ceylon Transport Board).

There was news about the work the government is doing.

M-2

About Sri Lanka.

About the university.

About the rugger team.

About the agricultural work.

What has been the latest news in the papers?

What has been the latest news in the papers about Sri Lanka?

C-1

Using the formulas given above, students should review the main news topics of the week. Necessary additional vocabulary should be supplied by the instructor.

A. (What has been the latest news in the papers?)

B. (What has been the latest news in the papers about Sri Lanka?)
NOTES ON STRUCTURE: the present verbal adjective; superlatives; the past of නියෝවි, 'be'; නවකාල, 'news'; නැමු, 'about'.

1. Further examples of the present verbal adjective (Sinhala Structures, section 2.3) appear above. They include:

ණරුණකාල පිටත පුරාව. The news being in the papers.

ඇති ප්‍රමාණ සුදු. The work the government is doing.

2. Adjectives may be given a superlative meaning with the addition of the emphasizing particle යෙරි. Hence පොළො, 'new'; පොළො 'newest, most recent.'

3. The past of සියලුව, 'be', is රොවු. It is an irregular form.

4. නවකාල means 'news, tidings.' It is a plural form. It often figures as a conversation opener in such expressions as නවකාල පුරාව ගිනිම අව? 'What's new?'

5. නමු, 'about, concerning', is a postposition which follows nouns in the direct case.
THE DAILY ROUTINE

CYCLE 62

WHAT DO YOU DO IN THE MORNING?

M-1

I get up.
I bathe.
I put on my clothes.
I eat breakfast.
After that, I study Sinhala.
After that, I leave the house.
I drive the car to the office.
I go to Sinhala class.
After that, I work in the office.
Usually, there is urgent work to do.
On some days I go to a meeting.

M-2

Sir, what do you do in the morning?
Madam, what do you usually do in the morning?
Sir, please tell us what you do in the morning.

C-1

Each student should give an account of his morning routine, using the formulas given above. If the necessary Sinhala does not appear here, students should ask the instructor for it.
NOTES ON STRUCTURE: basic present forms.

The verbs which appear in M-1 are the familiar basic present forms. Some of them are new words. This cycle provides an opportunity for students to expand their working vocabulary of verbs considerably. The Sinhala for shave, turn on the radio, turn off the alarm, listen to the radio are additional examples which could easily come up in connection with this cycle. Students should begin keeping a list of the verbs which they learn in this manner since it will be necessary shortly (see Cycle 63) to add additional information about them, namely their past and participle forms.

NOTES ON STRUCTURE:, CYCLE 63: A 'when' form of the verb; अङ्गुलि, 'before', and अङ्ग, 'after', with preceding verb forms.

1. In Cycle 63, M-2 opposite, a 'when' form of the verb appears. It is made up of the present verbal adjective form (see Sinhala Structures, section 2.3), plus अङ्गुलि, 'when'. This form is discussed in Sinhala Structures, section 2.9. It is used only if the action in the 'when' clause is simultaneous with that of the main clause. These matters are drawn out in greater detail in section 2.9.

2. अङ्गुलि, 'before', and अङ्ग, 'after', occur in construction with dependent verb forms to give the meaning 'before doing something' and 'after doing something.' See the examples in M-1 and M-3 opposite. The former occurs with preceding infinitives. The latter occurs with past forms in the dative case. Students should begin reviewing past forms in Sinhala Structures, section 2.4 at this time.
CYCLE 63

DO YOU STUDY SINHALA BEFORE YOU EAT BREAKFAST, OR AFTER?

M-1

I study Sinhala before I eat breakfast.

M-2

I study Sinhala when I am eating breakfast.

M-3

Sir, do you read the papers before you eat breakfast, or after?

C-1

In the preceding cycle students have already described the events of the morning. Now, using the formulas given above, students should ask questions about the sequence of events.

A. ( celular කියා මිනි විශේශ විශේෂ කලාපයේ අද, තිස්සි පසුදී ලෙස?

B. ( මතනු සිටි කියා මිනි විශේෂ කලාපයේ අද.)
THE DAILY ROUTINE

CYCLE 64

AT WHAT TIME DO YOU EAT BREAKFAST?

M-1

Billy: I eat breakfast at nine.
Kathy: I get up at six.
Lina: I come to class at 8:30.
Sam: I wash my face about 7.

M-2

Billy: What time do you come to class, sir?
Kathy: What time do you get up, sir?
Lina: At what time do you eat breakfast, sir?

C-1

Using the above formulas, discuss the morning's activities.

A. (What time do you come to class, sir?)

B. (What time do you get up, sir?)
THE DAILY ROUTINE – I

CYCLE 65

WHEN DID YOU GET UP TODAY?

M-1

ادي එක් ගැසි නොහොති ගැසි.  I got up about six.
adi එක් ගැසි නොහොති ගැසි.  I got up at 6:30.
adi එක් ගැසි නොහොති ගැසි.  I got up at exactly seven.
adi එක් ගැසි නොහොති ගැසි.  I got up about 8.
දෙරිදු එක් ගැසි නොහොති ගැසි.  John got up about 6.
දෙරිදු එක් ගැසි නොහොති ගැසි.  That gentleman got up at 5:30.

M-2

තනතුරුවේ නොහොති  ක?  What time did (you) get up?
තනතුරුවේ නොහොති  ක?  What time did you get up yesterday, sir?

C-1

Using the formulas given above, students should construct conversations of the type given below.

A. (adi එක් ගැසි නොහොති ගැසි? )
B. (adi එක් ගැසි නොහොති ගැසි.)
THE DAILY ROUTINE
CYCLE 66

IT SEEMS THAT HE EATS BREAKFAST AT 8:00.

M-1

It seems that he eats breakfast at 8:00.

It seems that he ate breakfast today at 7:00.

It seems that he usually eats breakfast at 7:30.

M-2

Yes. I know what time she gets up.

No. I don't know what time the gentleman gets up.

No. I don't know what time he usually eats breakfast.

M-3

Do you know what time the gentleman eats breakfast?

Do you know what time the lady gets up?

C-1

Students should use the formulas which appear in this cycle to construct conversations of the type given below.

SAMPLE CONVERSATION

A. Do you know what time Mr. Jones usually eats breakfast?

B. No. I don't know.
B. 십시오?  What time do you usually eat breakfast?

C.  I usually eat breakfast at 7:00.

NOTE ON STRUCTURE: 'it seems.'

The particle  means 'it seems', 'evidently','apparently.'
A discussion appears in Sinhala Structures, section 2.16.
THE DAILY ROUTINE

CYCLE 67

AFTER YOU GOT UP THIS MORNING, WHAT DID YOU DO?

M-1

Having gotten up, I bathed.

Having gotten up, I brushed my teeth.

Having gotten up, I got dressed.

I got up, bathed, brushed my teeth and got dressed.

Having gotten dressed, I ate breakfast.

M-2

Madam, after you got up this morning, what did you do?

Sir, after you got up this morning, what did you do?

Madam, tell us what you did this morning.

C-1

Using the vocabulary and the formulas given above, students should give descriptions of their early morning activities.

A. ( collegiate, bath, get dressed, eat breakfast? )

B. ( collegiate, bath )
THE DAILY ROUTINE

CYCLE 68

WHAT DID YOU EAT FOR BREAKFAST?

M-1

I ate eggs.
I ate two boiled eggs.
I boiled two eggs and ate them.
I ate two slices of bacon.
I ate two sausages.
I ate rice and chicken.
I drank a cup of milk coffee.

M-2

What did you eat for breakfast?
What did you eat for lunch?
What did you eat for supper yesterday?

C-1

Each student should be given an opportunity to describe what he ate on the preceding day. Necessary vocabulary should be elicited from the instructor.

A. (කියේ) කියේ කියේ කියේ?

B. නො (රිසි) නොසි.

NOTES ON STRUCTURE: past forms; the ග form.

1. One new past form appears above: කියේ the past of කියේ, 'drink.'

2. කියේ is the participial adjective or කියේ form of කියේ, 'boil.' See Sinhala Structures, section 2.7 for a discussion of this form.
THE DAILY ROUTINE

CYCLE 69

AFTER YOU ATE BREAKFAST, WHAT DID YOU DO?

M-1

After I ate breakfast, I studied Sinhala till 9.

After I ate breakfast, I made the bed.

After I ate breakfast, I wrote a letter.

After I ate breakfast, I went to class.

After I ate breakfast, I straightened up the house.

After I ate breakfast, I went to the post office.

M-2

After you ate breakfast, what did you do?

C-1

A. After you ate breakfast, what did you do?

B. (නැවත් ලියන්)

NOTE ON STRUCTURE: the past tense and the past participle.

Students should take this opportunity to review Sinhala Structures, section 2.4 on the past tense and section 2.6 on the participle.
PREPARING COCONUT
THE DAILY ROUTINE

CYCLE 70

WHO USUALLY MAKES BREAKFAST?

M-1

I usually make breakfast (for myself).

I usually prepare breakfast (for myself).

I usually cook breakfast (for myself).

After I get up, I cook and eat breakfast (for myself).

M-2

John makes breakfast (for others).

Mary cooks breakfast (for others).

The gentleman prepares food (for others).

I cook and eat breakfast.

M-3

There is no one to prepare breakfast (for others).

They prepare their own food.

M-4

Who makes breakfast?

lunch?

dinner?
M-4

මෙම මව විශේෂ දේශයේදී පිළිකරුන් කාරණය ලෙස? Is there a person to prepare food (for others)?

විසේෂ පුරාණය අපේක්ෂා කරගෙන පිළිකරුන් කාරණය ලෙස? Do you make your own breakfast, sir?

C-1

Using the formulas given above, students should construct conversations according to the following model.

A. (මන්දේ මව විශේෂ දේශයේදී පිළිකරුන් කාරණය ලෙස?)

B. (මණිය මන්දේ මව විශේෂ දේශයේදී පිළිකරුන් කාරණය ලෙස)

NOTES ON STRUCTURE: reflexive pronoun; complex verbs; අශ්‍ෂී, 'no'.

1. The reflexive pronoun අශ්‍ෂී, 'oneself, himself, themselves', (See Sinhala Structures, section 3.27) appears here in its genitive form. Examples:

මො මැනිෂ්ටරේ අශ්‍ෂී මොඩොලියි.

He does his own work.

මන්දේ මැනිෂ්ටරේ අශ්‍ෂී මොඩොලියි.

They do their own work.

Sometimes this pronoun appears in a reduplicated form and takes on the special meaning 'each, his own, each their own.'

මන්දේ මැනිෂ්ටරේ අශ්‍ෂී මොඩොලියි.

They each prepare their own food, i.e., they do it separately rather than collectively.

2. A number of complex verbs with මංගු, 'give', and මකි, 'take, get', appear in this lesson. Those with මංගු take on the meaning 'to do something for someone else', and those with මකි take on the meaning 'to do something for oneself.' Examples:

මංගු මංගු මංගු කරමු.

I make milk rice (for myself).

මංගු කරමු.

I make milk rice (for others).

or optionally

මකි කරමු.

This pattern involves a limited number of high-frequency verbs. Some other verbs show only a partial set, often with semantically specialized meanings. For example:
3. 'කි, 'no, not any', appears in the phrase 'කි පැමණෙන් පි, 'no person.' It appears before singular indefinite forms of the noun. Examples:

'කි පැමණෙන් පි මු. No one has come.

'කි පැමණෙන් පි විෂ්ටි පි. They did no work.

It occurs in sentences with negated verbs.
CYCLE 71

HOW DO YOU LIKE TO DRINK YOUR TEA?

STREET VENDOR MAKING TEA

M-1

Having put sugar, I like to drink it.

I like to drink it with milk.

I like to drink it with sugar and a little milk.

I like to drink it with a teaspoon of sugar.

I like to drink it with two teaspoons of sugar.
M-2

埃尔马 你喜欢糖或者牛奶吗？
How do you like to drink your tea, madam?

斯里尔 你喜欢糖或者牛奶吗？
How do you like to drink your tea, sir?

椰子 你想要什么，茶或者咖啡？
What do you drink, tea or coffee?

C-1

Using the formulas given above, students should ask and answer questions as follows:

A. (椰子 椰子是糖或者牛奶吗？)

B. (椰子 椰子是糖或者牛奶吗？)

ADDITIONAL USEFUL WORDS AND PHRASES

( ) = plural form

椰子 (椰子)
the cup

椰子 (椰子)
the spoon

椰子 (椰子)
the saucer

椰子 椰子 椰子
the plain tea

椰子 椰子 椰子
the milk tea (without sugar)

椰子 椰子 椰子
Make me a coffee, will you.

椰子 椰子 椰子
Make me a tea, will you.

椰子 椰子 椰子
Make me a plain tea, will you.

椰子 椰子 椰子
Give me a coffee without any sugar, will you.

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NOTES ON STRUCTURE: මිදුම, 'like'; the participle.

1. මිදුම means 'like' and occurs with dependent nouns in the dative case and with dependent infinitives. It is discussed in Sinhala Structures, section 2.14.1.

2. මිදුම is the participle form of මිදුම, 'put', and is one of a number of participle forms which have now appeared. Students should now review Sinhala Structures, section 6 on the participle.
DIRECTIONS FOR PREPARING TEA

Below, there are sets of drills which are preliminary to three texts on how to prepare tea. The drills should be practiced chorally and individually until students know the meanings of the sentences and are able to repeat them without significant hesitation.

1. (පොළු) Pouring

පොළු පැහැදිලි. Pour the water.
පොළු පැහැදිලි. Pour the coffee.
පොළු පැහැදිලි. Pour the oil.
පොළු පැහැදිලි. Pour the kerosine.
පොළු පැහැදිලි. Pour the coconut oil.
පොළු පැහැදිලි. Pour the cold water.
පොළු පැහැදිලි. Pour the boiling water.

2. (පිළිය) Stirring

පිළිය පැහැදිලි. Stir it once.
පිළිය පැහැදිලි. Stir it twice.
පිළිය පැහැදිලි. Stir it three times.
පිළිය පැහැදිලි. Stir it two or three times.
පිළිය පැහැදිලි. Stir it well.
පිළිය පැහැදිලි. Stir it again.
4. (දෙණිය) Wait ...  
ширන්යින් යියා ගත.
Wait a minute or so.
ширන්යින් මැදු යියා ගත.
Wait two minutes or so.
ширන්යින් මිනි යියා ගත.
Wait five minutes or so.
ширන්යින් මෙහෙය ගත.
Wait several minutes.

5. (මෝ දෙණිය) After that ...  
මෝ දෙණිය යියා ගත.
After that, get a pot.
මෝ දෙණිය මැදු ගත.
After that, get a kettle.
මෝ දෙණිය මිනි ගත.
After that, get a tea strainer.
මෝ දෙණිය මැදි ගත.
After that, get a spoon.
මෝ දෙණිය මැදි ගත.
After that, get a cup.
මෝ දෙණිය මැදි ගත.
After that, get a plate.
මෝ දෙණිය මැදි ගත.
After that, get two pots.
මෝ දෙණිය මැදි ගත.
After that, get two kettles.
මෝ දෙණිය මැදි ගත.
After that, get two spoons.
මෝ දෙණිය මැදි ගත.
After that, get two teaspoons.
මෝ දෙණිය මැදි ගත.
After that, get a glass.

6. (මෝ දෙණිය) Adding the milk ...  
මෝ දෙණිය යියා ගත.
Put in a little milk.
මෝ දෙණිය යියා ගත.
Put in a little sugar.
NOTE TO THE STUDENT AND THE INSTRUCTOR

On the following pages there are three texts describing how to prepare tea. Using the same vocabulary, the information is essentially repeated three times in slightly different ways. This material should be handled in the following way. First the instructor should read an entire text aloud. Then the students should repeat the sentences after the instructor. Students should make sure that they understand the meanings of the sentences. When the entire text has been practiced in this manner, students should close their books. Then the teacher should read the entire text once again. When the material in all the texts has been reviewed in this manner, the instructor should close his or her book and describe the process of making tea. Each student should then be asked to repeat the instructions.
PROCESSING TEA
TEXT

HOW TO MAKE TEA - 1

VERSION 1

Having put cold water in the kettle,

Keep it on the hearth.

When the water is boiling,

Get a pot.

Having gotten a pot.

Put in tea leaves.

Having put in a teaspoon of tea leaves,

Stir it once.

Wait two minutes or so.

After that, strain the tea.

Put in milk and sugar and drink.
HOW TO MAKE TEA - 2

Having put cold water in the kettle,

Keep it on the hearth.

When the water is boiling well,

Get a teapot.

Put a teaspoon of tea leaves in the pot.

Having poured in two cups of boiling water,

Having stirred it once with a teaspoon,

Wait two minutes or so.

After that, having strained it with a tea strainer,

Put in sugar and drink.

If you like milk tea,

Put in a little milk.
TEXT

HOW TO MAKE TEA - 3

Put cold water in the kettle.

Keep it on the hearth.

Having kept it on the hearth,

When the water is boiling

Get a teapot.

Having put a teaspoon of tea leaves in the teapot,

Pour in two cups of boiling water.

Having stirred it once,

Wait a little.

Strain the tea, put in sugar and drink.

NOTE TO THE STUDENT AND TO THE INSTRUCTOR: OPTIONAL WORK

The skills which have been developed in the preceding exercise should be transferable to understanding other simple descriptions on similar topics. For example, preparing rice, making hakuru from kitul syrup or making curd. Directions for preparing other foods such as milk rice or pol sambol are also possible topics but involve more steps and more ingredients. If the students and the instructor wish to pursue this type of exercise with a new topic, they should do so in the following way. First they should decide on the food or dish to be discussed, and then the instructor should supply the class with a list of necessary ingredients. Then, slowly and succinctly, the instructor should describe how to make the dish. Students should find out the meanings of the words they do not know. Then the instructor should give the description several more times. When all students feel that they can easily comprehend what the instructor is saying, one student should try to repeat the directions to the rest of the class. Then another student should try, and so on.
THE DAILY ROUTINE

CYCLE 72

HAVE YOU RECEIVED ANY LETTERS RECENTLY?

M-1

I received a letter from the Sri Lanka Broadcasting Corporation.

I received a telegram from my younger brother.

I received a parcel from Customs.

Received a registered letter from the People's Bank.

Received a letter from the Ceylon Electricity Board.

Received letters from friends.

M-2

Received letters from nangi and mother.

Received a letter from my mother and father.

M-3

This week.

This month.

Today.

Yesterday.

Last week.

From whom did you receive a letter?
THE DAILY ROUTINE

M-3 (continued)

Did you receive a letter?
Did you receive letters?
Have you received any letters recently, sir?

C-1

Students should ask each other questions using the formulas given above.

A. (තුළ) පළමුව කිහිපයකට දක්වාදී?
B. (තැබියා) පළමුව කිහිපයකට.

NOTES ON STRUCTURE: 'receive'; instrumental forms.

1. පළමුව, 'receive', occurs in its participial form in this lesson (පළමුවය) and in its past form (පළමුව). It takes an actor in the dative case. Another, less formal verb meaning receive is පළමු කිහිපයක්. Its past form is පළමු කිහිපයක්. Examples:

පි පළමු කිහිපයක්. I received two letters.
පි පළමු කිහිපයක් කිහිපයක්.

2. With 'receive', the person, institution, etc. from whom the item has been received is in the instrumental case. In this instance, the instrumental translates as 'from such and such a person or institution.'
THE DAILY ROUTINE

CYCLE 73

WHAT DO YOU DO WHEN YOU HAVE FINISHED WORK?

M-1

When I have finished (my) work, I go home.

I usually make a cup of tea and read the evening papers.

Now and then I go to a party.

Some days I go to see a movie.

Last night I went out and ate supper at the Galle Face Hotel.

Other days I just sit around till I get sleepy.

Then I eat supper and go to bed.

M-2

When you have finished (your) work sir, what do you usually do?

What do you do when you have finished (your) work, madam?

C-1

Students should take this opportunity to discuss how they usually spend the evening and how they have spent recent evenings. Additional necessary vocabulary should be elicited from the instructor.

A. (සිංහල) දේශපාල ලියා බහුල පරමුදෙලි, ප්‍රදේශය ලබන අතර?

B. (ශාෂයේ පිටපත).

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NOTES ON STRUCTURE: The අ form of the verb; compound verbs with අ, 'become'; අ, 'just, for no particular purpose.'

1. The අ form of the verb is one of the 'when' forms. It is discussed in Sinhala Structures, section 2.91.

2. අ, 'become sleepy', is one of a large number of compound verbs with adjectives plus අ, 'become.' For example:

- සිතව විශිෂ්ටිය. become angry, get angry
- අ විශිෂ්ටිය. get tired
- අ විශිෂ්ටිය. get scared, frightened

Further discussion of compound verbs appears in Sinhala Structures, section 2.17.1.

3. The word අ means 'just' or 'for no particular purpose.' When followed by the emphasizing particle අ it becomes අ. Examples:

- අ අ අ අ. They are just being, i.e., just hanging around without doing anything.
- අ අ අ අ. He just died, i.e., from no particular illness or cause.
THE DAILY ROUTINE

CYCLE 74

THERE IS A GOOD MOVIE SHOWING AT THE LIDO.

There is a good movie showing at the Lido.
The film is called Maduvanthi.
A film called Gehenu Lamay is showing at the Ritz.
It is also very good, it seems.
The evening show begins at six.

M-2

What Sinhala films are showing?
What Tamil films are showing?
What English films are showing?
Where?
In what picture hall?
When do the shows begin?
When does the evening show begin?

C-1

Students should use the newspaper copy on the following page to construct conversations using the formulas given above. Students may also use copies of current Sinhala or English papers to broaden the information available for the C-phase.
'ක්‍රියා' 

MOVIE SCHEDULE

9:30 AM
- 10.15, 2.15, 6, 9.30
- तात्पर्य - कथा
- श्रीमाण - वाङ्रमल्ल
- 2.30, 6.00, 9.30

3:30 PM
- 3.30, 6.30, 9.30

6:30 PM
- 6.30, 9.30

9:00 PM
- 6, 9

10:15 PM
- 10.30, 2.30, 6, 9

2.15 PM
- 10.30, 2, 6, 9.30

3.15 PM
- 10.30, 2.15, 6, 9.30

5:30 PM
- 10.30, 2, 6, 9.30

8:30 PM
- 2, 6, 9.30

10:30 PM
- 2, 6, 9.30

11:30 PM
- 2.30, 6, 9

12:30 AM
- 2, 6, 9

2:15 AM
- 2.30, 6, 9.30

3:15 AM
- 2.30, 6, 9.30

5:15 AM
- 2.30, 6, 9.30

8:15 AM
- 2.30, 6, 9.30

10:15 AM
- 2, 6, 9.30

12:15 AM
- 10.30, 2.30, 6, 9
THE DAILY ROUTINE

CYCLE 75

HAVE YOU SEEN THAT MOVIE?

M-1

උං ලෙ ප්‍රශ්න ප්‍රේරණය.

.release (උං ලෙ ප්‍රශ්න ප්‍රේරණය.

උං ලෙ යියක් නැති ප්‍රේරණය.

.release (උං ලෙ යියක් නැති ප්‍රේරණය.

උං ලෙ යියක් නැති ප්‍රේරණය.

.release (උං ලෙ යියක් නැති ප්‍රේරණය.

M-2

උං ලෙ යියක් නැති ප්‍රේරණය.

.release (උං ලෙ යියක් නැති ප්‍රේරණය.

උං ලෙ යියක් නැති ප්‍රේරණය.

.release (උං ලෙ යියක් නැති ප්‍රේරණය.

M-3

උං ලෙ යියක් නැති ප්‍රේරණය?

.release (උං ලෙ යියක් නැති ප්‍රේරණය?

උං ලෙ යියක් නැති ප්‍රේරණය?

.release (උං ලෙ යියක් නැති ප්‍රේරණය?

C-1

Using the movie ads in a current newspaper, students should discuss which films they have and have not seen.

A. (උං ලෙ යියක් නැති ප්‍රේරණය?

release (උං ලෙ යියක් නැති ප්‍රේරණය?

B. (උං ලෙ යියක් නැති ප්‍රේරණ).

NOTES ON STRUCTURE: perfect forms; 'see'.

1. The verb forms which appear above are perfect forms. See Sinhala Structures, section 2.6.

2. මෙම is another verb which means 'see'. It generally occurs only in its participial form (මෙම) or in its past form (මෙම).
THE DAILY ROUTINE

CYCLE 76

LET'S GO SEE GEHENU LAMAY

M-1

ඔබ ගෙහුනු ලාමය විය.
Let's go see a movie.

ඔබ ගෙහුනු ලාමය විය.
Let's go see Gehenu Lamay.

කොහොමද. උඩ.
Good. Let's go.

බේ විශේෂයෙන් නැත.
I've never seen it.

M-2

ශිෂි ගෙහුනු ලාමය ලැබී.
Let's not go to that picture.

ඔබ ගෙහුනු ලාමය ලැබී.
I've seen it.

ලියන් ගෙහුනු ලාමය ලැබී.
Let's not see Gehenu Lamay.

ලොක්ක අත් තීර්භුන් නැත.
John has already seen it.

M-3

නමුත් ගෙහුනු ලාමය විය ගැළ?
Should we go see Gehenu Lamay?

නමුත් ගෙහුනු ලාමය විය ගැළ?
Should we see another picture?

මනුෂිකයි අප විශේෂයෙන් නැත නොදරේ?
Have you ever seen it?

C-1

Using the formulas given above, students should make plans to actually see a picture together.

NOTES ON STRUCTURE

1. Perfect forms (Sinhala Structures, section 2.6) continue to appear above.

2. The නමුත් form, meaning 'let's do something', is a first person plural form with නමුත් as the stated or implied subject. See Sinhala Structures, section 2.11. The formula for its negative is නමුත් + participle form + නැතිය, 'let's be'. This construction literally means 'not having done something, let's be', i.e., 'let's not do it.' The participle form which appears in this construction is sometimes the full form as in නමුත් නැතිය, 'let's not go', but in most cases it is a stem form of the participle which is not treated in any detail here. viz., නමුත් නැතිය, 'let's not see.'
THE DAILY ROUTINE

CYCLE 77

HOW DO YOU GET FROM HERE TO THERE?

M-1

වියු අරාරිය.
ගෑම්කා කාර්යසිතව.
ගෝරිය අරාරිය.

Turn left.
Turn right.
Go straight.
M-2

සිංහලිනි මගින් සිංහලයෙන් අසමාන යි?

Turn left and go from there.

මෙය සිංහලිනි මගින් සිංහලයෙන් අසමාන යි?

Turn right and go from here.

M-3

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

The rest house is on the right.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

The Queens Hotel is on the left side of the road.

M-4

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

When you come to the junction, turn right.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

When you come to Bullers Road, turn left.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

When you go up to the Post Office, there is a road on the right.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

Go up to the hotel, turn left and go straight.

M-5

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

Tell me the way from here to the Galle Face Hotel.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

Tell me the way from here to the Pettah.

මෙම අංකයේ සිංහලයෙන් සිංහලයෙන් අසමාන යි?

How do you go from your house to the office, sir?

C-1

The instructor should describe how he or she goes from home to work. Then students should describe the route to each other. Next, students should describe how they go from their own homes to work, using the formulas given above.

C-2

Using the maps which are included below, students should practice asking for and giving directions between points of interest.
NOTES ON STRUCTURE: verb forms

Giving and understanding directions is often thought of as an elementary language skill, but it a difficult task in any language because it requires close attention to detail on the part of both speaker and listener. In addition, the grammatical structures involved in giving and receiving accurate directions are numerous, as the Sinhala given above should suggest.

1. Verb forms which appear in this cycle.

a. The infinitive (command) form. See Sinhala Structures, section 2.5. Examples:

วิธี ทำ. Turn left.

วิธี ทำ. Turn right.

b. The present tense forms. See Sinhala Structures, section 2.2. Examples:

วิธี ทำ ทำ ทำ ทำ ทำ.

There is a road on the right.

วิธี ทำ ทำ ทำ ทำ ทำ.

How do you go, sir?

c. The 'when' form. See Sinhala Structures, section 2.8. Example:

When you come to the junction, turn right.

d. The participle form. See Sinhala Structures, section 2.6

วิธี ทำ ทำ.

Turn left and go.

e. The present verbal adjective form. See Sinhala Structures, 2.3. In this cycle the verbal adjective form modifies the plural noun ทำ, 'means', and takes on an idiomatic meaning. Examples:

ทำ ทำ

Going means; the means, manner of going, i.e., how (you) go.

ทำ ทำ ทำ ทำ.

Tell me how (you) go.

Similarly:

ทำ ทำ ทำ ทำ.

Tell me how you make it, i.e., give me the instructions.

ทำ ทำ ทำ ทำ ทำ.

Tell me how you cook milk rice.
OLD DUTCH CHURCH, GALLE

GUIDE MAP TO GALLE FORT

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Each student should be given an opportunity to tell, in some detail, what he did yesterday. Students who do not know the vocabulary they need should ask the instructor for it. Other students in the class should be free to ask questions of the student who is giving the monologue. When each student has finished telling his story, a second student should be assigned to retell the story to the rest of the class.

On the following pages there are sample texts pertaining to the daily routine. The two texts differ in their vocabulary but present a wide range of similar structures which should by now be familiar to the student. These texts may be used as models for the monologues, and otherwise as the class chooses.
WHAT DID YOU DO TODAY?

TEXT I

This morning I got up about five.

I ate rice, drank some tea and went to the field.

This morning, my younger brother and I began to plow the upper fields.

We worked in the fields till 10 and then drank some tea.

We worked in the fields till noon.

At noon, my daughter brought rice to the field.

Having eaten, we rested.

Having rested, we plowed till four.

At 4, we untied the buffaloes from the plow, and returned to the village.

We returned to the village, and went to the tank to bathe.

We bathed, we went home and ate dinner.

Having eaten, we went to the school and listened to the radio.

We came back from the school and went to bed.
THE DAILY ROUTINE

WHAT DID YOU DO TODAY?

TEXT II

This morning I got up about seven.

I got up, bathed and ate breakfast.

I ate eggs and bacon.

I ate and returned to my room.

Having returned to my room, I studied Sinhala for one and a half hours.

After studying, I went to class.

I was in class throughout the morning.

At 12, I went to the post office to bring my mail.

I received a letter from my mother.

I posted a letter to my brother.

After that, I ate lunch.

Having eaten lunch, I went to my garden.

Having gone to my garden, I watered the plants. I uprooted the grass.

Then, I went to look after the chickens.

At 4:00, I went to see a film about Sri Lanka.
THE DAILY ROUTINE

TEXT II (continued)

I ate dinner at 6, studied till 7, and went to bed at 10:30.

UNDERSTANDING CONVERSATIONS BETWEEN SINHALA SPEAKERS

For the purpose of the present exercise, two speakers of Sinhala should be in the classroom.

The first instructor should describe what he did yesterday to the second instructor. The second instructor is free to respond by asking questions of the first. The instructors should speak rapidly and carry on the conversation, as nearly as possible, as if the students were not there. The instructors should assume that in this rapid first telling students will not be able to understand everything which is said. When the second instructor gets all the details, he should tell them slowly and carefully to the class. Students should find out the meanings of vocabulary items they do not know. The second instructor should tell the story one or two more times. When all students have understood, one student should volunteer to tell the story to the rest of the class. Then a second student should try to tell the story faster and with fewer errors than the first student. A third student should try to improve on the second telling and so on.
WHICH PILE IS BIGGER, THIS ONE OR THAT ONE?
CYCLE 78

HOW MUCH IS IT?
WHICH IS CHEAPER?

M-1

75¢ a pound.
Rs. 26.50 a tin.
10¢ each.
Rs. 1.75 a measure.
Rs. 7.50 a packet.
Rs. 1.50 a pound.
A rupee a bottle.

M-2

Pork is cheaper than chicken.
Green beans are more expensive than brinjals.
General Conversation          SINHALA          Cycle 78

How much is a pound of green beans?

How much is a half pound of butter?

How much is a quarter pound of coffee?

How much is salt?

How much are onions?

How much is rice flour?

How much is wheat flour?

How much is pineapple?

How much is a gallon of kerosene?

How much is a gallon of gas?

Which is more expensive, gas or kerosene?

Which is more expensive, rice flour or wheat flour?

Which is cheaper, pork or chicken?

Is pork cheaper than chicken?

Students should elicit the going prices of major foodstuffs from the instructor. If the class is conducted in the United States, dollars should be substituted for rupees. If the class is conducted in Sri Lanka, the C-phase of this cycle provides a good opportunity to visit shops which sell fruits, vegetables, spices and Sinhalese medicines. Many of the items sold in such shops will not be familiar to the learner. This is a chance to learn to identify them by shape, color and smell and perhaps to make a few purchases.

A. (ක්‍රියා‍ක) නැත්තේද?

B. (ක්‍රියා) (ක්‍රියා ක්‍රියා).

ADDITIONAL VOCABULARY: FOODSTUFFS

A list of some of the foodstuffs marketed in Sri Lanka appears below. Names of foodstuffs in Sinhala are generally plural forms. All forms below are plurals unless otherwise noted.

1. Vegetables (සිංහල මියකෘ)

- එකිකුරු නැටුමා (ash plantain)  නෑකිකුරු - drumsticks
- එකැපු පැන්දු (ash pumpkin)  පන්දු - jakfruit
- අණ්ඩුමා (beans)  අණ්ඩුමා - ladies' fingers
- අන්හිරා (bitter gourd)  අන්හිරා - leeks
- කොළඹුමා (breadfruit)  කොළඹුමා - radish
- ආක්කොල්ලු (brinjal/eggplant)  ආක්කොල්ලු - snake gourd
- අලිපිලි (cabbage)  අලිපිලි - tomatoes
- මුෂි මුරි (carrots)  මුෂි මුරි -
- නීරවපුස් (cucumber)  -

2. Yams (සිංහල මඹු)

- මෝෂිපුස් මා (bombay onions)  මෝෂිපුස් මා - manioc
- මෝෂි ගිල්ලු (dehiala)  ගිල්ලු - potatoes
- කොළඹුරු (garlic)  කොළඹුරු - red onions
- කොළඹුරු (innal)  කොළඹුරු - sweet potatoes
- කොළඹුරු (kirial)  -

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3. Cereals and pulses

- මිහිමි — amu millet
- ගමුව — Bengal gram
- කෙටි — green gram
- මිහිමි (මිහිමි) — kurakkkan millet
- මීටරය — maize

4. Fruits (ුඹත්තයේ කුඹ්‍ය)

- ඇයිරි — apple
- සිති — avocado
- ගෙඳ — mango
- ආර්බි — orange
- පාපය — papaya

5. Spices and condiments (ප්‍රතිපාදත්මණ)

- කාරජමැ — cardamom
- ආයිලා — cinnamon
- පොරීබිරි — coriander
- පාරපොභපත් — curry powder
- මිරිස — ginger
- මීටරය — lime
- මල්ඳිවේබ — Maldivian fish

- මිරිස — saffron (tumeric)
- මොටි — salt
- විරිස් — vinegar
6. Meats, fish and eggs

- beef (බොට්ටු)
- beef liver (බොට්ටු මෙහෙවු)
- chicken (මුහුලු)
- crab (කර්පු)
- eggs (පිටි)

- mutton (මුටන්)
- pork (පොක්)
- prawns (පාවුන්)
- seer fish (සීර්පි)

7. Dairy products

- buffalo milk (බොෂල් මිල්කේ)
- butter (බටර්)
- cow milk (කොව් මිල්කේ)

- cheese (චේසේ)
- powdered milk (පොවර්ද්‍රේ කුළුණය)
- yoghurt (යෝජ්‍රුට)

8. Ingredients for beverages, prepared beverages

- arrack (රැක්ක)
- beer (බෝර්)
- coffee beans (කොෆි කොබන්)
- coffee powder (කොෆි කොපර්)

- soda (සොඩා)
- tea leaves (බෝස්බොස්)
- toddy (තොඩය)
- wine (වයින්)

9. Prepared foods

- biscuit (cookie) (බිසක්)
- bread (බිඳි)
- bread, loaf of (බිඳි කොටුව)
- buns (බුන්ස්)

- jelly (ජීලය)
- kokis (කොකිස්)
- oil cakes (ඔල් කාකේ)
- pickle (පුෂිට)

- jam (ජාම්)
THE LAND AND THE PEOPLE:  FARM AND HOME

CYCLE 79

WHAT DO YOU CALL THIS THING HERE?

M-1

For that you say winnowing basket.

For that you say charpoy.

For that you say pestle.

M-2

What do you call this thing here?

What do you call that thing over there.

C-1

Students should use the dwelling plans in the textbook to locate and name domestic articles.

A. ඉතා නැත ආදි නැතට ගැනී?

B. කොටස නැතියේ සූරි නැතිය ලැබී.

NOTES ON STRUCTURE: verbal adjective and verbal noun; location words.

1. ඉතා 'the thing being or located', is a verbal noun derived from ඉතා, 'be'. It is made up of the present verbal adjective plus ඉතා. Discussion appears in Sinhala Structures, section 2.19.

2. ඉතා 'this place', and ඉතා 'that place', belong to a location set which is discussed in Sinhala Structures, section 3.24.
KEY TO DWELLING PLAN AND AXONOMETRIC [ () = plural]

a. Architectural elements and permanent fixtures.

1. සියල්ලේ (siyalle)  
2. මූර්තිය සියල්ලේ (mūrtiya siyalle)  
3. ජොට්ටමියෝ (jottamīyo), ජේන්ටර්වු (jrnter'v)  
4. කොටර්පිය කොටර්පිය අංශ (kotarpiya kotarpiya anga)  
5. ක්‍රීඩාලා (kriyāla)  
6. කළඹිරි (kälbi)  
7. පෙමි (pēmi)  
8. මොඩ්ලියං (modēl'ięng)  
9. ස්කය් (skeya)  
10. පූර්ණ සියල්ලේ (pūrṇa siyalle)  
11. රාමිලිය (rāmil'ię)  
12. මොඩ්ලියං (modēl'ięng)  
13. මොඩ්ලියං (modēl'ięng)  
14. කොටර්පිය කොටර්පිය (kotarpiya kotarpiya)  
15. කොටර්පිය කොටර්පිය (kotarpiya kotarpiya)  
16. කොටර්පිය කොටර්පිය (kotarpiya kotarpiya)  
17. කොටර්පිය කොටර්පිය (kotarpiya kotarpiya)  
18. මොඩ්ලියං (modēl'ięng)  
19. මොඩ්ලියං (modēl'ięng)  
20. කොටර්පිය කොටර්පිය (kotarpiya kotarpiya)  
21. ස්කය් (skeya)  
22. පෙමි (pēmi)  

stoop  
half wall  
window  
broken rotary quern  
gutter  
corner post  
post  
cross beam; king post  
top plate  
ridge pole  
hip rafter  
hearth  
salt stand  
saddle quern  
saddle quern  
stone to pound paddy  
rotary quern  
smoke shelf  
storage shelf  
lamp shelf  
line  
fence  

b. Baskets and mats

1. කොටර්පියෙක් (kotarpiyek)  
2. කොටර්පියෙක් (kotarpiyek)  
3. කොටර්පියෙක් (kotarpiyek)  
4. කොටර්පියෙක් (kotarpiyek)  
5. කොටර්පියෙක් (kotarpiyek)  
6. කොටර්පියෙක් (kotarpiyek)  
7. කොටර්පියෙක් (kotarpiyek)  

large type of rush basket  
smaller type of rush basket  
large flat rush basket  
smaller flat rush basket  
type of storage basket  
woven bag  
mat  
winnowing basket  

c. Wood and wooden articles

1. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
2. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
3. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
4. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
5. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
6. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
7. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
8. පුර්ණ සියල්ලේ (pūrṇa siyalle)  
9. පුර්ණ සියල්ලේ (pūrṇa siyalle)  

box  
mortar  
pestle  
pestle  
bench  
stool  
table  
bed, charpoy  
lumber  

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### d. Articles made from shells, gourds and leaves

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. වීඹ වැංණි (වැංණි)</td>
<td>arecanut leaf</td>
</tr>
<tr>
<td>2. පැංණි (පැංණි)</td>
<td>basket made from arecanut leaf</td>
</tr>
<tr>
<td>3. පැංණි වැංණි (පැංණි)</td>
<td>wrapping leaf</td>
</tr>
<tr>
<td>4. පැංණි කොළ පැංණි (පැංණි)</td>
<td>vessel made from gourd</td>
</tr>
<tr>
<td>5. පැංණි වැංණි (පැංණි)</td>
<td>half coconut shell</td>
</tr>
<tr>
<td>6. පැංණි දිය කොළ (පැංණි)</td>
<td>spoon made from coconut shell</td>
</tr>
<tr>
<td>7. පැංණි (පැංණි)</td>
<td>pot cradle</td>
</tr>
</tbody>
</table>

### e. Unglazed earthenware

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. පැංණි කොළ (පැංණි)</td>
<td>pot used for cooking vegetables</td>
</tr>
<tr>
<td>2. පැංණි (පැංණි)</td>
<td>pot used for cooking rice</td>
</tr>
<tr>
<td>3. පැංණි කොළ (පැංණි)</td>
<td>all purpose large pot</td>
</tr>
<tr>
<td>4. පැංණි කොළ (පැංණි)</td>
<td>pot for separating stones from rice</td>
</tr>
</tbody>
</table>

### f. Metal articles

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. පැංණි (පැංණි)</td>
<td>small brass vessel</td>
</tr>
<tr>
<td>2. පැංණි කොළ (පැංණි)</td>
<td>betel tray</td>
</tr>
<tr>
<td>3. පැංණි කොළ (පැංණි)</td>
<td>griddle</td>
</tr>
<tr>
<td>4. පැංණි කොළ (පැංණි)</td>
<td>pot used for cooking rice</td>
</tr>
<tr>
<td>5. පැංණි කොළ (පැංණි)</td>
<td>pot for separating stones from rice</td>
</tr>
<tr>
<td>6. පැංණි කොළ (පැංණි)</td>
<td>water vessel</td>
</tr>
<tr>
<td>7. පැංණි කොළ (පැංණි)</td>
<td>kettle</td>
</tr>
<tr>
<td>8. පැංණි (පැංණි)</td>
<td>lamp</td>
</tr>
<tr>
<td>9. පැංණි කොළ (පැංණි)</td>
<td>teapot</td>
</tr>
<tr>
<td>10. පැංණි (පැංණි)</td>
<td>box</td>
</tr>
</tbody>
</table>

### g. Foodstuffs and medicines

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. පැංණි</td>
<td>millet</td>
</tr>
<tr>
<td>2. පැංණි</td>
<td>rice</td>
</tr>
<tr>
<td>3. පැංණි</td>
<td>maize</td>
</tr>
<tr>
<td>4. පැංණි</td>
<td>chillies</td>
</tr>
<tr>
<td>5. පැංණි</td>
<td>arecanuts</td>
</tr>
<tr>
<td>6. පැංණි</td>
<td>kitul honey</td>
</tr>
<tr>
<td>7. පැංණි</td>
<td>mango seed</td>
</tr>
<tr>
<td>8. පැංණි</td>
<td>medicine</td>
</tr>
</tbody>
</table>

### h. Clothing

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. පැංණි (පැංණි)</td>
<td>sarong</td>
</tr>
<tr>
<td>2. පැංණි (පැංණි)</td>
<td>shirt</td>
</tr>
<tr>
<td>3. පැංණි (පැංණි)</td>
<td>belt</td>
</tr>
<tr>
<td>4. පැංණි</td>
<td>chintz cloth</td>
</tr>
<tr>
<td>5. පැංණි (පැංණි)</td>
<td>bra</td>
</tr>
<tr>
<td>6. පැංණි (පැංණි)</td>
<td>blouse</td>
</tr>
<tr>
<td>7. පැංණි (පැංණි)</td>
<td>cloth</td>
</tr>
</tbody>
</table>
### i. Miscellaneous

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Sinhala (Srini)</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>මිලම් (මිලම්)</td>
<td>hollow stick used as bellows</td>
</tr>
<tr>
<td>2</td>
<td>සොටුෂික අභිමත් සොටුෂික</td>
<td>firewood</td>
</tr>
<tr>
<td>3</td>
<td>කුරුණුල්ලික කීරුණුල්ලික</td>
<td>cup</td>
</tr>
<tr>
<td>4</td>
<td>සොටුෂික කුරුණුල්ලික</td>
<td>plate</td>
</tr>
<tr>
<td>5</td>
<td>දියුම් කුරුණුල්ලික</td>
<td>tin can</td>
</tr>
<tr>
<td>6</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>bottle</td>
</tr>
<tr>
<td>7</td>
<td>සොටුෂික කුරුණුල්ලික කුරුණුල්ලික</td>
<td>suitcase</td>
</tr>
<tr>
<td>8</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>gunny sack</td>
</tr>
<tr>
<td>9</td>
<td>දියුම් (දියුම්)</td>
<td>umbrella</td>
</tr>
<tr>
<td>10</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>bag</td>
</tr>
<tr>
<td>11</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>box of matches</td>
</tr>
<tr>
<td>12</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>scissors</td>
</tr>
<tr>
<td>13</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>needle</td>
</tr>
<tr>
<td>14</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>thread</td>
</tr>
<tr>
<td>15</td>
<td>කුරුණුල්ලික කුරුණුල්ලික</td>
<td>pillow</td>
</tr>
</tbody>
</table>
Architectural drawing of dwelling
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 80

WHAT IS IT MADE OF?

M-1

The winnowing basket is made from cane.

Boxes are made from wood.

(Rice) pots are made from clay.

M-2

What are winnowing baskets made of?

What are (rice) pots made of?

C-1

Students should continue discussing the domestic articles in the dwelling plans.

A. (කොළ නෝමි) දකුණු සියලුමක් වහකීම් ද?

B. (කොළ නෝමි) දකුණු මෙමිසක් (රිසිය).  

NOTE ON STRUCTURE: review

If students find it necessary, they should review instrumental case forms and perfect forms of the verb in class or as homework.
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 81

WHAT DO YOU USE A WINNOWING BASKET FOR?

M-1

It is used for winnowing paddy.

It is used for grinding millet.

It is used for cooking rice.

It is used for storing water.

M-2

For sowing paddy we use a big basket made from cane. You call that a sowing basket.

For storing paddy we use the biggest baskets made from rush.

Some people use rice bins for storing paddy.

For keeping water those people use the water vessel.

For grinding millet those people use a rotary quern.

M-3

What do you use the (rice) pot for?

What do you use a winnowing basket for?

M-4

What do you use for plowing?

What do you use for grinding millet?
C-1

Students should ask and answer questions pertaining to household or farm articles using the formulas given above.

A. (මැති) ලියිම නොමැති රෝගය?

B. (මැති) (කොළ ලෝකිය) විශේෂ ප්‍රමාණය.
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 82

WHAT ARE THE VARIOUS THINGS USED TO STORE PADDY?

M-1

Plows and tractors are used to plow fields.

Buckets and water vessels are used to keep water.

Rice bins and baskets are used to store paddy.

Aluminum pots and earthenware pots are used to cook rice.

M-2

What are the various things used to store paddy?

Plows and tractors?

Buckets and water vessels?

Rice bins and baskets?

Aluminum pots and earthenware pots?

What are the various things used to store paddy?

Plows and tractors?

Buckets and water vessels?

Rice bins and baskets?

Aluminum pots and earthenware pots?
C-1

Using the formulas given above, discuss the tools used to carry out various household and farm tasks.

A. (න්‍යාහ) ස්විශේෂී තාක ගොඩ නොද "දෙස"?

B. (න්‍යාහ) පූර්ව ස්විශේෂී තාකයේ.
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 83

MAKING SUBSTITUTIONS

M-1

If the rice is low....
If money is scarce....
If money is insufficient....
If money is sufficient....
If people like....

M-2

Some people eat rice instead of bread.
Some people eat millet instead of rice.
They eat maize instead of rice.
They use hakuru instead of sugar.
Instead of earthenware pots, they use aluminum ones.
Instead of lamps, they use lanterns.

M-3

They eat rice once a day.
They eat rice twice a day.
They eat rice at least once a day.
They eat Maldives fish every day.
M-4

Does everybody in Sri Lanka eat rice?

Does everybody eat Maldive fish?

M-5

If people don't eat rice, what do they eat instead of it?

If people don't use lanterns, what do they use instead of them?

C-1

Students should use the formulas, vocabulary and general information presented in the M-phases to ask questions of the instructor about differences in dietary habits and in the uses of domestic articles and agricultural tools.

A. Does everybody in Sri Lanka eat rice?

B. Does everybody eat Maldive fish?
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 84

MAKING OBSERVATIONS AND GETTING EXPLANATIONS

M-1

Apparently some people have rice bins in their houses.

It seems that other people don't have rice bins.

Can you explain to me why some people have rice bins and other people don't?

Some people keep their rice in rice bins, it seems.

It seems that other people sell it to the government.

Can you explain to me why some people keep the rice in bins and other people sell it to the government?

Some people sell the rice to the cooperative.

Other people sell it to a merchant.

Can you explain to me why some people sell the rice to the cooperative and other people sell it to a merchant?

263
Some people pound rice by hand, it seems.

Some people take the rice to the mill, it seems.

Can you explain to me why some people pound rice by hand and other people take it to the mill?

NOTE TO THE STUDENT AFTER M-1

The vocabulary and information in M-1 touch indirectly on matters of rural credit. Students who have an interest in this topic may wish to explore other aspects of it and elicit the necessary vocabulary from the instructor. Others may wish to confine themselves to the vocabulary and information which has appeared in the preceding cycles.

The purpose of this cycle is to illustrate one way of posing questions which require the listener to make certain inferences. First, the observations of the speaker are laid out in as much detail as the situation requires. Then, the observations are reframed as a question.
CYCLE 85
WHERE IS RICE SOWN?

M-1

They sow rice in paddy lands.

They grow kurakkan millet and corn in lands called chenas.

They also grow chillies, mustard and cowpeas in chenas.

They grow jak in kitchen gardens.

They grow tea in the Upcountry on tea estates.

M-2

In the villages of Sri Lanka, where is rice sown?

On what lands?

In what places?

In what areas (of the country)?

C-1

The instructor should draw a simple map of a village area showing the various cultivation areas. (The Survey Department also has small-scale maps of villages which could be used for this purpose.) Then the instructor should describe where crops of various kinds are usually grown in village areas. When a few major crops have been described in this manner, students should refer to the list of foodstuffs on pages 247 and 248 and ask about the cultivation of other crops which interest them.

A. මෙයි පුළුවෙන් පැයුමල් විදේශයේ මාද ද?

B. මෙයි පැයුමල් පිහිටි විදේශය.
PADDY CULTIVATION

PART A

The material on the following pages is preliminary to a number of texts on the cultivation of paddy. These drills should be practised, individually and chorally, until students themselves can repeat them correctly and without hesitation. The texts should be memorized.

1. අභුස්මාන මහාකාන. Look into a good day.
 අභුස්මාන මහාකානි. Look into an auspicious day.
 අභුස්මාන මහාකානි මහාකානි. Look into a good, auspicious day.
 අභුස්මාන මහාකානි මහාකානි. Having looked into a good day,
 අභුස්මාන මහාකානී. Having looked into an auspicious day,
 අභුස්මාන මහාකානී මහාකානි. Having looked into a good, auspicious day,

2. අභුස්මාන මහාකානී මහාකානි. Send the water into the field.
 අභුස්මාන මහාකානී මහාකානී. Send the water into the fields.
 අභුස්මාන මහාකානී මහාකානී. Send the water into the upper fields.
 අභුස්මාන මහාකානී මහාකානී. Send the water into the lower fields.

3. අභුස්මාන මහාකාන මහාකාන මහාකානී මහාකානී. Look into an auspicious day and send the water into the fields.

4. මහාකානි. Fix up the bunds.
 මහාකානී. Fix up the bunds well.
PADDY CULTIVATION

5. ආරම්භයට පසු

Before sending

Before sending the water

Before sending the water into the field.

Before sending the water into the fields.

Before sending the water into the upper fields.

Before sending the water into the lower fields.

Before looking into an auspicious day.

Before fixing up the bunds.

Before fixing up the bunds well.

6. ආරම්භයට පසු

Before sending the water into the field, fix up the bunds.

Before sending the water into the field, fix up the bunds well.

Before sending the water into the field, look into a good day.

Before sending the water into the field, look into an auspicious day.

Before sending the water into the field, look into a good, auspicious day.
PADDY CULTIVATION

7. මෙ මෙයි නොකොටී අපෝ ගැසීම.
   After that, let the water into the field.

8. මෙ මෙයි නොකොටී අපෝ ගැසීම.
   After that, let the water into the fields.

9. මෙ මෙයි නොකොටී අපෝ ගැසීම.
   After that, fix up the bunds.

10. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    After that, look into a good day.

11. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    After that, look into an auspicious day.

12. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from an oya.

13. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from the oya.

14. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from a river.

15. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from the river.

16. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from the Mahaveli Ganga.

17. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from a tank.

18. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from the tank.

19. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from a tank or a river.

20. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from a river or an oya.

21. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from an oya or a tank.

22. මෙ මෙයි නොකොටී අපෝ ගැසීම.
    This water comes from a river, an oya, or a tank.
PADDY CULTIVATION

9. After the water has been in the field a week,

After the water has been in the field two weeks,

After the water has been in the field for about two weeks,

10. Begin to plow.

They begin to plow.

Men working in paddy with water buffalos
PADDY CULTIVATION

TEXT I

GETTING THE FIELD READY FOR PLOWING

Before sending the water into the fields, they fix up the bunds well.

After that, they send the water into the fields.

This water comes from an oya, from a tank, or from a river.

When the water has been in the fields for about two weeks, they begin to plow.

NOTE TO THE STUDENT AND TO THE INSTRUCTOR:

This text (Text I) and the one which follows (Text II) should be practiced in class until students can repeat them with a fair degree of fluency and accuracy. Then books should be closed, and the instructor should provide an impromptu version of the information which has appeared. When the instructor has finished, students should give their own versions.
PADDY CULTIVATION

TEXT II
GETTING THE FIELD READY FOR PLOWING

Having looked into a good, auspicious day,

Send the water into the field.

Before sending the water into the field, fix up the bunds well.

This water comes from an oya, from a river or from a tank.

When the water has been in the field for about two weeks, begin to plow.

VOCABULARY EXPANSION: QUESTIONS AND ANSWERS ABOUT THE TEXTS

The following questions and answers about the texts involve structures which are familiar and some new vocabulary. They should be practiced in class and then used to expand the discussion on paddy cultivation.

What do you do first?

What do you do next?
### General Conversation

#### PART B

#### PADDY CULTIVATION

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. මුදුනි නාමය.</td>
<td>The plow with a plow.</td>
</tr>
<tr>
<td>පොහොමද මුදුනි නාමය.</td>
<td>They plow with a tractor.</td>
</tr>
<tr>
<td>දුමුර මුදුනි නාමය.</td>
<td>They plow with a buffalo drawn plow.</td>
</tr>
<tr>
<td>සැපෙන්නදි නාමය.</td>
<td>They muddy with buffaloes.</td>
</tr>
<tr>
<td>මාමෝට් නාමය.</td>
<td>They dig with a mamoty.</td>
</tr>
<tr>
<td>2. සැමු කුඹන් වි මුදුනි නාමය</td>
<td>If it is a big field, they plow with a tractor.</td>
</tr>
<tr>
<td>කොමර් මුදුනි නාමය.</td>
<td>Or, they plow with a plow.</td>
</tr>
<tr>
<td>මුරු කුඹන් වි සැපෙන්නදි නාමය.</td>
<td>If it is a small field, they dig with a mamoty.</td>
</tr>
<tr>
<td>කොමර් කුඹන් වි මුදුනි නාමය.</td>
<td>If the fields are big, they plow with tractors.</td>
</tr>
<tr>
<td>කොමර් කුඹන් වි සැපෙන්නදි නාමය.</td>
<td>If the fields are big, they plow with plows.</td>
</tr>
</tbody>
</table>

3. මූර්තින්

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මුදුනි නාමය.</td>
<td>After having plowed,</td>
</tr>
<tr>
<td>කොමර් කුඹන්</td>
<td>After having fixed the bunds,</td>
</tr>
<tr>
<td>කොමර් කුඹන්</td>
<td>After having leveled,</td>
</tr>
<tr>
<td>මුදුනි කුඹන්</td>
<td>After having leveled the fields,</td>
</tr>
<tr>
<td>කොමර් කුඹන්</td>
<td>After having leveled the fields, with a leveling board,</td>
</tr>
<tr>
<td>කොමර් කුඹන්</td>
<td>After having smoothed the fields,</td>
</tr>
<tr>
<td>කොමර් කුඹන්</td>
<td>After having put on fertilizer,</td>
</tr>
</tbody>
</table>
PADDY CULTIVATION

4. හෝලා කළි. They plow the fields.
නැමුකා යාවේදී. They level the fields.
දෙවන්දීමක් නැමුකා යාවේදී. They level the fields with leveling boards.
නැමුකා යාවේදී. They put on green manures.
දෙවන්දීමක් නැමුකා යාවේදී. They put on chemical fertilizer.
නැමුකා යාවේදී. They put on rice huskings.

5. නැමුකා යාවේදී නැමුකා යාවේදී. Now the field is ready for broadcasting paddy.
නැමුකා යාවේදී නැමුකා යාවේදී. Now the field is ready for sowing.
දෙවන්දීමක් නැමුකා යාවේදී. Now the field is ready for leveling.
නැමුකා යාවේදී නැමුකා යාවේදී. Now the field is ready for plowing.
PADDY CULTIVATION

TEXT III

PLOWING AND GRADING THE FIELD FOR SOWING - 1

If the fields are big, they plow with tractors.

Otherwise, they plow with plows.

If the fields are small, they dig with mamoties.

Having finished the plowing, they level.

They level with a leveling board.

Some people use the hand-held leveler instead.

Next, they put on fertilizer.

Mostly, they put on rice huskings and green manure.

Some people put on fertilizer before plowing.

Now the field is ready for broadcasting the vii.

NOTE TO THE STUDENT AND TO THE INSTRUCTOR:

The material in this text and in all those which follow should be treated in the following way. First, the sentences should be practiced in class until students are sure of their meanings and can repeat them with a fair degree of fluency and accuracy. Then the texts should be read through slowly and carefully by the instructor so that students can get a sense of the sequence of the actions. Then students should interview the instructor, taking him or her through a particular cultivation process stage by stage, i.e., '(When you plow) what do you do first? What do you do next?' and so on. When the information has been gathered in this manner, each student should be able to give a complete version.
PADDY CULTIVATION

TEXT IV

PLOWING AND GRADING THE FIELD FOR SOWING - 2

If the field is a big one, they plow with a tractor.

Otherwise, they plow with plows.

Some people dig with mamoties.

Having finished the plowing, they level to collect the rocks and such in the field.

They use a leveling board.

Having leveled,

They put on fertilizer.

Mostly, they put on green manure and rice huskings.

Some people put on chemical fertilizer.

Now the field is ready for broadcasting the VII.
TRANSPLANTING SEEDLINGS
PADDY CULTIVATION
TEXT V
TENDING THE CROP - 1

Before broadcasting the paddy,
Having put them to soak,
Let (them) be a few days.
The paddy seeds will sprout.
Now, sow this seed itself in the field.

In some areas, when this rice grows,
(They) uproot and transplant.
At the time of the small rice plants (i.e. when the rice plants are small)

There should be a lot of water.
When the rice plants get to a height of about two feet,
Take out the weeds.
Or spray weedicide.
If there are insects in the paddy,
You need to spray insecticide.

έ වූස්තුම් ය්ලංක කළේ
විශේෂ පොදු අත්
විශේෂයක් යෝත්තමත්
විශේෂයක් රිස් කරනු ලබන්.

විශේෂයක් රිස් කරනු ලබන්

ඇසි වෙළෙඳ මූල්‍යම විශේෂයක්
විශේෂයක් රිස් කරනු ලබන්
විශේෂයක් රිස් කරනු ලබන්
විශේෂයක් රිස් කරනු ලබන්

කොලා මූල්‍යම විශේෂයක්
කොලා මූල්‍යම විශේෂයක්
කොලා මූල්‍යම විශේෂයක්
කොලා මූල්‍යම විශේෂයක්
PADDY CULTIVATION

TEXT VI

HARVESTING THE CROP

When the paddy gets ripe,
You need to cut it.

You do this, having collected
a few people.

Having taken sickles,
Go from one side of the field
to the other cutting.

After cutting, collect the paddy
and tie it into bundles.

Take these bundles of tied paddy
to the threshing floor.

Men with hand sickles cutting rice
(above and opposite) CUTTING THE RIPENED PADDY
First, take the paddy to the threshing floor.

Next, stack the paddy in the center of the threshing floor.
Next, break the stack (having broken the stack)
And spread the stalks on the threshing floor.
Now, drive the buffaloes round, and trample the stalks.
When the buffaloes are threshing (trampling) the stalks,
Having taken a threshing tool,
Shake them up.
This is how you separate the straw from the unhusked rice.
Next, winnow the unhusked rice.
Having winnowed the unhusked rice, put it into gunny sacks.
Having put it into gunny sacks, take it to the house.
When you are working at the threshing floor, don't say the word 'unhusked rice.'
Say baeta instead.

NOTE ON STRUCTURE: vocabulary

The vocabulary pertaining to the cultivation of paddy constitutes an extensive technical lexicon, and only a portion of it has been presented here. In addition many of the terms pertaining to tasks that everyone everywhere performs vary from region to region. Moreover, paddy cultivation is conducted in a variety of ecological niches, under various systems of land tenure and with various types of labor organization. These variations necessarily expand the list of words necessary to deal with this topic completely and accurately. When Europeans first came to Sri Lanka and began to study paddy cultivation practices, they noted that this lexicon was further expanded by a 'secret' language used at the time of harvest. However extensive this specialized vocabulary may have been at one time, it is now confined to a few words such as අංග above.
BAGGING UNHUSKED RICE AT THE THRESHING FLOOR
PADDY CULTIVATION
SUMMARY VOCABULARY
Words marked with * are supplementary to those which appear in the preceding texts. () = plural or past.

1. Cultivation tools

-Rice (මුළු) harrowing board (leveling board)
-කුණු (කුණු) sickle
-කැමෙරි (කැමෙරි) mamoty
-මෙම් (මෙම්) threshing tool
-මො (මො) plow
-මොයි (මොයි) tractor

2. Cultivation processes

-කොළම (කොළම) dig
-කොළුම (කොළුම) shake
-කොළම (කොළම) grow (cultivate)
-කොළුම (කොළුම) smooth
-කොළුම (කොළුම) grow (sprout)
-කොළුම (කොළුම) sow
-කොළුම (කොළුම) harrow, level
-කොළුම (කොළුම) spread
-කොළුම (කොළුම) muddy
-කොළුම (කොළුම) spray
-කොළුම (කොළුම) plant
-කොළුම (කොළුම) stack
-කොළුම (කොළුම) plow
-කොළුම (කොළුම) thresh
-කොළුම (කොළුම) ripen
-කොළුම (කොළුම) uproot
-කොළුම (කොළුම) separate
-කොළුම (කොළුම) * winnow

3. Words for paddy at various stages of cultivation and processing.

*කොළුම (කොළුම) young paddy
*මු (මු) (pl.) unhusked rice
*මු (මු) (pl.) ripened plant
*මු (මු) (pl.) husked rice
*මු (මු) (pl.) cooked rice

Note: In addition to these words there are about eight named stages of growth distinguished by cultivators. The precise terms vary somewhat from region to region.
A TANK IN THE DRY ZONE
### PADDY CULTIVATION
#### SUMMARY VOCABULARY

#### 4. Topical features

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<th>Sinhala (සිංහල)</th>
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#### 5. Miscellaneous

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PADDY CULTIVATION

SUMMARY EXERCISE -- FINDING OUT ABOUT SOMETHING NEW

On the opposite page there is a picture of an activity associated with harvesting which has not been previously described in the lessons. Students should use the Sinhala they have learned to interview the instructor about the picture. What are these two people doing? What do they have in their hands? What is that machine on the left hand side? What do they use it for? Do all cultivators in Sri Lanka have such machines? If they don’t, what do they use instead?
TRAVELING BY RAIL AND AIR

CYCLE 86

AT WHAT TIME DOES THE PLANE GOING TO MADRAS LEAVE?

The plane going to Madras leaves at 3:30 in the afternoon.

The plane going to Colombo leaves at 11:35.

M-1

At what time does the plane going to Madras leave Colombo?

At what time does the plane going to Jaffna leave Colombo?

M-2

Students should use the formulas given above to discuss the information given on the air timetable below.

A. අරුණාක්ෂය සහ අරුණාක්ෂයේ පිටිය යොදා ගනී?

B. දඹ්ඹ නුවර යොදා.
TRAVELING BY RAIL AND AIR

CYCLE 87

AT WHAT TIME DOES THE KANDY BOUND TRAIN LEAVE?

M-1

The Matale bound train leaves at 8:15.

The Fort bound train leaves at 5:18.

The train from Kandy reaches the Fort in the evening.

M-2

At what time does the Kandy bound train leave?

At what time does the train from Kandy reach the Fort?

C-1

Discuss the information given on the railway timetables below, using the formulas given above.

A. (හිටි) ද ඇයිනිය දෙසලෙන් බහුල අද?  

B. (හිටි) ද ඇයිනිය දෙසලෙන් ගැම?

NOTES ON STRUCTURE: 'depart' and 'arrive'; the verbal adjective.

1. The following verbs appear above:

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<tr>
<td>arrive</td>
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2. ආද, 'going', and ආද, 'coming', above are present verbal adjective forms. See Sinhala Structures, section 2.3.
### TRAIN SCHEDULE

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<tr>
<td>17 54</td>
<td>කොස්කමුස්කය</td>
<td>7 10</td>
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<td>6 55</td>
</tr>
<tr>
<td>18 16</td>
<td>කොස්කමුස්කය</td>
<td>6 45</td>
</tr>
<tr>
<td>18 30</td>
<td>කොස්කමුස්කය</td>
<td>6 30</td>
</tr>
</tbody>
</table>
## TRAIN SCHEDULES: THE YALDEVI AND THE RUHUNU KUMARI

### දේශපාලීන ප්‍රකාශ

<table>
<thead>
<tr>
<th>මාසයේ වැරිදී</th>
<th>ක්‍රමය</th>
<th>වශයක්</th>
<th>කාලයක්</th>
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<td>5 45</td>
<td>...</td>
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<td>16 11</td>
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<td>...</td>
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### ප්‍රදේශන පැවති

<table>
<thead>
<tr>
<th>මාසයේ වැරිදී</th>
<th>ක්‍රමය</th>
<th>ක්‍රීඩා කාලය</th>
<th>ක්‍රීඩා කාලය</th>
</tr>
</thead>
<tbody>
<tr>
<td>අ.ප.</td>
<td>15 45</td>
<td>...</td>
<td>9 25</td>
</tr>
<tr>
<td></td>
<td>16 0</td>
<td>...</td>
<td>9 15</td>
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<tr>
<td></td>
<td>16 45</td>
<td>...</td>
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<tr>
<td></td>
<td>17 08</td>
<td>...</td>
<td>8 08</td>
</tr>
<tr>
<td></td>
<td>17 33</td>
<td>...</td>
<td>7 40</td>
</tr>
<tr>
<td></td>
<td>18 21</td>
<td>...</td>
<td>7 07</td>
</tr>
<tr>
<td></td>
<td>18 42</td>
<td>...</td>
<td>6 34</td>
</tr>
<tr>
<td></td>
<td>18 54</td>
<td>...</td>
<td>6 22</td>
</tr>
<tr>
<td></td>
<td>19 15</td>
<td>...</td>
<td>6 05</td>
</tr>
</tbody>
</table>

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TRAVELING BY RAIL AND AIR

CYCLE 88

WHAT TIME DOES THE 8:00 TRAIN GET INTO THE FORT?

M-1

The departure time is 8:00.
The departure time is 9:00.
The departure time is 8:15.
The departure time is 7:30.

M-2

The arrival time is 9:00.
The arrival time is 1:30.
The arrival time is 2:30.

M-2

When is the departure time?
When is the arrival time?
At what time does the 8:00 train get into Fort?

C-1

Continue to talk about the rail and air timetables included in the text.

A. (ක්‍රමවාද අවමිත මෙම්ම නැතුම් කියා වේ?)
B. (රාමාතුන්)

NOTE ON STRUCTURE: the verbal adjective

රීතියේ 'arriving', and අරමුණි 'departing', are present verbal adjectives. This form of the verb is discussed in Sinhala Structures, section 2.3.
TRAVELING BY RAIL AND AIR

CYCLE 89
HOW LONG DOES IT TAKE WHEN GOING TO COLOMBO?

M-1

It takes (goes) three hours.
It takes (goes) two hours.
It takes (goes) two hours and a half.

M-2

If you leave at 6:30, it takes one hour.
If you leave at 12:10, it takes an hour and five minutes.
If you leave at 11:45, it takes an hour and forty-five minutes.

M-3

How long does it take when going from Colombo to Kandy?
How long does it take when going from Jaffna to Colombo?

C-1

Continue to talk about the rail and air timetables which are included in the text.

A. (ճෝංග්‍ර) දෙක් (පැහැක්) එක් මාසික පිටිය ගිය තමි?
B. නම් ආදිරි.
TRAVELING BY RAIL AND AIR

CYCLE 90

WHAT MEALS ARE AVAILABLE IN THE RESTAURANT CAR?

M-1

What meals are available in the restaurant car?

You can get lunch, sir.

You can get tea, sir.

For breakfast you can get two slices of bacon, two eggs, bread and tea, sir.

M-2

What meals can I get in the restaurant car?

What can I get for breakfast?

Can I get breakfast in the restaurant car?

C-1

Below is the schedule of meals or tariffs according to the Ceylon Government Railway. Discuss the information given below using the formulas learned in the M-phase.

A.  එමෙන්ද ගැනීම එමෙන්ද අවසන් ගැනීම?

B.  එමෙන්ද ගැනීම එමෙන්ද අවසන්, එමෙන්ද අවසන්, එමෙන්ද, එමෙන්ද අවසන්.
TRAVELING BY RAIL AND AIR

MEAL SERVICE IN RESTAURANT CARS (according to the Ceylon Government Railway Timetable).

<table>
<thead>
<tr>
<th>Early Tea</th>
<th>Breakfast</th>
<th>Lunch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two eggs</td>
<td>Two slices bacon</td>
<td>Soup</td>
</tr>
<tr>
<td>Bread (butter)</td>
<td>Two eggs</td>
<td>Fish</td>
</tr>
<tr>
<td>Tea</td>
<td>Bread (butter)</td>
<td>One hot dish</td>
</tr>
<tr>
<td>1.25</td>
<td>Tea, coffee</td>
<td>Two vegetables</td>
</tr>
<tr>
<td></td>
<td>2.50</td>
<td>OR</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pickles/salad</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bread (butter)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pudding</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Coffee, tea</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.00</td>
</tr>
</tbody>
</table>

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TRAVELING BY RAIL AND AIR

MEAL SERVICE IN RESTAURANT CARS (according to Ceylon Government Railway Timetable) continued.

<table>
<thead>
<tr>
<th>Rice and Curry</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Vegetarian</td>
<td>1.25</td>
</tr>
<tr>
<td>Non-vegetarian</td>
<td>1.50</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Afternoon Tea</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread (butter)</td>
<td></td>
</tr>
<tr>
<td>Pot of tea</td>
<td>0.75</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dinner</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Soup</td>
<td></td>
</tr>
<tr>
<td>Fish</td>
<td></td>
</tr>
<tr>
<td>Vegetables</td>
<td></td>
</tr>
<tr>
<td>Serving of Pudding</td>
<td></td>
</tr>
<tr>
<td>Coffee</td>
<td>3.50</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Spirits and Ales</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Glass of Whiskey</td>
<td>4.30</td>
</tr>
<tr>
<td>Glass of Brandy</td>
<td>4.30</td>
</tr>
<tr>
<td>Glass of English Gin</td>
<td>4.30</td>
</tr>
<tr>
<td>Glass of Port Wine</td>
<td>2.30</td>
</tr>
<tr>
<td>Bottle of English Beer</td>
<td>6.60</td>
</tr>
<tr>
<td>Pint of English Beer</td>
<td>3.50</td>
</tr>
<tr>
<td>Pint of English Stout</td>
<td>3.90</td>
</tr>
</tbody>
</table>
JAFFNA

A LITTLE TAMIL FOR THE SINHALA LEARNER

Greetings.
How are you?
Fine.
Do you understand Sinhala?
I do not understand Tamil.
The glossary on the following pages summarizes most of the content words which have appeared in this book. English borrowings as class C nouns, however, have not been included since all forms are predictable from the direct singular and the meanings in any case are transparent. Basic present and past forms are given for verbs. For nouns the direct singular and direct plural forms are generally given together with the class of the noun. This information will permit the student to predict all other forms. Past forms of verbs and plural forms of nouns are enclosed in (). Numerals are cited in their direct indefinite forms with the stem form on which complex numerals are built enclosed in (). For certain entries, notably demonstratives, interrogatives and numerals there are citations to Sinhala Structures where further detail appears. For some entries certain forms are lacking in Sinhala or rarely used. For example, many of the terms for foods or food classes (meat, eggplant, millet) are plurals and there is no corresponding singular. In these cases the entry form is a plural and distinguished with the following notation: n. pl.

Entries are alphabetized according to the Sinhala system. Vowels appear before consonants and consonants are grouped according to point and manner of articulation. In this glossary nasalized consonants immediately follow the corresponding non-nasalized consonant i.e., ζ follows ζ , rather than the corresponding nasal, i.e, ə . The latter convention has been adopted by Carter (1936). Otherwise the system here follows Carter 1936, a work which should be consulted for full details on the order of symbols.

In most standard language courses a glossary surveys the complete vocabulary which has been learned or taught. If the format incorporates a microwave component however, the students and the instructor play a role in determining course content, and it is not possible to anticipate which portions of the lexicon will be single out for emphasis. It is therefore important that the student keep a personal record of words which have been requested in class for ready reference and review.
<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>සංක්‍රංණය (සේංක්‍රංණය)</td>
<td>letter (n., B)</td>
</tr>
<tr>
<td>නංගලා (රැංගලා)</td>
<td>elder sister (n., A)</td>
</tr>
<tr>
<td>මැරීමේ (මැරීමේ)</td>
<td>August (n., D)</td>
</tr>
<tr>
<td>ශ්‍රීමතා (චිත්‍රාන‍තු)</td>
<td>Tuesday (n., E)</td>
</tr>
<tr>
<td>පිළිතු (රිළිතු)</td>
<td>pickle (n., B)</td>
</tr>
<tr>
<td>පිළිගන්නා (රිළිගන්නා)</td>
<td>print, publish (v.)</td>
</tr>
<tr>
<td>සිය (සු)</td>
<td>eight (ss. 6)</td>
</tr>
<tr>
<td>සිය (සි)</td>
<td>foot (n., B)</td>
</tr>
<tr>
<td>ජෝංජෝං (ජෝංජෝං)</td>
<td>less (a.)</td>
</tr>
<tr>
<td>පිළිතු (රිළිතු)</td>
<td>reduce, decrease (v.)</td>
</tr>
<tr>
<td>පිළිතු (රිළිතු)</td>
<td>be reduced, decreased (v.)</td>
</tr>
<tr>
<td>මැදා (මැදා)</td>
<td>that place yonder (ss. 3)</td>
</tr>
<tr>
<td>මැදා (මැදා)</td>
<td>hand (n., E)</td>
</tr>
<tr>
<td>මායිමය (මායිමය)</td>
<td>today (n., E)</td>
</tr>
<tr>
<td>මුදුමා (මුදුමා)</td>
<td>education (n., D)</td>
</tr>
<tr>
<td>මුදුමා (මුදුමා)</td>
<td>other, another (a.)</td>
</tr>
<tr>
<td>ශාරාදහා (චාරාදහා)</td>
<td>Anuradhapura (n., D)</td>
</tr>
<tr>
<td>ජට්ං (ති)</td>
<td>ninety (ss. 6)</td>
</tr>
<tr>
<td>ජට්ං (ති)</td>
<td>last (a.)</td>
</tr>
<tr>
<td>කොටස් (කොටස්)</td>
<td>pineapple (n. pl.) singular: කොටස් (කොටස්)</td>
</tr>
<tr>
<td>කොටස් (කොටස්)</td>
<td>we</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>April (n., D)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>mustard (n. pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>mango (n. pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>mango fruit (n., B)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>grind (v.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>difficult (a)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>amu millet (n. pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>American Embassy (n., D)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>America (n., B)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>mother (n., A)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>people (n., A)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>belongs to</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>elder brother (n., A)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>that yonder (a., prn.) (ss. 3)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>that one yonder (inanimate prn.) (ss. 3)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>arrack (n. pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>bring (v.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>take (v.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>those people yonder (animate prn.) (ss. 3)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>yonder (ss. 3)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>open; let (v.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>potatoes (n.pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>yams (n. pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>ash plantain (n., B)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>ash pumpkin (n.,pl.)</td>
</tr>
<tr>
<td>කොංගි (කොංගි)</td>
<td>new (a.)</td>
</tr>
</tbody>
</table>

* The notation ss throughout = Sinhala Structures.
<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>සිංහල් (සිංහල්)</td>
<td>year (n., B)</td>
</tr>
<tr>
<td>මි න (මිං)</td>
<td>eighty (ss. 6)</td>
</tr>
<tr>
<td>මැදිලි කළුත් (මරාමි)</td>
<td>arrange, tidy up (v.)</td>
</tr>
<tr>
<td>මැදිලිනම් (මරාමිනම්)</td>
<td>harvest (n., B)</td>
</tr>
<tr>
<td>මැදිලිනම් (මරාමිනම්)</td>
<td>ask, listen (v.)</td>
</tr>
<tr>
<td>මැදීළේ (මරාලෝ)</td>
<td>airplane (n., B) also මැදීළේ</td>
</tr>
<tr>
<td>මැදී (මරාඩ)</td>
<td>religion (n., B)</td>
</tr>
<tr>
<td>මැදීයි (මරාඩියි)</td>
<td>grandmother (n., A)</td>
</tr>
<tr>
<td>මැදීයීපි (මරාඩීපි)</td>
<td>government (n., B)</td>
</tr>
<tr>
<td>මැදීපි (මරාඩීපි)</td>
<td>revenue (n., B)</td>
</tr>
<tr>
<td>මාතරුවිස් මාතරුවිස් (මාතරුවිස්)</td>
<td>back</td>
</tr>
<tr>
<td>මාතරුවිස් (මාතරුවිස්)</td>
<td>go back (v.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>other, additional</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>greetings</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>again</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>news (n. pl.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>economic</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>economics, the study of food (n., D).</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>body</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>seed / (n., D)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>enough</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>enter (v.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>truth (n., B)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>bed, charpoy (n., B)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>wear (of clothes) (v.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>piece of clothing (n., B)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>apples (n. pl.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>why</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>cold, chilled (as with water)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>walk, stroll (v.)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>June-July</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>listen to (v)</td>
</tr>
<tr>
<td>කරේනියා (කරේනියා)</td>
<td>English (n., B and a.)</td>
</tr>
<tr>
<td>මෝහ් (මෝහ්)</td>
<td>study, learn (v.)</td>
</tr>
<tr>
<td>මෝහ් (මෝහ්)</td>
<td>ginger (n. pl.)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>piece of land (n., B)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>so, thus</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>sit down (v.)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>from</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>sometimes, now and then</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>needle (n., B)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>India (n., B)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>innala, a type of root crop (n. pl.)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>be (v.) (animate subjects only)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>tortoise; also padlock (n., A)</td>
</tr>
<tr>
<td>කීතිලේ (කීතිලේ)</td>
<td>maize; corn (n. pl.)</td>
</tr>
<tr>
<td>අංකයේ අදායම</td>
<td>sinhala word</td>
</tr>
<tr>
<td>----------------</td>
<td>--------------</td>
</tr>
<tr>
<td>ගුරු</td>
<td>October-November</td>
</tr>
<tr>
<td>ගුරුවරයි</td>
<td>finish (v.)</td>
</tr>
<tr>
<td>ගුරුවරයි (ඉංගිරි)</td>
<td>be finished, be over (v.)</td>
</tr>
<tr>
<td>ගුරුවරයි (වර්ගය)</td>
<td>school (n., D)</td>
</tr>
<tr>
<td>ගුරුස්ථකයි (ඉංගිරි)</td>
<td>schoolmaster (n., A)</td>
</tr>
<tr>
<td>ගුරුස්ථකයි (වර්ගය)</td>
<td>station (n., B)</td>
</tr>
<tr>
<td>ගුරුස්ථකයි (කාරාරය)</td>
<td>hospital (n., D)</td>
</tr>
<tr>
<td>ගුරුස්ථකයි</td>
<td>before</td>
</tr>
<tr>
<td>ගුරුස්ථකයි</td>
<td>first, at first</td>
</tr>
<tr>
<td>ගුරුස්ථකයි</td>
<td>before</td>
</tr>
<tr>
<td>ගුරුස්ථකයි</td>
<td>shrimp (n., A)</td>
</tr>
<tr>
<td>පසු</td>
<td>upper</td>
</tr>
<tr>
<td>පසු (කාරාරය)</td>
<td>spray, sow (v.)</td>
</tr>
<tr>
<td>මත්</td>
<td>next</td>
</tr>
<tr>
<td>නැංගලිකයි (ඉංගිරි)</td>
<td>threshing tool (n., B)</td>
</tr>
<tr>
<td>නත්</td>
<td>teach (v.)</td>
</tr>
<tr>
<td>නත්</td>
<td>on top of</td>
</tr>
<tr>
<td>නත්</td>
<td>Upcountry, i.e., Kandyan highlands (n., B)</td>
</tr>
<tr>
<td>නත්නම් ආරීය</td>
<td>name of an upcountry train</td>
</tr>
<tr>
<td>නත්නම් ආරීය</td>
<td>warm, hot</td>
</tr>
<tr>
<td>නත්නම්</td>
<td>north (n., B)</td>
</tr>
<tr>
<td>නත්නම් (ඉංගිරි)</td>
<td>boil (water and liquids) (v.)</td>
</tr>
<tr>
<td>නත්නම්</td>
<td>northern</td>
</tr>
<tr>
<td>නත්නම් ආරීය</td>
<td>North-Central Province (n., B)</td>
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<tr>
<td>නත්නම් ආරීය</td>
<td>Northern Province (n., B)</td>
</tr>
<tr>
<td>නත්නම්/කළියුරු (ඉංගිරි)</td>
<td>answer (n., D)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගිරි)</td>
<td>help (n., B)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගිරි)</td>
<td>hoe, mamoty (n., B)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගිරි)</td>
<td>uproot (v.)</td>
</tr>
<tr>
<td>කළියුරු</td>
<td>morning (n., D)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>breakfast (n., B)</td>
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<tr>
<td>කළියුරු ආරීය</td>
<td>November--December</td>
</tr>
<tr>
<td>කළියුරු ආරීය</td>
<td>term of reference for Buddhist monk</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>Assistant Government Agent (n., A)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>be born (v.)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>academic degree (n., B)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>cook (v.)</td>
</tr>
<tr>
<td>කළියුරු ආරීය</td>
<td>Uva Province</td>
</tr>
<tr>
<td>කළියුරු ආරීය</td>
<td>pork (n. pl.)</td>
</tr>
<tr>
<td>අංකයේ අදායම</td>
<td>sinhala word</td>
</tr>
<tr>
<td>කළියුරු ආරීය</td>
<td>England (n., D)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>one (ss. 6)</td>
</tr>
<tr>
<td>කළියුරු ආරීය (ඉංගී)</td>
<td>collect, gather together, store (v.)</td>
</tr>
<tr>
<td>කළියුරු (ඉංගී)</td>
<td>eleven (ss. 6)</td>
</tr>
<tr>
<td>කළියුරු ආරීය</td>
<td>United States of America (n., )</td>
</tr>
</tbody>
</table>
that place (we are talking about) (ss. 3)
come (v.)
cardamom (n. pl.)
don't; don't want (dative case subject)
he, she (ss. 3)
drive (v.)
light, daylight (n., B)
go out (v.)
hang (v.)
send (v.)
that direction, that way (ss. 3)
in that case
like so, like that (ss. 3)
there (ss. 3)
cow milk (n., pl.)
mutton (n. pl.)

nevertheless

that (a. and prn.) (ss. 3)
nevertheless

those people, that bunch, they (n., A)

all (a. and prn.)

October (n., D)

that much (ss. 3)

that place, there (ss. 3)
deed, document (n., B)

that (ss. 3)

brook (n., B)
clock, timepiece (n., B)

head (n., B)
yes

there (ss. 3)

want (dative case noun)

crab (n., A)
cashew nut (n., B)

mouth (n., B)

affair, matter (n., B)

shell, thorn (n., B)

break (v.)

Bengal gram (n. pl.)

shop, "boutique" (n., D)
team; also regiment (n., B)
talk, speak (v.)

scissors (n., B)
<table>
<thead>
<tr>
<th>Sinhala (සිංහල)</th>
<th>English (ඛෙංහල)</th>
</tr>
</thead>
<tbody>
<tr>
<td>පෙතෝලි (පෙතෝලි)</td>
<td>eat (v)</td>
</tr>
<tr>
<td>මෙහෙය (මෙහෙය)</td>
<td>till</td>
</tr>
<tr>
<td>මෙහෙය (මෙහෙය)</td>
<td>office (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>hill, mountain (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>mirror; pl. eyeglasses; (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>cut (v.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>threshing floor (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>shirt (n., D)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>bother, annoy (v.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>worry (v.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>do (v.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>pod, earhead (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>bitter gourd (n. pl.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>cloves, type of earring (n. pl.)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>post (n., B)</td>
</tr>
<tr>
<td>මෙහෙයේ (මෙහෙයේ)</td>
<td>time (n. pl.)</td>
</tr>
<tr>
<td>කත්තර (කත්තර)</td>
<td>black (n., B)</td>
</tr>
<tr>
<td>කත්තර (කත්තර)</td>
<td>when, what day</td>
</tr>
<tr>
<td>කත්තර (කත්තර)</td>
<td>someday, any day, sometime, anytime</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>mix (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>who (ss. 3)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>everybody (ss. 3)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>be married (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>tumeric (n. pl.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>yellow (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>astringent, &quot;black&quot; (as tea or coffee)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>water vessel (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>Kalutara (n., E)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>room (n., D)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>car (n., C)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>office (n., B) (elevated term)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>quarter part</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>time, period (n., D)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>coin (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>engrave, etch (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>Canada (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>like</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>carrots (n. pl.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>forest (n., D)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>shout, yell (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>food (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>piece (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>environs, neighborhood (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>kitul palm tree (n., B)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>say, tell (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>read (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>tell, inform, explain (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>weigh (v.)</td>
</tr>
<tr>
<td>කත්තරේ (කත්තරේ)</td>
<td>milk (n. pl.)</td>
</tr>
<tr>
<td>Sinhala</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>එකුතු (කුළු)</td>
<td>a type of yam (n. pl.)</td>
</tr>
<tr>
<td>පැවුල්ල (කුළු)</td>
<td>no, not any (a.)</td>
</tr>
<tr>
<td>පැරණි (කුළු)</td>
<td>few, several (a.)</td>
</tr>
<tr>
<td>මෝරු (කුළු)</td>
<td>how much, how many</td>
</tr>
<tr>
<td>මොරුමු (කුළු)</td>
<td>chicken (n., A)</td>
</tr>
<tr>
<td>මොරුමුමු (කුළු)</td>
<td>chicken meat (n. pl.)</td>
</tr>
<tr>
<td>සාම මැලි (කුළු)</td>
<td>umbrella (n., D)</td>
</tr>
<tr>
<td>සාමාස් කාම (කුළු)</td>
<td>potter (n., A)</td>
</tr>
<tr>
<td>කුරකක කාමා (කුළු)</td>
<td>paddy field (n., B)</td>
</tr>
<tr>
<td>කුරකක කාමාකු (කුළු)</td>
<td>kurakkan millet (n. pl)</td>
</tr>
<tr>
<td>කෑම් (කුළු)</td>
<td>type of basket; measure (n., B)</td>
</tr>
<tr>
<td>කෑම් සාමාස් කාමා (කුළු)</td>
<td>cinnamon (n. pl.)</td>
</tr>
<tr>
<td>කෑම් සාමාස් කාමා (කුළු)</td>
<td>Cinnamon Gardens (n., B)</td>
</tr>
<tr>
<td>කෑම් සාමාස් කාමා (කුළු)</td>
<td>winnowing basket (n., B)</td>
</tr>
<tr>
<td>කොං (කුළු)</td>
<td>kitchen (n., B)</td>
</tr>
<tr>
<td>කොං මැලි (කුළු)</td>
<td>insect, worm (n., A)</td>
</tr>
<tr>
<td>කොං කොං (කුළු)</td>
<td>insecticide (n. pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>agriculture (n., D)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>straight</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>banana (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>cheese (n. pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>kettle (n., D)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>how much (ss. 3)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>short (a.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>pound, dig (v.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>fort, enclosure (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>(Colombo) Fort (Railway) Station (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>pillow (n., D)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>where, what place (ss. 3)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>which (a.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>green (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>green manure (n. pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>stool (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>Colpetty (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>jak (n. pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>how (ss. 3)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>where (ss. 3)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>Colombo (n., E)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>Colombo Fort. (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>train (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>coffee (n., pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>cup (n., (n., D)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>river (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>expensive</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>take, get (v.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>village (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>black pepper (n. pl.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>rock, stone (n., B)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>take off, remove (v.)</td>
</tr>
<tr>
<td>කොං කොං සාමාස් කාමා (කුළු)</td>
<td>papaya (n. pl.)</td>
</tr>
<tr>
<td>Sinhala</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>සායි (කතා)</td>
<td>tree (n., B)</td>
</tr>
<tr>
<td>මංකු (හෝමිළි)</td>
<td>hit, beat (v.)</td>
</tr>
<tr>
<td>නැටුම්</td>
<td>Galle (n., B)</td>
</tr>
<tr>
<td>කොහෙයි</td>
<td>about, concerning</td>
</tr>
<tr>
<td>ගල්ලෝ (කැල්ලෝ)</td>
<td>gallon (n., B)</td>
</tr>
<tr>
<td>මුණි (කැළී)</td>
<td>woman (n., A)</td>
</tr>
<tr>
<td>ආයිත් (කැටි)</td>
<td>last, most recent</td>
</tr>
<tr>
<td>බිදී (බිදී)</td>
<td>match box (n., B)</td>
</tr>
<tr>
<td>මෙළුම්මා (මෙළුම්මා)</td>
<td>teacher (male) (n., A)</td>
</tr>
<tr>
<td>මෙළුම්මා (මෙළුම්මා)</td>
<td>teacher (female) (n., A)</td>
</tr>
<tr>
<td>ගොඩං (සැංකීර්පී)</td>
<td>fruit, lump (n., B)</td>
</tr>
<tr>
<td>ආරෝම් (දුරාම්)</td>
<td>house, home (n., E)</td>
</tr>
<tr>
<td>මායිම් (රිතියෙහි)</td>
<td>take (v.)</td>
</tr>
<tr>
<td>මතිම් (සිංහී)</td>
<td>house, room (n., D)</td>
</tr>
<tr>
<td>මතිම් (රිතියෙහි)</td>
<td>bring (v.)</td>
</tr>
<tr>
<td>මතිම් (රිතියෙහි)</td>
<td>heap, pile (n., B)</td>
</tr>
<tr>
<td>මතිම් කාඩරී (රිතියෙහි)</td>
<td>stack, pile up (v.)</td>
</tr>
<tr>
<td>මතිම් ක්‍රීඩා (රිති)</td>
<td>leveler (n., B)</td>
</tr>
<tr>
<td>මතිම් (රිති)</td>
<td>gunny sack (n., B)</td>
</tr>
<tr>
<td>මිදීම් (මිදීම්)</td>
<td>movie (n., B)</td>
</tr>
<tr>
<td>මිදීම් ගැසී</td>
<td>January (n., D)</td>
</tr>
<tr>
<td>මිදීම් (මිදීම්)</td>
<td>window (n., D)</td>
</tr>
<tr>
<td>කැපුරු (කැපුරු)</td>
<td>kind, sort (n., B)</td>
</tr>
<tr>
<td>කොටී (කොටී)</td>
<td>June (n., D)</td>
</tr>
<tr>
<td>සිරා (සිරා)</td>
<td>July (n., D)</td>
</tr>
<tr>
<td>ගම්මි</td>
<td>a little</td>
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<tr>
<td>මොකුරු</td>
<td>tomatoes (n. pl.)</td>
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<tr>
<td>කක්කම්</td>
<td>grass (n. pl.)</td>
</tr>
<tr>
<td>කක්කම්</td>
<td>thanahal (n. pl.)</td>
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<tr>
<td>මකාර් (කැරි)</td>
<td>situation, condition (n., D)</td>
</tr>
<tr>
<td>මකාර්</td>
<td>alone</td>
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<tr>
<td>මකාර්</td>
<td>reflexive pronoun (ss. 3)</td>
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<tr>
<td>මකාර්</td>
<td>you</td>
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<tr>
<td>මකාර් (මකාර්)</td>
<td>boil rice, eggs and other solids (v.)</td>
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<tr>
<td>කොටුව</td>
<td>angry</td>
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<tr>
<td>කොටුව (කොටුව)</td>
<td>become angry</td>
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<tr>
<td>කොටුව (කොටුව)</td>
<td>ola leaf (n., B)</td>
</tr>
<tr>
<td>කොටුව</td>
<td>yet another (a.)</td>
</tr>
<tr>
<td>කොටුව</td>
<td>still</td>
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<td>කොටුව</td>
<td>father (n., A)</td>
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<tr>
<td>කොටුව කොටුව (කොටුව)</td>
<td>embassy (n., B)</td>
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<td>කොටුව කොටුව (කොටුව)</td>
<td>ambassador (n., A)</td>
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<td>කොටුව කොටුව (කොටුව)</td>
<td>resthouse (n., B)</td>
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<td>කොටුව කොටුව (කොටුව)</td>
<td>post office (n., B)</td>
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<td>කොටුව කොටුව (කොටුව)</td>
<td>post, mail (v.)</td>
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<tr>
<td>Sinhala</td>
<td>English</td>
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<tr>
<td>-----------------</td>
<td>-------------------------------------------------------</td>
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<td>පෙරේරේ දියාංගු (ආරුකාරු)</td>
<td>postmaster (n., A)</td>
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<td>නයිමේහෝ (බිමේහෝ)</td>
<td>place (n., E)</td>
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<td>දේශපාලනයේහෝ (බිමේහෝ)</td>
<td>keep (v.)</td>
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<tr>
<td>දේශපාලනයේහෝ (බිමේහෝ)</td>
<td>keep (v.)</td>
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<tr>
<td>දේශපාලනයේහෝ (බිමේහෝ)</td>
<td>be (inanimate subjects) (v.)</td>
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<tr>
<td>මෙළිමේහෝ</td>
<td>wheat (n. pl.)</td>
</tr>
<tr>
<td>මෙසේහෝ</td>
<td>thirty (ss. 6)</td>
</tr>
<tr>
<td>මෙළිමේහෝ</td>
<td>three (ss. 6)</td>
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<tr>
<td>මුළු ඇටුක්කර</td>
<td>curry powder (n. pl.)</td>
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<td>මුළු ඇටුක්කර</td>
<td>spread, thin out (v.)</td>
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<tr>
<td>මුළු පුහු (උරුරු)</td>
<td>oil (n. pl.)</td>
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<td>මුළු</td>
<td>tea (n. pl.)</td>
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<tr>
<td>මුළු මෙළුරුරු</td>
<td>tea leaves, loose tea (n. pl.)</td>
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<td>මුළු වැඩා මෙළුරුරු</td>
<td>tea strainer (n., C)</td>
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<td>මුළු මලුරුරු</td>
<td>teaspoon (n., B)</td>
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<td>මුළුමුලුමූරුරු</td>
<td>understand (v.)</td>
</tr>
<tr>
<td>මුළුමුලුමූරුරු</td>
<td>see (v.)</td>
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<tr>
<td>මුළුමුලුමූරුරු</td>
<td>south; right side (n., B)</td>
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<tr>
<td>මුළුමුලුමූරුරු</td>
<td>southern; right (a.)</td>
</tr>
<tr>
<td>මුළුමුලුමූරුරු</td>
<td>Southern Province (n., B)</td>
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<tr>
<td>මෙසේහෝ (බිමේහෝ)</td>
<td>tooth (n., B)</td>
</tr>
<tr>
<td>මෙළිමේහෝ (ආරුකාරුවේහෝ)</td>
<td>know (v.)</td>
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<tr>
<td>මෙළිමේහෝ (බිමේහෝ)</td>
<td>put, place (v.)</td>
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<tr>
<td>මෙළිමේහෝ</td>
<td>firewood (n. pl.)</td>
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<td>මෙළිමේහෝ</td>
<td>middle of the day; noontime (n. pl.)</td>
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<td>මෙළිමේහෝ (ආරුකාරුවේහෝ)</td>
<td>lunch (n., B)</td>
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<td>මෙළිමේහෝ (බිමේහෝ)</td>
<td>day (n., B)</td>
</tr>
<tr>
<td>කතුරු (කතුරු)</td>
<td>eighteen (ss. 6)</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>thirteen (ss. 6)</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>nineteen (ss. 6)</td>
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<td>කතුරු</td>
<td>rice huskings (n., B)</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>sixteen (ss. 6)</td>
</tr>
<tr>
<td>කතුරු</td>
<td>ten (ss. 6)</td>
</tr>
<tr>
<td>කතුරු</td>
<td>put, place (v.)</td>
</tr>
<tr>
<td>කතුරු</td>
<td>thousand</td>
</tr>
<tr>
<td>කතුරු (කතුරු)</td>
<td>seventeen (ss. 6)</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>fourteen (ss. 6)</td>
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<tr>
<td>කතුරු</td>
<td>right now</td>
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<tr>
<td>කතුරු අප් කළ කළ</td>
<td>find out, come to know (v.)</td>
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<tr>
<td>කතුරු</td>
<td>now</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>sickle (n., B)</td>
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<tr>
<td>කතුරු</td>
<td>long (a.)</td>
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<tr>
<td>කතුරු</td>
<td>along</td>
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<tr>
<td>කතුරු</td>
<td>wood apple (n. pl.)</td>
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<td>කතුරු</td>
<td>Government Agent (n., A)</td>
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<tr>
<td>කතුරු (කතුරු)</td>
<td>smoke (n., B)</td>
</tr>
<tr>
<td>කතුරු</td>
<td>smoke shelf (n., B)</td>
</tr>
<tr>
<td>කතුරු</td>
<td>distant, far (a.)</td>
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<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>මිලියා (මිලියා)</td>
<td>daughter (n., A)</td>
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<tr>
<td>වැඩස (වැඩා)</td>
<td>two (ss. 6)</td>
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<tr>
<td>අති</td>
<td>both (inanimate referent)</td>
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<tr>
<td>අති (ඉති)</td>
<td>give (v.)</td>
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<tr>
<td>අතුර</td>
<td>both (animate referent)</td>
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<td>කොකුයා</td>
<td>Tamil (n., B)</td>
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<td>කොකුටීරු</td>
<td>parents</td>
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<td>කොකුටීරු ප්‍රති</td>
<td>December (n., D)</td>
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<tr>
<td>කොකුටුරු</td>
<td>lime (n. pl.)</td>
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<td>කොකුටුරු ප්‍රති</td>
<td>type of yam (n. pl.)</td>
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<td>කොකුටුරු ප්‍රති</td>
<td>oranges (n. pl.)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>door (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>twelve (ss. 6)</td>
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<td>කොකුටුරු අති</td>
<td>doctor (n., A)</td>
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<td>මිලියා (මිලියා)</td>
<td>younger sister (n., A)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>city (n., D)</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>get up, rise (v.)</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>plow (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>Christmas (n., E)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>name (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>nine (ss. 6)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>January-February</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>bathe (v.)</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>cause to bathe (v.)</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>auspicious</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>east; eastern</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>Eastern Province (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>pass away (die); get lost (v.)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>without</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>otherwise</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>relative (n., A)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>sister-in-law (n., A)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>simply, just</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>simply be, i.e., do nothing (v.)</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>simply give, i.e., give free (v.)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>July-August</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>always</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>sleep (v.)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>sleepy</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>become sleepy</td>
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<tr>
<td>කොකුටුරු (කොකුටුරු)</td>
<td>bund, bank of paddy field (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>officer (n., A)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>holiday, vacation (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>because</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>Kandy (n., E)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>Nuwara Eliya (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>thread (n., B)</td>
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<td>කොකුටුරු (කොකුටුරු)</td>
<td>pluck (v.)</td>
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<tr>
<td>Sinhala (සිංහල)</td>
<td>English</td>
</tr>
<tr>
<td>------------------</td>
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</tr>
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<td>කඩියා (කඩියා)</td>
<td>number (n., D)</td>
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<td>කනුරු</td>
<td>various</td>
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<td>කනුරුමූලි අතින්</td>
<td>November (n., D)</td>
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<tr>
<td>කම් මෙවා</td>
<td>madam, lady (n., A)</td>
</tr>
<tr>
<td>කොළ (කොළ)</td>
<td>begin (v.)</td>
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<tr>
<td>කෝ‍යුයි (කෝ‍යුයි)</td>
<td>belt (n., B)</td>
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<td>කෝ‍යුයිි අලේල් (කෝ‍යුයිි අලේල්)</td>
<td>snake gourd (n. pl.)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>newspaper (n., D)</td>
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<td>කොරේල් පොමි (කොරේල් පොමි)</td>
<td>reside (v.)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>fifty (ss. 6)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>class (n., B)</td>
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<td>monk's residence, temple (n., B)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>fruit (n. pl.)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>after (ss. 4)</td>
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<tr>
<td>කොරේල් (කොරේල්)</td>
<td>five (ss. 6)</td>
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<tr>
<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>fifteen (ss. 6)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>trample, thresh (v.)</td>
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<td>party (n., B)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>bread (n. pl.)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>syrup (n. pl.)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>arrive (v.)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>sprout up (as plants) (v.)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>Pettah (n., B)</td>
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<td>කොරේල් (කොරේල්)</td>
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<td>straw (n. pl.)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>picture (n., D)</td>
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<td>cucumber (n., pl.)</td>
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<td>male, man (n., A)</td>
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<td>කොරේල් (කොරේල්)</td>
<td>son (n., A)</td>
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General Conversation

sinhala

citizen (n., A)
citizenship (n., D)
can, be able (dative case subject) (v.)
arecanuts (n. pl.)
library (n., D)
soak (v.)
box, basket (n., B)
slice (n., B)
show (v.)
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strain (as with tea) (v.)
day before yesterday (n., E)
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small
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Polonnaruwa
coconut (n. pl)
coconut branch (n., B)
coconut oil (n. pl.)
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lady's fingers (n. pl.)
sweet potatoes (n. pl.)
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be frightened (v.)
see, look (v.)
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Western Province (n., B)
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<td>bucket (n., B)</td>
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<td>language (n., B)</td>
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<tr>
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<td>අපේ (හිත)</td>
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<td>son-in-law (n., A)</td>
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<td>egg (n., D)</td>
<td>දුව (තුව)</td>
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<td>wall (n., B)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>betel (n. pl.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>chew of betel (n., B)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>kerosene (n. pl.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>divide, distribute (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>medicine (n., B)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>bacon (n. pl.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>bra (n., B)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>drink (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>stilts</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>stilt walker (n., A)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>lie, falsehood (n., B)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>very</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>bottle (n., D)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>green beans (n. pl.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>Thursday (n., E)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>manioc (n., pl.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>muddy (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>thresh, trample (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>remember</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>not enough</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>brush (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>measure (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<tr>
<td>I</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>kill (v.)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>bag (n., B)</td>
<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>ආදි පියාමිය (දිළයි)</td>
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<td>මිනි (මිනි) කළ</td>
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<td>කොටස් කොටස්</td>
<td>buffalo milk (n. pl.)</td>
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<td>buffalo (n., A)</td>
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<td>කොටස් කොටස් කොටස්</td>
<td>green gram (n. pl.)</td>
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<td>කොටස් කොටස් කොටස්</td>
<td>type of pot (n., B)</td>
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<td>කොටස් කොටස් කොටස් කොටස්</td>
<td>congeal (v.)</td>
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<td>කොටස් කොටස් කොටස් කොටස්</td>
<td>yoghurt, curd (n. pl.)</td>
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<td>drumsticks (n., pl.)</td>
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<td>face (n., B)</td>
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<td>this much (ss. 3)</td>
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<td>this place (ss. 3)</td>
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<td>meneri (n. pl.)</td>
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<td>here, voici</td>
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<td>this person (ss. 3)</td>
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<td>this direction, this way (ss. 3)</td>
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<td>what (plural referents only)</td>
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<td>go (v.)</td>
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<td>send out; export (v.)</td>
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<td>country (n., B); also 'imported'.</td>
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<td>red onions (n. pl.)</td>
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<td>ම කාමයේදි (ම කාමයේදි)</td>
<td>toddy (n. pl.)</td>
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<td>official</td>
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<td>මොඩියද් (මොඩියද්)</td>
<td>pound (n., B)</td>
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<td>rupee (n., B)</td>
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<td>Sri Lanka (n., B)</td>
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<td>C.T.B. (Ceylon Transport Board)</td>
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<td>ප්‍රති (ප්‍රති)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>junk (n. pl.)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>beautiful, pretty</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>lamp (n., B)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>receive (v.)</td>
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<td>ප්‍රති (ප්‍රති)</td>
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<td>prepare (v.)</td>
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<td>sausages (n. pl.)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>write (v.)</td>
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<td>ප්‍රති (ප්‍රති)</td>
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<td>untie (v.)</td>
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<td>piece of wood, lumber (n., B)</td>
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<td>ප්‍රති (ප්‍රති)</td>
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<td>ප්‍රති (ප්‍රති)</td>
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<td>father's older brother (n., A)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>rice mortar, any mortar (n., B)</td>
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<td>ප්‍රති (ප්‍රති)</td>
<td>pour (v.)</td>
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<td>water (n., B)</td>
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_general conversation._

- garden (n., B)
- sow (v.)
- sowing basket (n., B)
- September-October
- to the left
- left (a.)
- eggplant, brinjals (n. pl.)
- northwest (n., B)
- Northwest Province (n., B)
- age (n., B)
- nothing wrong, not bad
- weeds (n. pl.) also wild (a.)
- weedicide (n. pl.)
- cultivate, grow (v.)
- close (v.)
- rain (v.)
- fence (n., B)
- fall (v.)
- work (n., B)
- work (v.)
- mostly
- more than
- tank (n., B)
- plantation, estate (n., B)
- grow, be grown (v.)
- rain (n., B)
- sell
- about, approximately
- only
- kind, way, manner (n., B)
- foreign
- foreign affairs (n. pl.)
- vinegar (n. pl.)
- weave (v.)
- university (n., D)
- subject of study (n., D)
- cookie, biscuit (n., B)
- describe (v.)
- twenty (ss. 6)
- unhusked rice (n. pl.)
- rice bin (n., B)
- glass (n., B)
- different, other
- become
- instead of
- separate
- April-May
- time (n., (n., B)
- cane (n. pl.)
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<td>term of address for Buddhist monk</td>
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a kind of brown sugar (n. pl.)
seven (ss. 6)
four (ss. 6)
forty (ss. 6)
make (v.)
urgent
urgency, emergency (n., B)
horoscope (n., B)
corner, junction (n., B)
half (past an hour)
receive, meet (v.)
six (ss. 6)
beef liver (n. pl.)
beef (n. pl.)
cause to turn (v.)
correct
afternoon, evening (n., E)
plow (v.)
Buddhist monk
husked rice (n. pl.)
sixty (ss. 6)
way, method (n. pl.)
mile (n., B)
seventy (ss. 6)
stir (v.)
spoon (n., B)
turn (v.)
scarce
stand up (v.)
plant (v.)
because
many
winnow (v.)
tomorrow (n., E)
slowly
good
look for (v.)
look up (as in a dictionary)
shake (v.)
hotel (n., D)
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