The course on the language of Sri Lanka is intended to be taken under a Sinhala-speaking instructor. This module consists of 90 "cycles," or short lessons, each based on a theme from everyday life. Dialogues appear occasionally among the cycles. Major themes include classroom expressions, terms of address, talking about money, conducting embassy business, taking the bus, knowing languages, the daily routine, the land and the people, paddy cultivation, and traveling by rail and air. In addition to drills and word lists, each lesson includes notes on structures of prominence in that lesson. Many photographs depicting life in Sri Lanka are included. (JB)
Sinhala
BASIC COURSE
MODULE 2
GENERAL CONVERSATION

BY
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FOREIGN SERVICE INSTITUTE
DEPARTMENT OF STATE

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FOREIGN SERVICE INSTITUTE
BASIC COURSE SERIES
Edited by
MARIANNE LEHR ADAMS
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 Trelizia 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.
<table>
<thead>
<tr>
<th>Cycle</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What is this?</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: definite and indefinite forms of the noun: the Sinhala sound system: single and doubled consonants</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>What is that over there?</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: demonstratives</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Classroom expressions</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: the infinitive</td>
<td>9</td>
</tr>
<tr>
<td>3</td>
<td>What are these things?</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: demonstratives</td>
<td>10</td>
</tr>
<tr>
<td>Summary</td>
<td>Practicing patterns from Cycles 1-3</td>
<td>15</td>
</tr>
<tr>
<td>Cultural Note</td>
<td>Greetings and leave-taking</td>
<td>18</td>
</tr>
<tr>
<td>More Classroom Expressions</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Note on structure: the verb අියිඩියි, 'understand', with an actor in the dative case.</td>
<td>19</td>
</tr>
<tr>
<td>4</td>
<td>Are these things boxes?</td>
<td>19</td>
</tr>
<tr>
<td>5</td>
<td>Is that answer correct?</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: variant spellings of Class D nouns.</td>
<td>21</td>
</tr>
<tr>
<td>6</td>
<td>Making requests</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Note on structure: the verb ඔබියි, 'say'; the subordinating particle ආපාරයේ.</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>More classroom expressions: negative requests.</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: variants of the infinitive form (request form)</td>
<td>27</td>
</tr>
</tbody>
</table>
Dialogues I, II and III: Eliciting vocabulary from Sinhala speakers

Dialogue I
What do you say in Sinhala for what he is doing?

Notes on structure: present tense forms, Class C nouns

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

Notes on structure: present tense forms, Class C nouns

Dialogue III
What do you say in Sinhala for what the farmer is doing?

Summary
Practicing patterns from Dialogues I-III

Cycle 7
Eliciting vocabulary

Cycle 8
What is your name?
Note on structure: genitive case forms

Terms of Address

Cycle 9
What is his/her name?

Cycle 10
What are the names of these people?
Notes on structure: the 'and' particle; genitive forms.

Cycle 11
Is his name de Silva?
Note on structure: 'is not'

Cycle 12
Whose goods are these?

Cycle 13
Are these things yours?

Cycle 14
What color is it?
Note on structure: the emphasizing particle

Talking about money

Cycle 15
Do you have money on you?
Notes on structure: postpositions; the verb 'be'
<table>
<thead>
<tr>
<th>Cycle 16</th>
<th>How many cents are on the table? .......... 61</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Note on structure: postpositions .......... 61</td>
</tr>
<tr>
<td>Cycle 17</td>
<td>Give me a 50¢ piece. ....................... 62</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: genitive forms, පුළු, 'here'. ....................... 63</td>
</tr>
<tr>
<td>Cycle 18</td>
<td>How many 5¢ pieces do you have on you? ... 64</td>
</tr>
<tr>
<td>Dialogue IV</td>
<td>In the consular section .................... 65</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: inflected noun forms ... 65</td>
</tr>
<tr>
<td>Summary</td>
<td>Practicing patterns from Dialogue IV ........ 66</td>
</tr>
<tr>
<td>Cycle 19</td>
<td>What is your occupation? ................... 72</td>
</tr>
<tr>
<td>Cycle 20</td>
<td>Is it for the Sri Lanka government that you work? .................. 77</td>
</tr>
<tr>
<td></td>
<td>Note on structure: negating present tense forms .................. 78</td>
</tr>
<tr>
<td></td>
<td>Additional vocabulary: the names of Sri Lanka government ministries and departments .................. 79</td>
</tr>
<tr>
<td>Cycle 21</td>
<td>What kind of work is it that the grama sewaka does? .................. 82</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: පුළු, 'what', and genitive forms .................. 83</td>
</tr>
<tr>
<td></td>
<td>Sample text: the postmaster .................. 83</td>
</tr>
<tr>
<td></td>
<td>Sample text: casting a horoscope ............ 84</td>
</tr>
<tr>
<td>Cycle 22</td>
<td>What is the day today? ....................... 87</td>
</tr>
<tr>
<td>Cycle 23</td>
<td>What time does the Embassy open? .......... 89</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: emphatic verb forms; numerals and quantifying phrases in the dative case. ................. 89</td>
</tr>
<tr>
<td>Cycle 24</td>
<td>What time is it? ........................... 90</td>
</tr>
<tr>
<td>Cycle 25</td>
<td>What time is it? (continued) ............... 92</td>
</tr>
<tr>
<td>Cycle 26</td>
<td>What time is it? (continued) ............... 93</td>
</tr>
<tr>
<td>Cycle 27</td>
<td>What time is it? (continued) ............... 96</td>
</tr>
<tr>
<td>Cycle 28</td>
<td>What time is it? (continued) ............... 98</td>
</tr>
<tr>
<td></td>
<td>Note on structure: another use of the emphasizing particle $ .................. 98</td>
</tr>
</tbody>
</table>

viii
General Conversation

Dialogue V
Receiving a call after hours at the Embassy.

Notes on structure: මෙ, 'want'; අසේ, 'if', and කාලි, 'if not'; participle forms; ආරාම, 'until' with time expressions; the postpositions ගැන්ද, 'before', and සාද, 'after'; ජෙතු, 'about', and ආදරි, 'only'.

Summary
Practicing patterns from Dialogue V

Cycle 29
What are the business hours of the post office?

Notes on structure: the emphasizing particle න.

Cycle 30
Where do you live now?

Notes on structure: දැන, 'be', and genitive forms.

Cycle 31
Where are you from?

Note on structure: instrumental forms.

Cycle 32
Are you from Sri Lanka?

Cycle 33
What part of the country are you from?

Cycle 34
How many miles to Kandy?

Cycle 35
How old are you?

Note on structure: expressing age in Sinhala.

Cycle 36
Ask that gentleman

Note on structure: instrumental forms.

Cycle 37
Ask those gentlemen

Note on structure: instrumental forms.

Cycle 38
When will you go to Sri Lanka... or back to the United States?

Notes on structure: new verbs; the months; කාලි, 'when'.

Additional vocabulary.

Cycle 39
Why are you going to Sri Lanka next year?

Note on structure: අති, 'why'.

ix

10
Cycle 40
Why are you going in January?
Why don't you go in March? .......................... 130
Notes on structure: එම, 'because', with verb forms; the emphatic negative form එම, 'right now'; එම, 'begin', and එම, 'finish, be over'; rapid speech forms. ........................ 131

Dialogue VI
Receiving a visitor in the consular section. ........................................ 132
Notes on structure: the singular form of the verb; an idiomatic use of එම, 'be'; එම, 'went'; එම, 'who'; එම, 'also'; එම, 'or, otherwise'; plural third person pronominal forms; එම, 'on leave'. 132

Summary
Practicing patterns from Dialogue VI ...... 133

Cycle 41
What is the date today? ......................... 137

Cycle 42
When were you born sir? and where? .......... 138
Notes on structure: එම, 'be born'; expressing the year; numerals in the genitive case. ........................ 138

Cycle 43
Were you born in the United States? .......... 139
Note on structure: එම, 'also'. ............... 140

Cycle 44
Are you an American citizen? .................. 142
Notes on structure: the 'even though, even if' form of the verb; the past verbal adjective with එම, 'because'; එම, 'reside, be residing'; එම, 'receive citizenship'. ........................ 143

Cycle 45
Are you married? ............................... 145
Note on structure: එම, 'be married, have married.' .............................. 145

Cycle 46
How long have you been married? ............. 146
Notes on structure: එම, 'become', with time expressions; එම, 'how much'... 146

Cycle 47
Are your parents living? ....................... 147
Notes on structure: new past tense forms; 'die'; a further note on එම, 'be'. .... 148
General Conversation

Cycle 48 How many people are there in this room? ....151
  Notes on structure: animate numerals and question words; නේමු, 'be'. ..............151

Cycle 49 Do you have children, sir? .......................153
  Notes on structure: පෙළමුම් meaning 'have' with an actor in the dative case; reviewing animate numerals. .................153

Cycle 50 Do you have any brothers? .......................155
  Note on structure: review. .......................155

Cycle 51 Do you have any sisters? .......................157

Cycle 52 Problems in arithmetic. .......................158
  Note on structure: පොඳු, 'came'. .................159

Cycle 53 What do you call your mother's mother? ....160
  Notes on structure: the present verbal adjective; දෙවිය, 'be married'; the extension of kinship terms to non-relatives. .........................161

Summary
  Talking to a "monolingual" .......................162
  Conducting an interview: the family history. .........................163
  Sample interview ..................................163

Taking the bus:
  Cycle 54 How did you come here, sir? .....................167
  Notes on structure: instrumental forms; පොඳු, 'came'; නේමු, 'here'. ..............167

Cycle 55 Using the Colombo bus system. .....................169
  Notes on structure: බොහෝ, 'can', and දී, 'can't'. .........................170
  Bus services, Colombo and environs ....................171
  Colombo city and suburban bus routes ..................173
  Bus routes in the Colombo Fort ......................174
  More about busses ................................175

Knowing languages
  Cycle 56 Do you know Sinhala, sir? ......................177

Cycle 57 Where did you learn Sinhala?
  How? Who taught you? .......................179
  Notes on structure: new past forms; basic and emphatic past. .....................179
General Conversation

Cycle 58

Did you study at the university sir? ..........180
The educational system in Sri Lanka ..........181
Notes on structure: the past of 'become', 'enter'; 'which'

Dialogue VII

Taking a ride in a Colombo taxi ..........182
Notes on structure: 'isn't it?';
the negatives 'and' in interrogative sentences; negatives before 'because';
'nevertheless', but'; an interjection ..........183

Summary

Practicing patterns from Dialogue VII ..........184

Cycle 59

In what language is Lankadipa published? .....192
Daily newspapers published in Sri Lanka......193
Text: the newspapers in Sri Lanka ..........194
Notes on structure: 'each and every'; 'many, a large number';
'nevertheless'; instrumental forms ..195

Cycle 60

Sir, what papers did you read this week? .....196
Note on structure: the past tense of 'read'.

Cycle 61

What has been the latest news in the papers? 197
Notes on structure: the present verbal adjective; superlatives; the past of 'be';
'news'; 'about'

The Daily Routine

Cycle 62

What do you do in the morning? ...............199
Notes on structure: basic present forms .....200

Cycle 63

Notes on structure: A 'when' form of the verb; 'before', and 'after', with preceding verb forms .....200
Do you study Sinhala before you eat breakfast, or after? ...............201

Cycle 64

At what time do you eat breakfast? ............202
Note on structure: at what time? .............202

Cycle 65

When did you get up today? .................203
Note on structure: the past tense of 'get up' .......203

xii
General Conversation

Cycle 66  It seems that he eats breakfast at 8:00. ....204
Note on structure: 'it seems'. .....................205

Cycle 67  After you got up this morning, what did you do? ......................206
Note on structure: the participle ....................206

Cycle 68  What did you eat for breakfast? .....................207
Note on structure: past forms; the 3 form .....................207

Cycle 69  After you ate breakfast, what did you do? ......................209
Notes on structure: the past tense and the participle .....................209

Cycle 70  Who usually makes breakfast? .....................211
Notes on structure: the reflexive pronoun; complex verbs; ඉබන්නෙ, 'no, not any'........212

Cycle 71  How do you like to drink your tea? .....................214
Additional useful words and phrases .............215
Notes on structure: අිනශ්‍රමු, 'like'; the participle. .....................216

Directions for preparing tea  .....................217
Text: How to make tea: version 1 .....................221
Text: How to make tea: version 2 .....................223
Text: How to make tea: version 3 .....................224

The Daily Routine (continued)

Cycle 72  Have you received any letters recently? .....225
Notes on structure: 'receive'; instrumental forms .....................226

Cycle 73  What do you do when you have finished work?...227
Notes on structure: the ඉබන්නෙ form of the verb; compound verbs with ඉබන්නෙ, 'become'; ඉබන්නෙ, 'just, for no particular purpose';...228

Cycle 74  There is a good movie showing at the Lido ...229
Movie schedule  .....................231

Cycle 75  Have you seen that movie? .....................232
Notes on structure: perfect forms; 'see', ...232

Cycle 76  Let's go see Gehenu Lamay. .....................233
Notes on structure: perfect forms; the ඉබන්නෙ form .....................233
<table>
<thead>
<tr>
<th>Cycle</th>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>77</td>
<td>How do you get from here to there?</td>
<td>234</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: verb forms</td>
<td>236</td>
</tr>
<tr>
<td></td>
<td>Guide map to Galle Fort</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>Kandy guide map</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>Anuradhapura guide map</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td><strong>Monologue:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>What I did yesterday.</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>What did you do today? text I</td>
<td>241</td>
</tr>
<tr>
<td></td>
<td>What did you do today? text II</td>
<td>242</td>
</tr>
<tr>
<td>78</td>
<td>How much is it? Which is cheaper?</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>Note on structure: the comparative</td>
<td>246</td>
</tr>
<tr>
<td></td>
<td>Additional vocabulary: foodstuffs</td>
<td>247</td>
</tr>
<tr>
<td>79</td>
<td>What do you call this thing here?</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: verbal adjective and verbal noun; location words</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Key to dwelling plan and axonometric</td>
<td>251</td>
</tr>
<tr>
<td></td>
<td>Dwelling plan</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>Axonometric</td>
<td>255</td>
</tr>
<tr>
<td>80</td>
<td>What is it made of?</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>Note on structure: review</td>
<td>256</td>
</tr>
<tr>
<td>81</td>
<td>What do you use a winnowing basket for?</td>
<td>257</td>
</tr>
<tr>
<td>82</td>
<td>What are the various things used to store paddy?</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: verbal adjectives</td>
<td>260</td>
</tr>
<tr>
<td>83</td>
<td>Making substitutions</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td>Notes on structure: 'instead of'; 'times'; 'everybody'; quantity words</td>
<td>262</td>
</tr>
<tr>
<td>84</td>
<td>Making observations and getting explanations</td>
<td>263</td>
</tr>
<tr>
<td>85</td>
<td>Where is rice sown?</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td><strong>Paddy Cultivation</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Text I: Getting the field ready for plowing</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>Text II: Getting the field ready for plowing</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>Vocabulary expansion: questions and answers about the texts</td>
<td>272</td>
</tr>
</tbody>
</table>

xiv
General Conversation

Paddy Cultivation .................................................. 273

Text III:  Plowing and grading the
field for sowing ............................................. 276
Text IV:  Plowing and grading the
field for sowing ............................................. 277
Text V:  Tending the crop ................................. 279
Text VI:  Harvesting the crop ......................... 280
Text VII:  Threshing ............................................ 282
Summary vocabulary ........................................... 285
Summary exercise: finding out about
something new .................................................. 288

Traveling by Rail and Air

Cycle  86  At what time does the plane going to
Madras leave? .............................................. 290
International, regional and domestic
air services .................................................... 291

Cycle  87  At what time does the Fort bound train
leave? ............................................................ 292
Notes on structure: 'depart' and 'arrive';
the verbal adjective ........................................ 292
Train schedule: Matale line -- between
Matale, Kandy and Colombo Fort .................. 293
Train schedule: the Udarata Menike .......... 294
Train schedule: the Yaldevi and the
Ruhunu Kumari ................................................ 295

Cycle  88  What time does the 8:00 train get into
the Fort? ..................................................... 296
Note on structure: the verbal adjective .. 296

Cycle  89  How long does it take when going to Colombo? 297
Notes on structure: review .......................... 297

Cycle  90  What meals are available in the restaurant
car? .......................................................... 298
Meal service in restaurant cars ................... 299

A Little Tamil for the Sinhala Learner ..................... 301
Glossary .......................................................... 302
GENERAL CONVERSATION

SINHALA

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.

This is a pencil.

This is a book.

This is a table.

This is a window.

M-2

Proceed as for M-1

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):  යි අභ්‍යන්තර?

Instructor:  යි අභ්‍යන්තර

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 office workers, Colombo 1 learned to instruct.
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 මි. 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>අපාජන (ලැදි)</td>
<td>අපාජනයේ</td>
</tr>
<tr>
<td>මෙද</td>
<td>මෙය</td>
</tr>
<tr>
<td>මැපාජන (ලැදි)</td>
<td>මැපාජනයේ</td>
</tr>
<tr>
<td>අලිය (ලැදි)</td>
<td>අලියයේ</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>දෝඟ</td>
<td>දෝඟයේ</td>
</tr>
<tr>
<td>සල</td>
<td>සලය</td>
</tr>
<tr>
<td>වප</td>
<td>වපය</td>
</tr>
<tr>
<td>වැලිය</td>
<td>වැලියයේ</td>
</tr>
<tr>
<td>යුරුජිය (ලැදි)</td>
<td>ලුළයුරුජියයේ</td>
</tr>
<tr>
<td>මෙම්භාඡෙඒය</td>
<td>මෙම්භාඡෙඒය</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:

what (singular form)
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: why
Students (in chorus): why
Instructor: why
Students (in chorus): why

Next students should be drilled individually as follows:

Instructor: why
Student A: why
Instructor: why
Student A: why
Instructor: That's not quite right. why
Student A: why
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.
<table>
<thead>
<tr>
<th>a. /k/</th>
<th>/kk/</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>with</td>
</tr>
<tr>
<td>doubt</td>
<td>jaw</td>
</tr>
<tr>
<td>right side</td>
<td>herds (v)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>b. /g/</th>
<th>/gg/</th>
</tr>
</thead>
<tbody>
<tr>
<td>lies down (v)</td>
<td>causes to lie down</td>
</tr>
<tr>
<td>along</td>
<td>porch of a temple</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>c. /c/</th>
<th>/cc/</th>
</tr>
</thead>
<tbody>
<tr>
<td>fibs</td>
<td>unripe</td>
</tr>
<tr>
<td>word</td>
<td>train (n)</td>
</tr>
<tr>
<td>suitable</td>
<td>got broken</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>d. /T/</th>
<th>/TT/</th>
</tr>
</thead>
<tbody>
<tr>
<td>to me myself</td>
<td>leveler</td>
</tr>
<tr>
<td>sixty</td>
<td>blouses</td>
</tr>
<tr>
<td>short</td>
<td>pillows</td>
</tr>
<tr>
<td>danced</td>
<td>dancer</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>e. /t/</th>
<th>/tt/</th>
</tr>
</thead>
<tbody>
<tr>
<td>might be</td>
<td>truth</td>
</tr>
<tr>
<td>book</td>
<td>skin (m)</td>
</tr>
<tr>
<td>spot</td>
<td>bitter</td>
</tr>
<tr>
<td>hand</td>
<td>branch (n)</td>
</tr>
</tbody>
</table>

5
<table>
<thead>
<tr>
<th>f. /d/</th>
<th></th>
<th>/dd/</th>
</tr>
</thead>
<tbody>
<tr>
<td>ගුරු</td>
<td>white</td>
<td>ගුරු</td>
</tr>
<tr>
<td>ම෦ලෙ</td>
<td>gift (n)</td>
<td>ම෦ලෙ</td>
</tr>
<tr>
<td>කරල්</td>
<td>united</td>
<td>කරල්</td>
</tr>
<tr>
<td>g. /n/</td>
<td></td>
<td>/nn/</td>
</tr>
<tr>
<td>ගැම්</td>
<td>going (a)</td>
<td>ගැම්</td>
</tr>
<tr>
<td>ගැම්</td>
<td>asking (a)</td>
<td>ගැම්</td>
</tr>
<tr>
<td>ගැම්</td>
<td>eating (a)</td>
<td>ගැම්</td>
</tr>
<tr>
<td>මොදි</td>
<td>scorches (v)</td>
<td>මොදි</td>
</tr>
<tr>
<td>h. /p/</td>
<td></td>
<td>/pp/</td>
</tr>
<tr>
<td>චඹුල්</td>
<td>bit (v)</td>
<td>චඹුල්</td>
</tr>
<tr>
<td>ගැම්</td>
<td>water (n)</td>
<td>ගැම්</td>
</tr>
<tr>
<td>මොදි</td>
<td>cuts (v)</td>
<td>මොදි</td>
</tr>
<tr>
<td>මොදි</td>
<td>bites (v)</td>
<td>මොදි</td>
</tr>
<tr>
<td>i. /b/</td>
<td></td>
<td>/bb/</td>
</tr>
<tr>
<td>පු දි</td>
<td>mustard</td>
<td>පු දි</td>
</tr>
<tr>
<td>ගැම්</td>
<td>truth</td>
<td>ගැම්</td>
</tr>
<tr>
<td>j. /m/</td>
<td></td>
<td>/mm/</td>
</tr>
<tr>
<td>චඹුල්</td>
<td>eyebrow</td>
<td>චඹුල්</td>
</tr>
<tr>
<td>ගැම්</td>
<td>bait</td>
<td>ගැම්</td>
</tr>
<tr>
<td>චඹුල්</td>
<td>let's take</td>
<td>චඹුල්</td>
</tr>
<tr>
<td>චඹුල්</td>
<td>lotus</td>
<td>චඹුල්</td>
</tr>
<tr>
<td>General Conversation</td>
<td>SINCULA</td>
<td>Cycle 1: Notes on Structure</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------</td>
<td>---------------------------</td>
</tr>
<tr>
<td><strong>k. /l/</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>අම්</td>
<td>having looked අම්</td>
<td>dog</td>
</tr>
<tr>
<td>අම්</td>
<td>spittle අම්</td>
<td>girl</td>
</tr>
<tr>
<td>අම්</td>
<td>creeper අම්</td>
<td>beach (n)</td>
</tr>
<tr>
<td>අම්</td>
<td>flower (n) අම්</td>
<td>reed bag</td>
</tr>
<tr>
<td><strong>l. /w/</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>කිරී</td>
<td>away (prefix) කිරී</td>
<td>sunshine</td>
</tr>
<tr>
<td>කිරී</td>
<td>frowns (v) කිරී</td>
<td>frowned</td>
</tr>
<tr>
<td><strong>m. /s/</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>කිරී</td>
<td>venom කිරී</td>
<td>twenty</td>
</tr>
<tr>
<td>කිරී</td>
<td>eye (n) කිරී</td>
<td>eye of coconut</td>
</tr>
<tr>
<td>කිරී</td>
<td>mouth කිරී</td>
<td>an ancient coin</td>
</tr>
<tr>
<td>කිරී</td>
<td>soil (n) කිරී</td>
<td>back (postposition)</td>
</tr>
</tbody>
</table>
CYCLE 2

WHAT IS THAT OVER THERE?

M-1

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

M-2

flatMap
What is that over there?

C-1

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

flatMap
Others should respond saying:

flatMap
NOTE ON STRUCTURE: demonstratives

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

this
that near you
that over there
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. නවන්න.

2. නවන්න නවන්න.

3. නවන්න නවන්න.

4. නවන්න නවන්න.

5. නවන්න නවන්වි?

NOTE ON STRUCTURE: the infinitive

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

CYCLE 3

WHAT ARE THESE THINGS?

M-1

These things are vegetables.
These things are oranges.
These things are bananas.
These things are shoes.
These things are socks.
These things are earrings.
What are these things?
What are those things?
What are those things over there?

Using pictures such as those on pages 11-14:

Individual A:  
Individual B:  

NOTE ON STRUCTURE: demonstratives

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

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

The singular forms of those given above are as follows:

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

Two question words which pair with these sets are:

What (plural)
What (singular)

is the rapid speech form of + the question marker . Further discussion of demonstratives appears in Structures, section 3.
TOWN MARKET SCENE
General Conversation

TOWN MARKET SCENE
Cycle
SINHALA

රී, එබේ මම ක්?  

RUMS, COLOMBO
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  නාව මැදි මැදි  Those are bananas.
Student A  නාව මැදි මැදි  Those are bananas.
Instructor  නාව මැදි මැදි  Heads of cabbage.
Student A  නාව මැදි මැදි  Those are heads of cabbage.

1  නාව මැදි මැදි (දියක මැදි)  [heads of cabbage]
2  නාව මැදි මැදි (මොට මැදි)  [loaves of bread]
3  නාව මැදි මැදි (රෙත් මැදි)  [breadfruits]
4  නාව මැදි මැදි (රුයල් මැදි)  [pumpkins]
5  නාව මැදි මැදි (මොට මැදි)  [mangoes]
6  නාව මැදි මැදි

B. Substitution Drill

Model:  I  නාව මැදි මැදි  This is a pencil.
       S  නාව මැදි මැදි  This is a pencil.
       I  නාව මැදි මැදි  Door.
       S  නාව මැදි මැදි  This is a door.
C. Response Drill

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

<table>
<thead>
<tr>
<th>Instructor</th>
<th>Student</th>
<th>What are those things over there?</th>
<th>Those things are</th>
</tr>
</thead>
</table>
D. Response Drill

Model: I великим старину?  
S великим старину.

What are those?  
These are shoes.

1 великим старину?  
великим старину. (shoes)

2 великим старину?  
великим старину. (glasses)

3 великим старину?  
великим старину. (pencils)

4 великим старину?  
великим старину. (pens)

5 великим старину?  
великим старину. (cups)

6 великим старину?  
великим старину. (books)

E. Transformation Drill

Model  I великим старину  
S великим старину.

This is a shoe.  
These are shoes.

1 великим старину.  
великим старину. (pencils)

2 великим старину.  
великим старину. (pens)

3 великим старину.  
великим старину. (tables)

4 великим старину.  
великим старину. (windows)

5 великим старину.  
великим старину. (books)

6 великим старину.  
великим старину. (doors)

7 великим старину.  
великим старину. (walls)

8 великим старину.  
великим старину. (rooms)
CULTURAL NOTE: Greetings and Leave-taking

One of the most common informal greetings in Sri Lanka is the familiar මෙමේපොඩියෙ, 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:

මෙමේපොඩියෙ වි? How (are you)?
මෙමේපොඩියෙ වි වික්මේ? How (is your) health and welfare?

Typical answers to the above questions include:

මනුෂෝ ප්‍රජාතුරේ. I'm in good health.
මත්පේ ප්‍රජාතුරේ. Not bad.
මත්පේ. Good.

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

PERSON TAKING LEAVE

මැලි ලකා චක්කත්. I shall go and come.

PERSON GRANTING LEAVE

මත්පේ. ලකා චක්කත්. 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: අමුත, 'understand'.

Past tense forms of the verb අමුත '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?

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.
No. These things are not coins.
General Conversation

M-3

Is this a key?
Are these things boxes?

C-1

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. (Is this a key?)
B. (Are these things boxes?)

CYCLE 5

IS THAT ANSWER CORRECT?

M-1

Is that answer correct?
It is wrong.
It is correct.
That answer is wrong.
That answer is correct.

M-2

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 introduced 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. බිම් (මැංස් ක?)
B. (ඹිම් බිම් බිම්)
A. බිම් බිම් ක?
C. බිම් බිම්.

or

බිම් බිම්.

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. බිම්, 'the answer', like most Class D nouns (see Sinhala Structures section 1.2 for a sample paradigm) has an alternate spelling as බිම්. The former spelling is the one normally seen in writing; the latter reflects correct pronunciation.
මියි මෙම්මුදු මෙන්ම එක්ක? 

TOWN MARKET SCENE
Cycle 5
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. (නාස් නිම්නා)
B. Carries out directions.
C-2

The instructor should direct one class direction to another.

Instructor to B.  ඉදිරිය සංග්‍රහය

B to C.  (ඉදිරිය සංග්‍රහය.)
NOTES ON STRUCTURE:  'say'; the particle මිදුම්.

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

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

මිදුම් ප්‍රහාර පිළිතුරු මිණිටිය.
Please tell him, "open the door."

මිදුම් ප්‍රහාර පිළිතුරු මිණිටිය.
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 මී. 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 මී.
Please don't go.

ඔබ මී.
Please don't shout.

දිංරා මී පිළිතුරු මිණිටිය.
Please don't talk in English.

රිංං මී පිළිතුරු මිණිටිය.
Please don't smoke cigarettes.

ස්මාංකාව මී පිළිතුරු මිණිටිය.
Please don't open the books.

ස්මාංකාව මී.
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>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>කො</td>
<td>කොමො</td>
</tr>
<tr>
<td>B</td>
<td>මාක්</td>
<td>කොමො</td>
</tr>
<tr>
<td>C</td>
<td>මා</td>
<td>කොමො</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.
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, Class C nouns.

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

2. माओडो, 'read', and माओडो, '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 'say, call', it is optionally followed by the clause subordinator &y. Hence, 'For that you say newspaper.' See Sinhala Structures, section 2.18.

4. '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?
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, අංගන.

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

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

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

Model: I  මැදිමා මිහි සැපු.  The farmer is working.
S මැදිමා මිහි සැපු.  The farmer is working.
I මාර්ගදර්ශන.  The gentleman.
S මාර්ගදර්ශන මිහි සැපු.  The gentleman is working.

1 මැදිමා මිහි සැපු.  (විකර්ණය) [the gentleman]
2 මැදිමා මිහි සැපු.  (විකර්ණය) [he, she]
3 මැදිමා මිහි සැපු.  (විකර්ණය) [the lady]
4 මැදිමා මිහි සැපු.  (විකර්ණය) [I]
5 මැදිමා මිහි සැපු.  (විකර්ණය) [this person]
6 මැදිමා මිහි සැපු.  

B. Substitution Drill

Model: I  මැදිමා මිහි සැපු.  The gentleman is working.
S මැදිමා මිහි සැපු.  The gentleman is working.
I බටහිර.  Weaving.
S බටහිර මිහි සැපු.  The gentleman is weaving.

1 මැදිමා මිහි සැපු.  (විකර්ණය) [weaving]
2 මැදිමා මිහි සැපු.  (විකර්ණය) [reading books]
3 මැදිමා මිහි සැපු.  (විකර්ණය) [opening the door]
4 මැදිමා මිහි සැපු.  (විකර්ණය) [speaking slowly]
B. Substitution Drill (continued)

5  වෙනුවේ පරිමේර් හැඳින්නේ. (සීයෝරු මුළුය)  [closing the window]
6  වෙනුවේ පරිමේර් හැඳින්නේ.

C. Substitution Drill

Model:  ම නේ විදේශී මෙමමේක්.  He speaks in Sinhala.
  ම නේ විදේශී මෙමමේක්.  He speaks in Sinhala.
  ප මට  පදයෙන් සියසතේ.  Well.
  ම නේ විදේශී මෙමමේක්.  He speaks well.

1  ම නේ විදේශී මෙමමේක්. (කෘති)  [well]
2  ම නේ විදේශී මෙමමේක්. (රැස)  [slowly]
3  ම නේ විදේශී මෙමමේක්. (ගිණ)  [now]
4  ම නේ විදේශී මෙමමේක්. (ත්රිම)  [again]
5  ම නේ විදේශී මෙමමේක්.

D. Response Drill

Model:  ම නේ වීමේ ලැබීමේ.  I am smoking.
  ම නේ වීමේ ලැබීමේ.  Please don't smoke now.

1  ම නේ වීමේ ලැබීමේ.  ම නේ වීමේ ලැබීමේ. [smoke]
2  ම නේ වීමේ ලැබීමේ.  ම නේ වීමේ ලැබීමේ. [read the papers]
3  ම නේ වීමේ ලැබීමේ.  ම නේ වීමේ ලැබීමේ. [weave coconut branches]
4  ම නේ වීමේ ලැබීමේ.  ම නේ වීමේ ලැබීමේ. [go]
5  ම නේ වීමේ ලැබීමේ.  ම නේ වීමේ ලැබීමේ. [use the pen]
E. Response Drill

Model: I 8m3m b3m b3m
urrence t3m0?

S 8m3m 8m3m b3m t3m0.

What do you say for what the gentleman is doing?

1. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [reading the paper]
2. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [closing the book]
3. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [walking]
4. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [opening the window]
5. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [smoking cigarettes]
6. 8m3m b3m b3m b3m t3m0?
   8m3m b3m b3m b3m t3m0. [describing the picture]

F. Response Drill

Model: I 8m3m b3m b3m t3m0?

S 8m3m 8m3m b3m t3m0.

What is the gentleman doing?

1. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [working]
2. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [reading newspapers]
3. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [closing windows]
4. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [walking]
5. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [talking]
6. 8m3m b3m b3m t3m0?
   8m3m 8m3m b3m t3m0. [smoking cigarettes]
G. Transformation Drill

Model: I herits 3 working.
The gentleman is working.
S herits 3 working.
The gentleman is not working.

1 herits 3 working. [working] herits 3 working.
2 herits 3 reading the paper. [reading the paper] herits 3 reading the paper.
3 herits 3 smoking cigarettes. [smoking cigarettes] herits 3 smoking cigarettes.
4 herits 3 opening the door. [opening the door] herits 3 opening the door.
5 herits 3 going now. [going now] herits 3 going now.
7 herits 3 speaking. [speaking] herits 3 speaking.
8 herits 3 knowing Sinhala. [knowing Sinhala] herits 3 knowing Sinhala.

H. Response Drill

Model: I herits 3 sowing rice? Is the farmer still sowing rice?
S herits 3 sowing rice. He is not sowing rice now.

1 herits 3 speaking? [speaking] herits 3 speaking?
2 herits 3 walking? [walking] herits 3 walking?
3 herits 3 sowing rice? [sowing rice] herits 3 sowing rice?
4 herits 3 working? [working] herits 3 working?
5 herits 3 reading? [reading] herits 3 reading?

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

සිංහලෙන් යන නිම්නය කරයි.  
සිංහලෙන් යන නිම්නය කරයි.  
සිංහලෙන් යන නිම්නය කරයි.

You are writing, sir.  
They are weaving.  
She is washing (her) hands.

M-2

විශේෂ සිංහලෙන් යන නිම්දාව විශේෂ සිංහලෙන් යන නිම්දාව?  
විශේෂ සිංහලෙන් යන නිම්දාව විශේෂ සිංහලෙන් යන නිම්දාව?  
විශේෂ සිංහලෙන් යන නිම්දාව විශේෂ සිංහලෙන් යන නිම්දාව?

What do you say in Sinhala for what I am doing?  
What do you say in Sinhala for what this person is doing?  
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. උශ්ඨ යන නිම්දාව විශේෂ සිංහලෙන් යන නිම්දාව?

B. (සිංහලෙන් යන නිම්දාව).

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.
විශේෂ නිලධාරියක් විසිතිකරණය සිදුවේ?
විශේෂීය වර්ග මාම ගැනීම නිවර්ධන පොළ්ලිතුව?
වෙළමු මෙම අමාත්දාන කිහිපයක් මෙහෙයි?
කොතුකාර්ය පළමු ගැටේ
මහ එකක් කොහොද?
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.

<table>
<thead>
<tr>
<th>Instructor</th>
<th>අයිත්තේ, අයිත්තේ නිසාව.</th>
<th>John, close the door.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructor (to another student)</td>
<td>අයිත්තේ මත්තේ නිසාව නිසාව?</td>
<td>What do you say in Sinhala for what John is doing?</td>
</tr>
<tr>
<td>Student</td>
<td>අයිත්තේ නිසාව.</td>
<td>He is closing the door.</td>
</tr>
<tr>
<td>Instructor (to third student)</td>
<td>යන ඉත?</td>
<td>Is that right?</td>
</tr>
<tr>
<td>Third student</td>
<td>යන ඉත ඉත.</td>
<td>Yes. That's right.</td>
</tr>
<tr>
<td></td>
<td>අයිත්තේ නිසාව නිසාව.</td>
<td>John is closing the door.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Instructor</th>
<th>අයිත්තේ පද්ධතියක් නිසාව (මා මා නිසාව නිසාව)</th>
<th>John, tell that gentleman to close the door.</th>
</tr>
</thead>
<tbody>
<tr>
<td>John (to another student)</td>
<td>මා මා නිසාව.</td>
<td>Please close the door Jim.</td>
</tr>
<tr>
<td>Instructor (to John)</td>
<td>යන ඉත ඉත ඉත?</td>
<td>What do you say in Sinhala for what Jim is doing?</td>
</tr>
<tr>
<td>John</td>
<td>අයිත්තේ නිසාව.</td>
<td>He is closing the door.</td>
</tr>
</tbody>
</table>
PILGRIMS AT ADAM'S PEAK
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. පහසුවේ දැනීම?

B. පහසු ඔබ (ඇය. සිරිය)

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:

direct case form | genitive case form

ජ ති | අංග

ගන් තින්න හා | අංග තින්නවා

පුළු | ආයෙ

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:

වන්නේ 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.

ශොලා 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.

සුදා Said to be a term of address between equals.

සියාPerhaps 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:

වන්නේ වි? Going?

instead of

සියා වන්නේ වි? Are you going?

Or they may choose a third person subject:
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 මාදම, 'madam', or කුමාරය, '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 මාදම or කුමාරය are often particularized by a prefix. For example:

   මාදමේ මාදම → the ayurvedic physician
   කුමාරයේ කුමාරය → Mr. Smith
   කුමාරයේ කුමාරය → the postmaster
   කුමාරයේ කුමාරය → 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 එංග්‍රීසියිය.

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:

වෙනෙකු මුළු දැනුමක්? 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 යුම්, 'merchant'.

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 ප්‍රාෂේෂයේ ගුරු.
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. මුහුණ මහත යිය ඇයි?
B. මුහුණ මහත යිය (මෙයින් දැයි).

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): මුහුණ මහත යිය ඇයි?
B. මුහුණ මහත යිය (මෙයින් දැයි).
CYCLE 10

WHAT ARE THE NAMES OF THESE PEOPLE?

M-1

ක්‍රමයේදිනා මෙන්ද.
This is Mr. Smith.

ක්‍රමයේදිනා මෙන්ද.
This is Mr. Jones.

ක්‍රමයේදිනා මෙන්ද
This is Mr. Smith and

his wife.

M-2

ක්‍රමයේදිනා ක්‍රමයේදිනා?
Who are these gentlemen?

නියෝඉති මෙන්ද මෙන්ද?
What are their names?

ක්‍රමයේදිනා ක්‍රමයේදිනා?
What are the names of these

ladies?

ක්‍රමයේදිනා ක්‍රමයේදිනා?
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. ක්‍රමයේදිනා ක්‍රමයේදිනා?
B. ක්‍රමයේදිනා ක්‍රමයේදිනා?

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

1. In the sentence ක්‍රමයේදිනා ක්‍රමයේදිනා the 'and' particle
   has been added to ක්‍රමයේදිනා and ක්‍රමයේදිනා. Further discussion of the
   'and' particle appears in Sinhala Structures, section 5.3.

2. The following genitive plural forms of animate nouns appear
   above: ක්‍රමයේදිනා, ක්‍රමයේදිනා and ක්‍රමයේදිනා. 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

පී. ගුරහත්වේදේ ලිය
පී. ග. ඉ නීලු.
පී. ගොරහත්වේදේ ලිය
ගුරහත්කේ.
පී. ගොරහත්වේදේ ලිය
ීංං කොකුල.

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

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

No. The gentleman's name is not Saram.

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

M-3

Is the gentleman's name Dissanayake?

Is my name Gunawardena?

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. යම්ඩමේයි නම් (මෙම්මය අ?)
B. යි. යම්ඩමේයි නම් (මෙම්මය).

or කෑම්ඩතිල්ි නම් (මෙම්මය) කෙසේ?

NOTE ON STRUCTURE: '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 යම්ඩතිල්ි, 'is not, are not', after the predicate as in M-2 above.

55
CYCLE 12

WHOSE GOODS ARE THESE?

These documents are the lady's.
These goods are mine.
This junk is mine.
This money is mine.
Those books are Mr. Jones'.

Whose junk is this?
Whose coins are these?
Whose glasses are these?

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. එම (盈盈) වූන්දීමේ?
B. එම (盈盈 මෝදන්)

56 73
CYCLE 13

ARE THESE THINGS YOURS?

M-1

Yes. These things are mine.

Yes. These glasses are mine.

Yes. These things are the lady's.

Yes. These keys are the gentleman's.

M-2

No. These keys are not mine.

No. These things are not the lady's.

No. These receipts are not the gentleman's.

M-3

Are these receipts the lady's?

Are these things yours, sir?

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. (විසින් දිවයින් ආවරණය ක්?)

B. (විසින් සිදු උදාහරණ)

57
CYCLE 14

WHAT COLOR IS IT?

M-1

This book is black.
The gentleman's shirt is white.
The wall is green.
The pencil is yellow.
This thing is red.

M-2

What color is this shirt?
What color is this pencil?
What color is this book?
What color is the lady's sari?

C-1

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

A. (කුරුම) ඉරිම ඉත් ක?
B. (මොහ) 

NOTE ON STRUCTURE: the emphasizing particle ග.

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 ග. Some nouns in this slot which end in a vowel are also followed by ග. මොහ, '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 ග.
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

Yes. I have a license on me.

Yes. I have a little money on me.

I have a lot of money on me.

I have a pen on me.

I have a book with me.

M-2

I don't have a book with me.

I don't have a license on me.

I don't have money on me.

M-3

Do you have money on you, sir?

Do you have a pen with you, madam?

Do you have a Sinhala book with you, sir?

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. එකුත් අමුතු ගැනීමක?

B. (ඉහිවන්) කළ
NOTES ON STRUCTURE

1. Postpositions

The word ඉන් 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 ඉන්, govern the direct case. Two irregular pronominal forms occur with ඉන්: එම, 'me' and එමෙ, 'who'.

Examples:

උන් එම On, near the farmer
උන් එමෙ On, near the gentleman
උන් එම Near me
උන් ක්‍රියාකාරී Near Colombo.

2. The verb අප්පු අමා, 'be'.

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

ජනපද අප්පු අමා. There are books.
ජනපද අප්පු අමා. There is a book.

ජනපද අප්පු අමා. There is money on/near me.
(i.e., I have money on me.)

The negative of අප්පු අමා is අප්පු අමා. For example:

ජනපද අප්පු අමා. There are no books.
ජනපද අප්පු අමා. I have no money on me.

The verb අප්පු අමා 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. (ක්‍රියා අති) තෙක් පෙන්න ලොවකට ආක්‍ෂ?
B. (ක්‍රියා අති) ඩෙක් පෙන්න ලොවකට ආක්‍ෂ?

NOTE ON STRUCTURE: postpositions

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

GIVE ME A 50¢ PIECE

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.
General Conversation

A Cycle 17

M-2

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. _entries (numeral) eggn. Give me a 50¢ piece.
B. _entries (numeral) eggn. Give me a 25¢ piece.

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

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

2. entries is a word which means 'here' in the sense of the French 'voici'. It is used when handing something to someone.
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 (25¢, 50¢, 10¢, or 2¢) pieces do you have? (no reply)
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: අංක 525, 'to the gentleman', and අංක 530, 'to a gentleman', (see Sinhala Structures, 1.322) and the instrumental plural of inanimates: අංක 575, 'from documents', (see Sinhala Structures, 1.3423).
A. Substitution Drill

Model:  
T  ඉ ම මි මෙළ ය.  අවම මෙම මගින් මෙය.  
S  ඉ ම මි මෙළ ය.  අවම මෙම මගින් මෙය.  
T  මෙමදුමක් මගින් මෙය.  
S  ඉ ම මෙමදුමක් මගින් මෙය.  අවම මෙම මගින් මෙය.

1  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  documents  
2  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  clothes  
3  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  shirts  
4  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  parcels  
5  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  packets  
6  ඉ ම මෙමදුමක් මගින් මෙය.

B. Substitution Drill

Model:  
T  ඉ ම මෙමදුමක් මගින් මෙය.  අවම මෙමදුමක් මගින් මෙය ආද.  
S  ඉ ම මෙමදුමක් මගින් මෙය.  අවම මෙමදුමක් මගින් මෙය ආද.  
T  මෙමදුමක්  Books.  
S  ඉ ම මෙමදුමක් මගින් මෙය.  අවම මෙමදුමක් මගින් මෙය ආද.  

1  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  books  
2  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  pencils  
3  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  postcards  
4  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  keys  
5  ඉ ම මෙමදුමක් මගින් මෙය.  (මෙමදුමක්)  letters  
6  ඉ ම මෙමදුමක් මගින් මෙය.
C. Substitution Drill

Model: I 有些这些书是我的。 Some of these books are mine.
S 有些这些书是我的。 Some of these books are mine.
I 我有两本。 Two
S 我有两本。 Two of these books are mine.

1 我有一些书。 (some)
2 我有一些书。 (all)
3 我有一些书。 (three)
4 我有一些书。 (five)
5 我有一些书。 (some)
6 我有一些书。 (some)

D. Substitution Drill

Model: 这一个大书是我的。 This big one is mine.
S 这一个大书是我的。 This big one is mine.
I 好。
S 这一个大书是我的。 This good one is mine.

1 这一个大书是我的。 (good)
2 这一个大书是红色的。 (red)
3 这一个大书是黑色的。 (black)
4 这一个大书是黄色的。 (yellow, saffron color)
5 这一个大书是小的。 (little)
6 这一个大书是大书。
E. Response Drill

**Model:** I යි මේම් කෙනේද කළ?
S යි මේම් මම් නොම.

1 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to me.

2 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to the postmaster.

3 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to Mr. Gunaratne.

4 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to Mr. Brown.

5 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to Mr. Seneviratne.

6 යි මේම් කෙනේද කළ?
Whose books are these?
These books belong to Mr. de Silva.

F. Transformation Drill

**Model** I යි මේම් පැතිලි දිව කතා කළ?
S යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා.

1 යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා. These books belong to Mr. Brown. ...to a gentleman called Brown.

2 යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා. These books belong to Mr. Gunaratne. ...to a gentleman called Gunaratne.

3 යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා. These books belong to Mr. Seneviratne. ...to a gentleman called Seneviratne.

4 යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා. These books belong to Mr. de Silva. ...to a gentleman called de Silva.

5 යි මේම් පැතිලි දිව කතා කතා කතා කතා කතා කතා කතා. These books belong to Mr. Smith. ...to a gentleman called Smith.
G. Transformation Drill

Model: I නිත්තමේ මෙය පැහැදිලි. This passport is yours, sir.

මෙය පැහැදිලියා නිත්තමේ තීරු. This passport is Mr. Brown's.

S නිත්තමේ මෙය පැහැදිලි? Is this passport yours or Mr. Brown's?

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

H. Response Drill

Model: පැහැදිලියා නිත්තමේ මෙය. I'll go and come.

S පැහැදිලියා නිත්තමේ මෙය. Good. Go and come.

1 [go and come]
2 [tell him]
3 [give him the pen]

69
H. Response Drill (continued)

4 ҉ч ὲ loop ըщей.  [close the door] שוב.  ը_Source:

5 ҉ч ռաշռա ըщей.  [open the window] שוב.  ը_Source:

6 ҉ч Թաղարեն առաջարկում.  [speak to the gentleman] שוב.  ը_Source:

I Transformation Drill

Model:  I ըSource_Թաղարեն առաջարկում.  Here are your documents.

I ըSource_Թաղարեն առաջարկում.  Here is your passport.

S ըSource_Թաղարեն առաջարկում.  Here are your documents and your passport.

1 ըSource_Թաղարեն առաջարկում.  [your documents, your passport] שוב.  ը_Source:

2 ըSource_Թաղարեն առաջարկում.  [a pen, a pencil] שוב.  ը_Source:

3 ըSource_Թաղարեն առաջարկում.  [vegetables, a loaf of bread] שוב.  ը_Source:

4 ըSource_Թաղարեն առաջարկում.  [books, receipts] שוב.  ը_Source:

5 ըSource_Թաղարեն առաջարկում.  [paper, pencils] שוב.  ը_Source:

6 ըSource_Թաղարեն առաջարկում.  [shoes, socks] שוב.  ը_Source:

7 ըSource_Թաղարեն առաջարկում.  [a five-cent piece, a ten-cent piece] שוב.  ը_Source:

8 ըSource_Թաղարեն առաջարկում.  [a two-cent piece, a five-cent piece] שוב.  ը_Source:
General Conversation
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.
සිංහලෙන් ආයුරු කරගෙන
General Conversation SİNHALA

76

93
Cycle 20

Is it for the Sri Lanka government that (you) work?

M-1

Is it for the Sri Lanka government that I work.

Yes. It is in Colombo that I work.

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

M-2

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

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

M-3

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

Is it in Jaffna that you work, sir?

Where do 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. (කණිත විශාල්‍ය නොමැති කරන්න) 
B. (ගැසීම නොවෝ නොදුරින්) 

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 නොවෝ 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.

Ministry of Local Government, Housing and Construction.

Ministry of Public Administration and Home Affairs.

Ministry of Plantation Industries.

Ministry of Social Services.

Ministry of Cultural Affairs.

Ministry of Transport.

Ministry of Agricultural Development and Research.

Ministry of Rural Development.

Ministry of Labour.

Ministry of Health.

Ministry of Posts and Telecommunications.

Ministry of Textile Industries.

Ministry of Foreign Affairs.

Ministry of Justice.

Ministry of Food and Cooperatives.

Ministry of Industries and Scientific Affairs.
Ministry of Power and Highways.
Ministry of Finance and Planning.
Ministry of Lands and Land Development.
Ministry of Mahaweli Development.
Ministry of Parliamentary Affairs and Sport.
Ministry of Trade and Shipping.
Ministry of Education.
Ministry of Higher Education.
Ministry of Fisheries.
Ministry of Rural Industries Development.
Ministry of Youth Affairs and Employment.
Ministry of State.
Ministry of Colombo Group of Hospitals.
DEPARTMENTS

Irrigation Department.
Forest Department.
Survey Department.
Land Development Department.
Department of Small Industries.
Department of Wildlife Conservation.
Department of Inland Revenue.
Department for Development of Marketing.
Department of Health.
Department of Labour.
Department of Information.
Department of Customs.
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: දෝ, 'what', and genitive forms.

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

2. The phrase දෝ වීලිය මලූන් in M-1 above means 'work of what kind'. දෝ, 'kind, sort, manner', appears in the genitive case. Like ගමස්, 'government', and වංශය, '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.
k

ple

ing a task

is performing a task

mple.
He (referring to a monk) is writing (casting) a horoscope.

ola leaf

He is writing the horoscope on an ola leaf.

the stylus

He is using a stylus.
GENERAL CONVERSATION

WORKERS WASHING GESE
CYCLE 22

WHAT IS THE DAY TODAY?

M-1

Today is Monday.
Today is Tuesday.
Today is Wednesday.
Today is Thursday.
Today is Friday.
Today is Saturday.
Today is Sunday.

M-2

What is the day today?

C-1

TO THE STUDENT

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

A. ම එම දෙදා?
B. ම (ඹඹී).
WHAT TIME DOES CARGILLS OPEN?
WHAT TIME DOES THE EMBASSY OPEN?

M-1

The Embassy opens at 8:00.
The Drug Fair opens at 7:00.
The Bank of Ceylon opens at 9:00.
The visa section opens at 8:30.
The Embassy closes at 4:45.
This office doesn't close at 4:00. It closes at 5:00.

M-2

What time does the Embassy open?
What time does the Embassy close?
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. (මෙමිම දැඩි ජලයි වෙදි කිසි නැත?)

B. (මෙමිම දැඩි ජලයි වෙදි කිසි නැත)

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 දැඩි, 'is not, are not'.

2. 'At such and such an hour', is expressed by putting the numeral in the dative case. Thus, මැමු 8, 'eight'; මැමුෂ, 'at eight'. The quantifying phrase කොහොමද කි? contains the dative case form of කොහොමද '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.
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.

M-1

It is 3 o'clock.
It is 4 o'clock.
It is 11 o'clock.
It is 9 o'clock.
General Conversation  SINHALA  Cycle 24

M-1 (continued)

සංස්කෘතීය 3:00.  
It is 3 o'clock.

සංස්කෘතීය 6:00.  
It is 6 o'clock.

M-2

සංස්කෘතීය 6:00?  
What time is it?

C-1

Discuss the times on the 'clocks' above.

A.  සංස්කෘතීය 3:00?

B.  සංස්කෘතීය (උදාහරණ).

MAN WITH PERFORMING MONKEY
G. Transformation Drill

Model: I ideo döye yhe slob.

S ideo döye yhe sloba mä hë, më döye yhe.

1 I ideo döye yhe slob.
He is working now.

2 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

3 I ideo döye yhe sloba mä hë, më döye yhe slob.
If he is working now, tell me.

4 I ideo döye yhe sloba mä hë, më döye yhe slob.
If he is working now, tell me.

5 I ideo döye yhe sloba mä hë, më döye yhe slob.
If he is working now, tell me.

6 I ideo döye yhe slob.
He wants a visa.

7 I ideo döye yhe slob.
He wants a visa.

8 I ideo döye yhe slob.
He wants a visa.

9 I ideo döye yhe slob.
He wants a visa.

10 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

11 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

12 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

13 I ideo döye yhe slob.
The office is now open.

14 I ideo döye yhe slob.
The office is now open.

15 I ideo döye yhe slob.
The office is now open.

16 I ideo döye yhe slob.
The office is now open.

17 I ideo döye yhe slob.
The office is now open.

18 I ideo döye yhe slob.
The office is now open.

19 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

20 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

21 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

22 I ideo döye yhe sloba mä hë, më döye yhe sloba mä hë, më döye yhe.
If he is working now, tell me.

23 I ideo döye yhe slob.
That's fine.

24 I ideo döye yhe slob.
That's fine.

25 I ideo döye yhe slob.
That's fine.

H. Response Drill

Model: I ideo döye yhe slob?

S ideo döye yhe slob.

1 I ideo döye yhe slob?
Should I come before 12:00?

2 I ideo döye yhe slob?
Should I come before 2:00?

3 I ideo döye yhe slob?
Should I come before 3:00?

4 I ideo döye yhe slob?
Should I come before 6:00?

5 I ideo döye yhe slob?
Should I come before 8:30?

6 I ideo döye yhe slob?
Should I come before 12:00?

7 I ideo döye yhe slob?
Should I come before 2:00?

8 I ideo döye yhe slob?
Should I come before 3:00?

9 I ideo döye yhe slob?
Should I come before 6:00?

10 I ideo döye yhe slob?
Should I come before 8:30?

11 I ideo döye yhe slob?
Should I come before 12:00?

12 I ideo döye yhe slob?
Should I come before 2:00?

13 I ideo döye yhe slob?
Should I come before 3:00?

14 I ideo döye yhe slob?
Should I come before 6:00?

15 I ideo döye yhe slob?
Should I come before 8:30?
I Transformation Drill

Model: I əmrəm ənətən ənərən.
S əmrəm ənətən ənərən.

1 əmrəm ənətən ənərən.
The gentleman doesn't know.

2 əmrəm ənətən ənərən.
He isn't going.

3 əmrəm ənətən ənərən.
This person isn't working.

4 əmrəm ənətən ənərən.
He doesn't want a visa.

5 əmrəm ənətən ənərən.
It isn't good.

6 əmrəm ənətən ənərən.
He has no money.

J Transformation Drill

Model: I əmrəm ənətən ənərən.
S əmrəm ənətən ənərən.

1 əmrəm ənətən ənərən.
I only have coins.

2 əmrəm ənətən ənərən.
Only I am going home.

3 əmrəm ənətən ənərən.
He only works in the office.

4 əmrəm ənətən ənərən.
The gentleman only smokes cigarettes.

5 əmrəm ənətən ənərən.
He only sells stamps.

6 əmrəm ənətən ənərən.
The gentleman only speaks Sinhala.
CYCLE 29

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

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. (කොහෝ නිදසුන්) සැමොවද සැමොවද නිදසුන් කිසිදු? 

B. (මුර්ත පෙල් අදිය අදිය නිදසුන් කිසිදු?)

NOTE ON STRUCTURE: the emphasizing particle අ.

The emphasizing particle අ occurs above after අවස්ථාවත්තා, twenty-four hours. Hence අවස්ථාවත්තා, 'a full twenty-four hours.' Further discussion of අ appears in Sinhala Structures, section 5.5.
CYCLE 30
WHERE DO YOU LIVE NOW?

M-1

Where do you live now?

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. 废物在哪?
B. 废物在哪 (客房)
NOTES ON STRUCTURE: गेते, 'be', and genitive forms.

1. गेते is an emphatic present tense form of the verb तसे '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. श्र, तश्र, तश्र, तश्र, तश्र, तश्र, तश्र, तश्र, तश्र, are genitive case forms. See Sinhala Structures, section 1.33.

CYCLE 31
WHERE ARE YOU FROM?

M-1

श्र I am from America.
श्र I am from Sri Lanka.
श्र I am from New York.
श्र I am from Colombo.
श्र I am from Kandy.

M-2

श्र Where are you from, sir?
श्र Where are you from, madam?
श्र 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. (श्र) तश्र तश्र?
B. (श्र) (श्र)

128
NOTE ON STRUCTURE: instrumental forms.

are instrumental case forms. For information on the formation and use of the instrumental case see Sinhala Structures, Section 1.34.

CYCLE 32

ARE YOU FROM SRI LANKA?

M-1

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

M-2

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.

M-3

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?

C-1

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

A.  වලින් මෙමෙන් පයෙන් අ?  
B.  අම් (රුවරිනිසාය).

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)

මු පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.

I am from the North.  I am from the South.  I am from the East.  I am from the West.

M-2 (For residents of Sri Lanka)

මු පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.  මැටියිය පැමු.

I am from the Northern Province.  I am from the Eastern Province.  I am from the Southern Province.  I am from the Western Province.  I am from the Central Province.  I am from the North Central Province.

I am from the North Western Province.  I am from the Uva Province.
M-2 (continued)

I am from the Sabaragamuwa Province.

M-3

What part of America are you from, sir?
What part of Sri Lanka are you from, sir?
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. දෙළියි ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම ගැනීම?

B. දෙළියි (දෙළියි ගැනීම)
General Conyers

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

HOW MANY MILES TO KANDY?

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. (සීල් ගැරී පුරාම පහරුව මිටු කිසික්?)

B. (සීල් ගැරී පුරාම පහරුව මිටු ළරියිඩෙල්ම) මස්(72) 3.

C-2

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

A. (සීල් ගැරී පුරාම පහරුව මිටු ළරියිඩෙල්ම)

B. මිටු (72) 3.
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.

MRS. RANASINGHE
I'll give the passport, if you like.

NOTES ON STRUCTURE: the 3 form of the verb; an idiomatic use of 'be'; 'went'; 'who'; -also', '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. නැතිදුරු දිවිදි කෙනෙසේද, 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. නැතිදුරු, 'went', is the past tense form of නැතිදුරු, 'go'. It is an irregular form. See Sinhala Structures, section 2.4.

4. නැතිදුරු නැතිදුරු නැතිදුරු, 'someone'; නැතිදුරු නැතිදුරු, 'no one'. These are forms of නැතිදුරු, 'who'. See the discussion in Sinhala Structures, section 3.22.

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

6. නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු, 'or' or 'otherwise'. See Sinhala Structures, section 5.6.

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

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

SUMMARY

PRACTICING PATTERNS FROM DIALOGUE VI

A. Substitution Drill

Model: I නැතිදුරු නැතිදුරු නැතිදුරු. The gentleman is on leave today.
S නැතිදුරු නැතිදුරු නැතිදුරු.
I නැතිදුරු නැතිදුරු නැතිදුරු. Mrs. Silva.
S නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු. Mrs. Silva is on leave today.

1 නැතිදුරු නැතිදුරු නැතිදුරු. (විශේෂ නැතිදුරු නැතිදුරු) [Mrs. Silva]
2 නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු. (මෙම) [I]
3 නැතිදුරු නැතිදුරු නැතිදුරු නැතිදුරු. (මෙම) [he]
4 නැතිදුරු නැතිදුරු නැතිදුරු. (මෙම) [they]
5 නැතිදුරු නැතිදුරු.
General Conversation

B. Transformation Drill

Model: I am finishing the work.

S I am going on vacation.

The gentleman is starting to speak.

I have work.

I want to go to the post office.

The work.

1 He is finishing the work.

Because he is finishing the work.

2 He is going on vacation.

Because he is going on vacation.

3 The gentleman is starting to speak.

Because the gentleman is starting to speak.

4 I have work.

Because I have work.

5 I want to go to the post office.

Because I want to go to the post office.

6 The work.

Because of the work.

C. Response Drill

Model: Why aren't you coming, sir?

Because I am finishing the work.

1 Why aren't you coming, sir?

Because I am finishing the work.

2 Why aren't you coming, sir?

Because I am going on vacation.

3 Why aren't you coming, sir?

Because the gentleman is starting to speak.

4 Why aren't you coming, sir?

Because I have work.

5 Why aren't you coming, sir?

Because I want to go to the post office.

6 Why aren't you coming, sir?

Because of the work.
D. Response Drill

Model: I didn't get my visa from the consulate, when will I get it? S didn't get his, when will Mr. Silva? She is likely to take it tomorrow.

1. I didn't get my visa from the consulate, when will Mrs. Silva take the passport? She is likely to take it tomorrow.

2. When will he come to the office? He is likely to come the day after tomorrow.

3. When will the gentleman tell us? The gentleman is likely to tell us today.

4. At what time will the work be over? It is likely to be over about five.

5. At what time will the gentleman go to the P.O.? He is likely to go after eight.

6. Who is going to the United States? Only the gentleman is likely to go.

E. Substitution Drill

Model: I didn't get my visa from the consulate. I too am expecting to go.

1. I didn't get my visa from the consulate. (they) [they]

2. I didn't get my visa from the consulate. (the gentleman) [the gentleman]

3. I didn't get my visa from the consulate. (this person) [this person]

4. I didn't get my visa from the consulate. (we) [we]

5. I didn't get my visa from the consulate. (people, men) [people, men]

6. I didn't get my visa from the consulate.

135
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: 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. ම අදික්කයි?
B. (ම අදික්කයි.)
General Conversation

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. ( economía) दुःखित रचना की?

B. भी दुःखित (रचना).

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

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

2. दुःखित दशम is '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, दुःखित दशम, 'in '41.'
WERE YOU BORN IN THE UNITED STATES?

M-1

Were you born in the United States?

My mother was also born in the United States.

My father was also born in America.

I was also born in Boston.

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?

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

A.  එකුත් (මහවෙ) ඉහළේදි?  
B.  එකුත් (මහවෙ) සිදුවේ.

A.  එකුත් (මහවෙ) ඉහළේදි?  
B.  එකුත් (මහවෙ) සිදුවේ.

NOTES ON STRUCTURE:  එකුත්, 'also'.

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

එකුත් ඉහළේදි.  
I was also born in Boston.

A discussion of this particle appears in Sinhala Structures, section 5.1.
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?
Students should discuss the citizenship of other students in the class using the models given above in the M-phase.

A. (කොම්ප්‍රායි) (කොම්ප්‍රායි) බුදුලියන්න් අ?

B. නි. නි (කොම්ප්‍රායි) දැරීමට නි (කොම්ප්‍රායි) බුදුලියන්න්.

NOTES ON STRUCTURE: the 'even though, even if' form of the verb; the past verbal adjective with ඉං, 'because'; පෝලම්ක පසුම, 'reside; be residing'; පොලම්ක පසුමා '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>ජේනී</td>
<td>be</td>
<td>ජේනී</td>
</tr>
<tr>
<td>ජේනී</td>
<td>be born</td>
<td>ජේනී</td>
</tr>
<tr>
<td>ජේනී</td>
<td>receive</td>
<td>ජේනී</td>
</tr>
</tbody>
</table>

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

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 ඉං, 'because', to express past time. Note that the form which precedes ඉං 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 " and adding e .

3. ජේනී means 'reside'. Its past form is ජේනී.

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

ARE YOU MARRIED?

M-1

 millisuveli. Yes, married.
 neni. No, not married.

M-2

 aren kariya saman? Are you married, sir?
 aren kariya saman? Are you married, madam?

C-1

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

A. (mi. sivi)
    are married?

B. (mi. ava)
    or
    are married.

C-2

Talking about other members of the class:

A. (mi. sivi)
    are married?

B. (mi. ava)

NOTE ON STRUCTURE:  are married, have married.

 are the participle form (Sinhala Structures, section 2.6) of  , 'tie, bind.' This verb belongs to class 3.  takes on the idiomatic meaning 'be married.'
WHAT DO YOU CALL YOUR MOTHER'S MOTHER?

We call mother's mother aacci.

We call father's mother aacci also.

We call mother's father siiya.

We call father's father siiya also.

We call father's older brother loku appacci.

We call the person married to our aiyya, naeena.

We call the person married to our nangi, massina.

What do you call your mother's mother?

What do you call your father's older brother?

What do you call the person married to your aiyya?
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. (ඹිම්බිම් අංගම්) පෙරමුලිව නිලතුරු?
B. (ඹිම්බිම්) සාහිත්‍ය කොටසේ.

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

1. The present verbal adjective is discussed in Sinhala Structures, section 2.3. පිංරු අධ්‍යයනයේ පිළිසු, 'be married', is the verbal adjective of පිළිසු, 'be'.

2. The participle plus forms of the verb පිළිසු, 'be' are durative forms. The implication is that an action which began in the past continues or continued. පිළිසු අධ්‍යයනයේ පිළිසු, 'be 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 wherever 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?
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. පේළෙය හැකි ආයිත්තන්දක්?  මේ අසුවන්දක්?
B. තම් අතර මේ අසුවන්දක්?
A. මෙය මිශ්කා වේ?
B. මෙය මිශ්කා වේ?
A. මෙය මිශ්කා වේ?
B. මෙය මිශ්කා වේ?
A. මෙය මිශ්කා වේ?
B. මෙය මිශ්කා වේ?
A. මෙය මිශ්කා වේ?
B. මෙය මිශ්කා වේ?

A. What is your name, sir?
B. My name is John Jones.
A. How old are you?
B. 22 years.
A. Are your parents living?
B. Yes. Both are living.
A. Where do they live?
B. In California.
A. How old is your mother?
B. Must be about 52.
A. How old is your father?
B. 55.
A. Do you have brothers?
B. Yes.
<table>
<thead>
<tr>
<th></th>
<th>General Conversation</th>
<th>SINHALA</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>怎么了？</td>
<td>怎么了？</td>
</tr>
<tr>
<td>B.</td>
<td>有兄弟吗？</td>
<td>有兄弟吗？</td>
</tr>
<tr>
<td>A.</td>
<td>两个。</td>
<td>两个。</td>
</tr>
<tr>
<td>B.</td>
<td>三个。</td>
<td>三个。</td>
</tr>
<tr>
<td>A.</td>
<td>结婚了吗？</td>
<td>结婚了吗？</td>
</tr>
<tr>
<td>B.</td>
<td>我。</td>
<td>我。</td>
</tr>
<tr>
<td>A.</td>
<td>没有。</td>
<td>没有。</td>
</tr>
<tr>
<td>B.</td>
<td>你母亲的妈妈还活着吗？</td>
<td>你母亲的妈妈还活着吗？</td>
</tr>
<tr>
<td>A.</td>
<td>不。</td>
<td>不。</td>
</tr>
<tr>
<td>B.</td>
<td>有兄弟结婚了吗？</td>
<td>有兄弟结婚了吗？</td>
</tr>
<tr>
<td>A.</td>
<td>是的。</td>
<td>是的。</td>
</tr>
<tr>
<td>B.</td>
<td>谁？</td>
<td>谁？</td>
</tr>
<tr>
<td>A.</td>
<td>罗伯特·琼斯。</td>
<td>罗伯特·琼斯。</td>
</tr>
<tr>
<td>B.</td>
<td>妻子是谁？</td>
<td>妻子是谁？</td>
</tr>
<tr>
<td>A.</td>
<td>玛丽。</td>
<td>玛丽。</td>
</tr>
<tr>
<td>B.</td>
<td>有孩子吗？</td>
<td>有孩子吗？</td>
</tr>
<tr>
<td>A.</td>
<td>是的。</td>
<td>是的。</td>
</tr>
<tr>
<td>B.</td>
<td>两个。</td>
<td>两个。</td>
</tr>
<tr>
<td>A.</td>
<td>多少？</td>
<td>多少？</td>
</tr>
<tr>
<td>B.</td>
<td>五个。</td>
<td>五个。</td>
</tr>
<tr>
<td>A.</td>
<td>两个弟弟。</td>
<td>两个弟弟。</td>
</tr>
<tr>
<td>B.</td>
<td>三个哥哥。</td>
<td>三个哥哥。</td>
</tr>
<tr>
<td>A.</td>
<td>结婚？</td>
<td>结婚？</td>
</tr>
<tr>
<td>B.</td>
<td>我？</td>
<td>我？</td>
</tr>
<tr>
<td>A.</td>
<td>是的。</td>
<td>是的。</td>
</tr>
<tr>
<td>B.</td>
<td>没有结婚。</td>
<td>没有结婚。</td>
</tr>
<tr>
<td>A.</td>
<td>你哥哥的哥哥结婚了吗？</td>
<td>你哥哥的哥哥结婚了吗？</td>
</tr>
<tr>
<td>B.</td>
<td>是的。</td>
<td>是的。</td>
</tr>
<tr>
<td>A.</td>
<td>是谁？</td>
<td>是谁？</td>
</tr>
<tr>
<td>B.</td>
<td>罗伯特·琼斯。</td>
<td>罗伯特·琼斯。</td>
</tr>
<tr>
<td>A.</td>
<td>妻子是谁？</td>
<td>妻子是谁？</td>
</tr>
<tr>
<td>B.</td>
<td>玛丽。</td>
<td>玛丽。</td>
</tr>
<tr>
<td>A.</td>
<td>有姐妹吗？</td>
<td>有姐妹吗？</td>
</tr>
<tr>
<td>B.</td>
<td>对我吗？</td>
<td>对我吗？</td>
</tr>
<tr>
<td>A.</td>
<td>是的。</td>
<td>是的。</td>
</tr>
<tr>
<td>B.</td>
<td>没有姐妹。</td>
<td>没有姐妹。</td>
</tr>
</tbody>
</table>
A. Where were you born?
   In Canada.
B. Are you a Canadian citizen?
   No, I'm not a Canadian citizen. Even though I was born in Canada, my parents were American. So I'm an American citizen.
A. Are your brothers American citizens too?
   Yes.
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.  By what means did you get here?
B.  By what means did that gentleman over there get here?

NOTES ON STRUCTURE: instrumental forms; 'came', 'here'; 1. 'by what means', and the emphasized nouns in M-1 are in the instrumental case.
2. 'came' is a past emphatic verb form. See Sinhala Structures, section 2.21 on past emphatics.
3. 'here, this direction, side'. See Sinhala Structures, section 3.
ලීප්ටන් මාස්ටර් මෙම ගැටලුවක් නොසිටුමක් ලෙස කෙටි කළේදී වේ?

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 Jawaatte Road by bus number 132?
M-4

By what bus can you go to Ward Place?

C-1

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

A. (කොළු), 'can', and (දන්), 'can't'.

B. (ළිල්ල, අදින්), 'can', and (දන්), 'can't', take actors in the dative case. See Sinhala Structures, section 2.14.2.
**CULOMBO CITY AND SUBURBAN BUS ROUTES**

<table>
<thead>
<tr>
<th>Route</th>
<th>Route</th>
<th>Route</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>PANADURA - PETTAH</td>
<td>164</td>
</tr>
<tr>
<td>101</td>
<td>NATUBEDDA - WATTALA</td>
<td>165</td>
</tr>
<tr>
<td>102</td>
<td>KOTAHENA - LUNAWA</td>
<td>166</td>
</tr>
<tr>
<td>103</td>
<td>NARAHENPITA - FORT</td>
<td>166</td>
</tr>
<tr>
<td>104</td>
<td>RAMBALAPITIYA - WATTALA</td>
<td>167</td>
</tr>
<tr>
<td>105</td>
<td>ATTIDIYA - KOTAHENA</td>
<td>169</td>
</tr>
<tr>
<td>106</td>
<td>KOTAHENA - PANADURA</td>
<td>170</td>
</tr>
<tr>
<td>107</td>
<td>KALUBOWILA - ELAKANDA</td>
<td>170</td>
</tr>
<tr>
<td>108</td>
<td>KOTTAWA - FORT</td>
<td>171</td>
</tr>
<tr>
<td>109</td>
<td>WATTALA - BOWALEGAMUWA</td>
<td>172</td>
</tr>
<tr>
<td>110</td>
<td>NARAHENPITA - BAMBALAPITIYA</td>
<td>173</td>
</tr>
<tr>
<td>111</td>
<td>MAHARAGAMA - FORT</td>
<td>174</td>
</tr>
<tr>
<td>112</td>
<td>JUBILIEE POST - FORT</td>
<td>175</td>
</tr>
<tr>
<td>113</td>
<td>JUBILIEE POST - FORT</td>
<td>176</td>
</tr>
<tr>
<td>114</td>
<td>PITAKOTTE - PETTAH (VIA PAGODA)</td>
<td>177</td>
</tr>
<tr>
<td>115</td>
<td>PITAKOTTE - PETTAH (VIA JUBILIEE POST)</td>
<td>178</td>
</tr>
<tr>
<td>116</td>
<td>PILIYANDALA - MATTAKULIYA</td>
<td>179</td>
</tr>
<tr>
<td>117</td>
<td>KESBEWA - PETTAH</td>
<td>180</td>
</tr>
<tr>
<td>118</td>
<td>KOLONNAWA - FORT</td>
<td>181</td>
</tr>
<tr>
<td>119</td>
<td>WIJERAMA - KOLONNAWA</td>
<td>182</td>
</tr>
<tr>
<td>120</td>
<td>ZUO (KARAGAMPITIYA) - MAWARANANDIYA</td>
<td>183</td>
</tr>
<tr>
<td>121</td>
<td>PANADURA - FORT</td>
<td>184</td>
</tr>
<tr>
<td>122</td>
<td>ANGODA - GALKISSA</td>
<td>185</td>
</tr>
<tr>
<td>123</td>
<td>KOTHUWALA - KELANIYA</td>
<td>186</td>
</tr>
<tr>
<td>124</td>
<td>JA - ELA - VIHARALANE</td>
<td>187</td>
</tr>
<tr>
<td>125</td>
<td>HOMAGAMA - PETTAH</td>
<td>188</td>
</tr>
<tr>
<td>126</td>
<td>PILIYANDALA - FORT</td>
<td>189</td>
</tr>
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<td>127</td>
<td>KOLLUPITIYA - KADUWELO</td>
<td>190</td>
</tr>
<tr>
<td>128</td>
<td>NARAHENPITA - WELAWATTA</td>
<td>191</td>
</tr>
<tr>
<td>129</td>
<td>HANWELLA - PETTAH</td>
<td>192</td>
</tr>
<tr>
<td>130</td>
<td>NUWEGODA - WELAWATTA</td>
<td>193</td>
</tr>
<tr>
<td>131</td>
<td>YESWAWANURA - FORT</td>
<td>194</td>
</tr>
<tr>
<td>132</td>
<td>MT. LAVINIA - KALUBOWILA</td>
<td>195</td>
</tr>
<tr>
<td>133</td>
<td>ANGODA - MUTTIAH ROAD</td>
<td>196</td>
</tr>
<tr>
<td>134</td>
<td>AMBATALE - PETTAH</td>
<td>197</td>
</tr>
<tr>
<td>135</td>
<td>KOSWATTA - PETTAH</td>
<td>198</td>
</tr>
<tr>
<td>136</td>
<td>PITAKOTTE - JETTY</td>
<td>199</td>
</tr>
<tr>
<td>137</td>
<td>MT. LAVINIA - KIRIBATHGODA</td>
<td>200</td>
</tr>
<tr>
<td>138</td>
<td>RAYMALANA - MATTAKULIYA</td>
<td>201</td>
</tr>
<tr>
<td>139</td>
<td>DEHIWALA - WELAWATTA</td>
<td>202</td>
</tr>
<tr>
<td>140</td>
<td>BATTARAMULLA - RASAMUNAKANDA</td>
<td>203</td>
</tr>
<tr>
<td>141</td>
<td>BOPITTA - PETTAH</td>
<td>204</td>
</tr>
</tbody>
</table>
MORE ABOUT BUSES

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."

175
A DEVOTEE UNDERGOING AN ORDEAL AT HOLY KATARAGAMA
KNOWING LANGUAGES

CYCLE 56

DO YOU KNOW SINHALA, SIR?

M-1

I know Sinhala.
I can read Sinhala.
I can speak Sinhala.

M-2

I do not know Tamil.
I cannot read English.
I cannot speak well.

M-3

Do you know Sinhala, sir?
Can you speak Tamil, madam?
Can you write English, sir?

C-1

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

A. (මන එක්කකි බොහෝ යි?
B. (මී. එක්කකි බොහෝ යි?)
FIREWALKING AT HOLY KATARAGAMA
General Conversation

SINHALA

Cycle 57

KNOWING LANGUAGES

CYCLE 57

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

M-1

I learned Sinhala in America.
I learned Sinhala in Sri Lanka.
A gentleman named Saram taught me Sinhala.

M-2

Where did you learn Sinhala?
How did you learn Sinhala?
Who taught you Sinhala?

C-1

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

A. ජෛන්න එක්ක ගොඳු කළ ලැබේ?
B. ජෛන්න (කොකු) ගොඳු කළ.

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

1. Two new past forms have appeared above: ගමනෙදි, the past of ගමනෙදි, 'learn', and ගමනෙදි, the past of කොකු, '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 ə and the emphatic form in ə. Further details appear in Sinhala Structures, section 2.45.
General Conversation

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?

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.

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

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?

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 පෙළී, 'become'; ඓපුට්, 'enter'; මාළි, 'which';

1. මාළි, 'become', has the past form මා. It is irregular.

2. අපුට් මාළි means 'enter'. The place or institution entered is in the dative case.

3. මාළි is an adjective meaning 'which'. See Sinhala Structures, section 3.
You know Thurstan Road, don't you.

Yes madam. I know it well.

Were you born in Sri Lanka madam?

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

You speak Sinhala very well.

Where did you study Sinhala?

I learned Sinhala in Sri Lanka.

A lady named Olivia Silva taught me.

Can you read Sinhala?

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: ம? , 'isn't it?'; the negatives ம and ய in interrogative sentences; negatives before மம , 'because'; the particle த . மேல் , 'nevertheless, but'; an interjection.

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

2. In an interrogative sentence, ம becomes மேல் and ய becomes மேல்.

3. Before மம , 'because', ம becomes மேல் and ய becomes மேல்.

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

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

6. மேல் is an interjection which conveys a sense of disbelief. Literally it means 'father'.
A. Response Drill

Model: I know Sinhala, don't you sir?  
S ri?  
Yes. I know Sinhala.

1. You know Sinhala, don't you sir?  
S ri?  
Yes. I know Sinhala.

2. You read the papers, don't you sir?  
Yes. I read the papers.

3. You are going home, aren't you madam?  
Yes. I am going home.

4. You are working, aren't you madam?  
Yes. I am working.

5. You are from Sri Lanka, aren't you sir?  
Yes. I am from Sri Lanka.

6. You are an American citizen, aren't you sir?  
Yes. I am an American citizen.

B. Transformation Drill

Model: He doesn't know Sinhala.  
Why doesn't he know Sinhala.

1. He doesn't know Sinhala.  
Why doesn't he know Sinhala.

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

3 He didn't study in Sri Lanka. Why didn't he study in Sri Lanka?
   3 බෙම ලෝකයේ පුරාණයක් යි. බෙම ලෝකයේ පුරාණයක් යි?
   He didn't study in Sri Lanka. Why didn't he study in Sri Lanka?

4 He isn't learning to read Tamil. Why isn't he learning to read Tamil?
   4 බෙම ලෝකයේ පුරාණයක් සෝයු දෙනළ තේනිය යි?
   He isn't learning to read Tamil. Why isn't he learning to read Tamil?

5 The lady didn't come. Why didn't the lady come?
   5 මෙම මාළිවාරය යි?
   The lady didn't come. Why didn't the lady come?

6 The farmer isn't sowing rice. Why isn't the farmer sowing rice?
   6 මෙම මාළිවාරය යි?
   The farmer isn't sowing rice. Why isn't the farmer sowing rice?

C. Transformation Drill

Model: I am learning මෙම නැවේ ගෙන් සාන්ති කි. The farmer isn't working today.

| 1 |  මෙම නැවේ ගෙන් සාන්ති කි? | මෙම නැවේ ගෙන් සාන්ති කි?
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>The farmer isn't working today.</td>
<td>Isn't the farmer working today?</td>
</tr>
<tr>
<td>3</td>
<td>They don't read the papers.</td>
<td>Don't they read the papers?</td>
</tr>
<tr>
<td>4</td>
<td>The gentleman doesn't have money.</td>
<td>Doesn't the gentleman have money?</td>
</tr>
<tr>
<td>5</td>
<td>The gentleman isn't married.</td>
<td>Isn't the gentleman married?</td>
</tr>
<tr>
<td>6</td>
<td>The office doesn't open after lunch.</td>
<td>Doesn't the office open after lunch?</td>
</tr>
<tr>
<td>7</td>
<td>The Embassy doesn't close after lunch.</td>
<td>Doesn't the Embassy close after lunch?</td>
</tr>
</tbody>
</table>
BUDDHIST MONKS
D. Substitution Drill

Model: I can write the Sinhala letters.

SORA

I can write the Sinhala letters.

Mother.

Mother can write the Sinhala letters.

1. මෙම දින මම මහතා ආදිති. (මහතා) [mother]
2. මෙම දින මම මහතා ආදිති. (මා) [he, she]
3. මෙම දින මම මහතා ආදිති. (මහතාම) [the gentleman]
4. මෙම දින මම මහතා ආදිති. (මා) [the lady]
5. මෙම දින මම මහතා ආදිති. (මහතා) [younger sister]
6. මෙම දින මම මහතා ආදිති.

E. Substitution Drill

Model: I can't go home now.

SORA

I can't go home now.

(My) younger sisters.

My younger sisters can't go home now.

1. මෙම දින මම මහතා ආදිති. (මහතා) [younger sisters]
2. මෙම දින මම මහතා ආදිති. (මහතාම) [gentlemen]
3. මෙම දින මම මහතා ආදිති. (මා) [the son]
4. මෙම දින මම මහතා ආදිති. (මා) [the daughter]
General Conversation  SINGHALA  Dialogue VII: Summary

5 දෙදී ඔබේ නම්කරණය වෙයි. (මෙම් මිනිස්ස්) [the postmaster]
6 තෙදී ඔබේ මතාංගය වෙයි.

F. Transformation Drill

Model: I භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී.  He can read Sinhala.
S භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී ලෙස?  Can he read Sinhala?

1 භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී.  He can read Sinhala.
2 යටත් මෙම් නම්කරණය වෙයි.
I can go by bus.
3 ඔබේ මාතරය පෙන්ටමීන් සිදුවිෂ්කා ආරී.  The gentleman can speak Tamil.
4 ඔබේ නම්කරණය වෙයි.
We can go home.
5 ඔබේ මාතරය පෙන්ටමීන් සිදුවිෂ්කා ආරී.  They can learn Sinhala.
6 ඔබේ මාතරය පෙන්ටමීන් සිදුවිෂ්කා ආරී.  The gentlemen can work.

G. Transformation Drill

Model: I භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී.
The gentleman can't speak Tamil.
S භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී ලෙස?  Can't the gentleman speak Tamil?

1 භිත්තිෂෝපින් විශේෂය සිදුවිෂ්කා ආරී.  The gentleman can't speak Tamil.
2 යටත් මෙම් නම්කරණය වෙයි.
I can't go to the office.
3 යටත් මෙම් නම්කරණය වෙයි.
He can't speak English.
### General Conversation

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 අහෙත මෙහෙදි පැහැදිලි කරන්න එක්.</td>
<td>He can't work well.</td>
</tr>
<tr>
<td>5 මෙහෙදි ඉතිහාසික වැනි එක්.</td>
<td>He can't go on vacation.</td>
</tr>
<tr>
<td>6 එක් බැහැදිලි වන්න?</td>
<td>I can't look up words.</td>
</tr>
</tbody>
</table>

### SINHALA

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 අහෙත මෙහෙදි පැහැදිලි කරන්න එක්?</td>
<td>Can't he work well?</td>
</tr>
<tr>
<td>5 මෙහෙදි ඉතිහාසික වැනි එක්?</td>
<td>Can't he go on vacation?</td>
</tr>
<tr>
<td>6 එක් බැහැදිලි වන්න?</td>
<td>Can't I look up words?</td>
</tr>
</tbody>
</table>

### Dialogue VII: Summary

- Can't he work well?
- Can't he go on vacation?
- Can't I look up words?

### H. Substitution Drill

**Model:** I අහේත මෙහෙදී පැහැදිලි කරන්න එක්.

- I can't study Sinhala because there's no time.
- There are no books.

1 අහේත මෙහෙදී පැහැදිලි කරන්න එක්. (පුස්සල්වී වන්න?) [There are no books.]

2 අහේත මෙහෙදී පැහැදිලි කරන්න එක්. (පුස්සල්වී වන්න?) [The teacher doesn't come.]

3 අහේත මෙහෙදී පැහැදිලි කරන්න එක්. (පුස්සල්වී වන්න?) [There is no teacher.]

4 අහේත මෙහෙදී පැහැදිලි කරන්න එක්. (පුස්සල්වී වන්න?) [The schoolmaster didn't come.]

5 අහේත මෙහේදී පැහැදිලි කරන්න එක්. (පුස්සල්වී වන්න?) [The gentleman won't talk to me.]

### I Transformation Drill

**Model:** I අහේත මෙහේදී පැහැදිලි කරන්න එක්.

- He can speak Sinhala because he comes to class.
- He can't speak Sinhala because he doesn't come to class.

189
1. He can speak English, Chinese, and Spanish. He can speak Sinhala because he comes to class.

2. He can't speak Sinhala because he doesn't come to class.

3. He can read Sinhala because he studies well. He can't read Sinhala because he doesn't study well.

4. He can learn Sinhala because he works in Sri Lanka. We can't learn the letters because the teacher isn't coming.

5. He can't learn Sinhala because he doesn't work in Sri Lanka. We can learn the letters because the teacher is coming.

6. Because the gentleman works in Colombo, I can talk to him. Because the gentleman doesn't work in Colombo, I can't talk to him.

7. I can go to America because I received a transfer. I can't go to America because I didn't receive a transfer.
FISHERMEN ON THE BEACH
M-1

The Daily News is published in English.

Janata is published in Sinhala.

Lankadipa is published in Sinhala.

Virakesari is published in Tamil.

M-2

In what language is Janata published?

In what language is the Times of Ceylon published?

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. (සිංහලෙන්) ප්‍රකාශ කොටුව නම් කූලාවන් බලන්?

B. (සිංහලෙන්)
### 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>(i) Morning daily</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<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>
<tr>
<td>(ii) Evening daily</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<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>

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: සෙම් කාදා මෙන්ටි, 'each and every'; පැරිසාන, 'all'; පාරිසා, 'many, a large number'; අදියේ, 'nevertheless'; instrumental forms.

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

2. පැරිසා, '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. පාරිසා is a quantity word which means 'many, a large number'. Its antonym is පාරිසා, 'a little, a few.'

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

ළඟාන් කාදා, '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.
General Conversation  SINGHALA  Cycle 60

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. (What newspapers have you read recently?)

B. (What newspapers have you read?)

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

The past tense form of 'read', is 'read'.

19219
CYCLE 61

WHAT HAS BEEN THE LATEST NEWS IN THE PAPERS?

M-1

What has been the latest news in the papers about the economic situation.

What has been the latest news about the 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 \( \text{හෝ} \) 'be'; \( \text{වැඩ} \) 'news'; \( \text{තත්} \) 'about'.

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

\( \text{බෝධි} \text{තත්} \text{කතා}. \) The news being in the papers.

\( \text{උපකරණ} \text{තත්} \text{කතා}. \) The work the government is doing.

2. Adjectives may be given a superlative meaning with the addition of the emphasizing particle \( \text{හෝ} \). Hence \( \text{වැඩ} \) 'new'; \( \text{වැඩ} \) 'newest, most recent'.

3. The past of \( \text{හෝ} \) 'be', is \( \text{හෝ} \). It is an irregular form.

4. \( \text{වැඩ} \) means 'news, tidings.' It is a plural form. It often figures as a conversation opener in such expressions as \( \text{වැඩ} \text{ මාවූලී ගැනීම් ඉදිරියේ ලෝ.} \) 'What's new?'

5. \( \text{තත්} \) '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; ග෗ාන්, 'before', and පළුත්, '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 ග෗ාන්, '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. ග෗ාන්, 'before', and පළුත්, '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.

I read the papers after I eat breakfast.

I eat breakfast after I bathe.

M-2

I study Sinhala when I am eating breakfast.

I sing when I am bathing.

I listen to the radio when I am driving the car to the office.

M-3

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

Madam, do you study Sinhala before you go to the office, 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. (වෙනුවේ නායක මෙහෙන් මම අන්තරුච්චාරිතිය ම ඉතාමත් කියන්නේ?

B. (උගෝ කොටස් මෙහෙන් මම වර්තමාන මෙහෙන් හැකිය.)
THE DAILY ROUTINE

CYCLE 64

AT WHAT TIME DO YOU EAT BREAKFAST?

M-1

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

M-2

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

C-1

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

A. (මෙමක් නැවත මහාඹල පැහැදිලි කියන්න දුරු)
B. (මෙමක් නැවත මහාඹල පැහැදිලි කියන්න)

202
21.4
THE DAILY ROUTINE - I

CYCLE 65

WHEN DID YOU GET UP TODAY?

M-1

I got up about six.
I got up at 6:30.
I got up at exactly seven.
I got up about 8.
John got up about 6.
That gentleman got up at 5:30.

M-2

What time did (you) get up?
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. (හොඳුනාගත මෙහෙයින් නොමැති නැතී?

B. (හොඳුනාගත මෙහෙයින්.)
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.

M-2

Yes. I know what time she gets up.

M-3

Do you know what time the gentleman eats breakfast?

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. Actualizarlo ahora?

A. No, hace 2 horas.

B. Acercarte allí, llevarse

cosas para ayudar a ella.

C. Ampliar, otras cosas

mejores.

B. Debo hacer cosas mejor.

Should I ask him?

or

I'll ask him, if you like.

Yes. Please ask him.

Mr. Jones, what time do you usually eat breakfast?

I usually eat breakfast at 7:00.

It seems that he eats at 7:00.

NOTE ON STRUCTURE: 'it seems.'

The particle ꞌъ means 'it seems', 'evidently','apparently.'

A discussion appears in Sinhala Structures, section 2.16.

CLOCK TOWER, KANDY
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. (Madam, after you got up this morning, what did you do?)

B. (Sir, after you got up this morning, what did you do?)
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. (d ආදා)පසු ක්‍රියා කියේ?

B. ආදයෙකු (ආදයෙකු) යොමු.

NOTES ON STRUCTURE: past forms; the ම form.

1. One new past form appears above: නොහොත් the past of නොහොත්, 'drink.'

2. නොහොත් is the participial adjective or ම form of නොහොත්, 'boil.' See Sinhala Structures, section 2.7 for a discussion of this form.
General Conversation

WOODWORKING
## THE DAILY ROUTINE

### CYCLE 69

**AFTER YOU ATE BREAKFAST, WHAT DID YOU DO?**

**M-1**

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>යදුම් තබියේ දේශමන්ත්‍රයේ පැමිණ බහුල් විශේෂ නියෝළබනක්.</td>
<td>After I ate breakfast, I studied Sinhala till 9.</td>
</tr>
<tr>
<td>යදුම් තබියේ දේශමන්ත්‍රයේ සමහරම්නම්යන්.</td>
<td>After I ate breakfast, I made the bed.</td>
</tr>
<tr>
<td>යදුම් තබියේ දේශමන්ත්‍රයේ සමහරම්නම්යන්.</td>
<td>After I ate breakfast, I wrote a letter.</td>
</tr>
<tr>
<td>යදුම් කොළඹ කොළඹ මෙහෙයේ පොල්ලන්.</td>
<td>After I ate breakfast, I went to class.</td>
</tr>
<tr>
<td>යදුම් කොළඹ කොළඹ මෙහෙයේ සමහරම්නම්යන්.</td>
<td>After I ate breakfast, I straightened up the house.</td>
</tr>
<tr>
<td>යදුම් කොළඹ කොළඹ මෙහෙයේ මෙහෙයේ මෙහෙයේ ගතියක්.</td>
<td>After I ate breakfast, I went to the post office.</td>
</tr>
</tbody>
</table>

**M-2**

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>යදුම් තබියේ දේශමන්ත්‍රයේ සමහරම්නම්යන්.</td>
<td>After you ate breakfast, what did you do?</td>
</tr>
</tbody>
</table>

**C-1**

| A. යදුම් තබියේ දේශමන්ත්‍රයේ සමහරම්නම්යන්. | After you ate breakfast, what did you do?                                 |
| B. (වැනිකොට විය)                                         | (VaniKoTo Viy)                                                             |

**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?
General Conversation

SINHALA

Cycle 70

M-4

M-4

Is there a person to prepare food (for others)?

Do you make your own breakfast, sir?

C-1

Using the formulas given above, students should construct conversations according to the following model.

A. (කෙට්ටු මෙය මීරු මෙයි? )

B. (කෙට්ටු මෙය මීරු සැකීම.)

NOTES ON STRUCTURE: reflexive pronoun; complex verbs; සස්, 'no'.

1. The reflexive pronoun මෙයි, 'oneself, himself, themselves', (See Sinhala Structures, section 3.27) appears here in its genitive form. Examples:

කෙට්ටු මෙයි මෙයි කරන්නේ.  He does his own work.

කෙට්ටු මෙයි මෙයි කරන්නේ.  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.'

කෙට්ටු මෙයි මෙයි කරන්නේ.  They each prepare their own food, i.e., they do it separately rather than collectively.

2. A number of complex verbs with ඔබුන්, 'give', and එකින්, 'take, get', appear in this lesson. Those with එකින් take on the meaning 'to do something for someone else', and those with ඔබුන් take on the meaning 'to do something for oneself.' Examples:


or optionally

ඔබුන් ඔබුන් ඔබුන් ඔබුන්.  

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:
<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මීදෙමි</td>
<td>see, look at</td>
</tr>
<tr>
<td>අම්මි</td>
<td>put, place</td>
</tr>
<tr>
<td>කුරුත්</td>
<td>say</td>
</tr>
<tr>
<td>නිමුත්</td>
<td>look after, care for</td>
</tr>
<tr>
<td></td>
<td>put on (as with clothes)</td>
</tr>
<tr>
<td></td>
<td>inform, explain</td>
</tr>
</tbody>
</table>

3. ඇදි, 'no; not any', appears in the phrase ඇදි අම්මි මි, 'no person.' It appears before singular indefinite forms of the noun. Examples:

- ඇදි අම්මි පිළිබදී මි. No one has come.
- දිනි ඇදි එකක් අම්මි මි. 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

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

How do you like to drink your tea, madam?

How do you like to drink your tea, sir?

What do you drink, tea or coffee?

C-1

Using the formulas given above, students should ask and answer questions as follows:

A. (විශේෂයෙන් මිනි දවාදෙනම් c?)

B. (විශේෂයෙන් මිනි, මිනි දවාදෙනම්)

ADDITIONAL USEFUL WORDS AND PHRASES

( ) = plural form

තැළිං (තැළි)

the cup

තාත් (තාත්)

the spoon

සාසා (සාසා)

the saucer

මොමු යි දියුම්

the plain tea

ඒක් මොමු දියුම්

the milk tea (without sugar)

මොමු මොමු දියුම් ගැයීමට අම්ඟ.

Make me a coffee, will you.

මොමු මොමු දියුම් ගැයීමට අම්ඟ.

Make me a tea, will you.

මොමු මොමු දියුම් ගැයීමට අම්ඟ.

Make me a plain tea, will you.

කොඩි පොත් කොඩි පොත් ගැයීමට අම්ඟ.

Give me a coffee without any sugar, will you.
NOTES ON STRUCTURE:  දෙවේදා, 'like'; the participle.

1. දෙවේදා 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. මුං is the participle form of මුං, '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.

<table>
<thead>
<tr>
<th>1. (පුළු)</th>
<th>Pouring</th>
</tr>
</thead>
<tbody>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the water.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the coffee.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the oil.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the kerosine.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the coconut oil.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the cold water.</td>
</tr>
<tr>
<td>එට්ටි පුළුකි</td>
<td>Pour the boiling water.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. (මාර්ගස්ථ)</th>
<th>Stirring</th>
</tr>
</thead>
<tbody>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it once.</td>
</tr>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it twice.</td>
</tr>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it three times.</td>
</tr>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it two or three times.</td>
</tr>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it well.</td>
</tr>
<tr>
<td>එට්ටි අභිසිංග</td>
<td>Stir it again.</td>
</tr>
</tbody>
</table>
4. (දියවර) Wait ...

Wait a minute or so.
Wait two minutes or so.
Wait five minutes or so.
Wait several minutes.

5. (ථීරිය) After that ...

After that, get a pot.
After that, get a kettle.
After that, get a tea strainer.
After that, get a spoon.
After that, get a cup.
After that, get a plate.
After that, get two pots.
After that, get two kettles.
After that, get two spoons.
After that, get two teaspoons.
After that, get a glass.

6. (මිලක) Adding the milk ...

Put in a little milk.
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.
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.
General Conversation

---SZTHALA

PROCESSING TEA

222
230
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.
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?
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. ( Raider)  Did you receive letters recently?

B. ( Raider)  Did you receive letters?

NOTES ON STRUCTURE: 'receive'; instrumental forms.

1. _receive_, 'receive', occurs in its participial form in this lesson (receive) and in its past form (receive). It takes an actor in the dative case. Another, less formal verb meaning receive is  . Its past form is  .

Examples:

I received two letters.

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. (බෙදෙරි) යනුම් ගැනි සිරි සිරි, අමින් ගැනි බිඳ්ලේ?

B. (විශේෂ අයිති).

227
NOTES ON STRUCTURE: The /modal form of the verb; compound verbs with 'become'; 'just, for no particular purpose.'

1. The modal form of the verb is one of the 'when' forms. It is discussed in *Sinhala Structures*, section 2.91.

2. 'become sleepy', is one of a large number of compound verbs with adjectives plus 'become.' For example:

- පුරා නොබැං: become angry, get angry
- පුරා නොබැං: get tired
- පුරා නොබැං: get scared, frightened

Further discussion of compound verbs appears in *Sinhala Structures*, section 2.17.1.

3. The word 'just' or 'for no particular purpose.' When followed by the emphasizing particle  නො it becomes  නො. Examples:

- නො නොබැං: They are just being, i.e., just hanging around without doing anything.
- නො නොබැං: 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.

M-1

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.
"ක්‍රියාණය කරන්නේ"

MOVIE SCHEDULE

General Conversation  SINHALA  Cycle 74

<table>
<thead>
<tr>
<th>9</th>
<th>10.15, 2.15, 6, 9.30</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.00, 9.30</td>
<td></td>
</tr>
<tr>
<td>3.30, 6.30, 9.30</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.15, 9.30</td>
<td></td>
</tr>
<tr>
<td>9.30, 9.30</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.30</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.9</td>
<td></td>
</tr>
<tr>
<td>6.9</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5</th>
<th>10.30, 2.6, 6.930</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.30, 6.30, 9.30</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.9</td>
<td></td>
</tr>
<tr>
<td>6.9</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>10.30, 2.30, 6.9</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.30, 2.30, 6.9</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.30, 9.30</td>
<td></td>
</tr>
<tr>
<td>2.30, 6.9</td>
<td></td>
</tr>
<tr>
<td>6.9</td>
<td></td>
</tr>
</tbody>
</table>

231 218
M-1

Have you seen that movie?

I have seen it.

John has already seen it.

M-2

John has still not seen it.

M-3

Have you gone to see it?

C-1

Using the movie ads in a current newspaper, students should discuss which films they have and have not seen.

A. (Have you seen that movie already?)

B. (Have you gone to see it?)

NOTES ON STRUCTURE: perfect forms; 'see'.

1. The verb forms which appear above are perfect forms. See Sinhala Structures, section 2.6.

2. බීමු is another verb which means 'see'. It generally occurs only in its participial form (බීමු) or in its past form (බීමු).
THE DAILY ROUTINE

CYCLE 76

LET'S GO SEE GEHENU LAMAY

M-1

Let's go see a movie.

Let's go see Gehenu Lamay.

Good. Let's go.

I've never seen it.

M-2

Let's not go to that picture.

I've seen it.

Let's not see Gehenu Lamay.

John has already seen it.

M-3

Should we go see Gehenu Lamay?

Should we see another picture?

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 ता form, meaning 'let's do something', is a first person plural form with शा as the stated or implied subject. See Sinhala Structures, section 2.11. The formula for its negative is शा + participle form + ना, '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 शा शा ना, '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., शा शा, 'let's not see.'
Turn left.
Turn right.
Go straight.
General Conversation

M-2

M-3

The rest house is on the right.
The Queens Hotel is on the left side of the road.

M-4

When you come to the junction, turn right.
When you come to Bullers Road, turn left.

M-5

Tell me the way from here to the Galle Face Hotel.
Tell me the way from here to the Pettah.

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 is 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:

\[ \text{Turn left.} \]
\[ \text{Turn right.} \]

b. The present tense forms. See Sinhala Structures, section 2.2. Examples:

\[ \text{There is a road on the right.} \]
\[ \text{How do you go, sir?} \]

c. The 'when' form. See Sinhala Structures, section 2.8. Example:

\[ \text{When you come to the junction, turn right.} \]

d. The participle form. See Sinhala Structures, section 2.6

\[ \text{Turn left and go.} \]

e. The present verbal adjective form. See Sinhala Structures, 2.3. In this cycle the verbal adjective form modifies the plural noun \( \text{මෙම} \), 'means', and takes on an idiomatic meaning. Examples:

\[ \text{Going means; the means, manner of going, i.e., how (you) go.} \]
\[ \text{Tell me how (you) go.} \]

Similarly:
\[ \text{Tell me how you make it, i.e., give me the instructions.} \]
\[ \text{Tell me how you cook milk rice.} \]
OLD DUTCH CHURCH, GALLE

GUIDE MAP TO GALLE FORT
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.
THE DAILY ROUTINE

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?

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.

Pork is cheaper than chicken.
Green beans are more expensive than brinjals.
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?

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. (කිලෝ) යොත් (ක්රියා තෙන්ම).

B. (කිලෝ) (කිලෝක් නොමය).
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 (කොඩු යිත)

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>සේ අසේන්</td>
<td>ash plantain</td>
</tr>
<tr>
<td>සේ වළුව</td>
<td>ash pumpkin</td>
</tr>
<tr>
<td>අබලිලෙ</td>
<td>beans</td>
</tr>
<tr>
<td>සේ රොටු</td>
<td>bitter gourd</td>
</tr>
<tr>
<td>අබලිලෙලෙ</td>
<td>breadfruit</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙ</td>
<td>(eggplant)</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>cabbage</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>carrots</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙලෙ</td>
<td>cucumber</td>
</tr>
</tbody>
</table>

2. Yams (පුස් යිත)

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>bombay onions</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>dehiala</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>garlic</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>innala</td>
</tr>
<tr>
<td>අබලිලෙලෙලෙලෙ</td>
<td>kiriala</td>
</tr>
</tbody>
</table>
3. Cereals and pulses

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>සුංගමා</td>
<td>amu millet</td>
<td>අමු කිරුම්</td>
<td>milneri</td>
</tr>
<tr>
<td>බංකා</td>
<td>Bengal gram</td>
<td>බංකා</td>
<td>rice</td>
</tr>
<tr>
<td>මෙලෙස්</td>
<td>green gram</td>
<td>මෙලෙස්</td>
<td>thanahal</td>
</tr>
<tr>
<td>මීටේස් (මීටේස්)</td>
<td>kurakkan millet</td>
<td>කුරක්කන කිරුම්</td>
<td>wheat</td>
</tr>
<tr>
<td>නොටුබේ</td>
<td>maize</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Fruits (මල්ලම්මාල)

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>හැරිය</td>
<td>apple</td>
<td>හැරිය</td>
<td>pineapple</td>
</tr>
<tr>
<td>හොඩුපූර්</td>
<td>avocado</td>
<td>හොඩුපූර්</td>
<td>plantain</td>
</tr>
<tr>
<td>මොලි</td>
<td>mango</td>
<td>මොලි</td>
<td>rambutan</td>
</tr>
<tr>
<td>කොරොලේ</td>
<td>orange</td>
<td>කොරොලේ</td>
<td>rose apple</td>
</tr>
<tr>
<td>මිරාක්</td>
<td>papaya</td>
<td>මිරාක්</td>
<td>wood apple</td>
</tr>
</tbody>
</table>

5. Spices and condiments (තුම්බා)

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>කැරේමුං</td>
<td>cardamom</td>
<td>කැරේමුං</td>
<td>mustard</td>
</tr>
<tr>
<td>කොමේරකා</td>
<td>cinnamon</td>
<td>කොමේරකා</td>
<td>nutmeg</td>
</tr>
<tr>
<td>කොළඹගමා</td>
<td>coriander</td>
<td>කොළඹගමා</td>
<td>pepper (black)</td>
</tr>
<tr>
<td>කොරුකුල්ල</td>
<td>curry powder</td>
<td>කොරුකුල්ල</td>
<td>pepper (red)</td>
</tr>
<tr>
<td>ම් අරෝර</td>
<td>ginger</td>
<td>ම් අරෝර</td>
<td>saffron (tumeric)</td>
</tr>
<tr>
<td>හිලිම</td>
<td>lime</td>
<td>හිලිම</td>
<td>salt</td>
</tr>
<tr>
<td>කීටකාරා</td>
<td>Maldives fish</td>
<td>කීටකාරා</td>
<td>vinegar</td>
</tr>
</tbody>
</table>
6. Meats, fish and eggs

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මුළුම්ක ජල්</td>
<td>beef</td>
</tr>
<tr>
<td>මුළුම්ක ජල්ක</td>
<td>beef liver</td>
</tr>
<tr>
<td>කොළඹ අිති</td>
<td>chicken</td>
</tr>
<tr>
<td>මකුත්</td>
<td>crab</td>
</tr>
<tr>
<td>අංකුර</td>
<td>eggs</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>පැසු වෙ</td>
<td>mutton</td>
</tr>
<tr>
<td>කොළඹපත්</td>
<td>pork</td>
</tr>
<tr>
<td>කර්තුරු</td>
<td>prawns</td>
</tr>
<tr>
<td>මණිමශ්</td>
<td>seer fish</td>
</tr>
</tbody>
</table>

7. Dairy products

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මුහුණ පල්</td>
<td>buffalo milk</td>
</tr>
<tr>
<td>අංකුර</td>
<td>butter</td>
</tr>
<tr>
<td>කොළඹපත්</td>
<td>cow milk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මුහුණ, වෙ</td>
<td>cheese</td>
</tr>
<tr>
<td>කොළඹපත්</td>
<td>powdered milk</td>
</tr>
<tr>
<td>කොළඹපත්</td>
<td>yoghurt</td>
</tr>
</tbody>
</table>

8. Ingredients for beverages, prepared beverages

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>කර්තුරු</td>
<td>arrack</td>
</tr>
<tr>
<td>අංකුරේ</td>
<td>beer</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>coffee beans</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>coffee powder</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>coffee powder (&quot;imported&quot;)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>කර්තුරේ</td>
<td>soda</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>tea leaves</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>toddy</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>wine</td>
</tr>
</tbody>
</table>

9. Prepared foods

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මුහුණපත් (මුහුණපත් pl)</td>
<td>biscuit (cookie)</td>
</tr>
<tr>
<td>අංකුරේ</td>
<td>bread</td>
</tr>
<tr>
<td>කර්තුරේ (sing.)</td>
<td>bread, loaf of</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>buns</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>jam</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>කර්තුරේ</td>
<td>jelly</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>kokis</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>oil cakes</td>
</tr>
<tr>
<td>කර්තුරේ</td>
<td>pickle</td>
</tr>
</tbody>
</table>
THE LAND AND THE PEOPLE: FARM AND HOME

CYCLE 79

WHAT DO YOU CALL THIS THING HERE?

M-1

What do you call this thing here?

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. නුවර එකල එකල පාසලට පැවැත?

B. නුවර එකල මුද පැවැත.

NOTES ON STRUCTURE: verbal adjective and verbal noun; location words.

1. නුවර එකල , 'the thing being or located', is a verbal noun derived from 'රීතාවරුම්', 'be'. It is made up of the present verbal adjective plus එකල . Discussion appears in Sinhala Structures, section 2.19.

2. නුවර , 'this place', and දෙයි , '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. තල (තල)            stoop
2. පැරණි තල (තල)  half wall
3. පෙටිබෝලි (පට්ටෝ), මාරතෝ (මාරතෝ)  window
4. ශ්‍රී නාරාම් තල (තල)  broken rotary quern
5. රාපි තල (තල)  gutter
6. ග්‍රිය තල (තල)  corner post
7. පළතු (පට්ටෝ)  post
8. කොටස් /ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  cross beam; king post
9. පාරණි (පට්ටෝ)  top plate
10. නේ පාරණි (පට්ටෝ)  ridge pole
11. මාරතෝ ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  hip rafter
12. පාරණි (පට්ටෝ)  hearth
13. නේ පාරණි (පට්ටෝ)  salt stand
14. මාරතෝ ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  saddle quern
15. පාරණි ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  saddle quern
16. මාරතෝ ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  stone to pound paddy
17. මාරතෝ ප්‍රොන්ඩ්ලුස් (ප්‍රොන්ඩ්ලුස්)  rotary quern
18. නේ මාරතෝ (මාරතෝ)  smoke shelf
19. මාරතෝ (මාරතෝ)  storage shelf
20. නේ මාරතෝ (මාරතෝ)  lamp shelf
21. පාරණි (පට්ටෝ)  line
22. නේ පාරණි (පට්ටෝ)  fence

b. Baskets and mats

1. පෙටිබෝලි (පට්ටෝ)  large type of rush basket
2. පෙටිබෝලි (පට්ටෝ)  smaller type of rush basket
3. පෙටිබෝලි (පට්ටෝ)  large flat rush basket
4. පෙටිබෝලි (පට්ටෝ)  smaller flat rush basket
5. පෙටිබෝලි (පට්ටෝ)  type of storage basket
6. ශ්‍රී (පට්ටෝ)  woven bag
7. ශ්‍රී (පට්ටෝ)  mat
8. ශ්‍රී (පට්ටෝ)  winnowing basket

c. Wood and wooden articles

1. පෙටිබෝලි (පට්ටෝ)  box
2. ශ්‍රී (පට්ටෝ)  mortar
3. ශ්‍රීබෝලි (පට්ටෝ)  pestle
4. ශ්‍රීබෝලි (පට්ටෝ)  pestle
5. පාරණි (පට්ටෝ)  bench
6. පාරණි (පට්ටෝ)  stool
7. කොටස් (පට්ටෝ)  table
8. පාරණි (පට්ටෝ)  bed, charpoy
9. පාරණි (පට්ටෝ)  lumber

251
d. Articles made from shells, gourds and leaves

1. පුටි ලකුණ්ඩු (පුනා) - arecanut leaf
2. ශෙළමු (සෙමු) - basket made from arecanut leaf
3. පොටි ලකුණ්ඩු (පොනා) - wrapping leaf
4. දෙණි ලකුණ්ඩු (දෝනා) - vessel made from gourd
5. එක්කි ලකුණ්ඩු (පොනා) - half coconut shell
6. පිංචි ලකුණ්ඩු (පොනා) - spoon made from coconut shell
7. ඉඳම් (රකු) - pot cradle

e. Unglazed earthenware

1. පොටි නාව (පොනාව) - pot used for cooking vegetables
2. පොටි නාව (පොනාව) - pot used for cooking rice
3. අදරා (අදරා) - all purpose large pot
4. අදරා (අදරා) - pot for separating stones from rice

f. Metal articles

1. දකාරිය (දකාරිය) - small brass vessel
2. දකාරිය (දකාරිය) - betel tray
3. ඛාකරිය (රාකර) - griddle
4. දකාරිය (දකාරිය) - pot used for cooking rice
5. ඏකරිය (දකාරිය) - pot for separating stones from rice
6. සකුරිය (සකුර) - water vessel
7. සකුරිය (සකුර) - kettle
8. විළිය (විළි) - lamp
9. බකාරිය (බකාරිය) - teapot
10. බකාරිය - box

g. Foodstuffs and medicines

1. රියක් - millet
2. ලෝහා - rice
3. පොහොමු - maize
4. දෙණි - chilies
5. රියක් - arecanuts
6. විළිමු - kitul honey
7. තුරු ගොඩෝ (තුරු) - mango seed
8. ඩැංගලිය - medicine

h. Clothing

1. විළිමු (කොඩි) - sarong
2. කොඩි (කොඩි) - shirt
3. විස්කණ්ඩු (රුදු) - belt
4. විළිමු - chintz cloth
5. විළිමු (කොඩි) - bra
6. කොඩි (කොඩි) - blouse
7. පිංචි (පිංචි) - cloth

252
i. Miscellaneous

1. වි කය (ඒ)  
2. කො  
3. ආභීරෙස් (තීරෙස)  
4. එලි (ඐලි)  
5. අිලි (අිලි)  
6. ලෝකාභක් (ලෝකාභක්)  
7. පුවැජ මැට් (පුවැජමැට්)  
8. මැජිලි (මැජිලි)  
9. ග්‍රිත්වි (ග්‍රිත්වි)  
10. ජොබ් (ජොබ්)  
11. ලෝකාභක් (ලෝකාභක්)  
12. ඉහු (හුව)  
13. දරසාභක් (දරසාභක්)  
14. සු (සු)  
15. කොභීලීම් (කොභීලීම්)  

hollow stick used as bellows  
firewood  
cup  
plate  
tin can  
bottle  
suitcase  
gunny sack  
umbrella  
bag  
box of matches  
scissors  
needle  
thread  
pillow
General Conversation

SINHALA

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. (Do eon) මය ගැටලුණු අයිස්ස මෙමෙකමි?

B. (Do eon) මය ගැටලුණු (ඉක්ෂණ).

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.

256

273
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. (මෙම) සම්බන්ධ අගේක් අතරදා?

B. (මෙම) (මෙම) අගේක් අතරදා.
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?
plow fields?
sew clothes?
boil water?
bathe babies?
brush teeth?
cook rice?
make tea?
cut paddy?
measure rice?
prepare a betel chew?
make milk rice?
C-1

Using the formulas given above, discuss the tools used to carry out various household and farm tasks.

A. (විශේෂ පවුලිය) ප්‍රධාන විශේෂ වාහනයේ සතු?  
B. (විශේෂ පවුලිය) මිස්ස විශේෂ වාහනයේ සතු.
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 Maldive 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. මල්දිවී පිළිතුරුවලින් ගන්නා ඇති විශේෂ?

B. විශේෂ නිවර්ධක විශේෂ පිළිතුරුවලින් ගන්නා ඇති සාක්‍රමණ?

262

27(1)
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?
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 cultivate 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. இவற்றில் செய்யப்பட்டுள்ள எந்தவை என்று?
B. அதன் விளக்கம் என்று.
PREPARING THE TERRACES

266
General Conversation  SINHALA

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. අඩු මුංමා එකිපි සළකා.
   අඩු මුංමා එකිපි සළකා.
   අඩු මුංමා එකිපි සළකා.
   අඩු මුංමා එකිපි සළකා.
   අඩු මුංමා එකිපි සළකා.
   Look into a good day.
   Look into a good, auspicious day.
   Having looked into a good day,
   Having looked into an auspicious day,
   Having looked into a good, auspicious day,

2. භිරු නුවෝභා එකිපි.
   භිරු නුවෝභා එකිපි.
   භිරු නුවෝභා එකිපි.
   භිරු නුවෝභා එකිපි.
   භිරු නුවෝභා එකිපි.
   Send the water into the field.
   Send the water into the fields.
   Send the water into the upper fields.
   Send the water into the lower fields.

3. මිත දේවල විෂණි රැකිංං පියට එකිපි.
   Look into an auspicious day and send the water into the fields.

4. විහදු පිලිය.
   විහදු පිලිය.
   Fix up the bunds.
   Fix up the bunds well.
5.  
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.  
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. යො වටවි කැළුණු නොදෙහි. After that, let the water into the field.
    යො වටවි කැළුණු නොදෙහි. After that, let the water into the fields.
    යො වටවි කැළුණු නොදෙහි. After that, fix up the bunds.
    යො වටවි කැළුණු නොදෙහි. After that, look into a good day.
    යො වටවි කැළුණු නොදෙහි. After that, look into an auspicious day.

8. යො වටවි ශ්‍යාන්ත්‍රිතාව. This water comes from an oya.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from the oya.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from a river.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from the river.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from the Mahaveli Ganga.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from a tank.
    යො වටවි ශ්‍යාන්ත්‍රීතාව. This water comes from the tank.
    යො වටවි ශ්‍යාන්ත්‍රීතාව සාමාන්‍ය පිළිතිසුම් කරන අතර. This water comes from a tank or a river.
    යො වටවි ශ්‍යාන්ත්‍රීතාව සාමාන්‍ය පිළිතිසුම් කරන අතර. This water comes from a river or an oya.
    යො වටවි ශ්‍යාන්ත්‍රීතාව සාමාන්‍ය පිළිතිසුම් කරන අතර. This water comes from an oya or a tank.
    යො වටවි ශ්‍යාන්ත්‍රීතාව සාමාන්‍ය පිළිතිසුම් කරන අතර. 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.
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 ova, 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?

What do you do next?
PART B

PADDY CULTIVATION

1. මුළුවේ කොටසේ.
The plow with a plow.
They plow with a tractor.
They plow with a buffalo drawn plow.
They muddy with buffaloes.
They dig with a mamoty.

2. මුළුවේ කොටසේ උපසිරාමිය නවිතාත.
If it is a big field, they plow with a tractor.
Or, they plow with a plow.
If it is a small field, they dig with a mamoty.
If the fields are big, they plow with tractors.
If the fields are big, they plow with plows.

3. හඳුන්වන්නේ
After having plowed,
After having fixed the bunds,
After having leveled,
After having leveled the fields,
After having leveled the fields, with a leveling board,
After having smoothed the fields,
After having put on fertilizer,
FIRST FLOWING
PADDY CULTIVATION

4. They plow the fields.
They level the fields.
They level the fields with leveling boards.
They put on green manures.
They put on chemical fertilizer.
They put on rice huskings.
Now the field is ready for broadcasting paddy.
Now the field is ready for sowing.
Now the field is ready for leveling.
Now the field is ready for plowing.

5. They plow the fields.
They level the fields.
They level the fields with leveling boards.
They put on green manures.
They put on chemical fertilizer.
They put on rice huskings.
Now the field is ready for broadcasting paddy.
Now the field is ready for sowing.
Now the field is ready for leveling.
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 viii.

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.
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
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.
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.
(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 अत 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

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>විලියමි (වැලියමි)</td>
<td>harrowing board (leveling board)</td>
<td>අති (වැලියමි)</td>
<td>sickle</td>
</tr>
<tr>
<td>අල්ලියිමි (ලීලියිමි)</td>
<td>mamoty</td>
<td>වික්කමි (ලීලියිමි)</td>
<td>trending tool</td>
</tr>
<tr>
<td>පොලියිමී (පොලියි)</td>
<td>plow</td>
<td>ඉළියිමීි (පොලියි)</td>
<td>tractor</td>
</tr>
</tbody>
</table>

2. Cultivation processes

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
<th>Sinhala</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>විලියමි (වැලියමි)</td>
<td>dig</td>
<td>විලියමි (වැලියමි)</td>
<td>shake</td>
</tr>
<tr>
<td>විලියමි (වැලියමි)</td>
<td>grow (cultivate)</td>
<td>විලියමි (වැලියමි)</td>
<td>smooth</td>
</tr>
<tr>
<td>විලියමි (වැලියමි)</td>
<td>grow (sprout)</td>
<td>විලියමි (වැලියමි)</td>
<td>sow</td>
</tr>
<tr>
<td>අල්ලියිමි (ලීලියිමි)</td>
<td>harrow, level</td>
<td>අල්ලියිමි (ලීලියිමි)</td>
<td>spread</td>
</tr>
<tr>
<td>පොලියිමී (පොලියි)</td>
<td>muddy</td>
<td>පොලියිමී (පොලියි)</td>
<td>spray</td>
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<tr>
<td>පොලියිමී (පොලියි)</td>
<td>plant</td>
<td>පොලියිමී (පොලියි)</td>
<td>stack</td>
</tr>
<tr>
<td>පොලියිමී (පොලියි)</td>
<td>plow</td>
<td>පොලියිමී (පොලියි)</td>
<td>thresh</td>
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<tr>
<td>වැලියමි (වැලියමි)</td>
<td>ripen</td>
<td>වැලියමි (වැලියමි)</td>
<td>uproot</td>
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<tr>
<td>අල්ලියිමි (ලීලියිමී)</td>
<td>separate</td>
<td>අල්ලියිමී (ලීලියිමී)</td>
<td>winnow</td>
</tr>
</tbody>
</table>

3. Words for paddy at various stages of cultivation and processing.

*කේන්ද්‍රී කෙණු (කෙණු) young paddy | *කේන්ද්‍රී කුණු (කුණු) unhusked rice |
*කේන්ද්‍රී කුණු (කුණු) ripened plant | *කේන්ද්‍රී (කේන්ද්‍රී) husked rice |
*මොළ කුණු (මොළ) | paddy ear | *මොළ (මොළ) | 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

<table>
<thead>
<tr>
<th>Sinhala (සිංහල)</th>
<th>English</th>
<th>Sinhala (සිංහල)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>පික (පික)</td>
<td>brook</td>
<td>පික (පික)</td>
<td>tank</td>
</tr>
<tr>
<td>බෝක් (බෝක්)</td>
<td>bund</td>
<td>* නියෝද් (නියෝද්)</td>
<td>terrace</td>
</tr>
<tr>
<td>මුලි (මුලි)</td>
<td>field</td>
<td>මුලි (මුලි)</td>
<td>threshing</td>
</tr>
<tr>
<td>මා (මා)</td>
<td>river</td>
<td></td>
<td>floor</td>
</tr>
</tbody>
</table>

#### 5. Miscellaneous

<table>
<thead>
<tr>
<th>Sinhala (සිංහල)</th>
<th>English</th>
<th>Sinhala (සිංහල)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>මිල (මිල)</td>
<td>bundle</td>
<td>මිලියන මිලියන්</td>
<td>insecticide</td>
</tr>
<tr>
<td>මැලි</td>
<td>fertilizer</td>
<td>මැලියිය</td>
<td>rice huskings</td>
</tr>
<tr>
<td>කාලීය සෝයු</td>
<td>fertilizer, chemical</td>
<td>කාලීය සෝයු</td>
<td>straw</td>
</tr>
<tr>
<td>මංගල සෝයු</td>
<td>fertilizer, green</td>
<td>මංගල සෝයු</td>
<td>weedicide</td>
</tr>
<tr>
<td>දොඩන් (දොඩන්)</td>
<td>insect</td>
<td>දොඩන්</td>
<td>weeds</td>
</tr>
</tbody>
</table>
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.

At what time does the plane going to Madras leave Colombo?

At what time does the plane going to Jaffna leave Colombo?

Students should use the formulas given above to discuss the information given on the air timetable below.

A. ගමුක්කොට මේ දෙදෙර මෙයික් සැසිය හැක?

B. නම් ජරුම වන්නේ.
### TRAVELING BY RAIL AND AIR

**INTERNATIONAL, REGIONAL AND DOMESTIC AIR SERVICES**

#### U.K. — EUROPE — MIDDLE EAST — FAR EAST — CEYLON — MALAYSIA — AUSTRALIA

<table>
<thead>
<tr>
<th>Airline</th>
<th>Departure</th>
<th>Arrival</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIR CEYLON (AE)</td>
<td>08:00</td>
<td>LONDON, Heathrow</td>
<td>10:30</td>
</tr>
<tr>
<td></td>
<td>09:00</td>
<td>VIENNA, Schwechat</td>
<td>11:30</td>
</tr>
<tr>
<td></td>
<td>10:00</td>
<td>ROME, Leonardo da Vinci-Fiumicino</td>
<td>12:30</td>
</tr>
<tr>
<td></td>
<td>11:00</td>
<td>CAIRO, Cairo Airport</td>
<td>13:30</td>
</tr>
<tr>
<td></td>
<td>12:00</td>
<td>TEHERAN, Mehrabad</td>
<td>14:30</td>
</tr>
<tr>
<td></td>
<td>13:00</td>
<td>KUWAIT, Kuwait Airport</td>
<td>15:30</td>
</tr>
<tr>
<td></td>
<td>14:00</td>
<td>BAHRAIN ISLAND, Muharraq</td>
<td>16:30</td>
</tr>
<tr>
<td></td>
<td>15:00</td>
<td>KARACHI, Karachi Civil</td>
<td>17:30</td>
</tr>
<tr>
<td></td>
<td>16:00</td>
<td>BOMBAY, Santa Cruz</td>
<td>18:30</td>
</tr>
<tr>
<td></td>
<td>17:00</td>
<td>COLOMBO, Keppelole</td>
<td>19:30</td>
</tr>
<tr>
<td></td>
<td>18:00</td>
<td>SINGAPORE, Paya Lebar</td>
<td>20:30</td>
</tr>
<tr>
<td></td>
<td>19:00</td>
<td>PENANG, Penang Island</td>
<td>21:30</td>
</tr>
<tr>
<td></td>
<td>20:00</td>
<td>SYDNEY, Kingsford Smith</td>
<td>22:30</td>
</tr>
</tbody>
</table>

#### REGIONAL and DOMESTIC SERVICES

<table>
<thead>
<tr>
<th>Airline</th>
<th>Departure</th>
<th>Arrival</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIR CEYLON (AE)</td>
<td>08:00</td>
<td>COLOMBO, Keppelole</td>
<td>09:00</td>
</tr>
<tr>
<td></td>
<td>09:00</td>
<td>GAL OYA, Ampara</td>
<td>10:00</td>
</tr>
<tr>
<td></td>
<td>10:00</td>
<td>BATTICALOA</td>
<td>11:00</td>
</tr>
<tr>
<td></td>
<td>11:00</td>
<td>GAL OYA, Ampara</td>
<td>12:00</td>
</tr>
<tr>
<td></td>
<td>12:00</td>
<td>TRINCOMALEE</td>
<td>13:00</td>
</tr>
<tr>
<td></td>
<td>13:00</td>
<td>JAFFNA, Jaffna</td>
<td>14:00</td>
</tr>
<tr>
<td></td>
<td>14:00</td>
<td>HAMBURG, Hamburg</td>
<td>15:00</td>
</tr>
<tr>
<td></td>
<td>15:00</td>
<td>BOMBAY, Santa Cruz</td>
<td>16:00</td>
</tr>
</tbody>
</table>

For more detailed information, please refer to the respective airline's official documents.

---

**Notes:**
- All times are local.
- Connections may be required for some destinations.
- **Belfast, 12 Sandwell Street, 90 mins.**
- **Madras, Canners Hotel Atrium, Main Road, 90 mins.**
- **Trincomalee, Ceylon Jewellers, 3657 Oyster Road, 90 mins.**
- **See CER 1.00.**
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. ( Waist o ) ma am miriya dina dina daya?
B. ( Waist o ) ma am miriya dina dina dust.

NOTES ON STRUCTURE: 'depart' and 'arrive'; the verbal adjective.

1. The following verbs appear above:
   depart  present form  past form
   sin ariya  dina  dina  dust
   arrive  beiriyaa  beiriyaa

2. am, 'going', and ma, 'coming', above are present verbal adjective forms. See Sinhala Structures, section 2.3.
### MATALE LINE—BETWEEN MATALE, KANDY AND COLOMBO FORT

#### TRAIN SCHEDULE

<table>
<thead>
<tr>
<th>UP TRAINS</th>
<th>DOWN TRAINS</th>
</tr>
</thead>
</table>

#### General Conversation

- *General Conversation* in **SINHALA**
  - Cycle 87

- *aurnna is 15.*
- *as Slimed*

#### TRAIN SCHEDULE

**MATALE LINE**—BETWEEN MATALE, KANDY AND COLOMBO FORT

<table>
<thead>
<tr>
<th>No.</th>
<th>Class</th>
<th>175</th>
<th>177</th>
<th>355</th>
<th>357</th>
<th>359</th>
<th>778</th>
<th>779</th>
<th>780</th>
<th>781</th>
<th>782</th>
<th>784</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>H.M</td>
<td>a.</td>
<td>h.m</td>
<td>b.</td>
<td>b.</td>
<td>b.</td>
<td>a.</td>
<td>a.</td>
<td>a.</td>
<td>a.</td>
<td>a.</td>
<td>a.</td>
</tr>
</tbody>
</table>

- **UP TRAINS**
  - *S. Colombo Fort* ...
  - *S. Maradana* ...
  - *G. Ragama Jc.* ...
  - *G. Veyangoda* ...
  - *G. Polgahawela Jc.* ...
  - *G. Peradeniya Jc.* ...
  - *G.* ...
  - *Kandy* ...
  - *B. Mahalawya* ...
  - *B. Katugastota* ...
  - *B. Uda Talawinna* ...
  - *B. Wattegama* ...
  - *B.* ...

- **DOWN TRAINS**
  - *B. Matale* ...
  - *B. Ukuwela* ...
  - *B. Wattegama* ...
  - *B. Katugastota* ...
  - *B. Mahalawya* ...
  - *B. Kandy* ...
  - *B. Peradeniya Jc.* ...
  - *B.* ...
  - *B. Veyangoda* ...
  - *G. Ragama* ...
  - *B. Maradana* ...
  - *B. Polgahawela Jc.* ...
  - *B. Colombo Fort* ...

- *Note:* The schedule includes train numbers, class details, and departure/arrival times for various destinations. The format is designed to provide a clear and easy-to-read timetable for passengers.

- *Bolded text* indicates trains originating from Colombo Fort (S. Colombo Fort) and those heading towards Colombo Fort (S. Colombo Fort).

- *Italicized text* provides specific details such as the time at which trains depart and arrive at each station.

- The table is structured to display the train schedule succinctly, allowing passengers to quickly find the information they need for their journey.

- The schedule includes all relevant details that passengers need to plan their travel, including the number of trains, class details, and times at each station.

- The **General Conversation** section in **SINHALA** indicates a conversation or discussion, which could be related to the train schedule or general travel-related topics.
TRAIN SCHEDULE: THE UDARATA MENIKE

<table>
<thead>
<tr>
<th>Time (h:mm)</th>
<th>Destination</th>
<th>Time (h:mm)</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30</td>
<td></td>
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<tr>
<td>10:10</td>
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<td>14:5</td>
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<td>8:46</td>
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<td>8:16</td>
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<td>17:40</td>
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<td>7:26</td>
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<td>17:54</td>
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<td>7:10</td>
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<tr>
<td>18:07</td>
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<td>6:55</td>
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<tr>
<td>18:16</td>
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<td>6:45</td>
</tr>
<tr>
<td>18:30</td>
<td></td>
<td>6:30</td>
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</tbody>
</table>
### TRAIN SCHEDULES: THE YALDEVI AND THE RUHUNU KUMARI

#### Sinhala

<table>
<thead>
<tr>
<th>මුදල් මෙහෙයුම්</th>
<th>ගුහාඥාල මෙහෙයුම්</th>
<th>මුදල් මෙහෙයුම්</th>
</tr>
</thead>
<tbody>
<tr>
<td>ව.හ. 5 45</td>
<td>අංගලි සාමාජිකයාලය</td>
<td>ව.හ. 21 50</td>
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<tr>
<td>7 3</td>
<td>කළ්කාණන්</td>
<td>ව.හ. 20 32</td>
</tr>
<tr>
<td>7 34</td>
<td>ස්වීජම්යතා</td>
<td>ව.හ. 20 0</td>
</tr>
<tr>
<td>8 30</td>
<td>පෝධ්</td>
<td>ව.හ. 19 14</td>
</tr>
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<td>8 46</td>
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<tr>
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#### Additional Table

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<th>ගුහාඥාල මෙහෙයුම්</th>
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</tr>
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<td>ව.හ. 9 25</td>
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<tr>
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<tr>
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<tr>
<td>17 06</td>
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<tr>
<td>18 42</td>
<td>පෝධ්</td>
<td>ව.හ. 6 34</td>
</tr>
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<td>18 54</td>
<td>කළ්කාණන්</td>
<td>ව.හ. 6 22</td>
</tr>
<tr>
<td>19 15</td>
<td>කළ්කාණන්</td>
<td>ව.හ. 6 05</td>
</tr>
</tbody>
</table>
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. (What is the departure time?)

B. (What is the arrival time?)

NOTE ON STRUCTURE: the verbal adjective

arrivig , 'arriving', and departing , '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. (මිටි) නොමැති (ප්‍රශ්නය) නොමැති එකිනෙක් එකිනෙක් ගැසීම?
B. (මිටි ප්‍රශ්නය) නමුත්.

NOTE ON STRUCTURE: review

The conditional form of the verb appears above. Review Sinhala Structures, section 2.9.
TRAVELING BY RAIL AND AIR

CYCLE 90

WHAT MEALS ARE AVAILABLE IN THE RESTAURANT CAR?

**M-1**

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. නමුත් මගින් සෙන්ම අපොකොට අතුරි?

B. නමුත් මගින් මෙම්පෝසු අපොකොට කුමාරී, මෙම්පෝසු, මෙම්පෝසු, මෙම්පෝසු.
TRAVELING BY RAIL AND AIR

MEAL SERVICE IN RESTAURANT CARS (according to the Ceylon Government Railway Timetable).

**Early Tea**
- Two eggs
- Bread (butter)
- Tea 1.25

**Breakfast**
- Two slices bacon
- Two eggs
- Bread (butter)
- Tea, coffee 2.50

**Lunch**
- Soup
- Fish
- One hot dish
- Two vegetables OR
- Pickles/salad
- Bread (butter)
- Pudding
- Coffee, tea 3.00
## TRAVELING BY RAIL AND AIR

### MEAL SERVICE IN RESTAURANT CARS (according to Ceylon Government Railway Timetable) continued.

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Vegetarian</th>
<th>Non-vegetarian</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rice and Curry</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vegetarian</td>
<td>1.25</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Non-vegetarian</td>
<td>1.50</td>
<td></td>
</tr>
<tr>
<td><strong>Afternoon Tea</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bread (butter)</td>
<td></td>
<td>0.75</td>
</tr>
<tr>
<td></td>
<td>Pot of tea</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Dinner</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Soup</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fish</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vegetables</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Serving of Pudding</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Coffee</td>
<td></td>
<td>3.50</td>
</tr>
<tr>
<td><strong>Spirits and Ales</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Glass of Whiskey</td>
<td></td>
<td>4.30</td>
</tr>
<tr>
<td></td>
<td>Glass of Brandy</td>
<td></td>
<td>4.30</td>
</tr>
<tr>
<td></td>
<td>Glass of English Gin</td>
<td></td>
<td>4.30</td>
</tr>
<tr>
<td></td>
<td>Glass of Port Wine</td>
<td></td>
<td>2.30</td>
</tr>
<tr>
<td></td>
<td>Bottle of English Beer</td>
<td></td>
<td>6.60</td>
</tr>
<tr>
<td></td>
<td>Pint of English Beer</td>
<td></td>
<td>3.50</td>
</tr>
<tr>
<td></td>
<td>Pint of English Stout</td>
<td></td>
<td>3.90</td>
</tr>
</tbody>
</table>
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., ɕ follows ɕ, rather than the corresponding nasal, i.e., てしまいます。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 singled 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>අෂෂ (letter)</td>
<td>letter (n., B)</td>
</tr>
<tr>
<td>අරා (elder sister)</td>
<td>elder sister (n., A)</td>
</tr>
<tr>
<td>විස්තරිත August</td>
<td>August (n., D)</td>
</tr>
<tr>
<td>නොරුරු නොරුරු Tuesday</td>
<td>Tuesday (n., E)</td>
</tr>
<tr>
<td>පිකල් pickle</td>
<td>pickle (n., B)</td>
</tr>
<tr>
<td>පිකල් (pickle)</td>
<td>print, publish (v.)</td>
</tr>
<tr>
<td>දු (දු)</td>
<td>eight (ss. 6)</td>
</tr>
<tr>
<td>ගොඩ (ඉ)</td>
<td>foot (n., B)</td>
</tr>
<tr>
<td>එලුව reduce reduce (v.)</td>
<td>reduce, decrease (v.)</td>
</tr>
<tr>
<td>රාමුව be reduced be reduced, decreased (v.)</td>
<td></td>
</tr>
<tr>
<td>මර්තුම that place that place yonder (ss. 3)</td>
<td></td>
</tr>
<tr>
<td>දිය (දිය)</td>
<td>hand (n., E)</td>
</tr>
<tr>
<td>දිය today (n., E)</td>
<td>today (n., E)</td>
</tr>
<tr>
<td>අලෝවමූ education</td>
<td>education (n., D)</td>
</tr>
<tr>
<td>මහත්මෙක් other, another (a.)</td>
<td>other, another (a.)</td>
</tr>
<tr>
<td>ඔරුමුපිෂි Anuradhapura</td>
<td>Anuradhapura (n., D)</td>
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<td>ආරු (රු)</td>
<td>ninety (ss. 6)</td>
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<tr>
<td>අභිනුවද last (a.)</td>
<td>last (a.)</td>
</tr>
<tr>
<td>බලමා pineapple (n. pl.) singular: බලමාදිම we</td>
<td>pineapple (n. pl.) singular: බලමාදිම we</td>
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<tr>
<td>මෙහෙය April</td>
<td>April (n., D)</td>
</tr>
<tr>
<td>විදි mustard mustard (n. pl.)</td>
<td>mustard (n. pl.)</td>
</tr>
<tr>
<td>විදි mango mango (n. pl.)</td>
<td>mango (n. pl.)</td>
</tr>
<tr>
<td>සාම මිල්කා mango fruit mango fruit (n., B)</td>
<td>mango fruit (n., B)</td>
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<td>හාභි grind</td>
<td>grind (v.)</td>
</tr>
<tr>
<td>නොමන් difficult</td>
<td>difficult (a)</td>
</tr>
<tr>
<td>මැටි amu millet amu millet (n. pl.)</td>
<td>amu millet (n. pl.)</td>
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<td>එමර්ගාමා America</td>
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<td>අම්භියාමතේ</td>
<td>American Embassy (n., D)</td>
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<td>පොත්තුව</td>
<td>mother (n., A)</td>
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<td>විදි people</td>
<td>people (n., A)</td>
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<td>සිය මත මත belongs to belongs to</td>
<td></td>
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<td>විජ (රීල) elder brother elder brother (n., A)</td>
<td>elder brother (n., A)</td>
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<tr>
<td>මැටි (රීල) that yonder (a., prn.) (ss. 3)</td>
<td>that yonder (a., prn.) (ss. 3)</td>
</tr>
<tr>
<td>මැටි (රීල) that one yonder (animate prn.)</td>
<td>that one yonder (animate prn.) (ss. 3)</td>
</tr>
<tr>
<td>මැටි (රීල)</td>
<td>arrack (n. pl.)</td>
</tr>
<tr>
<td>මැටි (රීල) bring</td>
<td>bring (v.)</td>
</tr>
<tr>
<td>මැටි (රීල) take</td>
<td>take (v.)</td>
</tr>
<tr>
<td>මැටි (රීල) those people those people yonder (animate prn.) (ss. 3)</td>
<td>those people yonder (animate prn.) (ss. 3)</td>
</tr>
<tr>
<td>මැටි yonder (ss. 3)</td>
<td>yonder (ss. 3)</td>
</tr>
<tr>
<td>මැටි open; let open; let (v.)</td>
<td>open; let (v.)</td>
</tr>
<tr>
<td>විංසිකා potatoes</td>
<td>potatoes (n.pl.)</td>
</tr>
<tr>
<td>විංසිකා yams</td>
<td>yams (n. pl.)</td>
</tr>
<tr>
<td>විංසිකා සාමාවුන් මැටි</td>
<td>ash plantain (n., B)</td>
</tr>
<tr>
<td>විංසිකා සාමාවුන්</td>
<td>ash pumpkin (n., pl.)</td>
</tr>
<tr>
<td>ජාල</td>
<td>new (a.)</td>
</tr>
</tbody>
</table>

* The notation ss throughout = Sinhala Structures.
<table>
<thead>
<tr>
<th>English</th>
<th>Sinhala</th>
</tr>
</thead>
<tbody>
<tr>
<td>year (n., B)</td>
<td>ප්‍රථම (ක්ෂෂේ)</td>
</tr>
<tr>
<td>eighty (ss. 6)</td>
<td>නොමං (ක්ෂේ)</td>
</tr>
<tr>
<td>arrange, tidy up (v.)</td>
<td>වුවතාවා (ක්ෂේ)</td>
</tr>
<tr>
<td>harvest (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>ask, listen (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>airplane (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>religion (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>grandmother (n., A)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>government (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>revenue (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>back</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>go back (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>economic</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>economics, the study of</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>food (n., D)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>body</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>seed / (n., D)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>enough</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>enter (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>truth (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>bed, charpoy (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>wear (of clothes) (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>piece of clothing (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>apples (n. pl.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>why</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>cold, chilled (as with water)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>walk, stroll (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>June-July</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>listen to (v)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>English (n., B and a.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>study, learn (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>ginger (n. pl.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>piece of land (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>so, thus</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>sit down (v.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>from</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>sometimes, now and then</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>needle (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>India (n., B)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
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<tr>
<td>innala, a type of root crop (n. pl.)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>be (v.) (animate subjects only)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>tortoise; also padlock (n., A)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
<tr>
<td>maize; corn (n. pl)</td>
<td>ප්‍රථම (ක්ෂේ)</td>
</tr>
</tbody>
</table>
October-November
finished
finish (v.)
be finished, be over (v.)
school (n., D)
schoolmaster (n., A)
station (n., B)
hospital (n., D)
before
first, at first
before
shrimp (n., A)
upper
spray, sow (v.)

next

threshing tool (n., B)

teach (v.)
on top of
Upcountry, i.e., Kandyan highlands (n., B)
name of an upcountry train
warm, hot
north (n., B)
boil (water and liquids) (v.)
northern
North-Central Province (n., B)
Northern Province (n., B)
answer (n., D)
help (n., B)
hoe, mamoty (n., B)
uproot (v.)
morning (n., D)
breakfast (n., B)
November--December
term of reference for Buddhist monk
Assistant Government Agent (n., A)
be born (v.)
academic degree (n., B)
cook (v.)
Uva Province
pork (n. pl.)

England (n., D)
one (ss. 6)
collect, gather together, store (v.)
eleven (ss. 6)
United States of America (n., )
General Conversation

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.)
that (a. and prn.) (ss. 3)
evertheless
nevertheless
that (we are talking about) (ss. 3)
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)

that (ss. 3)
want (dative case noun)

crab (n., A)
cashew nut (n., B)
mouth (n., B)
affair, matter (n., B)
shell, thorn (n., B)
brake (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</th>
</tr>
</thead>
<tbody>
<tr>
<td>මෙට් (මෙට්)</td>
<td>eat (v)</td>
</tr>
<tr>
<td>මොට්ටමෝ (මොට්ටමෝ)</td>
<td>till</td>
</tr>
<tr>
<td>මොට්ෂොලෝ (මොට්ෂොලෝ)</td>
<td>office (n., B)</td>
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<tr>
<td>මොල් (මොල්)</td>
<td>hill, mountain (n., B)</td>
</tr>
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<td>මොල්තින් (මොල්තින්)</td>
<td>mirror; pl. eyeglasses; (n., B)</td>
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<td>මොල්තින් (මොල්තින්)</td>
<td>cut (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>threshing floor (n., B)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>shirt (n., B)</td>
</tr>
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<td>කඳාන් (කඳාන්)</td>
<td>bother, annoy (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>worry (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>do (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>pod, earhead (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>bitter gourd (n. pl.)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>cloves, type of earring (n. pl.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>post (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>time (n. pl.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>black (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>when, what day</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>someday, anyday, sometime, anytime</td>
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<td>කඳාන් (කඳාන්)</td>
<td>mix (v.)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>who (ss. 3)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>everybody (ss. 3)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>be married (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>turmeric (n. pl.)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>yellow (n., B)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>astringent, &quot;black&quot; (as tea or coffee)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>water vessel (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>Kalutara (n., E)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>room (n., D)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>car (n., C)</td>
</tr>
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<td>කඳාන් (කඳාන්)</td>
<td>office (n., B) (elevated term)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>quarter part</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>time, period (n., D)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>coin (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>engrave, etch (v.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>Canada (n., B)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>like</td>
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<td>කඳාන් (කඳාන්)</td>
<td>carrots (n. pl.)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>forest (n., D)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>shout, yell (v.)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>food (n., B)</td>
</tr>
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<td>කඳාන් (කඳාන්)</td>
<td>piece (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>environs, neighborhood (n., B)</td>
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<td>කඳාන් (කඳාන්)</td>
<td>kitul palm tree (n., B)</td>
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<tr>
<td>කඳාන් (කඳාන්)</td>
<td>say, tell (v.)</td>
</tr>
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<td>කඳාන් (කඳාන්)</td>
<td>read (v.)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>tell, inform, explain (v.)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>weigh (v.)</td>
</tr>
<tr>
<td>කඳාන් (කඳාන්)</td>
<td>milk (n. pl.)</td>
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<tr>
<td>Sinhala</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>වෙළ කලක ඒල වෙළ කලක ඒල (කලක ඒල)</td>
<td>a type of yam (n. pl.)</td>
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<tr>
<td>නො, පන්ත වන්</td>
<td>no, not any (a.)</td>
</tr>
<tr>
<td>නොවෙඩෝ (වෙඩෝ)</td>
<td>few, several (a.)</td>
</tr>
<tr>
<td>නොක්මු (කෝමු)</td>
<td>how much, how many</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>chicken (n., A)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>chicken meat (n. pl.)</td>
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<tr>
<td>නොකෝ (කෝ)</td>
<td>umbrella (n., D)</td>
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<td>නොකෝ (කෝ)</td>
<td>potter (n., A)</td>
</tr>
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<td>නොකෝ (කෝ)</td>
<td>paddy field (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>kurakkan millet (n. pl)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>type of basket; measure (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>cinnamon (n. pl.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>Cinnamon Gardens (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>winnowing basket (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>kitchen (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>insect, worm (n., A)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>insecticide (n. pl.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>agriculture (n., D)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>straight</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>banana (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>cheese (n. pl.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>kettle (n., D)</td>
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<tr>
<td>නොකෝ (කෝ)</td>
<td>how much (ss. 3)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>short (a.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>pound, dig (v.)</td>
</tr>
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<td>නොකෝ (කෝ)</td>
<td>fort, enclosure (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>(Colombo) Fort (Railway) Station (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>pillow (n., D)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>where, what place (ss. 3)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>which (a.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>green (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>green manure (n. pl.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>stool (n., B)</td>
</tr>
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<td>නොකෝ (කෝ)</td>
<td>Colpetty (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>jak (n. pl.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>how (ss. 3)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>where (ss. 3)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>Colombo (n., E)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>Colombo Fort. (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>train (n., B)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>coffee (n., pl.)</td>
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<td>නොකෝ (කෝ)</td>
<td>cup (n., (n., D)</td>
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<td>river (n., B)</td>
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<td>expensive</td>
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<tr>
<td>නොකෝ (කෝ)</td>
<td>take, get (v.)</td>
</tr>
<tr>
<td>නොකෝ (කෝ)</td>
<td>village (n., B)</td>
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<td>නොකෝ (කෝ)</td>
<td>black pepper (n. pl.)</td>
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<td>නොකෝ (කෝ)</td>
<td>rock, stone (n., B)</td>
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<td>නොකෝ (කෝ)</td>
<td>take off, remove (v.)</td>
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<td>papaya (n. pl.)</td>
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<td>Sinhala</td>
<td>English</td>
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<tr>
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<td>මෙම (වු)</td>
<td>tree (n., B)</td>
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<tr>
<td>මෙමේ (වු)</td>
<td>hit, beat (v.)</td>
</tr>
<tr>
<td>වස්ත</td>
<td>Galle (n., B)</td>
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<td>වස්තු</td>
<td>about, concerning</td>
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<td>මෙමේ (වු)</td>
<td>gallon (n., B)</td>
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<td>woman (n., A)</td>
</tr>
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<td>මෙමේ (වු)</td>
<td>last, most recent</td>
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<td>මෙමේ (වු)</td>
<td>match box (n., B)</td>
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<td>teacher (male) (n., A)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>teacher (female) (n., A)</td>
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<td>fruit, lump (n., B)</td>
</tr>
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<td>house, home (n., E)</td>
</tr>
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<td>මෙමේ (වු)</td>
<td>take (v.)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>house, room (n., D)</td>
</tr>
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<td>මෙමේ (වු)</td>
<td>bring (v.)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>heap, pile (n., B)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>stack, pile up (v.)</td>
</tr>
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<td>මෙමේ (වු)</td>
<td>leveler (n., B)</td>
</tr>
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<td>මෙමේ (වු)</td>
<td>gunny sack (n., B)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>movie (n., B)</td>
</tr>
<tr>
<td>මෙමේ (වු)</td>
<td>January (n., D)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>window (n., D)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>kind, sort (n., B)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>June (n., D)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>July (n., D)</td>
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<tr>
<td>මෙමේ ( viagra)</td>
<td>a little</td>
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<td>tomatoes (n. pl.)</td>
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<tr>
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<td>grass (n. pl.)</td>
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<td>thanahal (n. pl.)</td>
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<td>මෙමේ ( viagra)</td>
<td>situation, condition (n., D)</td>
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<td>මෙමේ ( viagra)</td>
<td>alone</td>
</tr>
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<td>මෙමේ ( viagra)</td>
<td>reflexive pronoun (ss. 3)</td>
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<tr>
<td>මෙමේ ( viagra)</td>
<td>you</td>
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<tr>
<td>මෙමේ ( viagra)</td>
<td>boil rice, eggs and other solids (v.)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>angry</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>become angry</td>
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<td>මෙමේ ( viagra)</td>
<td>ola leaf (n., B)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>yet another (a.)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>still</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>father (n., A)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>embassy (n., B)</td>
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<tr>
<td>මෙමේ ( viagra)</td>
<td>ambassador (n., A)</td>
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<tr>
<td>මෙමේ ( viagra)</td>
<td>resthouse (n., B)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>post office (n., B)</td>
</tr>
<tr>
<td>මෙමේ ( viagra)</td>
<td>post, mail (v.)</td>
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</table>
postmaster (n., A)
place (n., E)
keep (v.)
keep (v.)
be (inanimate subjects) (v.)
wheat (n. pl.)
three (ss. 6)
thirty (ss. 6)
curry powder (n. pl.)
spread, thin out (v.)
oil (n. pl.)
teaspoon (n., B)
understand (v.)
see (v.)
south; right side (n., B)
southern; right (a.)
Southern Province (n., B)
tooth (n., B)
know (v.)
put, place (v.)
firewood (n. pl.)
middle of the day; noontime (n. pl.)
lunch (n., B)
day (n., B)
eighteen (ss. 6)
thirteen (ss. 6)
nineteen (ss. 6)
rice huskings (n., B)
sixteen (ss. 6)
ten (ss. 6)
put, place (v.)
thousand
seven an (ss. 6)
fourteen (ss. 6)
right now
find out, come to know (v.)
now
sickle (n., B)
long (a.)
along
wood apple (n. pl.)
Government Agent (n., A)
smoke (n., B)
smoke shelf (n., B)
distant, far (a.)
<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
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<tbody>
<tr>
<td>ඉදි (ඉා)</td>
<td>daughter (n., A)</td>
</tr>
<tr>
<td>ඉල්ලේ (ඉල්ල)</td>
<td>two (ss. 6)</td>
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<tr>
<td>නැලි (ජැලි)</td>
<td>both (inanimate referent)</td>
</tr>
<tr>
<td>වැරිමා (වැරිම)</td>
<td>give (v.)</td>
</tr>
<tr>
<td>එවුගැම් (එවුගම්)</td>
<td>both (animate referent)</td>
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<td>Tamil (n., B)</td>
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<td>මොඩැර්ඩිකාර්</td>
<td>parents</td>
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<td>මොඩැර්ඩිකාර් දැරොමයි</td>
<td>December (n., D)</td>
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<tr>
<td>මොඩි</td>
<td>lime (n. pl.)</td>
</tr>
<tr>
<td>මොඩි නුටික්</td>
<td>type of yam (n. pl.)</td>
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<td>මොඩිකාර්</td>
<td>oranges (n. pl.)</td>
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<td>වු (වුලි)</td>
<td>door (n., B)</td>
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<td>වු (වුලි)</td>
<td>twelve (ss. 6)</td>
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<td>doctor (n., A)</td>
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<td>younger sister (n., A)</td>
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<td>city (n., D)</td>
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<td>පිංමොඩි (පිංමොඩි)</td>
<td>get up, rise (v.)</td>
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<td>පිංමොඩි (පිංමොඩි)</td>
<td>plow (n., B)</td>
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<td>මොඩි ක්ලේ</td>
<td>Christmas (n., E)</td>
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<td>ක්ලේ (ක්ලේ)</td>
<td>name (n., B)</td>
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<td>ක්ලේ (ක්ලේ)</td>
<td>nine (ss. 6)</td>
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<td>ක්ලේන්ටා</td>
<td>January-February</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>bathe (v.)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>cause to bathe (v.)</td>
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<td>ක්ලේන්ටා</td>
<td>auspicious</td>
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<td>east; eastern</td>
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<td>ක්ලේන්ටා නැම්</td>
<td>Eastern Province (n., B)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>pass away (die); get lost (v.)</td>
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<td>ක්ලේන්ටා</td>
<td>without</td>
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<td>ක්ලේන්ටා</td>
<td>otherwise</td>
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<tr>
<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>relative (n., A)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>sister-in-law (n., A)</td>
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<td>ක්ලේන්ටා</td>
<td>simply, just</td>
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<td>ක්ලේන්ටා පුර්වියේ (ක්ලේන්ටා පුර්වියේ)</td>
<td>simply be, i.e., do nothing (v.)</td>
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<td>ක්ලේන්ටා පුර්වියේ (ක්ලේන්ටා පුර්වියේ)</td>
<td>simply give, i.e., give free (v.)</td>
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<td>ක්ලේන්ටා</td>
<td>July-August</td>
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<tr>
<td>ක්ලේන්ටා</td>
<td>always</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>sleep (v.)</td>
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<td>ක්ලේන්ටා</td>
<td>sleepy</td>
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<td>ක්ලේන්ටා නැව (ක්ලේන්ටා නැව)</td>
<td>become sleepy</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>bund, bank of paddy field (n., B)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>holiday, vacation (n., B)</td>
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<td>ක්ලේන්ටා</td>
<td>because</td>
</tr>
<tr>
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<td>Kandy (n., E)</td>
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<td>Nuwara Eliya (n., B)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>thread (n., B)</td>
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<td>ක්ලේන්ටා (ක්ලේන්ටා)</td>
<td>pluck (v.)</td>
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<td>Sinhala</td>
<td>English</td>
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<tr>
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</tr>
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<td>වැමේබිම් (වහැසි)</td>
<td>number (n., D)</td>
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<td>සිමිරභාපු</td>
<td>various</td>
</tr>
<tr>
<td>කොළඹ වේලේලියා</td>
<td>November (n., D)</td>
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<tr>
<td>මොද සිලලවන්</td>
<td>madam, lady (n., A)</td>
</tr>
<tr>
<td>දෙනේ අදාල (දෙනේ)</td>
<td>begin (v.)</td>
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<td>යමු (ක්)</td>
<td>belt (n., B)</td>
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<td>snake gourd (n. pl.)</td>
</tr>
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<td>අවතාරු (වහැසි)</td>
<td>newspaper (n., D)</td>
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<td>දෙනේ අරුජිය</td>
<td>reside (v.)</td>
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<td>සේවය (සේවය)</td>
<td>fifty (ss. 6)</td>
</tr>
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<td>මකාං (මකාං)</td>
<td>class (n., B)</td>
</tr>
<tr>
<td>දෙනේ කොටසන්</td>
<td>monk's residence, temple (n., B)</td>
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<tr>
<td>දෙනේ කුංඳු</td>
<td>stylus (n., B)</td>
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<td>දෙනේළංල</td>
<td>on foot</td>
</tr>
<tr>
<td>වීඹතිරි (වීඹතිරි)</td>
<td>fruit (n. pl.)</td>
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<tr>
<td>සමතා (තිරුම)</td>
<td>province, area (n., B)</td>
</tr>
<tr>
<td>කොලි</td>
<td>after (ss. 4)</td>
</tr>
<tr>
<td>සේවය (සේවය)</td>
<td>five (ss. 6)</td>
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<tr>
<td>දෙනේළංල</td>
<td>lower</td>
</tr>
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<td>දෙනේළංල (යුංනරු)</td>
<td>fifteen (ss. 6)</td>
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<td>සේවයාදිය (සේවයාදිය)</td>
<td>trample, thresh (v.)</td>
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<td>සේවයාදිය (සේවයාදිය)</td>
<td>party (n., B)</td>
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<td>bread (n. pl.)</td>
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<tr>
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<td>road (n., B)</td>
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<td>use (v.)</td>
</tr>
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<td>මොදීස්ංලියාළ</td>
<td>gasoline (n. pl.)</td>
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<td>මොදීස්ංලියාළ</td>
<td>area, place (n., B)</td>
</tr>
<tr>
<td>මොදීස්ංලියාළ</td>
<td>mat (n., B)</td>
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<tr>
<td>මොදීස්ංලියාළ</td>
<td>syrup (n. pl.)</td>
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<tr>
<td>මොදීස්ංලියාළ</td>
<td>pencil (n., D)</td>
</tr>
<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>arrive (v.)</td>
</tr>
<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>hour (n., B)</td>
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<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>sprout up (as plants) (v.)</td>
</tr>
<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>plant, seedling (n., B)</td>
</tr>
<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>ripen (v.)</td>
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<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>plate (n., B)</td>
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<tr>
<td>කොර්ෂාල</td>
<td>outside</td>
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<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>Pettah (n., B)</td>
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<tr>
<td>වීඹතිරිළංලියාළ</td>
<td>depart (v.)</td>
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<td>කොර්ෂාල</td>
<td>flour (n. pl.)</td>
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<td>වීඹතිරිළංලියාළ</td>
<td>powdered milk (n. pl.)</td>
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<td>කොර්ෂාල</td>
<td>straw (n. pl.)</td>
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<td>වීඹතිරිළංලියාළ</td>
<td>picture (n., B)</td>
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<td>වීඹතිරිළංලියාළ</td>
<td>cucumber (n., pl.)</td>
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<td>වීඹතිරිළංලියාළ</td>
<td>male, man (n., A)</td>
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<tr>
<td>කොර්ෂාල</td>
<td>chair (n., B)</td>
</tr>
<tr>
<td>කොර්ෂාල</td>
<td>son (n., A)</td>
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<tr>
<td>Sinhala</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
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<tr>
<td>වර්ෂව (වර්ෂව)</td>
<td>citizen (n., A)</td>
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<tr>
<td>වර්ෂවත්වය</td>
<td>citizenship (n., D)</td>
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<tr>
<td>ප්‍රශ්නයෙකු කරන්‍ය</td>
<td>can, be able (dative case subject) (v.)</td>
</tr>
<tr>
<td>නොදුමු</td>
<td>arecanuts (n. pl.)</td>
</tr>
<tr>
<td>මේන්තාය (මේන්තාය)</td>
<td>library (n., D)</td>
</tr>
<tr>
<td>මේන්තාස්ට්ෂය (මේන්තාස්ට්ෂය)</td>
<td>soak (v.)</td>
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<tr>
<td>මේන්තාමල්ලය (මේන්තාමල්ලය)</td>
<td>box, basket (n., B)</td>
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<tr>
<td>මේන්තාමල්ලය පළමු</td>
<td>slice (n., B)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාමල්ලය පෙන්)</td>
<td>show (v.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාමල්ලය පෙන්)</td>
<td>February</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාමල්ලය පෙන්)</td>
<td>day before yesterday (n., E)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>avocado (n. pl.)</td>
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<td>small</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>book (n., B)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>Polonnaruwa</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>coconut (n. pl)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>coconut branch (n., B)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>coconut oil (n. pl.)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>May–June</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>winnow (v.)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>teapot (n., B)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>poya day (n., E)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>fertilizer (n. pl.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>harrow, level (v.)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>harrowing board, leveling board (n., B)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>useful</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>question (n., D)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>bench (n., B)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>March–April</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>butter (n. pl.)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>article; pl. goods (n., B)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>lady's fingers (n. pl.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>sweet potatoes (n. pl.)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>cooked rice (n. pl.)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>Wednesday (n., E)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>fry (v.)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>tie, bind (v.)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>buns (n. pl.)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>baby, small child (n., A)</td>
</tr>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>afraid</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>scare (v.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>be frightened (v.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>see, look (v.)</td>
</tr>
<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>look after, care for (v.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>expect (v.)</td>
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<tr>
<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>west; western</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>Western Province (n., B)</td>
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<td>මේන්තාමල්ලය පෙන් (මේන්තාම්ලය පෙන්)</td>
<td>half part (n., D)</td>
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### General Conversation

<table>
<thead>
<tr>
<th>Sinhala (සිංහල)</th>
<th>English</th>
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<tbody>
<tr>
<td>ෂක්කොක් (සක්කොක්)</td>
<td>uncle (FaYoBro) (n., A)</td>
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<tr>
<td>කොළඹ (කොළඹ)</td>
<td>bucket (n., B)</td>
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<tr>
<td>ගැන් (ගැන්)</td>
<td>language (n., B)</td>
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<td>කාඩාරා (කාඩාරා)</td>
<td>bank (n., B)</td>
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<tr>
<td>අනු &amp;කු (ඉන් &amp;කු)</td>
<td>can't (dative case subject)</td>
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<td>වෙදුපි (වෙදුපි)</td>
<td>son-in-law (n., A)</td>
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<td>පෙළඹ (පෙළඹ)</td>
<td>egg (n., D)</td>
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<tr>
<td>මෙවර (මෙවර)</td>
<td>wall (n., B)</td>
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<tr>
<td>ඇයිස් (යිස්)</td>
<td>August-September</td>
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<tr>
<td>උපයම (සුපයම)</td>
<td>beer (n. pl.)</td>
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<td>මහායම් (මහායම්)</td>
<td>betel (n. pl.)</td>
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<td>මතුණ (මතුන)</td>
<td>chew of betel (n., B)</td>
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<td>මෙමෙ (කීමෙ)</td>
<td>kerosene (n. pl.)</td>
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<td>විශ්කාන්තමු (විශ්කාන්තමු)</td>
<td>divide, distribute (v.)</td>
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<tr>
<td>විශ්කාන්තමු (කීශ්කාන්තමු)</td>
<td>medicine (n., B)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>bacon (n. pl.)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>bra (n., B)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>drink (v.)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>stilts</td>
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<td>stilt walker (n., A)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>lie, falsehood (n., B)</td>
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<tr>
<td>මෙතුම් (කිතුම්)</td>
<td>very</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>bottle (n., D)</td>
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<td>මෙතුම් (කිතුම්)</td>
<td>green beans (n. pl.)</td>
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<td>Thursday (n., B)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>manioc (n., pl.)</td>
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<td>muddy (v.)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>thresh, trample (v.)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>remember</td>
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<td>සුජුබය (සුජුබය)</td>
<td>not enough</td>
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<td>measure (v.)</td>
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<td>I</td>
</tr>
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<td>kill (v.)</td>
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<td>bag (n., B)</td>
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<td>younger brother (n., A)</td>
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<td>meat (n. pl.)</td>
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<td>brother-in-law (n., A)</td>
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<td>Kandy (n., E)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>rest, relax (v.)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>become tired (v.)</td>
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<td>maternal uncle (n., A)</td>
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<td>transfer (n., B)</td>
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<td>March (n., D)</td>
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<td>necklace (n., D)</td>
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<td>සුජුබය (සුජුබය)</td>
<td>vegetable dish; curry (n., B)</td>
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</tbody>
</table>

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314
General Conversation

month (n., D)
clay, mud (n.pl.)
middle (n., E)
Central Province (n., B)
February-March
May (n., D)
die (v.)
bunch, bundle, handful (n., B)
minute (n., B)
man, person, guy (n., A)
chillies (n. pl.)
buffalo milk (n. pl.)
buffalo (n., A)
green gram (n. pl.)
type of pot (n., B)
congeal (v.)
yoghurt, curd (n. pl.)
merchant (n., A)
financial
stamp (n., D)
face (n., B)
this much (ss. 3)
this place (ss. 3)
meneri (n. pl.)
here, voici
this person (ss. 3)
this direction, this way (ss. 3)
here (ss. 3)
this, these (ss. 3)
this thing (ss. 3)
these people (n.pl.)
table (n., D)
socks (n. pl.)
sock (n., B)
what (ss. 3) (singular referents)
why
what
something
what (plural referents only)
key (n., B)
go (v.)
send out; export (v.)
Jaffna (n., D)
country (n., B); also 'imported'.
Bombay onions (n. pl.)
red onions (n. pl.)
rambutan fruit (n. pl.)
chemical (a.)
<table>
<thead>
<tr>
<th>Sinhala Dictionary</th>
</tr>
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<tbody>
<tr>
<td>occupation (n., B)</td>
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<tr>
<td>toddy (n. pl.)</td>
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<td>official</td>
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<td>pound (n., B)</td>
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<td>radishes (n. pl.)</td>
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<td>meeting (n., B)</td>
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<td>supper (n., B)</td>
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<td>C.T.B. (Ceylon Transport Board)</td>
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<tr>
<td>near</td>
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<td>next</td>
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<td>beautiful, pretty</td>
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<td>receive (v.)</td>
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<td>ready</td>
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<td>sausages (n. pl.)</td>
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<td>document (n., B)</td>
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<td>write (v.)</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>salt (n. pl.)</td>
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<td>onions (n. pl.)</td>
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<td>secretary (n., A)</td>
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<td>father's older brother (n., A)</td>
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<td>rice mortar, any mortar (n., B)</td>
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<td>pour (v.)</td>
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<td>around</td>
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<tr>
<td>garden (n., B)</td>
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<tr>
<td>sow (v.)</td>
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<td>sowing basket (n., B)</td>
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<td>to the left</td>
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<td>left (a.)</td>
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<td>eggplant, brinjals (n. pl.)</td>
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<td>northwest (n., B)</td>
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<td>Northwest Province (n., B)</td>
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<tr>
<td>age (n., B)</td>
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<tr>
<td>nothing wrong, not bad</td>
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<td>weeds (n. pl.) also wild (a.)</td>
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<td>weedicide (n. pl.)</td>
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<td>cultivate, grow (v.)</td>
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<td>close (v.)</td>
</tr>
<tr>
<td>rain (v.)</td>
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<tr>
<td>fence (n., B)</td>
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<tr>
<td>fall (v.)</td>
</tr>
<tr>
<td>work (n., B)</td>
</tr>
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<td>work (v.)</td>
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<tr>
<td>mostly</td>
</tr>
<tr>
<td>more than</td>
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<tr>
<td>tank (n., B)</td>
</tr>
<tr>
<td>plantation, estate (n., B)</td>
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<td>grow, be grown (v.)</td>
</tr>
<tr>
<td>rain (n., B)</td>
</tr>
<tr>
<td>sell</td>
</tr>
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<td>about, approximately</td>
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<td>only</td>
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<tr>
<td>kind, way, manner (n., B)</td>
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<tr>
<td>foreign</td>
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<td>foreign affairs (n. pl.)</td>
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<td>vinegar (n. pl.)</td>
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<tr>
<td>weave (v.)</td>
</tr>
<tr>
<td>university (n., D)</td>
</tr>
<tr>
<td>subject of study (n., D)</td>
</tr>
<tr>
<td>cookie, biscuit (n., B)</td>
</tr>
<tr>
<td>describe (v.)</td>
</tr>
<tr>
<td>twenty (ss. 6)</td>
</tr>
<tr>
<td>unhusked rice (n. pl.)</td>
</tr>
<tr>
<td>rice bin (n., B)</td>
</tr>
<tr>
<td>glass (n., B)</td>
</tr>
<tr>
<td>different, other</td>
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<tr>
<td>become</td>
</tr>
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<td>instead of</td>
</tr>
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<td>separate</td>
</tr>
<tr>
<td>April-May</td>
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<tr>
<td>time (n., (n., B)</td>
</tr>
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<td>cane (n. pl.)</td>
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</table>

317 334
General Conversation

Sinhala

dictionary (n., D)
Sri Lanka
government of Sri Lanka (n., B)
University of Sri Lanka (n., D)
development
cultural
cultural affairs
cent (n., D)
Monday (n., E)
health (n., D)
shoe (n., B)
Sabaragamuwa Province (n., B)
smooth (v.)
some
perhaps
company (n., B)
social
doctor
co-operative store (n., D)
sarong (n., B)
money (n., pl.)
brother (n., A)
sister (n., A)
nutmeg (n., pl.)
usually
store, shop (n., B)
literature (n., B)
September (n., D)
instance (n., D)
sing (v.)
song (n., B)
Sinhala (n., B); Sinhalese (a.)
Friday (n., E)
sugar (n., pl.)
hundred (ss. 6)
grandfather (n., A)
white (n., B)

garlic (n., pl.)
week (n., D)
Saturday (n., E)
all
measure (n., B)
service (n., B)
health (elevated term) (n., B)
domestic (as opposed to foreign)
domestic or internal affairs
term of address for Buddhist monk
### General Conversation

<table>
<thead>
<tr>
<th>Sinhala</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>අභය</td>
<td>a kind of brown sugar (n. pl.)</td>
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<tr>
<td>සත (තත)</td>
<td>seven (ss. 6)</td>
</tr>
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<td>සත (තත)</td>
<td>four (ss. 6)</td>
</tr>
<tr>
<td>වාය (වාය)</td>
<td>forty (ss. 6)</td>
</tr>
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<td>වාය (වාය)</td>
<td>make (v.)</td>
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<td>මේ (මේ)</td>
<td>urgent</td>
</tr>
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<td>මේ (මේ)</td>
<td>urgency, emergency (n., B)</td>
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<td>මේ (මේ)</td>
<td>corner, junction (n., B)</td>
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<td>මේ (මේ)</td>
<td>half (past an hour)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>receive, meet (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>six (ss. 6)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>beef liver (n. pl.)</td>
</tr>
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<td>beef (n. pl.)</td>
</tr>
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<td>මේ (මේ)</td>
<td>cause to turn (v.)</td>
</tr>
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<td>මේ (මේ)</td>
<td>correct</td>
</tr>
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<td>afternoon, evening (n., E)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>plow (v.)</td>
</tr>
<tr>
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<td>Buddhist monk</td>
</tr>
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<td>මේ (මේ)</td>
<td>husked rice (n. pl.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>sixty (ss. 6)</td>
</tr>
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<td>way, method (n. pl.)</td>
</tr>
<tr>
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<td>mile (n., B)</td>
</tr>
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<td>seventy (ss. 6)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>stir (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>spoon (n., B)</td>
</tr>
<tr>
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<td>turn (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>scarce</td>
</tr>
<tr>
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<td>stand up (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>plant (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>because</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>many</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>winnow (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>tomorrow (n., E)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>slowly</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>good</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>look for (v.)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>look up (as in a dictionary)</td>
</tr>
<tr>
<td>මේ (මේ)</td>
<td>shake (v.)</td>
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<td>මේ (මේ)</td>
<td>hotel (n., D)</td>
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<th>Units</th>
<th>Price</th>
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<td>$5.65</td>
</tr>
<tr>
<td>Amharic (Units 51-60)</td>
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</tr>
<tr>
<td>Cambodian (Units 1-45)</td>
<td></td>
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<td>Cambodian (Units 46-90)</td>
<td></td>
<td>$5.25</td>
</tr>
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<td></td>
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<td>Cantonese (Units 16-30)</td>
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<td>Chinyanja (Units 1-65)</td>
<td></td>
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<tr>
<td>French (Units 13-24)</td>
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<tr>
<td>Fula (Units 1-40)</td>
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<td>Hebrew (Units 1-40)</td>
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<td></td>
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