Language Competence in Sinhala/Tamil and English

Answer four (04) questions only choosing three (03) from part I and one (01) from part II

1. Comment on the verbal and non-verbal signs of the human society and explain special features associated with verbal signs.

2. Analyze the consonants in Sinhala/Tamil/English on the basis of their articulators and point of articulation.

3. Explain how the helping-words (prepositions/post-positions) are used to express different case relations in Sinhala/Tamil and English with suitable examples.

4. Explain the different characteristic features associated with sentence construction of Sinhala/Tamil and English providing suitable examples.

5. Write brief critical notes on any four (04) of the following.
   i. Voiced and voiceless consonants in Sinhala/Tamil/English.
There has been a belief amongst people of most civilized races that primitive tribes living in the inhospitable thick jungles are invariably cannibals. They think that men belonging to such tribes partake of human flesh. This belief dies hard. Such a theory has been advanced sometimes in Ceylon too. According to that belief prehistoric men of Ceylon may have resorted to such a practice. However, the material evidence so far discovered by excavations does not seem to justify such a conclusion.

Cannibalism, however, has to be clearly defined as eating the flesh of its own species, of course, for food. If this is the definition, then the magical practice of the primitive men should not be confused and wrongly interpreted as cannibalism. What is it then? There is a practice among the Veddas of eating the human liver. It is based on a deep rooted belief that the seat of human power is the heart or liver. The Veddas believe that the repository of men’s power is in the liver. Even the Sinhalese believe so when they swear that they will eat the liver of so and so. This said either in extreme anger under the gravest provocation or to strengthen oneself by the belief that the extra power immanent in another person can be acquired by killing him and tasting a bit of the liver.

The ancient men of Lanka are described in the legend as man-eating devils who are accustomed to entice shipwrecked mariners. It may be that the ancient traders who wandered beyond the permissible bounds were killed and robbed. It is difficult to find a reference to the practice of eating human flesh. Generally such cannibal tribes accustomed to file their teeth like the Pulayars but no such custom is recorded about the ancient Yakkhas or Veddas. The Veddas on the other hand are said to taste human liver. It is recorded by those who have studied the Veddas that they carry a piece of dried human liver in their betel bag. It is therefore, interesting to ascertain why this is done. This belief and practice are reminiscent of hoary antiquity which traits appear to have been confused probably with other beliefs and influences.
07. (v) Translate the following into Sinhala/Tamil:

Content is what a poem says, what it is about, its subject matter. Form is the way in which it says it, how it is written, the language it uses, the patterns it employs. If we are to come to grips with poetry it does seem essential that we try to account for its most obvious feature, its use of patterned language. Most poems are written in lines of the same length; usually these lines are arranged into symmetrical groups we call stanzas; often the poem has a repeated rhyme pattern running through each stanza which is usually fairly conspicuous. One reason why we find poetry difficult is that all these patterns serve to concentrate and compress the words into much more meaningful relationship with each other than in prose. This does not mean, however, that the poet is therefore dealing with much more complicated issues than we find in prose. The most common misunderstanding of poetry is the assumption that it is concerned with esoteric, abstract matters remote from everyday experience. This is not the case. While poetry itself is a complicated way of writing about experience, its basic subject matter is usually far from complicated.

In theory a poem can be about anything. There are, however, certain topics that
concern us all and these are the recurrent themes of poetry. Love is a central experience in life, and it is not surprising that love poems outnumber all others. Death is also a major concern to us all, and this can be linked with religion: most people at some time wonder whether life ends with death or if they are part of some greater pattern. Poets need not, however, concern themselves with such weighty topics; they might wish to write about nature, or their families or some other domestic matter. Poetry becomes less frightening if we realize that it is always concerned with ordinary human concerns, with the daily matters of everybody's life.

(දෙ) කර්ම වාදයන්නේ නැත්තවෙකී අදිනිර්මාණයේ කරීම.
Translate the following into English.

"ප්‍රශන ආකාශය ගැන උප්දේශය පිළිබඳ මේවා මිනි සමානව අතරින් නැවත අවශ්‍යය.
Translate the following into English.

"ටීම මාත්‍ර පෙන්කා, උප්දේශය පිළිබඳ! නිර්මාණය සිදුවේ තර්ලා. අතරන්නේ මම ගැන උප්දේශ මේවා පිළිබඳ පැහැදිලිය.
Translate the following into English.

"ලේඛන මාත්‍ර මේවා, උප්දේශය පිළිබඳයිම.
Translate the following into English.

"මයි චිත්‍රයේ, උප්දේශය පිළිබඳයිම.
Translate the following into English.

"පැරිණාම අන්තර්ක්කාරාන්ත, අමාත්‍ය ආදාන්ත.
Translate the following into English.

"පැරිණාම අන්තර්කාරාන්ත, අමාත්‍ය ආදාන්ත.
Translate the following into English.

"පැරිණාම අන්තර්කාරාන්ත, අමාත්‍ය ආදාන්ත.
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"පැරිණාම අන්තර්කාරාන්ත, අමාත්‍ය ආදාන්ත.
Translate the following into English.