I  Part I

01. Explain the reasons for identifying language as a system of arbitrary vocal symbols.

02. Comment on the special features associated with the usage of present tense verbs giving suitable examples from Sinhala/ Tamil and English.

03. Describe the differences of the consonant system of Sinhala/ Tamil and English with suitable examples.

04. Discuss with examples the techniques that are used in the formation of synonyms and antonyms in Sinhala/ Tamil and English.

05. Write brief critical notes on any four (04) of the following.

(i) Vowel system in Sinhala/ Tamil and English.
(ii) එකත/ වැටි සාළු විධි විසින් සමාගම අති නම් අතිිත්වයේ ස්වරාජ අෙක්ක.
Special features in the usage of pronouns in Sinhala/Tamil and English.

(iii) උද්ධරණිතිය, ආසන්නාවන්නම සහ අධිවේදනය.
Multilingualism, bilingualism and language trranslator.

(iv) මුළුකු සහ නවීකරා සමන්තර
Provincial and Social dialects

(v) මහා ආචාර්යයන්තර
Diglossia

(vi) එකත/ වැටි සාළු විධි විසින් සමාගම අතිිත්වයේ ස්වරාජ අෙක්ක.
Use of prefixes in Sinhala/Tamil and English.

II මාජ පිට II

06. (ѣ) ගොඩ මූලික සාමාන්‍ය පැමිණි/මිලියන විසිදුලක කතා.
Translate the following into Sinhala/Tamil.

Sinhalese literature is closely associated with the literature of Pali and Sanskrit. This introduction will therefore give briefly a general outline of literary works produced in Ceylon, not only of those written in Sinhalese but also of those written in those two classical languages.

Writing appears to have been known in Ceylon from the very early days of her Aryan colonization, and it soon spread with the establishment of Buddhism in the Island. The early Buddhist teachers brought with them to Ceylon from India the scriptures of the Pīṭakas and taught them orally to successive generations of pupils in their original language, Pali or Māgadhī as it was called in the Island. The explanations of these texts, however, were taught in the language of the country, and so gradually the Sinhalese commentaries were composed and written down. There were also early historical records of a religious nature and collection of stories, all of which went under the general name of aṭṭhakathā or commentary, as opposed to the texts of the Pīṭakas, which were taken as the actual words of the Master.

In the fifth century A.D., during the reign of king Mahānāma, the celebrated commentator Buddhaghśosa came to Ceylon, and during his time in Anurādhapura he wrote in Pali the largest existing compendium of Thēravāda Buddhism, namely Ṭīṭhimagga, and a number of commentaries on the Pali texts of the Tripiṭaka based on material from the Sinhalese commentaries. Other masters, such as Mahānāma, Dhammapāla, and Upasēna, continued the work begun by Buddhaghśosa, and completed a series of Pali commentaries on the entire Pali canon. The Sinhalese commentaries, however, did not go out of use as soon as Pali versions were made; and from the surviving citations from them we know that they were in use among Sinhalese writers until at least the tenth century. It may be assumed that by this time the language of the commentaries had become archaic, and that therefore they went out of use.
Feminization of poverty is widely known as "Trend of women representing an increasing proportion of the poor". UN (200) noted it as a status of the gap between men and women caught in the vicious circle of poverty, which continued and widened through the past decades. It also noted that majority of 1.5 billion people living on 1$ per day or less as women. Failure in gender-specific endowment, production and exchange explain the reason for, women being poorest among poor and why women experience poverty differently from men. Women from ethnic minorities, women in indigenous groups, refugee groups, single women, disabled women, female children and elderly women are more in poverty than their male counterparts.

Feminization of poverty has become a universal phenomenon. It's true to the developed world though the poverty line is drawn on $ 14.40 per day. Hence to the answer to the question of "who is poor?" is universal to north to south, developed to developing countries alike. It is seen that women earn on average slightly more than 50 per cent of what men earn, in most of the categories. They are often denied access to resources such as monetary credit, land and inheritance. The labour they provide are not rewarded and not recognized as valuable as male labour. The health care and nutritional needs of them are not received priority, they lack sufficient access to education and support service, while their participation in decision-making at home and in the community are minimal. Their access to better
employment is also limited. Further, once they are caught in the vicious cycle of poverty, the chances of access to resources and information to change the situation is limited. (UN, 2000). Women having the status of second class citizenship make them more vulnerable in deprivation. The poor access to inputs and extension services and training also are the drawback in alleviating poverty among women.

(กำหนด) ค้าผู้มีรายได้ต่ำที่มีความยากลำบาก ผลจากการที่

Translate the following into English.