Translate following passages into Sinhala

1. Geiger’s efforts were directed towards tracing the etymology of every Sinhalese word to its Sanskrit, Pali, or Prakrit origin,” but Kumaratunga Munidasa contended that Sinhalese, like any other language, possessed a certain stock (large or small) of words of purely native origin. Geiger’s derivation of the Sinhalese ආෂණ (‘leopard’) (Geiger, Grammar, p. 42) provided Kumaratunga with the necessary ammunition to ridicule the entire method of Comparative Philology:

"The word ආෂණ must somehow or other be derived from Sanskrit, Pali or Prakrit. The Professor fingered the great lexicons of Sanskrit, Pali and Prakrit. In none of them did he find for the leopard a name beginning with අ. The Professor was bewildered. Can such a thing happen? ආෂණ must somehow or other be derived from one of those great languages. The Professor began again to explore the lexicon, this time to find a name with අ and ම in it, not for the leopard itself but for any kind of wild beast. His attempt was crowned with great success .... , His face beamed with real joy ... What made him so elated? It was the Sanskrit noun


 شبكة /kroʃtr/ which means, not exactly a leopard, but another wild beast-a jackal. The leopard is a wild beast. The jackal is also a wild beast. It is true that there is no Sanskrit word that has the semblance of ඉක්කෝ අති and that means exactly a leopard. But there is ඉක්කෝ, meaning a jackal. ඉක්කෝ, a name of one wild beast - a leopard, must equally be applicable to another wild beast - a jackal. Oh! The stupid Sinhalese!... If not for me will they ever happen to possess such a beautiful etymology for their wretched word ඉක්කෝ? ... Whatever it be, now, it is an established fact that the Sinhalese leopard is a direct descendant of the Sanskrit jackal”.

 Subasa, Vol. 1, No. 14, 8th January, 1940.

 (40 Marks)

2. Morality

Morality refers to values, codes of conduct or social mores that distinguish between right and wrong in human society. For the most part ‘right’ and ‘wrong’ acts are classified as such because they are thought to cause benefit or harm; however, it is possible that many moral beliefs are based on prejudice, ignorance or even hatred. Each society defines for itself what the well-being of its inhabitants comprises of, and the moral code adopted by that society derives from this foundation.

Universally, violence and murder are not advocated by any religion, and people of all nations believe this act to be immoral. However, in a war many humans are killed. Yet, victory in war is highly acclaimed and is accepted by society. Further, certain social notions such as ‘traitor’, ‘enemy’, and ‘patriot’ are created, and these terms are often defined by those in power.

In this context, killing that takes place in the course of the war is justified as a necessary evil to ensure the perceived well-being of a particular group against another. Most societies in conflict with others, or within itself, present a multitude of instances where moral codes are tampered with.

(20 Marks)
3. DECISIONS TAKEN BY THE CABINET OF MINISTERS AT ITS MEETINGS HELD ON 25-10-2016 AND 22-11-2016

(i) Project on appropriate action on minimizing of emission of greenhouse gases in energy production and use (Document No – 44)

World Leaders have agreed to keep the global warming less than 2 Celsius degrees in the next year at the Paris Agreement in 2015. Compared to major countries emitting greenhouse gases such as Russia/India/Japan/Canada (aggregated 17.34%), Sri Lanka’s emission is only 0.05%. However, the government of Sri Lanka is bound to reduce the emission from 20% by 2030. Accordingly, the proposal made by Hon. Ranjith Siyambalapitiya, Minister of Power and Renewable Energy, to implement a project on supervising and reporting the Sri Lanka’s contribution in reducing greenhouse gases with the help of Global Environment Facility, United Nations Development Programme, and private sector, was approved by the Cabinet of Ministers.

(ii) Regularization and expedition of the receipt of court fines and stamp duties levied on transfer of lands to the local authorities (Document No – 51)

The proposal made by Hon. Faizer Mustafa, Minister of Provincial Councils and Local Government, to amend the article number 19 of the Provincial Councils Act No. 42 of 1987 for improving the efficiency of transferring above income to local authorities, was approved by the Cabinet of Ministers.

(iii) Amendment of the Mutual Legal Assistance in Criminal Matters Act (Document No – 25)

The Mutual Legal Assistance in Criminal Matters Act No. 25 of 2002 provides for international mutual assistance in combating transnational crimes. Accordingly, the proposal made by Hon. Wijayadasa Rajapaksa, Minister of Justice, to amend the above act recognizing the recent developments in transnational crimes such as money laundering, bribery as stipulated by the 16th article of the United Nations Convention on Bribery and Corruption, crimes related to computers and data, reflecting the Sri Lanka’s responsibility in fighting transnational crimes and confiscation of properties earned by such crimes, was approved by the Cabinet of Ministers.

(40 Marks)