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SPATIAL EXPRESSIONS IN SINHALA:
Appearance of Verb Forms

Sunanda Tilakaratne

Abstract: Most of the studies done on locative constructions in many languages show the relationship between the figure and the ground in terms of geometrical and/or topological terms. This paper shows that in Sinhala the locative expressions answer the question not only ‘Where is the object X?’ but also ‘How the figure is oriented in relation to the ground?’ Also it is shown that the verb forms appearing in Sinhala locative expressions, are sensitive to the animate/inanimate distinction.

Introduction

Sinhala (also called Sinhalese) is the language of the majority of Sri Lanka. Sri Lanka is an island in the Indian Ocean 22 miles southeast of India. Sinhala belongs to the Indo European language family. At early stages Sinhala was influenced by Sanskrit and Pali, which belong to the same language family. The earliest influence of Tamil, which is a Dravidian language, has been traced back to the 11th century A.D. Tamil has been

I would like to express my gratitude to Professor C. Pye for his valuable comments for the improvement of this paper.

Kansas Working Papers in Linguistics, Volume 17, Number 1, 1992, pp. 159-189
a contact language for many centuries since then. Later, from the 16th century to the 20th century there were Portuguese, Dutch, and English people in the country. The effect of these languages can be mainly seen in the lexicon. Since Sinhala did not have close contacts with other sister languages such as Hindi, Urdu or Bengali, it has developed many characteristics of its own.

The Goal of the Study

The major goal of this study is to show how the equivalents of English spatial prepositional expressions are constructed in Sinhala and how they differ from spatial expressions in English.

I will first describe how Sinhala expresses spatial relations and secondly compare spatial expressions in English and Sinhala. The structural differences between the two languages reveal interesting facts about language in general. However, this paper deals mainly with structural differences and will not concentrate on the semantic differences between the two languages. Semantic aspects will be discussed only when it is necessary to clarify structural differences.

Various labels have been assigned to the two noun phrases associated with the spatial prepositions. In the present study, I will use the terms spatial entity and the localizer, following Weinsberg (1973) and Ceinki (1989).
An Overview of the Sinhala Grammar and the Spatial Relations

Sinhala grammarians distinguish three types of words. They are the nouns, verbs, and particles. The third category is described as consisting of words which come before, after, and in between nouns and verbs and change the meanings of words. All the words which do not belong to nouns and verbs such as conjunctions, question words, locatives, emphatic words, etc. fall into this category. I will examine below which category of lexical items in Sinhala represents the equivalent meanings of prepositions in English.

The major difficulty in finding translation equivalents in Sinhala for English prepositions is that there is no one category of lexical items in Sinhala, which represents the equivalent meanings of prepositions in English. First, I would like to explore some of the difficulties that would arise in finding translation equivalents of English prepositions in Sinhala by briefly looking into the case system in Sinhala, and examining which use types of English prepositions are presented by means of the case system.

Case system in Sinhala: The Sinhala language distinguishes nine cases. They are the nominative, accusative, instrumental, auxiliary, dative, ablative, genitive, locative and vocative cases. Among these, Sinhala uses the ablative and locative cases to mark spatial relations.
Ceinki (1989) defines ablative spatial behavior as indicating the increase of the distance between the spatial entity and the localizer. Cumaratunga (1983) defines the ablative case as "the initial margin of the verb." This is similar to the spatial sense of the English expressions such as 'away from' and 'out of' which indicate the initiation of the distance between the spatial entity and the localizer. The following example shows that Sinhala uses the suffix \( \text{an} \) for this purpose.

(1) a. kurulla kuduw\(\text{-}\)en iwa\(\text{-}\)ja pi\(\text{-}\)be\(\text{-}\)uw\(\text{-}\)ja
kurulla\(\text{-}\)-a kuduw\(\text{-}\)-\(\text{-}\)en iwa\(\text{-}\)-ja pi\(\text{-}\)be\(\text{-}\)uw\(\text{-}\)-ja
bird\(\text{-}\)+the cage\(\text{-}\)+the\(\text{-}\)+from out of flew
The bird flew out of the cage.

b. kurulla kuduw\(\text{-}\)en pi\(\text{-}\)be\(\text{-}\)uw\(\text{-}\)ja
kurulla\(\text{-}\)-a kuduw\(\text{-}\)-\(\text{-}\)en pi\(\text{-}\)be\(\text{-}\)uw\(\text{-}\)-ja
bird\(\text{-}\)+the cage\(\text{-}\)+the\(\text{-}\)+from flew
The bird flew from the cage.

The locative spatial expressions are used to show the spatial entity in the place identified by the prepositional place.

(2) a. jana\(\text{-}\)laj\(\text{-}\)si stina massa\(\text{-}\):
    jana\(\text{-}\)+laj\(\text{-}\)-\(\text{-}\)+hi stina massa\(\text{-}\)+a:
    window\(\text{-}\)+the\(\text{-}\)+in staying fly\(\text{-}\)+the
    the fly on the window
b. stilimachi sitina makuluwa:
    stilim-a-chi sitina makuluw-a
the ceiling-in staying spider-the
the spider on the ceiling

The Sinhala term for this case 'aghara' means the 'support' provided by the localizer. The suffixes a, e, hi are the singular noun markers for this case. The following examples of the locative case are taken from Perera (1960).

(3) a. gasa mudunachi wesena kurullo
gasa mudun-a-chi wesena kurull-o:
tree-the top-the-in living birds-the
the birds that live on top of the tree

b. pusaalchi s(ə)ji kilipiyya
    pusaal-a-chi s(ə)ji kilipiyy-o
school-the-in (has) playground-the
the playground of the school

c. gamechi (wesena) gahiymmetric
    gam-a-chi (wesena) gahiymetric-a
village-the-in (living) women-the
the women in the village
(inclusion, boundary)

d. putuwchi sitisa minisra:
    putuw-a-chi sitisa minis-a:
chair-the-in staying man-the
the man on the chair.
Structural Differences between the Two Languages

Examples in 3. a-d show that Sinhala expresses spatial relations using suffixes. Sinhala also uses postpositions to express locative relations of support:

(4) ballːaː pədụra udo sitiː.
    ballːaː pədụra udo sitiː.
    dog-the mat-the on staying.
    The dog is on the mat.

The postposition 'udo' in Sinhala expresses an equivalent meaning of English preposition on as shown in the following example.

(5) pədụra udo
    pədụra udo
    mat-the on
    on the mat

The example below illustrates the placement of the localizers, spatial entities and the postpositions in a more complex spatial construction.

(6) kəmorrəːjhi sətːi meːsoːpə uda sətːi mallːi sətːi pətə
    kəmorrəːjhi sətːi meːsoːpə uda sətːi mallːoːchi sətːi pətə
    room-the-in has table-the on has bag-the-in has book-the
    the book in the bag on the table in the room
Use of suffixes and postpositions. It was shown above that Sinhala uses both suffixes and postpositions to show spatial relations. In some cases, where English uses the same preposition Sinhala may use either a postposition or a suffix depending on which sense of the preposition the speaker wants to convey. The following two examples illustrate the occurrence of the postposition and the suffix in place of the English preposition on.

(7) gala ude sitina monara:
    gala a ude sitina monara-a:
    rock-the on staying peacock-the
    the peacock on the rock

The postposition *ude*, which is the only locative marker in the phrase, conveys the equivalent meaning of the preposition *on* in this example. The following is another example where *on* occurs.

(8) ganwim puwaruwchi
    ganwim puwaruw-a-chi
    bulletin board-the-on
    on the bulletin board

In this example, the suffix *-chi* in *puwaruwchi* is the locative case maker, which indicates the equivalent meaning of the English preposition *on* in English.

What we have seen in surface structures of Sinhala and English are the realizations of the same underlying elements.
Where English uses prepositions, Sinhala uses postpositions and suffixes instead.

One goal of this study will be to examine when Sinhala would use suffixes and when it would use postpositions in representing the meaning equivalents of the English prepositions selected for this study. To illustrate the difference between the suffixes and the postpositions, it is necessary to look into some semantic aspects of the postpositions. I will use one of the most frequent postpositions, to illustrate that the use of the suffix or the postposition depends on semantic aspects.

The postposition *uwa* and the suffix *vath* represent different senses of the English preposition *on*. The preposition *on* has different senses with regard to its locative aspect. Linguists such as Herskovits (1986) and Ceinki (1989) have given a central, core meaning for this preposition, which they label as the ideal meaning. The variations of the core meaning are given as use types.

Ceinki (1989: 53) gives three semantic conditions: support, contact with boundary, and attachment for the use of the preposition *on*. Of the above three, the semantic condition of support, can occur in various contexts.

The semantic condition ‘support’ and the preposition *on*. The preposition *on* occurs in various contexts. Among them are the instances where the localizer provides various types of support to the spatial entity. The following are examples.
(9)  
a. on the table as in the book on the table  
b. on the mat as in the cat on the mat  
c. on the roof as in the squirrel on the roof  
d. & e. on my hand as in the ant running on my hand  
e. on my hand as in the body of a mouse on my hand  
g. on the lake as in the piece of wood floating on the lake  
h. on the lake as in the boat sailing on the lake  
i. on the lake as in the swan swimming on the lake  
j. on the hook as in the umbrella on the hook  
k. on the branch as in the dead leaves on the branch  
l. on the head as in a hat on your head  
m. on the clothes line as in the clothes on the clothes line  
n. on a line as in a bird perched on a line  
o. on the equator as in the countries on the equator  
p. on the ceiling as in the spider on the ceiling  
q. on the window as in the rain drops on the window  
r. on the shirt as in the button on the shirt  
s. on my finger as in the ring on my finger  
t. on the lake as in a state on lake Michigan  
u. on the border as in cities on the Mexican border  

Of these various kinds of contexts when the localizer is a supporting upward facing surface on which the spatial entity is located, the postposition udo is used. The postposition udo is the only locative marker of the following phrases.

(9)  
a. mensejо udo  
mensejо udo  
table the on  
on the table
b. paēdu-a udo  
    paēdu-ā udo  
    mat-the on  
    on the mat

Table, mat, roof all have an upward facing surface, and in the examples given the spatial entity is located on the upward facing surface of the localizer. The upward facing surface may be of any shape. For example, the shape of the roofs of buildings such as houses, temples and other types of buildings vary. Some roofs may be flat and others may have various types of slopes. Irrespective of its shape, a bird may sit on an upside down V shape roof and the spatial relationship is lexicalized using the postposition 'uda' as in the example, 9 e.

Example 9 a–f. illustrate this fact further. Example 9 d could be used only when one stretches his hand so as to have an upward facing surface and shows that an ant is running on his hand, where as 9 e, the ant does not necessarily have to be seen as running on an upward facing surface of a hand. Example 9 f. shows when one shows a dead mouse kept on his palm.
(9) d. mage: ațə udu (duwonna kubija:)
mage: ațə udu (duwonna kubij-a:)
my hand-the on (running ant-the)
on my hand
(the ant running on my hand)

e. mage: ațchi (duwonna kubija:)
mage: ațchi (duwonna kubij-a:)
my hand-on (running ant-the)
on my hand (the ant running on my hand)

f. mage: ațə udu (axi mikunə)
mage: ațə udu (axi mikun-a)
my hand-the on (has the dead body of a mouse)
on my hand (has the dead body of a mouse)
(the dead body of a mouse on my hand)

In the example 9 g. a) the piece of wood is conceived as floating on the surface of the water. It is equally acceptable to use 9 g. b) where the piece of wood is conceived as located within the boundaries of the lake. In examples, h. and i. the boat and the swan are seen as located within the boundaries of the lake. Since boats and swans are often seen within the boundaries of lakes, the use of the postposition 'udu' seems rather unusual. Therefore, in these examples, the volume of the water in the lake is conceived as a region with boundary rather than a supporting surface for the spatial entity.
(9) g. a) ʷeʷeʷa ʷuːda ʷpawneː ʷlikoːtaj̃ ʷa
laːkeː the on ːfloating ːpiece ːof ːwoodːthe
the piece of wood floating on the lake

h. ʷeʷeːchi ʷpawneː ʷlikoːtaj̃ ʷa
laːkeː the on ːfloating ːpiece ːof ːwoodːthe
the piece of wood floating on the lake

i. ʷeʷeːchi ʷpimanaː ʷhansaj̃ ʷaː
laːkeː the on ːswimming ːswanːthe
the swan swimming on the lake

The following are examples, where the localizer provides support for the spatial entity, and the localizer is not conceived as having an upward facing surface. The suffix -chi occurs in such instances.

(9) j. ʷokoːk̃eː
ʷokoːk̃-eː
hookːtheːon
on the hook
k. aθi
   aθ ο-θi
   branch · the · on
   on the branch

l. hiθi
   hi ο-θi
   head · the · on
   on the head

When a real line or an imaginary line is involved, the localizer is not conceived as having an upward facing surface, the suffix -θi is used as the locative case marker.

m. reθj ωeθi
   reθ j · ωε ο-θi
   clothes · line · the · on
   on the clothes line

n. wεθi
   wε ο-θi
   line · the · on
   on a line

o. saθmakajθi
   saθ makaj ο-θi
   equator · the · on
   on the equator
The Semantic Condition Attachment: The following are the examples of attachment and their Sinhala translations.

(9) p. siliməghi
    silim-a-chi
    ceiling-the-on
    on the ceiling

q. sanolaχψi
    sanola-a-chi
    window-the-on
    on the window

r. kamissaχψi
    kamissa-a-chi
    shirt-the-on
    on the shirt

The phrases 9 d. and e. above compared with the phrase 9 s. below show how Sinhala represents a moving object as the spatial entity in 'the ant running on my hand' compared with a spatial entity which is not moving or has restricted movements as in 'the ring on my finger'.

(9) s. mage-agisiχi       (aṭi mudaṃva)
    mage-agill-a-chi       (aṭi mudaṃva)
    my finger-the-on     (has ring-the)
    on my finger          (the ring on my finger)
The suffix -shi, attached to the localizer in Sinhala is used to express the meaning equivalent of attachment expressed by the preposition on in English.

**The Semantic Condition Contact with Boundary**: The semantic condition contact with the boundary is expressed in the examples 9. t. and u. These are translated using the suffix -shi in Sinhala.

(9) t. \( \text{wëwa ajinshi} \)
\( \text{wëwa ajin-Ś-shi} \)
lake-the edge-the-in
on the lake
(at the edge of the lake)

u. \( \text{majimshi} \)
\( \text{majim-Ś-shi} \)
border-the-in
on the border

The above examples 9. a-u show that of the various senses expressed by the English preposition on, the postposition uđa is only used when a spatial entity is located on an upward facing surface of a localizer. In all other instances the suffix -shi is used.

It is worth mentioning here that both locative markers, the postposition uđa and the suffix -shi cannot be used together with the same noun to indicate the localizer. For example,
(10) a. mage: aṭhi uda
    my hand on
    on my hand

b. gāṭhi uda
    rock-the-on on
    on the rock

are not acceptable to Sinhala speakers because of its apparent redundancy. The correct usage is given in examples, (a) d. and (6) respectively.

Metaphorical uses

One of the areas that linguists find difficult to analyze are metaphors. The literal translation of a metaphor (word to word) may not give the same meaning in another language. Therefore, when considering metaphors it is important to translate the intended meaning rather than the literal meaning. Here are some metaphorical uses of on in English:

(11) a. on you as in Do you have money on you?
    b. on your mind as in What's on your mind?
    c. on this occasion as in a speech on this occasion

The Sinhala translations of the above are:

(11) a. oba laço
    you near
    near/with you
or

obe: sithi
obe: at-sithi
your hand-the-in
in your hand

b. obe: sithi
obe: sithi
your mind-the-on
on your mind

c. me: awastawathi
me: awastawathi
this occasion-the-on
on this occasion

Translation equivalents of Sinhala shows that the embodiment of English expressions can be quite different in Sinhala. For example, (11) a. shows that a person can have money in his hand or near/with him. But the examples, b. and c. seems to be similar to that of English. As indicated above linguists find it difficult to stipulate any rules regarding the metaphorical uses of any language or their translation equivalents.

Appearance of the verb form in Sinhala constructions

Now I will consider some more constructions that could appear in English. First, I will look at the stative expression, There is a book on the mat.
(12) padura udo potalak aya
    padūr-o udo potalak aya
    mat-the on book-a lying

    There is a book on the mat.

The same idea can be expressed in English as a noun phrase containing a prepositional phrase. The stative verb disappears in the English noun phrase, the book on the mat. The translation equivalent of this type of a simple phrase shows that the stative verb does not disappear in the Sinhala constructions.

(13) padura udo ani pote
    padūr-o udo ani pote
    mat-the on lying book-the.

    the book on the mat

The above example and the examples below further illustrate the fact that the Sinhala constructions require a verb form which does not appear in the English translations. Consider the following:

(14) a. ge ra pitanasa ari maruwayo
    ge-ra pitanasa ari maruway-o
    house-the behind has shed-the
    the shed behind the house
Run 56 06 sec
b. பெண்ணு தீ வாயுக்
பெண்ணுத்தீ வாயுக்
well-the in has water-the
the water in the well

c. மெசா டோ உடிய பகானோ
மெசா டோ உடிய பகானோ
table-the above has lamp-the
the light above the table

d. பாணாகம் கிரிபசோ தீ பொகசோ
பாணாகம் கிரிபசோ தீ பொகசோ
temple in front of has breetree-the
the bo tree in front of the temple

e. பொசோ ரா சிட்டா லேனா
பொசோ ரா சிட்டா லேனா
tree-the under staying squirrel-the
the squirrel under the tree

f. பெலன்சு பெலா தீ வாலபசோ
பெலன்சு பெலா தீ வாலபசோ
weeds the in between has weeds-the
the weeds in between the plants

g. மெசா டோ லா சிட்டா பெலன்சு
மெசா டோ லா சிட்டா பெலன்சு
table-the near staying woman-the
the woman at the table
The relationship between the spatial entity and the localizer has been described by linguists such as Talmy (1985: 233, 1983: 258-259) in terms of geometric components. In English, the preposition of a spatial expression encodes a great deal about the geometry of the localizer, and all the semantic load is carried out by the preposition. But the preposition encodes little or none about the geometry of the spatial entity. As opposed to English, Sinhala spatial expressions carry information about the spatial entity. The verb form that occurs in the Sinhala spatial expressions tells us whether the spatial entity is animate or inanimate, whether it is moving or static and in some cases gives information about its orientation. First, I will discuss the animate inanimate distinction encoded in the verb form.

**Significance of the animacy of the spatial entity.** The distinction between animate and inanimate spatial entities affects the verb form of the Sinhala constructions. This sensitivity of the verb form in Sinhala spatial expressions is illustrated in the following examples.

(15) a. \[ \text{ya\text{-}ud}\text{-a s\text{-}iti\text{-}na b\text{-}alla} \]
    \[ \text{ya\text{-}ud\text{-}\text{-a s\text{-}iti\text{-}na b\text{-}alla\text{-}\text{-a}} \]
    \[ \text{mat\text{-}the on staying dog\text{-}\text{-the} the dog on the mat} \]
b. pada ṣiri ụdo ịzi ọtụ ọtụ
    pada ṣiri ụdo ịzi pot-ọ
    mat-the on lying book-the
    the book on the mat

These examples show that if the spatial entity is inanimate then the verb 'ịzi' is used and if the spatial entity is animate then the verb 'ịnọ' is used.

The general rules of animacy apply in selection of verbs corresponding to the animacy of the spatial entity. For example, if the speaker is referring to a dead body, then the verb 'ịzi' is used. If the speaker conceives the spatial entity as animate, then the verb 'ịnọ' is used.

(16) a. juda pitiṣi ịzi sọldagwụ: ụdị gịnọ ụmụma sọldagwụ: ụdị gịnọ ụmụma
    war field staying soldier-the the soldier on the war field

b. juda pitiṣi ịzi ụma siruri ụdị gịnọ ụma siruri ụdị gịnọ ụma siruri
    war field has dead body-the dead body on the war field

or

c. juda pitiṣi ịzi sọldagwụ: ụma siruri ụdị gịnọ ụma siruri ụdị gịnọ ụma siruri
    war field has soldier-the dead body-the the dead body of the soldier on the war field

*possessive marker
As it is in English, Sinhala represents a body of a person as an inanimate entity and hence the use of the verb 'əəəi.'

Occurrence of verb forms other than stative verbs

Following are some of the verbs that express the spatial relations in Sinhala. In Sinhala constructions the occurrence of the verb denoting an action and the stative verb that follows it represent a resultative state. The speaker conceives the state of the spatial entity as a result of the action of the verb. For example, in (17a) the Sinhala equivalent of 'the cat hiding under the table shows that the cat is located under the table as a consequence of its action of hiding under the table.'

(17)  a. məsəjə jəto həxəj: sitəna baləla:
      məsəjə jəto həxəj: sitəna baləla-
      table-the under hiding staying cat-the
      the cat hiding under the table

   b. oluwe3 siəgenə sitəna minisəa:
      oluwe3 siəgenə sitəna minisəa-
      head-the with standing staying man-the
      the man standing on his head

   c. ədəsə ndịəgenə sitəna ləgarəwea:
      ədəsə ndịəgenə sitəna ləgarəwea-
      bed-the on sleeping staying child-the
      the baby sleeping on the bed
d. pahan agra æti itipandama
   pahanö atoro æti itipandama
   lamps the in between has candle the
the candle in between the lamps

e. gaschi æti æti waæla
   gasæ-chi æti æti waæla
   tree the in twined has vine the
   the vine twined on the tree

f. mesajö asalæ jaæuru liæmin sitinja geæhænæja
   mesajö-a asalæ jaæuru liæmin sitinja geæhænæj-a
   table the near key writing staying woman the
   the woman typing at the table

g. aitæchi eili sitinja wawula:
   aitæ-chi eili sitinja wawul-a:
   branch the in hanging staying bat the
   the bat hanging on the branch

h. nil kamasajo haæbo sitinja lamajö:
   nil kamasajo-a haæbo sitinja lamajo-a:
   blue shirt the has worn staying child the
   the child in blue shirt

i. welæchi eila æti reji
   welæ-chi eila æti rejiö
   linen the in hanging has clothes the
   the clothes on the line
j. damwa-en bädo siti-na balla:
   damwa-en bädo siti-na ball-a:
   leash-the with tied staying dog-the
   the dog on the leash

k. putuwa-uda hidaggana siti-na minis-a:
   putuwa-uda hidaggana siti-na minis-a:
   chair-the on sitting staying man-the
   the man on the chair

All these examples present resultative states in Sinhala. For example, in 17.1 the verb bädo siti-na indicates the consequence of wearing the shirt. In 17.1, silla sita indicates that the speaker conceives the clothes as a result of somebody's hanging them on the line and in 17.1 bädo siti-na is a resultative state of somebody's tying the dog. All these give information about the orientation (i.e. what action has caused the spatial entity to be in that state) of the spatial entity.

It is worth mentioning here the difference between the examples 3d and 17k. The difference between these two seems purely pragmatic. If a speaker wants to emphasize the action that caused the location of the spatial entity, then he may choose 17k. If he is referring just to the locality of the spatial entity then the he would prefer the example 3d.

As indicated earlier, the location of the spatial entity in relation to the localizer is expressed using either a postposition or a suffix in Sinhala. The special feature in Sinhala spatial
expressions is that Sinhala also shows how the spatial entity is oriented in relation to the localizer.

**Lative spatial expressions in Sinhala**

The embodiment of information in lative expressions are different compared with the locative constructions in Sinhala. Lative spatial expressions indicate a movement of the spatial entity in relation to the localizer. Following are some examples of lative spatial constructions in Sinhala.

(18) a. atta dige: guvana lena:
    att-a dige: guvana len-a:
    branch-the along running squirrel-the
    the squirrel running along the branch

b. para dige: aewidina lamaja:
    para dige: aewidina lamaja:
    road-the along waiting child-the
    the children walking along the road

c. mesaja udalo penna balala:
    mesaja udalo penna balal-a:
    table-the onto jumped cat-the
    the cat jumped onto the table

d. lilja aewulata watanu lena:
    hil-a aewulata watanu len-a:
    well-the into fell squirrel-the
    the squirrel fell into the well
e. kuduw en iwata pije bhu kurulla:
   kuduw-ken iwata pije bhu kurull-a:
   cage-the:from out of flew bird:the
   the bird flew out of the cage

f. nuwara sito ena basaja
   nuwara sito ena basaja
   kandy from coming bus:the
   the bus coming from Kandy

gh. nuwarin pitawena basaja
    nuwar-in pitawena basaja
    Kandy-from leaving bus:the
    the bus leaving Kandy

h. nuwarata jano basaja
   nuwar-a jano basaja
   kandy-to going bus:the
   the bus going to Kandy

i. tatuw en iwata watunu pito
   tatuw-ken iwata watunu pito
   shelf-the:from off fell book:the
   the book fell off the shelf

j. wawa harsha, pinu; hansaja:
   waw-a harsha, pinu; hansaja:
   lake-the across swan swim:the
   the swan swam across the lake
k. \( \text{wawota udin pijehu: kurullox} \)
\( \text{wawota udin pijehu: kurull-o} \)
Lake-the-10 above flew birds-the
the birds flew above the lake

Since these examples express a movement of the spatial entity they do not contain a stative verb. The spatial relations between the two entities are expressed in terms of spatial verbs and either a case marker (example g.) or a postposition (example f.).

**Constraints on the verb form**

The following examples illustrate the constraints on using the verb forms in locative constructions in Sinhala. Both of the following phrases could be used and are grammatical in Sinhala.

(19) nil kamsaythi \text{aeji pambil-o}
nil kamsay-thi \text{aeji pambil-a}
blue shirt-the-in has stain-the
the stain on the blue shirt.

(20) nil kamsaythi pambil-o
nil kamsay-thi pambil-a
blue shirt-the-in stain-the
the stain on the blue shirt
but again.

(21) *nil kamisajthi minisa
     nil kamisaj-a-thi minisa
     blue shirt-them the man
     the man in the blue shirt

 would be unacceptable. Also look at the following examples.

(22) mesaj-a uda aeti poja
     mesaj-a uda aeti pot-a
     table-the on has book-the
     the book on the table

(23) mesaj-a uda sitina balola;
     mesaj-a uda sitina babla-a
     table-the on has cat-the
     the cat on the table

The acceptability of the following constructions, as locative
noun phrases, without the verb is questionable.

(24) a) *mesaj-a uda poja
     b) *mesaj-a uda balola:

        The unacceptability of the constructions in (24) seems
to be due to their incompleteness (i.e. omission of the verb).
The spatial entity *pojana (the stain) is seen as an
inseparable part of kamisajha (in the shirt). When a part
whole relationship is expressed, Sinhala has the choice of
omitting the verb form. The following examples illustrate this fact further.

(25) a. atchi aeti aëgilî
at-œ-chi aeti aëgilî-1
hand-the-in has fingers-the
the fingers in the hand
or

b. atchi aëgilî
at-œ-chi aëgilî-1
hand-the-in fingers-the
the fingers in the hand

or

c. mezajchi aeti kakul
mezaj-œ-chi aeti kakul-0
table-the-in has legs-the
the legs of the table

or

d. mezajchi kakul
mezaj-œ-chi kakul-0
table-the-in legs-the
the legs of the table

or

e. obe: hischi (aeti) kes
obe: his-œ-chi (aeti) kes-0
your head-the-on (has) hair
the hair on your head

Therefore, when the relationship between the spatial entity and the localizer is seen as a part whole relationship in
a locative construction the verb is optional as in the example (19) above.

Summary

This discussion shows that the equivalent expressions of prepositional spatial constructions in English are constructed in Sinhala using suffixes or postpositions depending on the meaning that the speaker wants to convey. In English spatial prepositional expressions, the spatial entity is described in relation to the localizer in a projected space. It was shown that in Sinhala, in addition to the description of the location of the spatial entity, the orientation of the spatial entity too is shown with reference to the localizer in the projected space. Also it was shown that this is done by means of a stative verb. These stative verbs are sensitive to animate/inanimate, part/whole, and resultative distinctions.

In conclusion, spatial expressions in Sinhala show that what Sinhala speakers conceive and conceptualize are not only the relation of the spatial entity to the localizer, but also the states, events and actions which are involved in originating those schematizations.

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