



A Study of the Influence of Buddhism on Sinhala Language

J.W.R.W.K. Jayaweera

A Dissertation Submitted in Partial Fulfilment of
The Requirement for the Degree of
Doctor of Philosophy
(Buddhist Studies)

International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
Phra Nakorn Si Ayutthaya, Thailand
B.E. 2562

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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this dissertation titled 'A Study of the Influence of Buddhism on Sinhala Language' as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

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Abstract

The aim of this dissertation is to study the influence of Buddhism on Sinhala language. Sinhala language has a continual history, which dates back to thousands of years. It seems to be a language with written evidences of great history, which dates at least to the 3rd century B.C. Though several evidences could be presented to confirm that there was a writing practice using Sinhala language (*Heḷa Basa*) after the arrival of Prince Vijaya in Sri Lanka that tradition developed systematically after the introduction of Buddhism by Venerable Mahinda in 3rd century B.C. He acquainted a *Brāhmī* alphabet becomingly the *Brāhmī* scripts in Asoka inscriptions to expand the writing methodology in the island. In addition to that he translated Pali commentaries into Sinhala and that literary activity caused to spring a sophisticated Buddhist

literature after -wards. The *Brāhmī* alphabet expanded in its evolution of Pali and Sanskrit scripts under the influence of Buddhism in the course of the time. The Buddhist influence on Sinhala writing tradition is explicitly discussed at the beginning of the study.

Though Sinhala word stock is an interesting combination of borrowed words from various languages, it should be mentioned that a considerable amount of Pali and Sanskrit words could be identified in the Sinhala tongue which have entered as homogeneous or derived words under the influence of Theravāda or Mahāyāna Buddhism. A special attention has been given to explore the Sinhala wordstock which has expanded with such kind of words, as a morphological study.

There is a developed literary tradition in Sinhala language which possesses written evidence since the third century B.C. Sinhala language together with a Buddhist literary tradition evolved gradually and signs of Diglossia began to emerge in the course of time. While the spoken practice rapidly evolved by contacting with other languages as well as it developed as a living language, however writing on the other hand had barriers. As a result the difference between the writing and speech (colloquial practice) expanded. The Buddhist influence is visible explicitly not only in written Sinhala but also in colloquial Sinhala. The attempt of this dissertation to study this language form nourished by Buddhism comprehensively in the fourth chapter.

Keywords: Derivation, Borrowing Homogeneous words. Derived words, Folk Religion, Colloquial Sinhala.

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List of Abbreviations

A.D.	- Anno Domini
B.E.	- Buddhist Era
B.C.	- Before Christ
B.C.E.	- Before Christ Era
ibid	- in the same book
IC	- Inscriptions of Ceylon
Ed.	- Edited by
e.g.	- For example
etc.	- Etcetera
E.I.	- Epigraphia Indica
E.Z.	- Epigraphia Zeylanica
Ins.	- Inscriptions
i.e.	- that is to say
JRAS	- Journal of the Royal Asiatic Society
No.	- Number
op- cit.	- Opera citato (work cited)
pt.	- Plate
PTS	- Pali Text Society
Sin.	- Sinhala
sk.	- Sanskrit
Ven.	- Venerable
Vol.	- Volume

Chapter I

Introduction

01. 1 Background and Significance of the Research Problem

Buddhism was introduced to Sri Lanka by Ven. Mahinda and Ven. Saṅghamittā, both of whom are believed to be children of Asoka. Not only were the people of Sri Lanka brought under the influence of a new religion, but the mission paved the way for the magnificent achievements of the Mauryan civilization to reach the shores of the island. However as a result of the new religion and the developed culture, Sri Lanka later became the center of Theravāda Buddhism in the world. All aspects of Sri Lanka culture such as language, literature, arts and crafts, customs, and methods of worship were all enriched by Buddhism. The economy as well as political background of the country contributed to the enrichment of all cultural features. A significant outcome of the arrival of Mahinda was to introduce a new writing tradition and a literary tradition to Sri Lanka.

Though several evidences could be utilized to confirm that there was a writing practice using Sinhala language after the arrival of Prince Vijaya in Sri Lanka, that writing tradition developed systematically after the arrival of Mahinda. He translated Pali commentaries into Sinhala and that translation is called *Sīhalaṭṭhakathā* caused to develop a sophisticated Buddhist literature in the course of the time. Mahinda and other monks who accompanied him used Sinhala to preach Dhamma.

Some devotees who embraced Buddhism restored some caves and they were offered to the Buddhist monks. These offerings were written in inscriptions in Prakrit Sinhala. This usage of language and the shape of letters had very close resemblance with the language in inscriptions of Asoka. Accordingly Buddhism influenced the Sinhala Language from the 3rd century B.C.E. to the present time not only for written practice but also spoken Practice

Sinhala word stock is complex of various borrowed words from other languages except its native verbal roots and native bases of nouns and a considerable amount of Buddhist words which entered through Pali and Sanskrit languages have expanded the Sinhala wordstock (Vocabulary). Further it should be mentioned that the shadow of Buddhism has fallen on colloquial Sinhala also. Some philosophical concepts discussed in Buddhism have been simplified in colloquialism by the folk. A considerable amount of words and titles available in *Jātaka* stories have entered the colloquial Sinhala through *Jātaka Dhamma* sermons.

The Buddhist influence on the Sinhala language could be seen in almost all areas of linguistic structure such as phonology, Morphology and syntax. It should be said explicitly that there is no comprehensive study on Sinhala language regarding how it was nourished by Buddhism. Although many scholars have studied the Buddhist influence of Sinhala literature, the attempt of this dissertation is to indicate the Buddhist influence on Sinhala writing tradition, Sinhala wordstock and colloquial Sinhala. The historical incidents which caused to fall the aurora of Buddhism on Sinhala language are also discussed in this dissertation under the topics of “The Third Buddhist Council and the arrival of

Venerable Mahinda in Sri Lanka”, (02.2) “Translating Sinhala Commentaries in to Pali Commentaries”(03.1) and Transcription of *Tipiṭaka* in Mātale Aḷuvihāraya.” (03.2)

01. 2 Objectives of the Research

The aim of this research study is to explore the Sinhala Language influenced by Buddhism. Specially,

01. To study the Buddhist influence for the origination of Sinhala Alphabet - A Phonological Study.
02. To explore the Buddhist influence for the expansion of Sinhala wordstock (Vocabulary) - A Morphological Study.
03. To explore the Buddhist influence on the colloquial Sinhala - A Syntactic Study.

01. 3. Statement of the Problems Desired to Know

Although many scholars have studied and discussed sufficiently the Buddhist influence on Sinhala literature, my purpose is pointing out explicitly that Buddhism influenced not only for the Sinhala literature but also Sinhala language.

01. 4 Scope of the Research

The objective of the research is to explore the Sinhala language influenced by Buddhism. Here the priority will be given to

study the nature of the Sinhala language in Anurādhapura period after the introduction of Buddhism as a result of the third Buddhist council. Important historical incidents caused to nourish the Sinhala language under the influence of Buddhism are also discussed and Sinhala wordstock which expanded of Pali and Sanskrit borrowed words associated with Buddhism is explored in this study. Diglossia of the Sinhala language and Buddhist influence on colloquial Sinhala are also discussed at the end of the dissertation. Primary and secondary sources are utilized to discuss the problem.

01. 5 Research Hypothesis

After the research study, the influence of Buddhism on Sinhala language and how it was nourished by Buddhism can be realized explicitly.

01. 6 Definition of the Terms used in the Research

01. Diglossia - The difference between the written practice and spoken practice in a same language.
02. Derivation - Considering the origination of word, , (nouns verbs etc.) Specially their bases or roots
03. Borrowing - Achieving a word, a letter or a rule From one language to another language as a result of language contact.

- 04. Homogeneous words - Words used of a language to another without changing its form i.e. similarly.
- 05. Derived Words - Words which are derived from other languages into the Sinhala.
- 06. Folk Religion - The popular religion which is full of cults, beliefs, rituals and ceremonies.
- 07. Colloquial Sinhala - Language (Sinhala) which is used by folk for their day - today communication

01. 7 Review of Related Literature and Research Works

Though many scholars have described the Buddhist influence on Sinhala literature, some subject matters for pointing out the Buddhist influence on the Sinhala language can be extracted from following books.

01. A. M. Gunasekara, *A comprehensive Grammar of the Sinhalese*

Language, New Delhil, Asian Educational services, 1986

This books is a special compilation among few books in which the grammar of the Sinhala language is discussed in English. The author of the book considers the Sinhala grammar under three topics comprehensively. They are;

1. Orthography
2. Etymology
3. Syntax

In the section of Etymology, the author has indicated many Buddhist terms which have expanded the Sinhala word stock (Vocabulary)

02. A. W. Adikaram, *Early History of Buddhism in Ceylon*,

M. D. Gunasena, Colombo, 1995

The author of this book describes the history of early Buddhism in Sri Lanka and there is an appreciable description about Sinhala commentaries translated of Pali commentaries by Ven. Mahinda

03. Walpola Rahula, *History of Buddhism in Ceylon*, Dehiwala,

Buddhist Cultural Center, 1995

The author of this book describes the history of Buddhism in Sri Lanka and the progress in religious, economic, political, social, cultural, fields after the introduction of the Buddhism. The author has given a special reference to the history of Sri Lankan monasteries, architecture and literature too.

04. G. P. Malalasekara, *Pali Literature of Ceylon*, Colombo, 1928

The author discusses the history of Pali literature in Sri Lanka. Explaining the origin and development of Pali literature since the arrival of Mahinda, the author further mentions the literary works of the Buddhist scholars of Sri Lanka.

05. Bandula Gunasekara, *Origination of Sinhala Script and Its*

Evolution, Colombo, S. Godage, 1996

The author discusses the origination of Sinhala *Brāhmī* script from 3rd century B.C. and its evolution from time to time. Special attention has been given to describe the Indian influence of Sinhala *Brāhmī* scripts and Venerable Mahinda's appreciable role to introduce the *Brāhmī* alphabet to Sri Lanka after the third Buddhist council.

06. Wimal G. Balagalla, *The Origin and Evolution of Sinhala Language; Colombo, S. Godage 1996*

The writer explains the Indu - Aryan and Dravidian ideologies existed for the origin of Sinhala Language and he confirms Sinhala as an Indu - Aryan language using sufficient linguistic and historical evidence. Evolutionary eras of the Sinhala language and special linguistic features of each eras are discussed comprehensively here.

01. 8. Research Methodology

This study will be a qualitative research. The methodology in the research study is based on Sinhala alphabet, wordstock and colloquial Sinhala. Although some facts could be found to prove that there had been some kind of writing method in pre-Buddhist era, no written evidence could be revealed yet except few *Brāhmī* scripts. Therefore explicitly it can be said that the writing tradition was developed systematically after the arrival of Mahinda. In such a situation, early *Brāhmī* Alphabet can be studied deeply comparing with scripts in Asoka's inscriptions. Library resources are used to achieve the primary and secondary sources as the main method of collecting data for

this research. Field work can be utilized to explore the colloquial Sinhala to identify Buddhist terms and expressions used with a simplified manner by folk. Furthermore web resources are used for this research and at the end of the study Sinhala language influenced by Buddhism and how it was nourished by Buddhism will be realized.

01. 9 Advantages Expected to Obtain From the Research

It may be understood explicitly that the writing tradition in Sri Lanka flourished after the introduction of Buddhism. And;

1. To achieve a sufficient realization of Sinhala word stock which expanded through Pali and Sanskrit languages on the influence of Buddhism.
2. To gain a comprehensive knowledge of Brāhmī Alphabet, its origin and development.
3. To understand Buddhist influence for the day-today colloquial Sinhala of the people.

Chapter II

The Buddhist Influence on the Sinhala Writing Tradition

According to the legends, on the day of the Buddha's passing into the final *Nibbāna* Prince Vijaya arrived in Sri Lanka. Prince Vijaya had been expelled by his father as a result of his unruly behavior. Together with Seven hundreds of followers Vijaya came in search of a new settlement. Vijaya's colonization is mentioned in Pali, chronicles such as the *Dīpavaṃsa*, the *Mahāvamsa* as well as in the *Dampiyā Aṭuwā Gaṭapadaya*, the *Samantapāsādikā Aṭuwā*, the *Divyāvadānaya*. Prince Vijaya's arrival has also been painted on Ajantās wall paintings In India. Vijaya and his followers were called *Sinhala* (Sinhala - සිහල)

The term “*Sinhala*” (සිහල) is derived from “*Siṅha*” (සිංහ - lion) and “*La*” (ල - taker). *Sinhala* (සිහල) has been attributed to the Vijaya's father *Siṅhabāhu* (සිංහබාහු) who is said to have killed his father, a lion and ruled in a city called *Siṅha* or more commonly. Sinhapura {*Pura* (පුර) city} constructed by him near the site of the lion's den and which is considered to have been on the frontiers of Magadha. Magadha is modern Behar. This incident is thus discussed clearly in the *Mahāvamsa*¹ and the *Dampiyā Aṭuwā Gaṭapadaya*.²

“Another explanation, which is, perhaps, equally good, may be suggested. The descendants of Siṅhabāhu may have been very properly called “*Siṅha*” either by reason of their descend from a lion or their lion like bravery and valour, or after the name of the city which

¹ Mahāvamsa (Ed) Wilhelm Geiger, Chapter VII

² Dampiyā Aṭuwā Gaṭapadaya (Ed) D.E. Hettiaracci, Page 06

they built and dwelt in, just as in the same way the people of London are called Londoners, those of Laticem Latins and C. Thus, the *Sinhas* who took this Island were called “*Sinhala*” and their descendants, the modern Sinhala go by the same appellation. That which was conquered and colonized by Sinhas was called “*Sinhalaya*” or “*Sinhalē*” (which latter name is now restricted to “the up country” of Ceylon) or “*Sinhala dvīpa*” (*dvīpa* - ද්වීප island”) and the language sprang from them was called “*Sinhala*” or “*Sinhala bhāṣā*” The principal objection to the former derivation is that, if *Sinhabāhu* and his decedents were called *Sinhala*, people of that name would still be found in India- since *Sinhabāhu* is said to have had thirty two twin children of whom Vijaya, the first king of Ceylon, was the eldest - but they are not found there.³

When we discuss the linguistic origination of Sinhala language, it should be mentioned that there are some scholars who emphasize thoroughly that Sinhala language and the *Sinhala* race originated from indigenous people who lived in Sri Lanka, when Vijaya and his followers arrived in the country. The great chronicle the “Mahāvamsa” reveals that there were three tribes as inhabitants’ in ancient Sri Lanka when Vijaya and his followers arrived in the island. They were “*yakkha*” (demons) Rakṣasa (demons) and “*Nāga*” (cobras)⁴

The *Sidat Sangarāva* which is the oldest grammar of the Sinhala language extant reveals three kinds of words that are found in the Sinhala wordstock.

01. Native verbal roots and Native bases of nouns (*Nipan* - නිපන්)

02. Homogeneous verbal roots and homogeneous bases of nouns

(*Tasama* තසම)

³ A.M. Gunesekara; Comprehensive Grammar of Sinhalese Language. page 1 - 2

⁴ Mahāvamsa (Ed) Wilhelm Geiger, Chapter VII

03. Derived verbal roots and derived bases of nouns (*Tabava* කබව)

The words which have been borrowed directly from another language (without any change) are called *Tasama* (තසම) such as “*candra*” (moon) from Sanskrit. By “*Tabava*” (කබව) are meant words that have been borrowed from any other language but have undergone changes in its development such as *sandu* (moon) from Sanskrit word “*candra*”

All other words can be identified as ‘*Nipan*’ (නිපන්) that is, words that have come into being in this land itself (*desaja* දේශජ). Actually this kind of words are limited in Sinhala vocabulary comparing to other words, such as *oluva* (head) *kaṭa* (mouth) *tola* (lip) *pædura* (mat) *potta* (peel) *lipa* (hearth) *baḍa* (stomach). This kind of words no doubt, those have combinations with the native language of the earliest inhabitants of the island the *Yakṣas*, *Rākṣasas*, and *Nāgas*. According to “*Rāmāyaṇaya*” the king Rāvaṇa belonged to the *Rākṣasa* community and some scholars believe that *Sinhala* or *Elu* originated from the descendants of Rāvaṇa.

The followers of “*Hela Havula*” a volunteer organization established for the preservation of the Sinhala language in its pristine purity are the main up holders of hypothesis that it is independent language that had no genetic affiliations with languages of India.⁵

However, in the nineteenth an early part of the twentieth century, there was a debate on the genetic affinity of Sinhala - whether this language belongs to Indo - Aryan or Dravidian or to some other language family in the Indian Ocean region. According to various

⁵ J.B. Dissanayake ; Understanding the Sinhalese, page 124

opinions and arguments which lead to the origination of the Sinhala language can be considered as follows.

1. Indo - Aryan hypothesis
2. Dravidian hypothesis
3. Malayo - Polynesian hypothesis
4. Indigenous hypothesis
5. Other legends about the origination of Sinhala language such as Chinese, Arabic and Siyam.

It should be mentioned clearly that there were only few conclusions based on linguistic facts. Others were proposed using various legends and opinions by various persons who visited the island time to time. Linguistic facts as well as historical evidences are very important, when we come to a conclusion about the origination of Sinhala language.

The hypothesis of the Dravidian origin of Sinhala achieved currency in the early part of the nineteenth century. The Danish philologist Rasmus Rask in his brief account of Sinhala orthography revealed that Sinhala language might belong to Dravidian language family still in use in the Dekkæn. Tamil, Telingu and Malayālam⁶. Here Rask has come to this conclusion according to close resemblance between the two writing systems of Sinhala and Tamil. W. F. Gunawardana also was an advocate of the Dravidian origination hypothesis⁷ however his observations were not based on deep linguistic analysis of the two languages. It may be inferred that he might have been stuck by the close resemblance between the Sinhala vocabulary and Tamil wordstock. W.F. Gunawardana expressed that not only Sinhala language but also all “Aryan” languages are founded on a structural basis mainly Dravidian.

⁶ Rasmus Rask; Sinhalese Orthography - 1826.

⁷ W.F. Gunawardana; The origin of the Sinhalese language.

Above mentioned hypothesis of Malayo-Polynesian language was presented by Professor Lassen. Christian Lassen presented his views in 1847 in his voluminous “*Indische Alterthumskunde*”.⁸ Lassen came to this conclusion according to the linguistic and ethnic similarity between the Sinhala and the Maldives islanders. He decided that Maldivian language belonged to the Malayo-Polynesian family and Maldivians had very probably migrated from Sri Lanka, hence the linguistic affinity between Sinhala and Malayo-Polynesian.

“Lassen anticipate a counter - argument against hypothesis. How could languages of Polynesia reach as far as the Maldives? He meets this argument by stating that Malagasy, the language used in Madagascar, off the eastern coast of Africa is a Polynesian language. If a *Polynesian* language could reach Madagascar, it could have easily reached Maldives and Sri Lanka, two islands that lie on the routes from *Polynesia to Madagascar*.”⁹

However, later according to comparative studies about Sinhala and Maldivian languages Wilhelm Geiger identified the similarities between these two languages and proved that Maldivian language as an *indo - Āryan* language deviated from Sinhala as a dialect.¹⁰

Robert Perceival in his records have mentioned about the legends existed those days about the origination of Sinhala language as Chinese, Siyam and Arabic. These views were not submitted on linguistic basis. Later Robert Perceival himself rejected these views.¹¹ However, considering linguistic evidence and historical evidence it has now been proved that Sinhala is an *indo - Āryan* language. Especially scholars such

⁸ Christian Lassen; *Indische Alterthumskunde* (Indian Annals).

⁹ J.B. Dissanayaka ; understanding the Sinhalese, Page 123

¹⁰ Wilhelm Geiger; Linguistic Character of Sinhalese language.

¹¹ Robert Perceival ; An Account of the Island of Ceylon, chapter VIII

as Wilhelm Geiger, utilizing historical and comparative linguistic approaches have proved, that Sinhala belongs to Indo-Āryan subfamily of Indo - European.

Some scholars who accepted Sinhala as an Indo-Āryan language expressed that Sinhala language originated from a Prākṛit language that belonged to an eastern area of North India while some linguists argued that it was born from a language that belonged to Western or North Western regions of North India. Considering these hypotheses and views, Professor Wimal G. Balagalla presents an acceptable Linguistic conclusion as follows.

“The Colonization of the ancient Sri Lanka was taken over by a group of people who have descended from the North Indian origin and who spoke several Prākṛit dialects or Western or Eastern Indo-Āryan Prākṛit dialect. It marked the first colonization of the North Indian with the combination of North, Eastern and Middle Indian regions. Their medium was the Prākṛit dialects of other vernaculars. Demographically, the Āryans expanded in areas which were confined to small areas where predominantly Yakkhās and the Nāgas were settled. The indigenous tribes were getting used to the Āryan dialect which was later known as Sinhalese mixed with local vernacular traits and thus it marks the origin of the Sinhalese lingua franca.”¹²

¹² Wimal G. Balagalla ; Origination and Evolution of Sinhalese language, Page 10

02. 1. Writing Tradition in Pre - Buddhist Era in Ancient Sri Lanka

Buddhism was introduced to Sri Lanka by Venerable Mahinda and Saṅghamittā, both of whom are believed to be children of *Asoka*. Not only were the people of Sri Lanka brought under the influence of a new religion, but Mahinda and his mission paved the way for the magnificent achievements of the shores of this Island. However as a result of the new religion with a developed culture, Sri Lanka later became center for the Theravāda Buddhism in the world. The significant outcome of the arrival of Mahindra was to introduce a new writing tradition and a literary tradition to ancient Sri Lanka.

It should be mentioned that several matters can be found out to prove that there had been a writing tradition using Sinhala language (*Heḷa Basa*) after arrival of Prince Vijaya in Sri Lanka.

King Rāvaṇa who had various abilities lived in Sri Lanka¹³. According to the legends he had spread his power beyond the island. Although they did not use a written language, they might have used some language to communicate. Undoubtedly this language did not relate to Māgadhi (Pali) and Sanskrit. When Vijaya and his colleagues arrived in the island, there lived three tribal communities as inhabitants. Pali chronicles mention three such communities as Yakṣās, Nāgas and Rākṣas¹⁴. What was their language which was used to communicate? Did they have a writing tradition? No evidence can be found archaeologically regarding this matter.

¹³ Rāmāyaṇa ; P.M.P. Subasinha , Preface

¹⁴ Mahāwaṃsa (Ed) Wilhelm Geiger , chapter VII

According to Pali chronicles such as the Mahāvamsa (*Great chronicle*) the *Dīpavamsa* (History of the island) and Pali commentaries such as the *Samantapāsādikā Vinayaṭṭhakathā* the *Dhammapadaṭṭhakathā* there had been not only a spoken practice but also a writing practice after the arrival of Vijaya.

Vijaya arrived at Tambapaṇṇi from North India after he was banished by his father because of his unruly behaviour. Together with seven hundred of his colleagues, he came in search of a new home. The area where they landed was the abode of *Yakkhās* and there was a *Yakkha* city called Sirisavatthu. There Vijaya met a *Yakkhiṇṇi* (Female *Yakkha*) by the name of Kuveni (Kuwannā). *Vijaya* captured the leadership assassinating *Yakkha* (This is their tribe) leaders with the assistance of Kuveni (Kuwannā)¹⁵ of the country.

Vijaya became the monarch but could not be consecrated without a Kattiya princess belongs to dynasty. As a result Vijaya sends a letter with a delegation to Madurāpura in India. Paṇḍi, the King of Madurā sends his daughter to the island with a letter¹⁶ the symbols used in these letters have not been found. However they have utilized a language. It is clear what Vijaya spoke was understood by Kuveni and what Kuveni spoke was understood by Vijaya. Thus then these languages of two countries should have been close resemblances.

After the crowning ceremony King Vijaya who got married to princess from Paṇḍyan Kingdom of India gave up Kuveni and her children. They went back to their relatives (*Yakkhās*) where the *Yakkhās* killed Kuveni and her children fled to Malaya area (The central hills of Sri Lanka in the past). Other maidens of high birth also arrived and

¹⁵ Mahāvamsa (Ed) Wilhelm Geiger , chapter VII

¹⁶ Mahāvamsa (Ed) Wilhelm Geiger , vii chapter VII

married the kings' followers. These followers of the king founded other settlements. King Vijaya ruled the island for 38 years. As Vijaya had no children from his second marriage, in the last years he sent Prince Sumitta a letter again to send a suitable person to the island to gain the regality after Vijaya's ruling. As Sumitta was too old then his son Paṇḍuvāsadeva decided to accept Vijaya's offer of the throne of Lanka. Paṇḍuvāsadeva arrived in Sri Lanka with 32 sons of Sumitta's ministers.¹⁷

According to the *Mahāvamsa* king Paṇḍuvāsadeva had ten sons and one daughter. The eldest son was Abhaya and the daughter was Cittā. As the sight of her body caused mental disturbances in men, she was called Ummāda Cittā. It was predicted that Cittā would have a son who would kill his uncles (Paṇḍuvāsadeva's sons). As a result she was imprisoned in a turret and guarded by one hundred men. However all strategies were unsuccessful and Cittā conceived a child. She named the son as Paṇḍukābhaya¹⁸

When Paṇḍukābhaya was young, he was taught by a *Brāhman* named Paṇḍula. Pre - Buddhist Sri Lankan lay society was divided into four Parts¹⁹. They are,

1. *Brāhmins* (Chaplains)
2. *Kṣastriya* (Kings)
3. *Vaiśya* (Traders, Farmers...)
4. *Śudra* (Low cast people)

¹⁷ Mahāvamsa (Ed) Wilhelm Geiger ,chapter VIII

¹⁸ Mahāvamsa (Ed) Wilhelm Geiger , chapter IX

¹⁹ Walpoala , Rahula, History of Buddhism in Sri Lanka

Brāhmins were the educated clergy of the time and were teachers of kings and princes. They had the knowledge of four *Vedās* called *Rig*, *Yajur*, *Sāma* and *Atharvan*. Paṇḍula at Paṇḍulagama also was consummate of four *Vedās*. The name “*Vedapāragu*” has been attributed to him.²⁰ Paṇḍula *Brāhmin* taught the Prince Paṇḍukābhaya and his own son the skills worthy of a king. Prince learnt well and achieved the literary ability²¹ as well as King Abhaya sent Paṇḍukābhaya a secret letter²². So it is clear that both of them were literate.

According to above mentioned descriptions, we are able to prove undoubtedly that there was a writing tradition in pre Buddhist era. But the Scripts or symbols which were used for writing couldn't be identified clearly with an archaeological approach. However this writing tradition developed systematically after arrival of Venerable Mahinda and his delegation to Sri Lanka around 250 BCE.

02. 2 The Third Buddhist Council and the Arrival of Venerable Mahinda in Sri Lanka

King Vijaya's brother Sumitta's son Paṇḍuvāsudeva, after reigning for thirty years died and Abhaya the eldest son of him was crowned.²³ Prince Paṇḍukābhaya was the grandson of king Paṇḍuvāsudeva. Paṇḍukābhaya's uncles, except Abhaya the king waged war against him. The prince lived at the village of Kalahanagara near the Riṭigala Mountain (close to Anurādhapura) where he raised an army.

²⁰ Mahāvamsa (Ed) Wilhelm Geiger , chapter IX

²¹ Mahāvamsa (Ed) Wilhelm Geiger , chapter X

²² Mahāvamsa (Ed) Wilhelm Geiger , chapter VIII

²³ Mahāvamsa (Ed) Wilhelm Geiger , chapter IX

Eight of Paṇḍukābhaya's uncles made camp at Nagaraka near Riṭigala to wage war against him. In the war that followed all his uncles and their supporters were assassinated. Having won the battle, Paṇḍukābhaya who became king made Anurādhapura his Capital. He developed Anurādhapura systematically. He reigned for seventy (70) years.²⁴

Between the reigns of Abhaya and Paṇḍukabhaya, there were seventeen years without a king. After the passing away of King Paṇḍukābhaya, his son Muṭasīva came into power and ruled Anurādhapura for sixty years. King Muṭasīva had ten sons and the second son Devānampiyatissa became king after the death of Muṭasīva.²⁵

King Asoka ruled India at this time. Although they had never met each other, they had been friends. They, exchanged letters and presents. Asoka's capital was Pāṭaliputta in India. Devānampiyatissa sent a mission consisting of four people headed by his nephew, the chief minister Mahāriṭṭa to Asoka at Pāṭaliputta.²⁶ Originally a violent and highly ambitious ruler king Asoka converted to Buddhism after a particularly bloody battle conquering the state of Kāliṅga. Many people were killed and some were taken into captivity during this brutal battle. Having embraced Buddhism, he became not only a devout supporter of the Buddhist order but also an ardent propagator of Buddhism. Asoka made Buddhism the state religion and spread the teachings of the Buddhism throughout the India. King Asoka taught his people the fundamental principles of morality and service through his Rock Edicts and Pillar Inscriptions. Some of which can still be seen today. Among

²⁴ Mahāvamsa (Ed) Wilhelm Geiger , chapter X

²⁵ Mahāvamsa (Ed) Wilhelm Geiger , chapter XI

²⁶ Mahāvamsa (Ed) Wilhelm Geiger , chapter XI

King Asoka's most important official policies were the encouragement of "ahimsā" or non - violence, and the promotion of religious harmony. King initiated a missionary movement to spread Buddhism to eastern and western parts of the then known world. The most valuable gift Asoka sent to Sri Lanka was the gift of the Dhamma.

The third Buddhist council headed by Ven. Moggaliputta Tissa was one of the most important events in the history of Buddhism. The third Buddhist Council had a vital objective. This was to spread Buddhism beyond India by sending missionary monks to nine different countries. This council was convened around 250 BCE by King Asoka, the greatest ruler of India. During Asoka's reign, Moggaliputtatissa *thera* sent Buddhist Missionaries to various countries in South East Asia for the spread of Buddhism. They are,

1. Kashmir and Gandhāra → Majjhantika *Thero* (Here *yakkhās*, *Nāgas*, *Gandhabbas*, and *Kumbhandakas* embraced Buddhism after listening to the *Āsivisūpama* sutta.)
2. Mahisamaṇḍala → Mahādeva *Thero* (*Devaduta Sutta* was Preached here)
3. Vanavāsa → Rakkhita *Thero* (*Anamataggasaṃyutta* was preached here)
4. Aparantaka → Yonaka Dhammarakkhita *Thero* (*Aggikkhandhopama sutta* was preached here)
5. Mahārāṭṭha → Mahā Dhammarakkhita *Thero*. (He preached *Mahānārdakassapa Jātaka*)
6. Yona → Mahārakkhita *Thero* (*Kālārama sutta* was preached here)
7. Himālaya region → Majjhima *Thero*. (*Dhammacakkappavattana Sutta* was preached here)

8. Suvaṇṇabhūmi → Sona *thero* and Uttara *thero* (*Brahmajāla sutta* was preached here)
9. Tambapaṇṇi → Venerable Mahinda and Ittiya , Uttiya Sambala Baddasāla *Theros*²⁷

In each of these places, after listening to the various discourses and *Jātakās* preached by the monks, thousands of people embraced Buddhism.

Arrival of Venerable Mahinda bringing the doctrine of the Buddha on Asoka's instructions after the third Buddhist council should be considered as the dawn of the culture and civilization of the Sinhalese. In contrast to Indian civilization and culture which was one of the most highly developed and sophisticated societies of the ancient world, Sri Lanka was little more than a collection of small and backward rural and fishing villages at the time of Ven. Mahinda's arrival.²⁸ Mahinda during his missionary works introduced not only the Buddha's teachings but also writing, new forms of art, architecture and literature to Sri Lanka society. The writing tradition with a great Buddhist literature developed systematically soon after the introduction of Buddhism. Therefore a special attention has been given in this section to discuss the third Buddhist council which is considered as the most important incident in the history of the Buddhism.

²⁷ Mahāvamsa (Ed) Wilhelm Geiger , chapter XII

²⁸ T.Y. Lee; Island of Light, Page - 08

02.3 Origination of Brāhmī Alphabet after the Arrival of Venerable Mahinda

After the third Buddhist council the most important mission came to the island of Sri Lanka. This mission was led by none other than King Asoka's son, Venerable Mahinda, who was to convert the king of Sri Lanka and all of his followers and subjects too. Not only were the people of Sri Lanka brought under the influence of a new religion, but the mission paved the way for the magnificent achievements of the Mauryan civilization to reach the shores of this Island. However as a result of this new religion and civilization, Sri Lanka became the center of Theravāda Buddhism. A significant outcome of the arrival of venerable Mahinda in Sri Lanka was to introduce a new writing tradition and a literary tradition.

What was the language used by the king Devānampiyatissa and his followers when Venerable Mahinda arrived in Sri Lanka. How did Venerable Mahinda communicate with the king and others, *Arhat* Mahinda, Bhaṇḍuka (the son of a niece of *Devi*) a *Sāmanera* by the name of Sumana and four other *Theros*, Uttiya, Ittiya, Sambhala, Bhaddasāla came to Missaka mountain (Mihintale) of Sri Lanka on the full moon day of Poson (June). In the chronicles, it is said that the king Devānampiyatissa was out on hunting with his followers on this noble Poya day.²⁹

Mahinda *Thero* addressed the king as “Tissa” and he stated that he had come from India out of compassion for the king. King Devānampiyatissa seeing the gathering with shaven heads and yellow robes was terrified at first, having mistaken them for devils. The king inquired as to how they had reached at Missaka Mountain and they made

²⁹ Mahāvamsa (Ed) Wilhelm Geiger ; chapter XIV

the king understand that they had come by sky. After exchanging greetings and introductions, in order to test the wisdom of the king Venerable Mahinda asked him some questions.

Mahinda *Thero* : What is the name of this tree?

King : This is a mango tree, venerable sir,

Mahinda *Thero* : Are there any other mango trees beside this tree.

King : Yes! There are many more mango trees.

Mahinda *Thero* : Are there any trees other than this and other mango trees.

King : Yes! There are many trees. Venerable sir,

Mahinda *Thero* : Apart from the other mango trees and those which are not mango trees, Are there any other trees

King : Yes! Venerable sir, that is this mango tree.

Mahinda *Thero* : Do you have any relatives?

King : There are many relatives: Venerable sir.

Mahinda *Thero* : Are there any who are not your relatives.

King : Yes! Venerable sir.

Mahinda *Thero* : Could there be any beside the relatives and none relatives?

King : Yes venerable sir. That is me³⁰

According to this conversation Venerable Mahinda had understood explicitly that the king Devānampiyatissa was an intellectual person. Here what the Mahinda *thero* said was understood without any difficulties by the king. As well as the *thero* preached

³⁰ Mahāvamsa (Ed) Wilhelm Geiger, chapter XIV

Cullahatthipadopama sutta and established the king in Buddhism.³¹ According to these matters, we can come to an acceptable conclusion that the language used by Venerable Mahinda and his delegation to communicate had very close resemblance with the language used by the king and his followers.

Then for several days those theros preached the Dhamma and countless people embraced Buddhism. Queen Anulā the wife of the sub-king Mahānāga and five hundred women of her retinue also embraced Buddhism during this time.³² King Devānampiyatissa donated the Mahāmegha royal park in the capital of Anurādhapura to Venerable Mahinda and his delegation to use as their residence. That park was later to become the Mahāvihara, or the great monastery, the center of Theravāda Buddhism in Sri Lanka. The king's relatives and other citizens eventually renounced and became monks. Many women including the queen named Anulā also wanted to join the *Saṅgha*. But they were informed by Mahinda that they were not allowed to ordain women. Mahinda Thero informed queen Anula and her retinue of five hundred that his sister, *Bhikkhuṇi* Saṅghamittā should be requested do this. King Devānampiyatissa called his minister Ariṭṭha and informed him to go to King Ashoka of India and bring a branch of the sacred Bodhi tree under which the Lord Buddha attained enlightenment. He was further requested to invite *Bhikkhuṇī* Saṅghamittā to the island. Ariṭṭha took this message to King Asoka, requesting the branch of the sacred Bodhi tree as well as theri Saṅghamitta. King Asoka requested *Bhikkuni* Saṅghamittā to go to Sri Lanka and she agreed³³. *Bhikkhuṇī* Saṅghamittā brought a branch of

³¹ Mahāvamsa (Ed) Wilhelm Geiger , chapter XIV

³² Mahāvamsa (Ed) Wilhelm Geiger , chapter XIV

³³ Mahāvamsa (Ed) Wilhelm Geiger , chapter XVIII

the sacred *Bodhi* tree in a well prepared golden bowl to be planted in Sri Lanka on *Uduvap Poya* day. This journey from India to Anurādhapura had taken fourteen days and on the way at places where the tree was rested, the king had monuments erected.

The branch of the *Bodhi* tree was planted in, Mahamegavana garden in Anurādhapura in the eighteenth year of the King Asoka's reign in India³⁴. When the original Bodhi tree in the Mahabodhi temple in India was destroyed, a sapling was taken from the tree in Anurādhapura which is today one of the most sacred and popular Buddhist site in Sri Lanka and replanted in the same spot there.

Meanwhile queen Anula who was awaiting for ordination with five hundred other maidens in Sri Lanka achieved ordination from *Arahant* Saṅghamittā and attained Arhanthood. King Devānampiyatissa built a monastery and it was donated to the Bhikkhūṇi Saṅghamittā.³⁵

Ariṭṭha, one of the king's nephews had already been ordained and together with the nun Anula, they formed the basis of the new Sinhala order of *Bhikkhūs* (Monks) and *Bhikkhūṇis* (Nuns) the final condition for Buddhism been firmly established in the island was fulfilled when Venerable Ariṭṭha delivered a discourse on *vinaya* (discipline) in the Presence of Venerable Mahinda King Devānampiyatissa and many other monks and nuns.

After establishment of Buddhism in the island Venerable Mahinada utilized various strategies to spread Dhamma with the help of King Devānampiyatissa. He performed a vital task to introduce a new writing tradition to Sri Lanka. Specially Venerable Mahinda introduced a

³⁴ Mahāvamsa (Ed) Wilhelm Geiger , chapter XVIII

³⁵ Mahāvamsa (Ed) Wilhelm Geiger , chapter XVIII

Brāhmī alphabet to expand the writing methodology in the country. As it was mentioned above. So many evidences could be found out to prove that there was a writing tradition using Sinhala language (*Heḷa Basa*) after the arrival of Prince Vijaya in Sri Lanka. But it was developed systematically after Mahinda's arrival in Sri Lanka. Not only he introduced a *Brāhmī* alphabet but also translated Pali commentaries (*Pali Aṭṭuvā*) into Sinhala commentaries (*Heḷaṭṭuvā*)

This vital step caused to commence a Buddhist literature in *Anurādhapura* era. Venerable Mahinda utilized Sinhala language to preach dhamma to devotees.

The Brāhmī Alphabet introduced by Venerable Mahinda.



Figure 01

These scripts have been created according to Asoka's *Brāhmī* scripts. The shape of the letters have very close resemblances with the shape of letters in inscriptions of Asoka. This matter can be understood, when we compare these *Brāhmī* scripts with Asoka's *Brāhmī* alphabet.

02.4 Asoka's Brāhmī Alphabet

King Asoka who was a cruel, violent and highly ambitious ruler was converted to Buddhism after a bloody campaign in conquering the state of Kāliṅga. He was a son of King Bindusāra. Asoka reigned as a king of India in the third century after the passing away of Lord Buddha.³⁶ During Kāliṅga war more than 250 000 subjects were killed or taken into captivity. However after the war King Asoka subsequently felt remorse at the killing, he had committed during the wars. As a result he embraced Buddhism and became a Buddhist, mended his ways and was later known as "Asoka the righteous"

Asoka made Buddhism the state religion and spread it's teachings throughout the country. Third Buddhist council was held under the patronage of King Asoka. It was held at Asokārāmaya in the eighteenth year of his reign in India. It was attended by one thousand bhikkus and headed by Venerable Moggaliputtatissa. As mentioned before the third Buddhist council had a vital objective. That was to spread Buddhism beyond India by sending missionary monks to nine different countries. Described by King Asoka as a conquest of righteousness (Dhamma Vijaya as opposed to conquest by military power) it extended

³⁶ Mahāvamsa (Ed) Wilhelm Geiger , chapter V

to western countries and Sri Lanka in the south. The most important mission was led by none other than King Asoka's son venerable Mahinda who was ordained before. King Ashoka sent his daughter, Sanghamittā, the sister of venerable Mahinda to Sri Lanka to commence the order of nuns (*Bhikkhūṇī*) with the sacred Bodhi tree.

King Ashoka took various strategies to spread Buddhism throughout India. He constructed numerous stupas, statues and monuments as well as Buddha's teachings were inscribed on numerous stone slabs and columns and are introduced as the Rock Edicts and pillars.

Some of them can still be seen as Sindhapūr Bharahmagiri, Rummindei. Through his Rock Edicts and pillar inscriptions, King Asoka taught his subjects, the fundamental principles of morality and service, the encouragement of '*ahimsā*' or non - violence, and the promotion of religious harmony. The script (*Brāhmī* letters) used on these Rock Edicts and pillar inscriptions use by King Ashoka were introduced to Sri Lanka after arrival of Venerable Mahinda after the third Buddhist council.

Ashoka's Brāhmī Alphabet

𑀀 a	𑀁 ā	𑀂 i	𑀃 ī	𑀄 u	𑀅 ū
𑀆 e	𑀇 ai	𑀈 o			
𑀉 ka	𑀊 kha	𑀋 ga	𑀌 gha	𑀍 ña	
𑀎 ca	𑀏 cha	𑀐 ja	𑀑 jha	𑀒 ña	
𑀓 ṭa	𑀔 ṭha	𑀕 ḍa	𑀖 ḍha	𑀗 ṇa	
𑀘 ta	𑀙 tha	𑀚 da	𑀛 dha	𑀜 na	
𑀝 pa	𑀞 pha	𑀟 ba	𑀠 bha	𑀡 ma	
𑀢 ya	𑀣 ra	𑀤 la	𑀥 ḷa	𑀦 va	
𑀧 śa	𑀨 ṣa	𑀩 sa	𑀪 ha		

Figure 02

Although there are several scripts in *Brāhmī* alphabet in ancient Ceylon which can't be seen in Asoka's Brāhmī alphabet, the close resemblance can be identified clearly among two alphabets. Especially shape of the letters are very similar. Those few letters which can't be identified in Asoka's *Brāhmī* Scripts is a good evidence to prove that there was a writing method before the arrival of venerable Mahinda to the

island. But according to archaeological facts or inscriptional sources, the usage of Sinhala scripts can be seen only from third century B.C.E.

It should be further mentioned that scripts in Asoka inscriptions does have a long history. *Brāhmī* is the name (found in ancient text and also used today) of the oldest writing systems used in India and present in south and central Asia from the mid-1st millennium BCE. *Brāhmī* is an abugida that thrived in the Indian subcontinent and uses a system of diacritical marks to associate vowels with consonant symbols. It evolved into a host of other scripts that continued in use.³⁷ The origin of the scrip has still fallen in to disputes, with some scholars expressing that *Brāhmī* was derived from or at least influenced by one or more contemporary Semitic scripts, while other's favor the view on an indigenous origin or connection to the much ancient and as - yet deciphered Indus script of the Indus valley civilization³⁸

By the passage of time these scripts would have come to southern part of India. Asoka inscriptions can be found all over India and a few regional variants may be observed. It can be hesitated that scripts originated from north India spread to south and have become a specific set of script to the region.

Many inscriptions with Tamil and Telugu scripts and words are found in southern India. Specially in Tamil Nādu and Kerala. As a result of cultural contact between southern India and Sri Lanka in ancient times, those scripts would come to the island at the beginning.

Saddha Mangala Karunaratna says that the early *Brāhmī* alphabet in Sri Lanka resembles to south Indian *Brāhmī* alphabet.³⁹He

³⁷ Salmon Richard; On The origin of the Early Indian Scripts, Page 271 - 279

³⁸ Salmon Richard; Indian Epigraphy, Page 20

³⁹ Karunaratna ; EZ vol. VII P. 36

affirms his view using the script “𑀓” (i) which is clearly similar to south Indian *Brāhmī* script but not to *Asoka Brāhmī* script. He also uses the lingual or cerebral 𑀓 (l) to come to the conclusion.

However after the arrival of Venerable Mahinda in Sri Lanka, the Dravidian form of early *Brāhmī* scripts disappeared and Mauryan influence fell on them. Dravidian “𑀓” (i) disappeared and Mauryan “𑀓” (i) came to usage. It should be further mentioned that one of the most important recent developments regarding the origin of *Brāhmī* has been the discovery of *Brāhmī* characters inscribed on fragments of pottery from the trading town of Anurādhapura in Sri Lanka which have been dated between the sixth to early fourth century BCE.⁴⁰

Accordingly, considering inscriptional evidence received so far scholars have come to several logical conclusions as follows;

01. The evidence for the art of writing can only be found soon after the advent of Mahinda. The writing of *Brāhmī* inscriptions had begun after the arrival of Buddhism. However the traces supporting for the earlier writing can be found even before the advent of Vijaya
02. The inscriptions found so far can be dateable to the reign of Devānampiyatissa, therefore the date the ancient letters can be traceable to as early as time when Asoka sent the missionaries.
03. However, the inscriptions so far found do not show all the contemporary letters of early Sri Lanka. Some unique letters of Sinhala can be found from the Sinhala inscriptions which were not found in Ashokan inscriptions. The style of the both dialects of two

⁴⁰ Salmon Richard ; Indian Epigraphy, Page 12 - 13

countries would rightly point that existences of system of writing even before the advent of Mahinda in ancient Sri Lanka.⁴¹

02.5 Buddhist Influence on Sinhala Writing Tradition

Sinhala writing tradition can be considered as a gift which was given by Mahinda and his delegation who arrived in Sri Lanka in the reign of King Devānampiyatissa.

How did this introduction of new *Brāhmī* alphabet influence the development of Sinhala language (*Heḷa Basa*) which evolved gradually after the arrival of Prince Vijaya and his followers to Sri Lanka.

The final condition for Buddhism being completely established on the island was fulfilled when Ven Ariṭṭa, one of the king's nephews, delivered a discourse on the *Vinaya* in the presence of Devānampiyatissa, venerable Mahinda, many other monks and nuns with people. After ordination of Queen Anulā by Saṅghamitta “*Bhikkhuṇī* (nun) order” commenced in Sri Lanka. According to the *Mahāvamsa* King Devānampiyatissa inquired from the venerable Mahinda whether it was possible to donate a park (monastery) to the Saṅgha. In this occasion Mahinda replied that it was possible, using the example where Veḷuvanārāma was donated to the Buddha by King Bimbisāra of India. Then the King Devānampiyatissa donated the Mahameghavana park in the capital of Anurādhapura to Mahinda and his companions. This meritorious act was done pouring water of a

⁴¹ Bandula Gunasekara ; The origin of Sinhala Scripts and Its Evolution, Page 60 - 61

special pitcher on the hand of Mahinda⁴² This park was by passage of time to become the Mahāvihāra. or great monastery, the center of Theravāda Buddhism in Sri Lanka. In this occasion thousands of people embraced Buddhism. During this period, incumbents went begging alms in the city for the sake of the people, but they had meals with the king. Meanwhile one day *Theros* went to the Cetiya-pabbata (Missakapabbata in Mihintale) and when asked by the King Devānampiyatissa, why they went there, they informed the king that it was necessary a suitable place to spend the rainy season (*Vas*)⁴³. When Buddhism spread throughout the country, many lay people who embraced Buddhism were ordained. When the *Sanḅha* community increased rapidly male and female devotees were attentive to offer,

1. *Cīvara* (Robes)
2. *Piṇḁapāta* (Alms)
3. *Senāsana* (shelter)
4. *Gilānapacca* (Medicine) for sake of them.

Meanwhile some male and female devotees who believed the new Buddhist philosophy restored some caves and those caves were offered to Buddhist monks with the assistance of the king. The king had donated sixty - eight caves for the *Theros*. near Kaṇṭaka Cetiya. On the full moon *Poya* day of the month of *āesala* King Devānampiyatissa donated these to the monks. Then the *theros* marked the boundaries of the terraces of the caves and gave higher ordination to those who were awaiting for it.⁴⁴

⁴² Mahāvamsa (Ed) Wilhelm Geiger , chapter XV

⁴³ Mahāvamsa (Ed) Wilhelm Geiger , chapter XVI

⁴⁴ Mahāvamsa (Ed) Wilhelm Geiger , chapter XVI

After the introduction of this new religion, all aspects of Sri Lankan culture such as language, literature, arts and crafts, customs methods of worship were all enriched with the influence of Buddhism. Sinhala Buddhist culture received the Shadow of Maurian Civilization in India. The economy as well as politics of the country contributed to the enrichment of all cultural features. The customs and behavior of the people and religious activities like *Bodhi Pūjā*, *Dhātu pūjā*, *Giribhanda pūjā* and other festivals developed under the background of Buddhist culture. General public achieved the blessing of *Bhikkhus* in the occasions of birth, feeding of the first meal a child, boring of ears, reading of the letters, marriage and death. Religious activities which developed the belief of the Buddhists and enriched their discipline formed an innocent contentment and development a togetherness among them.

As a result of this new cultural progress achieved from Buddhism, converted the lifestyle of the Sinhalese and their point of view. One point of view those above mentioned *Brāhmī* inscriptions, represent one slide of that conversion.

The main purpose of those inscriptions was only reporting the meritorious activities done by male and female devotees. Except the names and professions of the donors, actually there was nothing beyond that. Therefore the word - stock and its contents of these inscriptions, bear the Buddhist visage and background. When we take the ancient inscriptions in to our consideration, this matter can be viewed clearly.

1. *Jhotiś(e)na - teraśa ativaśika Bata Śumanadata teraśa leṇ(e)
Śagaśa*⁴⁵

⁴⁵ Senerath Paranavitana, Inscriptions of Ceylon Vol.1 Ins No. 1

කොනි(ඉ)ගන තෙරග අතිවගික බත ගුමනදත තෙරග ලෙණෙ ගගග
 (The cave of the elder, Lord *Sumanadatta*, disciple of the elder
Jotisena, (is given) to the *Sangha*)

2. *De (Va)napiya - mabarajhaha bariyaya bak(iniya) upasika -
 Varuna(data)ya (le) ne*⁴⁶

දෙවනපිය මහරකුභ බරියය බකි(නිය) උපගික වරුණ (දත) ය (ලෙ) ණ
 The cave of the female lay - devotee *Varunadattā*, sister of the wife
 of the great king *Devanapiya*.

3. 1) *Badakarika - parumaka Tissa - puta Parumak = Asada*.⁴⁷

2) *Gutaha leṇa*

බඩගරික පරුමක තිග පුත පරුමක අගඩ ගුතහ ලෙණෙ ගගග
 The cave of the chief *Āsādagutta*, son of the chief *Tissa*, the
 Treasurer.

4. *Maharajhaha Gamani - Tisaśa bariya upasika - Kitakaya lene.
 śagaśa*⁴⁸

මහරකුභ ගමණි තිගග බරිය උපගික කිතකය ලෙණෙ ගගග
 The cave of the female lay -devotee *Kitaka*, wife of the great king
Gāmaṇi Tissa, (is given) to the *Saṅgha*.

5. *Gapati - Vega - jhitaya upasika - Viśa (kaya leṇe)* ⁴⁹

ගපති වෙග කුඛකය උපගික විශ(කය) ලෙණෙ

⁴⁶ IC, 1 No. 02 Ez, v.p. 210

⁴⁷ IC,1 No. 3

⁴⁸ Senerath Paranavitana, Inscriptions of Ceylon Vol.1 Ins No. 4

⁴⁹ IC,1 No. 5

The cave of the female ley - devotee *Visākhā*, daughter of the house - holder *Vega*.

6. *Upāsika - Tiśaya leṇe*⁵⁰

උපශික තිශය ලෙනේ

The cave of the female lay - devotee *Tissā*.

7. *Parumaka - Guta puta parumaka - Śumanaha leṇe agata- anagata (ca) tu - di(śa) -śagaśa*⁵¹

පරුමක ගුත පුත පරුමක ශුමනහ ලෙනේ අගත අනගත චතුදිශ ශගශ

The cave of the chief *Sumana*, son of the chief *Gutta*, (is given) to the *Saṅgha* of the four quarters, Present and absent.

8. *Tiśa - śamaṇiya leṇe śagaśa*⁵²

තිශ ශමණිය ලෙනේ ශගශ

The cave of the nun *Tissā* (is given) to the *Saṅgha*.

9. *Parumaka - V(e)śamaṇa - puta - Baraṇiya leṇe Devaha ca catu - diśa - śagaśa*⁵³

පරුමක වෙශමණ පුත බරණිය ලෙනේ දෙවහ ච චතුදිශ ශගශ

The cave of *Baraṇi*, son of the chief *Veśamaṇa*, and of *Deva* (is given) to the *Saṅgha* of the four quarters.

10. *Upāsika Mahanagaya -jhitaya upāsika - Roṇ(i)ya śagaśa*⁵⁴

උපශික මහනගය කඨිතය උපශික රොණිය ශගශ

⁵⁰ IC,1 No. 6

⁵¹ IC,1 No. 7

⁵² IC,1 No. 8

⁵³ IC, 1 No. 9

⁵⁴ Senerath Paranavitana, Inscriptions of Ceylon Vol.1 Ins No. 10

(The cave) of the female lay - devotee *Roṇi*, daughter of the female lay - devotee *MahāNāga*, (is given) to the *Saṅgha*.

11. *Parumaka - Naga . Puta - Asaliya leṇe agata - anagata - catudisika - sagaye*⁵⁵

පරුමක නග පුත අසලිය ලෙනෙ අගත අනගත චතුදිශික සගයෙ

The cave of *Asali*, Son of the chief *Nāga*, (is given) to the *Saṅgha* of the four quarters, present and absent.

12. *Upasika - Purusadataya leṇe*⁵⁶

උපශික පුරුශදතය ලෙනෙ

The cave of the female lay - devotee *Purissadattā*.

13. *Gamani - Dhamarajhasa putaśa Aya- Asaliśa leṇe*⁵⁷

ගමනී ධමරකධග පුතග අය අශලිශ ලෙනෙ

The cave of the Prince *Asali*, son of *Gāmaṇi Dhammarāja*.

14. *Kaṇagama - ra(jhaśa) Tiśaha jhita Śavera Śamaṇiya leṇe śagaśa*⁵⁸

කණගම ර(කධග) තිශහ ක්ඨිත ශවෙර ශමනීය ලෙනෙ ශගග

The cave of the nun *Savera*, daughter of *Tiss*, king of *Kaṇagama*, (is given) to the *Saṅgha*.

16. *Parumaka - Humana - Puta Upasaka ... dine*⁵⁹

පරුමක හුමන පුත උපශක දිනෙ

(The cave of the lay -devotee ... son of the chief *Sumana*, is given (to the *Saṅgha*).

⁵⁵ IC, 1 No. 11

⁵⁶ IC, 1 No. 12

⁵⁷ IC, 1 No. 13

⁵⁸ IC, 1 No. 14

⁵⁹ IC,1 No. 16

17. *Maha U(tiya)ka ... leṇe śagaśa*⁶⁰

මහ උ(තිය)ක ලෙනේ ශඟග

The cave ... of *Maha Utiyaka* ... to the *Saṅgha*.

18. *(Gama) ni- abayaśa jhayaya Abi - Kaṇaya leṇe śagaśa Manapa (deśane)*⁶¹

(ගම) නී අබයශ කධයය අබී කණය ලෙනේ ශඟග මනප ...

The cave of princess (*Abi*) *Kaṇa*, wife of *Gāmaṇi Abhaya*, (named) *Manāpa (dasana)* is given to the *Saṅgha*.

19.1) *Parumaka Namali - Śumana - puta parumaka - Namaliya leṇe*⁶²

2) *Namaliya lene śagaśa*

පරුමක නමලී ශුමන පුත පරුමක නමලිය ලෙනේ ශඟග

The cave of the chief *Namali*, son of the chief *Namali Sumana*, ; the cave of *Namali* (is given) to the *Saṅgha*.

20. *Parumaka - Namli - Śumana - puta parumaka - Namaliya leṇe śagaśa*⁶³

(පරුමක නමලී ශුමන පුත පරුමක නමලිය ලෙනේ ශඟග)

The cave of the chief *Namali*, son of the chief *Namali Śumana* (is given) to the *Saṅgha*.

21. *Damadi (na- teraśa leṇe) (śa) gaśa dine*⁶⁴

⁶⁰ Senerath Paranavitana , Inscriptions of Ceylon Vol.1 Ins No 17

⁶¹ IC, 1 No. 18

⁶² IC, 1 No. 19

⁶³ IC, 1 No. 20

දමදින තෙරඟ ලෙණේ (ඟ) ගඟ දිනෙ

(The cave of the elder) *Dhammadin(na)* is given to the *Saṅgha*.

22. *Badakari (ka - paru) make - Tiśa - puta badakarika - Parumaka - Magaha leṇe śagaśa*.⁶⁵

බඩකරික පරුමක තිශ පුත බඩගරික පරුමක මගහ ලෙණේ ගඟ

The cave of the chief *Māgha*, the treasurer, son of the chief *Tissa*, the treasurer, (is given) to the *Saṅgha*.

23. *Upaśaka - Nagamitaha bariyaya upaśika -Ś(i)laya lene śagaśa*⁶⁶

උපශක නගමිතහ බරියය උපශික(ශී)ලය ලෙණේ ගඟ

The cave of the female lay - devotee *s(i)lā*, wife of the lay -devotee *Nāgamitta*, (is given) to the *Saṅgha*.

24. *Parumaka - Potimaśaha puta Utiya ca Śomadevaha ca*⁶⁷

2) *agatamagata śagaśa*

පරුමක පොතිමහහ පුත උතිය ච ශොමදෙවහ ච අගත අනගත ගඟ

(The cave) of *Uti* and *Somadeva*, sons of the chief *Potimaśa*, (is given) to the *Saṅgha*, - (all) who are come.

25. *Guta - Putaha parmaka - puraha leṇe*⁶⁸

2) *agat- agata catu -diśa - śagaśa*

ගුත පුතහ පරුමක පුරහ ලෙණේ අගතගත චතුදිශ ගඟ

The cave of the chief *pura*, son of *Gutta*, is given to the *saṅgha*, to all that are come from the four quarters.

⁶⁴ IC, 1 No. 21

⁶⁵ IC, 1 No.22

⁶⁶ Senerath Paranavitana, Inscriptions of Ceylon Vol.1 Ins No. 23

⁶⁷ IC, 1 No. 24

⁶⁸ IC, 1 No. 25

26. Upaśaka Tala - Tiśaha ⁶⁹

2) puta Śumanaha leṇe śagaśa

උපශක තල තිශහ පුත සුමනහ ලෙනෙ ශගග

The cave of *Sumana*, son of the lay - devotee *Tāla - Tissa*, (is given) to the *Saṅgha*.

27. *Gamika - Udayaha jhaya Upaśi(ka) - Tiśaya leṇe sagasa*⁷⁰

ගමික උදයහ කුය උපශික තිශය ලෙනෙ ශගග

The cave of the female lay - devotee *Tissā* wife of the village - councillor *Udaya* (is given) to the *Saṅgha*.

28. ...(*agata -a*) *nagata catu - diśa - śagaha niyate* ⁷¹

අගත අනගත චතුදිශ ශගහ නියතෙ

... dedicated to the *Saṅgha* of the four quarters, present and absent.

29. *Devanapiya - maharajha -Gamaṇi - Abayaśa puta*.⁷²

2) *Loṇapi Aya - Śivaśa leṇe śagaśa*

දෙවනපිය මහරාජා ගමිණී අබයශ පුත ලොණපි අය ශිවශ ලෙනෙ
ශගග

The cave of prince *Siva*, of *Loṇapi*, son of the great king *Davānampiya Gāmani Abhaya*,(is given) to the *Saṅgha*.

30. *Batiya Manalikaciya puta parumaka- Aśamanaha leṇe śagaśa*⁷³

බතිය මනලිකපිය පුත පරුමක අශමනහ ලෙනෙ ශගග

⁶⁹ IC, 1 No. 26

⁷⁰ IC, 1 No. 27

⁷¹ Senerath Paranavitana ; Inscriptions of Ceylon Vol.1 Ins No. 28

⁷² IC, 1 No. 29

⁷³ IC, 1 No. 30

The cave of the chief *Asamāna*, son of lady *Manalikaci* is given to the *Saṅgha*.

31. *Maharajhaha Gamiṇi - Tiśaha bariya Upaśika - Ramadataya lene śagaśa*⁷⁴

මහරජකී ගමිණී තිශහ බරිය උපශික රමදත්තය ලෙනෙ ගගග

The cave of the female lay - devotee *Rāmadattā*, wife of the great king *Gāmanī Tissa*, (is given) to the *Saṅgha*.

32. *Gamika - jhita Upaśika - Badaya lene* ⁷⁵

2) *śagaśa*

ගමික කීත උපශික බදිය ලෙනෙ ගගග

The cave of the female lay - devotee *Bhaddā*, daughter of the village - councilor (is given) to the *saṅgha*.

33. *Gapati Kacilli p(u)ta śagaśa*⁷⁶

ගපති කච්චි ... ගගග

..... The son of the householder *Kacili* to the *Saṅgha*.

34. *Gamaṇi - Uti maharajhaha (jhita Abi -Ti) śaya lene daśa - diśaśa sagaye dine*⁷⁷

2) *mata - pitaśa ataya*

ගමිණී උති මහරජකී කීත අබිතිශය ලෙනෙ දශ දිශශ සගයෙ. මතපිතශ අටය දිනෙ

⁷⁴ IC, 1 No. 31

⁷⁵ IC, 1 No. 32

⁷⁶ IC, 1 No. 33

⁷⁷ Senerath Paranavitana , Inscriptions of Ceylon Vol.1 Ins No. 34

The cave of princess (*Abi*) *Tissā* daughter of the great king *Gāmiṇi* - *Uttiya*, is given to the *Saṅgha* of the directions, for the benefit of the mother and the father.

35. *Manapadaśane Tiśabutiya*⁷⁸

මනපදගනෙන තිශබුතිය

(The cave named) *Manāpadassana* of *Tissabhūti*

36. *Śoṇaguta - teraha lene śagaśa*⁷⁹

ශොණගුත තෙරහ ලෙනෙ ශගශ

The cave of the elder *Soṇaguta*. (is given) to the *Saṅgha*

37. *Diparajha - jhitaya Mahabiya leṇe śagaśa*⁸⁰

දීපරකධ කධිතය මහබිය ලෙනෙ ශගශ

The cave of *Mahāmbi(kā)* daughter of *Diparāja* (king of the Island) , (is given) to the *Saṅgha*.

38. *Parumaka - Namali - Śumana - putaha parumaka - Yaśopalaha leṇe śagaśa*⁸¹

පරුමක නමලි ශුමන පුතහ පරුමක යශොපලහ ලෙනෙ ශගශ

The cave of chief *Yasopāla*, son of the chief *Namali Sumana*, (is given) to the *Saṅgha*.

39. *Badagarika - gamika - Anudiya jhita Upaśika - Tiśaya leṇe śagaśa*⁸²

බඩගරික ගමික අනුධිය කධිත උපශික තිශය ලෙනෙ ශගශ

⁷⁸ IC, 1 No. 35

⁷⁹ IC, 1 No. 36

⁸⁰ IC, 1 No. 37

⁸¹ IC, 1 No. 38

⁸² IC, 1 No. 39

The cave of the female lay - devotee *Tissā*. Daughter of the village - councilor *Anuḍi*, the Treasurer (is given) to the *Saṅgha*.

40. *Gamika- Śivaśa jhitaya upaśika - Upalaya leṇe śagaśa*⁸³

ගමික ශිවශ ක්විතය උපශික උපලය ලෙණෙ ශගශ

The cave of the female lay - devotee *Uppalā* daughter of the village - councilor *Siva*, (is given) to the *Saṅgha*.

41. *Bata Śoṇagutaha*⁸⁴

බත ශොණගුතහ

Of lord *Soṇagutta*.

42. *Śumana - putaha parumaka - Yaśopalaha leṇe śagaśa*⁸⁵

ශුමන පුතහ පරුමක යශොපලහ ලෙණෙ ශගශ

The cave of the chief *Yasopāla*, (is given) to the *Saṅgha*.

43. *Puśagu (ta- teraha ateva) śika Barata- Tiśaha leṇe śagaśa*⁸⁶

පුශගුත තෙරහ අතෙව ශික බරත තිසහ ලෙණෙ ශගශ

The cave of the lord *Tissa*, disciple of the Elder *Phussagutta*, (is given) to the *Saṅgha*.

44. *Parumaka - Cuḍaha leṇe śagaśa*⁸⁷

පරුමක චුඩහ ලෙණෙ ශගශ

The cave of the chief *Cuḍa*, (is given) to the *Saṅgha*.

⁸³ Senerath Paranavitana , Inscriptions of Ceylon Vol.1 Ins No. 40

⁸⁴ IC,1 No. 41

⁸⁵ IC,1 No. 42

⁸⁶ IC,1 No. 43

⁸⁷ IC,1 No. 44

45. *Śoṇaguta - teraśa leṇe śagaśa*⁸⁸

ශෝණගුත තෙරශ ලෙනේ ශගශ

The cave of the elder *Soṇagutta*, (is given) to the *Saṅgha*.

46. *(Gamaṇi) - Uti - D(e)va(na)pi(ya) - maharajhaha jha(ya) Śumana - deviya leṇe agata- anagata catu - diśa - śagaśa*⁸⁹

(ගාමිණී) උති දෙවනපිය මහරාජකීර්ණ කඨය සුමන දෙවිය ලෙනේ අගත අනගත චතුර්දිශ ශගශ

The cave of *Sumanadevi*, wife of the great king, Friend of the Gods, *Gāmaṇī Uttiya*, (is given) to the *Saṅgha* of the four quarters, present an absent.

47. *De(va)napiya - maharajhaha Gamaṇi - U(ti) ... (ha) nimane*⁹⁰

දෙවන පිය මහරාජකීර්ණ ගමිණී උති හ නිමනෙ

The creation of ... *Gāmaṇī Uttiya*, the king, Friend of the Gods.

48. ... *he leṇe śagaśa*⁹¹

..... හ ලෙනේ ශගශ

The cave of ... (is given) to the *Saṅgha*.

49. ... *śa leṇe śagaśa*⁹²

..... ශ ලෙනේ ශගශ

The cave of ... (is given) to the *Saṅgha*.

50. 1) ... *jhitaya Upaśika Ve*

⁸⁸ IC,1 No. 45

⁸⁹ Senerath Paranavitana , Inscriptions of Ceylon Vol.1 Ins No. 46

⁹⁰ IC,1 No. 47

⁹¹ IC,1 No. 48

⁹² IC,1 No. 49

2) *agata - anagata catu - diśa - śagaśa*⁹³

කඩිතය උපසික වෙඅගත අනගත චතුදිශ ශගශ

(The cave of) the female lay - devotee *Ve*daughter of ... (is given) to the *Saṅgha* of the four quarters, Present and absent.

As discoursed in the Dhamma by Lord Buddha, *Dāna* (Generosity) is essential for Buddhists. This meritorious activity has been emphasized for ruler of the country in *Dasarāja Dhamma* (Ten kindly virtues of the king) *Dasa Sakviti vat* (the ten duties of a universal king) as well as in *Satara Sangraha vatthu* (four treatments). *Dāna*, (Generosity) means giving food, cloths, education, health facilities, shelters and other requirements to people and clergy in the country. Threefold practice in Buddhism is *Dāna* (Generosity), *Sīla* (Ethical Conduct) and *Bhāvanā* (Meditation). The people who organized their day - to day activities under the influence of this new religion gathered around the temple for their all necessities. Rulers and their subjects practiced *Dāna* (Generosity) for the well-being of *Saṅgha* (*Bhikkūs*).

One point of view, above mentioned donation of caves is a good meritorious activity of *Dāna* practice. That procedure caused for the safeguard of the monks to spread Buddhism, without any difficulty.

The style of the language and the shape of the letters used in those cave inscriptions have very close resemblances with language in inscriptions of Asoka such as Sindhapūr, Bhramagiri and Rummindei. After the arrival of Venerable Mahinda and his delegation in this country, they used Sinhala language to preach Dhamma . As a result it

⁹³ IC,1 No. 50

caused to develop the language which was introduced as “Prakrit Sinhala” at the beginning.

After the introduction of Buddhism to Sri Lanka Pali language (The language which was utilized to preach Dhamma by Lord Buddha) influenced Sinhala language mostly. This influence could be seen not only in writing practice but also in literary tradition. Martin Wickramasinhe says that,

“The Sinhala language originated from two Prakrit dialects from east and west India and developed under the influence of Buddhism and other sophisticated Prakrit in which Buddhism was introduced to Ceylon by Mahinda *Thero*. Pali is literary prakrit developed under the influence of Sanskrit after Asoka, probably from the official Prakrit of Pāṭalipura, the capital of the empire of Asoka. Some European and Indian scholars held that Pali was the Prakrit spoken in ancient Videha where Mahinda was living with his mother until he migrated to Pāṭalipura. I think this is a mere guess based on the Buddhist Pali scripture of Ceylon. There is a close relationship between Pali and official Prakrit of Asoka’s time, there is hardly any evidence to surmise that Pali originated in Videha where Mahinda was living with his mother.⁹⁴

However chronicles which were called “*Vaṃsa*” were written in Pali. *Vaṃsa* or chronicles became a popular literary form in Pāli. Sri Lanka has several rich and detailed sources of its early history and these are regarded as historically accurate by scholars. There are eight important *vaṃsas*, the main ones being the *Dīpavaṃsa*, the *Mahāvaṃsa* and the *Cūlavaṃsa*. The *Dīpavaṃsa* or History of the island which was produced towards the end of the fourth century A.C. The *Dīpavaṃsa* is

⁹⁴ Marting Wickramasinhe - Sinhala culture and Language, Page 6

considered to be the oldest historical record of Sri Lanka which was written in Pali. It recorded in a continuous form the history of Sri Lanka from fifth century B.C. to the beginning of the fourth century A.C. The *Mahāvamsa* or Great chronicle was written about a century later of *Dīpavamsa* by Mahanāma Thero. The *Mahāvamsa* is perhaps the most important literary work of Sri Lankan origin. *Mahāvamsa* written about 5th century CE chronicles the history of the island from the time of the legendary Prince Vijaya until the reign of King Mahāsena. It was continued from time to time by renowned scholars. The *Cūlavamsa* comprises of two parts. The first part begins with the arrival of the tooth Relic of the Buddha in the fourth century CE and concludes with the reign of King Parakramabāhu the great and the second part is completed by later monks describing the history of Sri Lankan monarchy until the island came under the rule of British in 1815. Other *Vamsās* or chronicles include the *Mahabodhivamsa* or history of the *Bodhi* tree, the *Dhātuvamsa* or history of the tooth relic, and the *Thūpavamsa* or the history of the *Stupās* in Sri Lanka.

Before writing these *Vamsās* or chronicles about the history of Sri Lanka, the light of the Pali language fell on Prākṛit Sinhala. Although Venerable Mahinda and his delegation knew Pali language well, they had used Sinhala language (Prakrit) to preach Dhamma. For understanding the close resemblance between Pali and Prakrit Sinhala, above mentioned several *Brāhmī* cave inscriptions can be translated into Pali. Prākṛit *Sinhala* and Pali language were very similar in pronunciation and word order in the sentence.

- *Devanapiya Maharajhaha bariyaya bakiniya upāsika varunadataya leṇe*⁹⁵

දෙවනපිය මහරාජස්ස බරියය බකිනිය උපසික වරුණදත්තය ලෙණෙ

- *Devānampiya Mahārajassa bhariyāya bhaginiyā Upāsikā varuṇadattāya Leṇaṅ.*

දේවානම්පිය මහාරාජස්ස හරියය හගිනියා උපාසිකා වරුණදත්තය ලෙණං

- *(Gamani) uti Devanapiya maharajhaha jhaya śumana - deviya leṇe agata anagata catudiśa sagaśa*⁹⁶

ගමණී උතී දෙවන පිය මහරාජස්ස කිය ශුමන දෙවිය ලෙණෙ අගත අනගත වතුදිග ශගග

- *Gamāni Uttiyassa Dēvānam Piya Mahārāhassa jāyā Sumanādeviyā Leṇaṅ āgatāNāgatassa Cātudisassa saṅgassa*

ගමණී උත්තියස්ස දේවානං පිය මහාරාජස්ස ජායා සුමනා දෙවියා ලෙණං
අගතනානගතස්ස වතුදිසස්ස සංසස්ස

- *‘Taladara Nayayaputa Devaha lene agata anagata catudiśa śagaśa*⁹⁷

තලදර නගය පුත දෙවන ලෙණෙ අගත අනගත වතුදිග ශගග

- *Tulādhara Nāgassa puttassa Devassa leṇaṅ Āgatānāgata Cātuddisassa saṅghassa*

තුලාධර නාගස්ස පුත්තස්ස දෙවස්ස ලෙණං අගතනානගත වතුදිසස්ස
සංසස්ස

⁹⁵ Senarath Paranavitana ; Inscriptions of Ceylon Vol. Ins No. 02

⁹⁶ IC, I, No, 46; Ez.V.pp. 210f

⁹⁷ IC, I, No, 80; Ez.I.pp. 1f

- *Badagarika parumaka senaha bariya sumanaya leṇe sagasa*⁹⁸
බඩගරික පරුමක සෙනහ බරිය සුමනය ලෙණෙ සගස
- *Bhāṇḍāgārika parumaka Senassa bhariyā Sumanāya Leṇaṅ Saṅghassa.*
භාණ්ඩාගාරික පරුමක සෙනස්ස හරියා සුමනය ලෙණං සංසස්ස.

This resemblance can be identified in orthography, Etymology as well as in syntax. Many scholars according to their studies have identified that Sinhala language as an Indu-Aryan language, rejecting Dravidian sources of origin, such as Wilhelm Geiger who considered the origination of Sinhala tongue on linguistic basis.

Although many scholars have discussed the evolution of Sinhala language under several eras, the authors of Sinhala dictionaries also have followed the classification of Geiger in his “A Grammar of the Sinhala Language” According to Geiger, there are four eras of the evolution of Sinhala language. They are,

1. Sinhala Prākṛit era : From 3/2 Centuries B.C. to 4/5 centuries CE
2. Ancient Sinhala Era : From 4/5 Centuries A.C. to 8th Century A.C.
3. Medieval Sinhala Era : From 8th Century A.C. to 13 middle of 13th Century A.C.
4. Modern Sinhala Era : From the middle of 13th century A.C. upto the present⁹⁹

As a special linguistic feature which could be identified in the Prakrit Sinhala era, it should be mentioned the loss of the letters අඞ

⁹⁸ IC, I, No, 64; Ez.V.pp. 223f

⁹⁹ W. Geiger; A Grammar of the Sinhalese language - Page 01

(æ) and it's long letter एः (ā) Reason for the matter could be the influence of Pali Language. Those two letters are not in Pali alphabet also. However as there were some limitation, in early Sinhala language, especially in the alphabet, when some Buddhist terms come through Pali in to Sinhala, the pronunciation has changed.

“ *Buddham (o) Saranam (o) Gacchāmi* ”

In this Pali sentence at the end of first two words zero (0, *Niggahitaya* or *Anuswāraya*) has been used. But, as there was not the Zero (0) in the Prākṛit Sinhala the pronunciation of above mentioned stanza changed as,

“ *Buddam (M - ॐ) Saranam (M - ॐ) Gacchāmi* ”

This Brahmin alphabet in which limited letters were included, developed gradually by the passage of the time. Not only Pali but also Sanskrit language influenced the expansion of the Sinhala alphabet. Although long vowels, aspirates, combine letters, some sibilant (ॐ -ś, ॐ - ष) Zero (0, *Anuswāraya*) were not seen in that Prakrit Sinhala, they came into usage after few centuries. (In middle Sinhala era.) In the mixed Sinhala alphabet, there are 54 letters. It comprises of 18 vowels and 34 consonants.

Sanskrit which can be identified as a mother tongue of Sinhalese language influenced for Sinhalese language and Sinhala literature, Since in the 11th century C.E. The language of the Sinhala literary texts on Buddhism written 9th in 10th centuries C.E. Shows no influence of Sanskrit other than that of Pali. When we consider about the *Amāvatura* which was written by Gurūgomi in the 12th century this matter can be identified clearly. The *Amāvatura* was written in prākṛit

Sinhala used by common people and Sinhalized Pali words and has no Sanskritised Sinhala phrases. Martin Wickramasinha Says that the language of the *Amāvatura* suggests that the Sinhalese fought for their Buddhist cultural independence until the 12th century in spite of the attempt of south indian *Brāhmī* Buddhist monks to Sanskritise Sinhala.¹⁰⁰

However they failed and Ceylon began to be visited by the people of Southern India in 11th century. As a result Ceylon became a colony of the Chola Empire. Though the Buddha completely rejected the Sanskrit language and its romantic literary tradition, some citizens of Polonnaruwa became imitators of Hindu culture and Sanskrit literature by rejecting the Buddhist cultural and literary tradition. Sanskritised Sinhala became the language of the sophisticated classes.

However ever the influence of Sanskrit Language for the Sinhala language and literature could be seen since the Anurādhapura era. The main reason for this situation was the attempt to learn Sanskrit language by monks and educated laymen. They had to learn Sanskrit language and Sanskrit books were used commonly as a result of Mahāyāna (The great Vehicle) Buddhism. Several inscriptions with Mahāyāna teachings could be found out in this era. Inscriptions at Kuccaveli, Tiriyāya, Idikaṭusāya have been written in Sanskrit. The Mahāyāna is, actually, an extension of the teachings of the Buddha from a narrow ideal of self-emancipation (to be pursued by renouncing worldly life and becoming a monk or nun) to a wider and more comprehensive ideal of becoming a savior of others. From the ultra - altruistic attitude of the Mahāyāna, the goal of the original Buddhist teachings of striving for self-realization and individual liberation was considered to be positively

¹⁰⁰ Marting Wickramasinha, Sinhala Culture and Language, Page 9

selfish, and hence inferior. Therefore was the path leading to such a goal referred to by its opponents as Hīnayāna, the Lesser Vehicle.¹⁰¹

According to the literary and archaeological evidence, Mahāyāna Buddhism was quite popular in Sri Lanka during the Anurādhapura period. This coincided with events in India. The propagation of Mahāyāna tradition first of all with the activities of the heterodox monks of the Abhayagiri Vihāra at Anurādhapura.

In Sri Lanka's history the fourth Buddhist council was convened with king Vaṭṭagāmiṇi as its patron. Fourth Buddhist council was at the Aluvihāra cave temple near the town of Matale. For the first time in Sri Lanka's history, the *Tipiṭaka* (Three Baskets) was committed to writing. King Vaṭṭagāmiṇi was to rule Sinhaladvīpa for the next twelve years until he passed away. One of his admirable actions after regaining the throne actions was to build the Buddhist monastery called Abhayagiri where the Jain ascetic "Giri" lived. When the king was fleeing from invaders first time this "Giri" the Jain ascetic had mocked him. When he came to the power for the second time, King destroyed the monastery of "Giri" and Abhayagiri Vihāra was built in this place affixing his name to the huge stupa.¹⁰²

However the king donated this newly built monastery to a monk, who had been of great help during king's time in exile. The name of that monk was Kupikkala Maha Tissa. However this meritorious activity of generosity influenced for a great schism in Sri Lanka *Saṅgha* dispensation. Mahāvihāra was the original center of Theravāda Buddhism in Sri Lanka. The monks of Mahāvihāra felt that it was improper for a *bhikkhu* to achieve such offering from King Vaṭṭagāmiṇi. Therefore they

¹⁰¹ Ananda W.P. Guruge ; Buddhism The Religion and Its Culture, Page 56

¹⁰² Mahāvamsa (Ed) Wilhelm Geiger ,Chapter XXXIII

expelled Kupikkala Maha Tissa *Thero* from the Mahāvihāra. Then Bahalamassu Tissa who was a student of Kupikkala Maha Tissa *Thero* was against this act. He was similarly outside and leaving Mahāvihāra, he joined the Abhayagiri Vihāra with 500 monks.¹⁰³ Though there were no difference in the doctrine of the two monasteries i.e. Mahāvihāra and Abhayagiri, in later times monks from the *Vajjiputta* sect in India arrived in Sri Lanka to stay at the Abhayagiri Vihāra. Nāgarjuna who probably lived during the 2nd century A.D. in south India could be identified as one of the main systematizer of Mahāyāna (The Great Vehicle) doctrine. The Views of monks from *Vajjiputta* sect began to diverge. The monks of the Abhayagiri approved those unorthodox teachings and became known as the *Dhammaruci* sect. During the reign of Vohārikatissa, the *Dhammaruci* monks of the Abhayagiri Vihāra become active in Sri Lanka. The monks of Mahāvihāra studied only orthodox Theravāda texts. But the monks of Abhayagiri studied both the Theravāda as well as Mahāyāna scriptures and monks of Abhayagiri were not satisfied of learning Pali commentaries. As the studying of texts of other Buddhist sects composed in Sanskrit and other contemporary texts of different schools, the use of Sanskrit literature on both lay and ordained learned community was highly popular in early Sri Lanka and highly influential. Accordingly the *Sārārtha Sangrahaya* of King Buddhādāsa (4th century A.D) the *Jānakiharaṇa* of King Kumāradāsa (6th Century A.D.), the *Bālāvabodhanaya* of Dimbulāgala Mahā Thero (12th Century A D) Should be mentioned as Sanskrit texts written by Sinhala authors.

As a result of common usage of Sanskrit language some writers in the medieval period utilized borrowed Sanskrit words

¹⁰³ Mahāvamsa (Ed) Wilhelm Geiger , Chapter XXXIII

abundantly for their mixed Sinhala prose literature. Further apparently, they believed that it was due to this phenomenon which further enhanced the prose literature and its expression mode more elegantly and maintained its solidified position.

The influence of Sanskrit language for the Sinhala language can be seen in orthography as well as in Sinhala word-stock. The influence of Sanskrit for the expansion of Sinhala word-stock is discussed comprehensively in the third chapter.

After the introduction of Buddhism to Sri Lanka, the *Brāhmī* scripts tradition spread throughout the island for about ten centuries with small changes. Some influences happened time to time did not cause for a considerable change in *Brāhmī* alphabet. As the inscriptions were written under the instructions of rulers, a developed writing tradition with *Brāhmī* scripts could be seen in those centuries. The writers had achieved excellent skills and experience for writing on stone slabs and scholastics were attentive about those new linguistic changes influenced from various languages after 10th Century.

They had to form new scripts, when Sanskrit words are written in Sinhala language and new shapes of letters had to be used for writing them easily and rapidly. In this situation, some new characters entered Sinhala alphabet under the influenced of *Grantha* of Southern India.

“The modern Sinhala characters were derived from the *Grantha* of southern India, which had its origin in Chera, a variety of the Asoka character and of which there were several varieties, as *Chola*, *Grantha*, *Tulu*, etc., They must have been introduced during the 10th or 11th century A.D. (As testified by inscriptions of that period), When

the Cholians began to visit the island and established (in 1038) a vice - royalty at Polonnaruwa, the capital of Ceylon at that time, which lasted twelve-year. The modern *Tulu* has a striking resemblance to the Sinhala characters.¹⁰⁴

These characters entered to Sinhala alphabet and expanded it from Sanskrit language under the influence of Mahāyāna Buddhism and southern Indian culture can be indicated as follows:

- ඃ - (ṛ)
- ඃඃ - (ṝ)
- ඃඃ - (ṝ)
- ඃඃ - (ṝ)
- ඃඃ - (ṝ)
- ඃඃ - (ai)
- ඃඃ - (au)
- ඃ - (Śa)
- ඃ - (Ṣ)
- ඃ - (Sa)
- ඃ - (am)
- ඃ - (ah)

Though *Brāhmī* Alphabet which was introduced by Venerable Mahinda in Prakrit Sinhala era comprised with limited scripts as discussed before, it expanded under the influence of Pali and Sanskrit languages by the passage of time. Therefore Sinhala alphabet can be discussed under two topics.

1. Pure *Eḷu* alphabet
2. Mixed Sinhala alphabet

¹⁰⁴ A.M. Gunasekara; Comprehensive Grammar of the Sinhalese Language, Page 31

The Pure *Elu* Alphabet comprises of letters used in writing pure Sinhala words. In the alphabet discussed in the first chapter in the *Sidat Sangarā*, the oldest and only reliable grammar of Sinhala language extent, there are thirty (30) pure *Elu*.characteristics, and the author of the book has omitted the letters අඞ (æ) අඞ (ǣ) and ච (Ca).

The mixed Sinhala alphabet comprises letters of the *Elu* as well as Sanskrit alphabets and is more perfect than either of them. Mixed Sinhala alphabet contains 54 letters of which 18 are vowels and 36 consonants. This alphabet is used in writing *Elu* words and borrowed other words from various other languages.

The Vowels

අ (a), ආ (ā), ඇ (æ), ඇ (ǣ), ඉ (i), ඊ (ī), උ (u), ඌ (ū),
 ඊ (r), ඊ (r̄), ඊ (i), ඊ (ī), එ (e), ඒ (ē), එච් (ai), ඔ (O),
 ඔ (Ō), ඔ (au)

The Consonants

ක (k), ක (kh), ග (g), ඝ (gh), ඞ (ñ),
 ච (C), ඡ (ch), ජ (j), ඣ (jh), ඤ (ñ),
 ට(t), ඨ (th), ඩ (d), ඪ (dh), ණ (n),
 ත (t) ඵ (th), ඳ (d), ඬ (dh), න (n),
 ප (p), ඵ (ph), බ (b), භ (bh), ම (m),
 ය (y), ර (r), ල (l), ව (v)
 ශ (Ś), ෂ (Ṣ), ස (s), හ (h), ල (l),
 අං (ṁ), අඃ (ḥ).

After the introduction of Buddhism to the island, the writing tradition and literary tradition enriched with the influence of this

new religion. The three monasteries, Mahāvihāra, Abhayagiri and Jetavana performed a vital task to spread Buddhism as learning and teaching centers. Among various strategies taken to spread Buddhism throughout the country was to introduce a new literary tradition. In this matter, ancient writers had to utilize new Pali and Sanskrit characters to write down Buddhist words. Then *Brāhmī* alphabet introduced by Venerable Mahinda was not sufficient and by the passage of time the above mentioned letters were added to Sinhala alphabet. As a result pure Sinhala alphabet expanded and comprised with 54 letters as mixed Sinhala alphabet.

Sinhala writers used these new letters as well as they had to create new symbols to write Pali and Sanskrit Buddhist words. According to following examples this matter can be understood clearly. For the following vowels,

සෘ (ṛ)

සෘෘ (ṝ)

ඵඵ (ai)

ඹඹ (au)

01. According to the letter සෘ (ṛ) the symbol ා (The side limb with the knot) had to be created to write the words, such as;

තෘ (tṛi) → තෘඡ්ණා (*trisaṇā*)

දෘ (dṛi) → දෘඡ්ථි (*dṛiṣṭi*)

02. According to the letter සෘෘ (ṝ) the symbol ාා (The two side limbs with the knot) had to be created to write the words, such as,

තෘෘ (tṝi) → ාාස්තෘෘන් වහන්සේ (*Śastṛin Vahanse*)

03. According to the letter ඵඵ (ai) the symbol ඵඵඵ (kombu deka) had to be created to write words such as;

චෛ (cai) - චෛත්‍යය (*caityaya*)
- චෛතසික (*caitasika*)

04. According to the letter ඔ (au) the symbol ො (The letter “ga” with the tail or Gayanukitta) had to be created to write words, such as;

ගෞ (gau) → ගෞතම (*Gautama*)

බෞ (bau) → බෞද්ධ (*bauddha*)

ලෞ (lau) → ලෞකික (*laukika*)

Though aspirated letters (මහාප්‍රාණාකාර) were not visible in pure Sinhalese alphabet, they were included in mixed Sinhalese alphabet. When some Buddhist terms are written, aspirated letters had to be used, as follows;

05. Aspirated ක් (kha);

දුක්ඛ (*dukkha*)

ඛුද්දක (*khuddaka*)

සාරාසංඛ්‍යා (*sārasaṅkhyā*)

06. Aspirated ඡ (cha);

ඡන්ත (*chatta*)

ඡන්ද (*chanda*)

07. Aspirated ඤ (jh);

මජ්ඣිම (*majjhima*)

සජ්ඣායනා (*sajjhāyanā*)

08. Aspirated ඨ (th);

පඨවි (*paṭhavi*)

කඨින (*kaṭhina*)

උථ්ඨාන (*Uṭṭhāna*)

09. Aspirated ඬ (dh);

ආරුඬ (*Ārūḍha*)

ගුඩ් (gūḍha)

10. Aspirated ට (th);

තථාගත (tathāgata)

ථූපාරාම (thūpārāma)

ථෙරවාද (theravāda)

11. Aspirated ධ (dh);

ධර්ම (dharma)

බුද්ධ (Buddha)

බෝධි (bodhi)

12. Aspirated භ (bh);

භික්ෂු (bhikṣu)

භාවනා (bhāvanā)

අභිධර්ම (abhidharma)

Palatal ශ (Ś) as well as lingual or cerebral ෂ (ṣ) also were used to write Buddhist words,

13. Palatal ශ (Ś);

ශ්‍රමණ (Śramaṇa)

ශාසන (Śāsana)

ශ්‍රාවක (Śrāvaka)

14. Lingual or cerebral ෂ (ṣ)

ත්‍රිෂ්ණා (triṣṇā)

අෂ්ටාංගික (aṣṭāṅgika)

15. Pali ඤ (ñ) , Sanskrit ञ (ñ) and ञ (ṅ) which are considered as nasals were used for this purpose.

16. Pali nasal ඤ (ñ)

විඤ්ඤාණ (Viññāṇa)

පඤ්චශීල (Pañcasīla)

17.Sanskrit nasal ශ්ල (ñ)

ප්‍රඤ්ච (Praññāva)

සර්ච්ඤ (Sarvañña)

18.nasal ඛ (ṅ)

සඛ්ඝ (Saṅgha)

සඛ්කල්ප (Saṅkalpa)

After the arrival of English in 1796 who took possession of the entire colony in 1815, English language influenced the Sinhala language into almost all areas of linguistic structure. Sinhala and English language contact can be seen similarly at present. The symbol “ඬ” which is in modern Sinhalese alphabet which comprises of 60 letters has been included to write down borrowed English words, such as photo (ෆොටෝ), family (ෆැමිලි), father (ෆාදර්). However this new symbol ඬ is like the lower part of the Sanskrit labial - sibilant called *upadhmāniya* (උපධිමානිය).

According to above comprehensive discussion the of Buddhist influence for the progress of Sinhala writing tradition could be understood very clearly.

Chapter III

The Buddhist Influence for the Expansion of Sinhala Wordstock (Vocabulary)

The language is the most important communicational media of human beings. Though many other optional methods such as signs and symbols, motions, diagrams, gestures, signets, could be used for the communicational process, the language is the easiest, efficient and economic medium utilized for this task. Human beings utilize the language for their intra - personal communication (intimate function) too. Although it should be mentioned that the main purpose of a language is the social process in which communication and inter actions included. Geioge.LTrager and Bernard Block have emphasized this social function of the language in their definition.

“A language is system of arbitrary vocal symbols by means of social groups co-operates.”¹

All languages are governed by a code of rules which are responsible for the correct usage of them. They are identified as grammar. Languages are governed by grammar. Grammar is more important in a literary language than in spoken language (speech).

Usually as the structure of a language comprises of three parts namely, sounds (letters), words and sentences. Therefore the grammar of a language can be considered as;

1. Phonology (Orthography)
2. Morphology (Etymology)
3. Syntax

¹ G.L. Trager and B.Block, Out line of Linguistics Analysis, page 05

When phonology treats of the forms and sounds of letters, and the accurate mode of spelling words, the morphology treats the structure and history of words. A collection of two or more words arranged in a systematic manner to express a complete meaning is called a sentence. The syntax considers how sentences are created in conformity to the rules of grammar. However modern linguists suggest the structure of the language to be treated as;

1. Phonology
2. Morphology
3. Syntax
4. Sementics

Wimal G. Balagalla says that phonology, morphology and syntax which can be considered under scientific studies easily represent the external structure or the surface structure of a language. In addition to that surface structure, there is an inner or deep structure which represents the meaning of sentences or phrases in a language. Therefore he also suggests a language to be treated under the above mentioned four titles including sementic.² When we discuss, the linguistic matters such as cultural contact, language contact, borrowing, the development of the language, the staple element which a language depends is its wordstock (Vocabulary)

Etymology studies the structure and history (derivation) of words. According to Sinhalese grammar there are only four kinds of words, namely;

1. Nouns - නම or නාමපද
2. Verbs - කිරීම or ක්‍රියාපද

² Wimal G. Balagalla; Language study and Sinhala parlence, Page 121 - 122

- | | | |
|-----------------|---------------------|-----------|
| 3. Prepositions | - නිසා or නිසාන පද | } අවයව පද |
| 4. Prefixes | - උපසග or උපසර්ග පද | |

These embrace the eight parts of speech specified in English Grammar, Thus:-

- | | | | |
|-----------------------|---|---------------------------------|-----------------------------|
| 1. Noun | } | (i) <i>Nam or Nāma</i> | } |
| 2. Pronoun | | | |
| 3. Adjective | | | |
| 4. Verb | } | (ii) <i>Kriyā or Kiriya</i> | } |
| 5. Adverb | | | |
| 6. Preposition | } | (iii) <i>Nipā or Nipāta</i> | } <i>Aviya or</i> |
| 7. Conjunction | | | |
| 8. Interjection | | | |
| Prefixes and suffixes | | | |
| | | (iv) <i>Upasarga or Upasaga</i> | } <i>Avyaya³</i> |

Sinhala wordstock (Vocabulary) comprises of three kinds of words (terms) they are: -

1. Native verbal roots and Native bases of Nouns (නිෂ්පන්න පද)
2. Homogeneous verbal roots and homogeneous bases of nouns. (තත්සම පද)
3. Derived verbal roots and derived bases of nouns. (තද්භව පද)

The people who were living in the island, before Prince Vijaya's arrival are regarded as indigenous people. There were three tribes as indigenous people named *Yakkha*, *Nāga* and *Deva*⁴. They lived as small groups as well as their day - today activities were simple and limited.

³ A.M. Gunasekara ; Comprehensive Grammar of Sinhalese Language , Page 67

⁴ Mahāvamsa (Ed) Wilhelm Geiger, Chapter XII

These tribes used an indigenous (මද්ගජ) language for communication. Its wordstock was not expanded. But no evidence can be found out to indicate that there was a writing tradition. However their wordstock was full of native verbal roots and bases of nouns (*Nipan* - නිපන් - නිජීපන්ත in *Sanskrit*). Some of them are මළුව - *oluwa* (head) කට - *kaṭa* (mouth) , කොළ - *Tola* (lip) , පැදුර - *pædura* (mat), පොත්ත - *potta* (peel) , ලීප - *lipa* (hearth) බඩ - *baḍa* (stomach). Comparing to other borrowed words from various languages to Sinhala Vocabulary, Native verbal roots and bases of nouns can be seen only as a small amount.

However this situation changed rapidly after the arrival of Vijaya and his colleagues to the island. Prince Vijaya married a local aboriginal Princess Kuweni and eventually took control of the island. However after crowning ceremony King Vijaya who got married a princess from Pandyan kindom of India gave up Kuweni and her two children. Some other maidens of high birth also arrived and married the king's followers. They founded other settlements and they ruled an area along its north region. The indigenous people had to live under this Aryan power.

King Vijaya and his followers spoke an Indu - Aryan language called Sinhala (*Sihila*, *Heḷu*, and *Eḷu*). That language had not only a speaking practice but also a writing practice (This matter has been discussed in the second chapter). After the introduction of Buddhism by Mahinda and his deligation, the light of Pali language fell on the Sinhala language and Sinhalese literature. As well as by the passage of time both those sections were nourished by Sanskrit language under the influence of Mahāyāna (The great vehicle) Buddhism. Pali and Sanskrit words entered Sinhala language as homogenous words (කන්සම) and derived words (කන්භව)

Sri Lanka began to be visited by the people of various countries, since the ancient times. They could keep a close connection with the country in various ways. As a result, their migration caused to change numerous aspects and norms in the country.

Sinhala culture contacted with the culture of those countries. Language is the most important creation of the culture. As a result Sinhala language contacted with the languages spoken by migrated people. Hence the Sinhala tongue possess a large stock of words derived or borrowed from the Dravidian, Portuguese, Dutch and English language. The people of Southern India speaking Tamil, Telugu, Malayalam and other Dravidian languages visited Sri Lanka since about third century before Christ. Of those Dravidian languages family, Tamil influence for the Sinhala language can be seen in almost all areas of linguistic structure. However the most prominent area of that influence is the Sinhala wordstock (Vocabulary).

e.g.

- ඉලක්කම් → *Iakkam* (number)
- අප්පා → *Appā* (father)
- අගල් → *Agal* (Ditch)
- ඔට්ටු → *Oḍokku* (waist pocket)
- කාන්දම් → *Kāndam* (magnet)

As an organised group of people, the Portuguese arrived in Sri Lanka in 1505 A.D. As a result Sinhala language borrowed some Portuguese words to its wordstock

e.g.

ඉස්කෝල	→ <i>escola</i> (School)
කජු	→ <i>Caju</i> (cashew - nuts)
කාමර	→ <i>Cāmara</i> (room)
ජනේල	→ <i>janella</i> (window)
තාර	→ <i>Tāra</i> (tar)

The Dutch Came to Sri Lanka expelling the Portuguese from the country in 1658. Their presence in the country caused to expand the Sinhala vocabulary from borrowed words from Dutch.

e.g.

අද්වකාත්	→ <i>advokāt</i> (avocate)
අප්‍රේල්	→ <i>april</i> (April)
පයිප්ප	→ <i>pyp</i> (pipe)
බාස්	→ <i>bās</i> (master - carpenter)
මැයි	→ <i>mei</i> (may)

Dutch rule came to an end in 1796 with the coastal areas of the island passing into the hands of the English. They took possession of the entire island in 1815. The island then found itself in the hands of the British a far more powerful colonial force than either the Portuguese or the Dutch.

However since in the time of British rule of the country, the influence of the English language on Sinhala could be seen in almost all areas of linguistic structure. This tendency is common even at present.

e.g.

පැන්සල	→ <i>pænsla</i> (pencil)
අක්කර	→ <i>Akkara</i> (acre)

ලාම්පු	→ <i>lāmpu</i> (lamp)
පෑන	→ <i>pāna</i> (Pen)
සුප්	→ <i>sup</i> (soup)

In addition to hundreds of borrowed words as mentioned above, more naturalized and derived words from other sources such as Malay, Arabic, Persian and Chinese can be identified in Sinhalese language. Accordingly it should be mentioned that the Sinhala word stock is complex of various borrowed words from other languages except its native verbal roots and native bases of nouns. Like all living languages Sinhala also has developed into a powerful medium of communication, borrowing from other languages, adapting itself to changing times and there by making it self more and more unique.

However a considerable amount of Buddhist words which came through Pali language and Sanskrit language have expanded Sinhala wordstock (Vocabulary). This matter is to be discussed clearly at the end of this chapter.

03. 1 Translating Pali Commentaries into Sinhala Commentaries

After the establishment of Buddhism in the island Mahinda took various strategies to spread Dhamma with the help of King Devānampiyatissa. One of them was to introduce a *Brāhmī* alphabet to expand the writing tradition in Sri Lanka and the other was to translate Pali commentaries into *Sinhala* (*Heḷa*) language or *Heḷa-Aṭuwā*. This procedure caused to develop Sinhala language, specially its word stock. (Vocabulary)

Commentary or *Aṭṭhakathā* means explanation or exposition. Commentarial literature provides a very effective and vital service to understand the Buddha's doctrine. According to Malalasekara, *Aṭṭhakathā* means talks about the contents, meaning or purpose of various parts of the doctrine, *Aṭṭhakathā* represent the most ancient, orthodox and a traditional interpretation of the Buddha's teaching.⁵ The commentary as a literary genre has provided for clear understanding of the deep Dhamma. Actually the commencement of this literature runs back to the lifetime of the Buddha. Accurate interpretation for some words of the Buddha arose from very early days, even the lifetime of the Buddha. On some occasions, there were discussions as well as disputes among *Bhikkhus*. These discussions, debates and explanations can be identified as the first occasion of comments and exegetics.

Buddhagoṣa in his preface to the *Sumangalavilāsinī* says that *Aṭṭhakathā* were composed in first council and rehearsed at the two following councils also. They were introduced to Sri Lanka by venerable Mahinda and he translated them into Sinhala.⁶

Commentaries that Mahinda translated into Sinhala can be introduced as "*Sinhala aṭṭhakathā*" A.W.Adhikaram mentions a list of Sinhala *aṭṭhakathā* in his book *Early History of Buddhism in Ceylon*. They are,

1. *Mahāaṭṭhakathā* (මහා අට්ඨකථා)
2. *Mahāpaccariyaṭṭhakathā* (මහා පච්චරිය අට්ඨකථා)
3. *Uttaravihāraṭṭhakathā* (උත්තර විහාර අට්ඨකථා)
4. *Kurundi Aṭṭhakathā* (කුරුන්දි අට්ඨකථා)

⁵ G.P. Malalasekara, The Pali Literature of Ceylon - Page 88,

⁶ Dighanikāyaṭṭhakathā (Ed) Siman Hewāvitarana, op, cit. Page 1

5. *Andhakaṭṭhakathā* (අන්ධකට්ඨකථා)
6. *Saṅkhepaṭṭhakathā* (සංඛේපට්ඨකථා)
7. *Vinayaṭṭhakathā* (විනයට්ඨකථා)
8. *Suttantaṭṭhakathā* (සුත්තන්තට්ඨකථා)
9. *Samyuttaṭṭhakathā* (සංයුක්තට්ඨකථා)
10. *Aṅguttaraṭṭhakathā* (අංගුත්තරට්ඨකථා)
11. *Abhidhammaṭṭhakathā* (අභිධම්මට්ඨකථා)
12. *Sīhalaṭṭhakathā* (සීහලට්ඨකථා)
13. *Āgamaṭṭhakathā* (ආගමට්ඨකථා)
14. *Porāṇaṭṭhakathā* (පොරාණට්ඨකථා)
15. *Pubbaṭṭhakathā* (පුබ්බට්ඨකථා)
16. *Suttantaṭṭhakathā* (සුත්තන්තට්ඨකථා)
17. *Dīghaṭṭhakathā* (දීඝට්ඨකථා)
18. *Majjhimaṭṭhakathā* (මජ්ඣිමට්ඨකථා)
19. *Jātaṭṭhakathā* (ජාතකට්ඨකථා)⁷

These commentaries (*Sīhalaṭṭhakathā*) which can be identified as the early literary work in Sri Lanka history have been lost and no exist of them today. However translating Pali commentaries into Sinhala caused to develop Buddhism and Sinhalese language (*Heḷa- Basa*) in Sri Lanka. A commentary is not a direct translation of a text. Usually it provides philosophical utterances, abstruse points of doctrine that occur in particular texts as well as a commentary explains the difficult words, their meanings and derivations. As a result this vital task influenced the development of the language and its code of rules (grammar). A commentary should comprise of six meanings. They are,

⁷ E.W. Adikaram, Early History of Buddhism in Ceylon, Page 41 - 42

1. *Samkāšana* - Explanation, quotation words.
2. *Pakāšana* - Publicity or to keep available to use of others.
3. *Vivaraṇā* - Stating ideas on particular themes.
4. *Vibhajanā* - The way of classification.
5. *Utthānikarana* - Exposition
6. *Paññatti* - titles, designations.
- a. In addition to six syllabuses known as
7. *Akkhara* - letters
8. *Pada* - Terms
9. *Vyañjana* - Consonants
10. *Nirukti* - Derivations (Etymological explanation of Words)
11. *Niddesa* - Descriptions.
12. *Ākāra* - Condition.

Accordingly the influence that a commentary provides to the development of a language can be understood clearly. Actually if someone is not able to realize the meaning of the Buddha's words, he will not be able to understand the doctrine of the Buddha. *Aṭṭhakathā* or commentaries help to understand the Dhamma which is very deep in *Bhāva* and *Ādhippāya*.

Some parts which were extracted from *Heḷa Aṭṭuvā* can be identified in the *Dhampiyā Aṭṭuvā Gaṭṭapadaya*, the *Jātaka Aṭṭuvā Gaṭṭapadaya*, the *Visuddhi Mārgaya*, the *Abhidharmārhāsanāgrahaya*. The influence of these *Aṭṭuvā* (commentaries) can be seen in the Sinhala wordstock, derivations, and sentence patterns as well as in classical

literature. When we analyse the classical literature of the Anurādhapura, Polonnaruwa and Dambadeniya eras deeply, this matter can be ascertained.

The commentator Buddhagoṣa came to the island during the first quarter of the fifth century A.C. He translated the above mentioned *Hela-Aṭuvā* (Sinhala Commentaries) into Pali language to expand the knowledge of Buddhism (of all Buddhists in the world) and for the lone life of the Dhamma.

Buddhagoṣa, had a profound knowledge of *Tipiṭaka* (Three baskets) and various languages including Māgadhi and Sanskrit. Before he arrived in the island from south India, he had already written a commentary named the *Atthasālinī*. However there was not a systematic commentarial tradition in India in addition to Pali *Tipiṭaka* (Three baskets). He was requested to go to *Lankādvīpa* to translate Sinhala commentaries into Pali by Indian monks. Arhant Mahinda who brought Theravāda Buddhism to Sri Lanka had translated the Pali commentaries into Sinhala commentaries.

Venerable Buddhagoṣa arrived the island and informed his purpose to Saṅgapāla *thero* who was the chief incumbent of Mahāvihāra in Anuradhapura. Before translating Sinhala commentaries into Pali, Buddhagoṣa was informed to prove his competence by Mahāvihāra monks. Having accepted the challenge he compiled the “*Visuddhi - Magga*” (the Path of Purification). The *Visuddhi-Magga* in which path of purification (*Nibbāna*) is explained comprehensively as virtue, concentration and understanding is the most excellent book written by Buddhaghosa. The uniqueness of this book can be understood comparing with the *Vimuttimagga* which was written by venerable Upatissa and translated later into Chinese in the sixth century.

Whether Buddhaghoṣa merely translated commentaries into Pali or brought to bear on them his own erudition, it is no longer possible to determine. But there is no doubt as regards his prolific output. The voluminous commentaries on the *Vinaya-piṭaka*, the first four *Nikāyas* of *Sutta Piṭaka* and the first two and the last books of the *Abhidhamma piṭaka* are undoubtedly his works. It is also likely that he also produced the commentaries on *khuddaka-pāda* and *sutta-nipāta*. Tradition further attributes him the gigantic commentaries on the *Dhammapada* and the *Jātaka*.⁸ The name Buddhaghoṣa has been attributed to him as his voice was similar to Lord Buddha's voice. However as a result of this vital task for Pali literature Buddhaghoṣa had been introduced as "*Mitrī Bodhisattva*", by monks of Mahāvihāra. This is an excellent name attributed to him. The commentaries written by Buddhaghoṣa translating the *Sīhalaṭṭhakathā* are mentioned below.

1. *Samantapāsādikā*
2. *Paramatthajotikā*
3. *Manorathapūranī*
4. *Sāratthappakāsinī*
5. *Sumangala Vilāsini*
6. *Papañcasūdanī*
7. *Kankāvitaranī*
8. *Atthasālini*
9. *Sammoha Vinodani*
10. *Jātakaṭṭhakathā*
11. *Dhammapadaṭṭhakathā*

⁸ Ananda W.P. Guruge ; Buddhism - The Religion and its Culture, Page 127

12. *Pañcappakaraṇaṭṭhakathā*

13. *Visuddhimagga*

Buddhagoṣa's Pali commentaries have noted several names of *Sīhalaṭṭhakathā* which existed at that period.

1. *Mahāaṭṭhakathā*

2. *Uttaravihāraṭṭhakathā*

3. *Mahāpaccariyaṭṭhakathā*

4. *Andhakaṭṭhakathā*

5. *Kurundi Aṭṭhakathā*

6. *Sankhepaṭṭhakathā*

According to the literary proofs 5th century A.C. can be considered as the origination period of Pali commentaries. So that Pali commentaries can be considered as back translations, Pali to Sinhala language and again Sinhala to Pali language. Translating Sinhala commentaries into Pali is a vital literary work which Sinhala language helped to expand Pali literature and the long term existence of Dhamma all over the world. However as a result of this Pali translation, *Sīhalaṭṭhakathā* disappeared from the island in the course of time. But the shadow of those *Sīhalaṭṭhakathā* could be seen till about 10th Century A. C.

The Dampiyā Aṭuvā Gæṭpadaya, belongs to 10th century A.C. mentions that earliest forms of the commentaries which were in Magadha language were translated into the Sinhala language by the Sinhala commentators.

“Magadha Basin Vætemin ā Budukæli Aṭuwā Heḷadiv Eḷajuro Heḷubasin Tubūha”⁹

Many extractions from *Heḷaṭuwā* could be found from *Dampiyā Aṭuwā Gæṭapadaya*. Few of them are:-

1. *Appamādahi Panditaha Jene*¹⁰
(The wise people are diligently making things)
2. *Sāmawatiyā Vatthu Nāma paṭhamaki*¹¹
(Sāmāwati’s narrative is the first)
3. *Yanta Bhakkaraka Lanaka Sipei*¹²
(Boring rocks is the art of machine)
4. *Yoge wadānaki, Upaddawahi Nam*¹³
(Yoga is synonymous to hazard)
5. *Rahado Wadānak, Āvāṭahi Nam*¹⁴
(Rahadova is a synonymous term for craters)

Heḷaṭuwā has been mentioned as *Heḷaṭuwā. Mahāṭuwā. Sīhalaṭṭhakathā* in Several places in the *Dampiya Aṭuwā Gæṭapadaya*. However these extractions reveal that *Heḷaṭuwā* was visible till 10th century A.C. in Sinhala literary history as well as Sinhala language (*Heḷabasa*) had developed of his wordstock to provide commentaries to such kind of a deep philosophy like Buddhism.

⁹ Dampiyā Aṭuwā Gæṭapadaya (Ed) D.E. Hettiaracchi , Page 06

¹⁰ ibid, Page 79

¹¹ ibid, Page 80

¹² ibid, Page 136

¹³ ibid, Page 79

¹⁴ ibid, Page 149

03. 2. Transcription of *Tipiṭaka* into Books in Matale Aluvihāra (The Temple of Light)

Transcription of *Tipiṭaka* into books caused for the progress of Sinhala language and literature. The first Buddhist council was held at Rajagahanuwara Saptaparṇi cave three months after the passing away (*Mahā Parinibbāna*) of Buddha. First Buddhist council caused in the preservation of the Buddhist order in many ways. Especially at this council the Buddhist cannon was divided as sutta and discipline (*Dhamma* and *Vinaya*) as well as groups of monks were appointed for the oral protection of the Dhamma.

The second Buddhist council was held at Vālukārāma in the capital of Visālā after 100 years of the *Parinibbāna* of Lord Buddha. This council also gave a considerable contribution for the longlasting of the Buddhist order and Theravāda Buddhist principles. Here a committee of monks decided that the Trevavāda disciplinary (*Vinaya*) rules should be protected and maintained in pristine purity. Third Buddhist council was one of the most important events in the history of Buddhism. Headed by Moggaliputtatissa, the third council was convened to purify the Buddhist order, from the corrupted monks who had already entered the order to gain various profits and advantages. Third Buddhist council had another important objective. That was to spread Buddhism beyond India in nine different countries, even far away as Greece and Burma. The most important mission led by *Mahinda* with Ittiya, Uttiya, Sambala, Baddasāla arrived in Sri Lanka around 250 BCE. During the reign of King Devānampiyatissa who was the first Buddhist king in Sri Lankan history. Mahāmegha Park in Anurādhapura was bestowed upon Mahinda and

retinue by the king. This Royal Park was later to become the Mahavihāra or the great monastery. From that time the Mahavihāra was the centre of Theravada Buddhism. Monks of Mahāvihāra dedicated even their lives for the preservation of the purity of Theravāda Buddhism and protected the Buddha's word by oral recitation.

According to the Buddha's teachings the *Vinaya* (discipline) is considered as the life of the *Sāsana* (Buddhist order).¹⁵

Mahāvihāra Bhikkhus played a significant role, taking utmost efforts to protect *Vinaya* tradition during the periods of natural disasters.

Vaṭṭagāmini Abhaya (Vaḷagambā) came to the throne in 43 BCE¹⁶. However he was not able to rule the country as he had to face for an internal rebellion, after few months of coming to power. Not only that rebellion but raiders from south India invaded the country from the north at the sametime. King Vaḷagambā, giving up the crown fled to protect his life but he commenced to gather army soldiers to challenge the invaders in hiding in a remote area.

Meanwhile the country had to face a prolonged natural disaster called "*Bāminitiyāsāya*" which lasted over a period of twelve years. Actually it was absolutely the worst famine that the Mahāvihāra monks had to face. Buddhism went into a severe decline because many *Bhikkhus* who memorized the Buddha's teachings lost their lives due to the scarcity of food. Many monks left for India in order to survive and monks who lived in monasteries such as Situlpavva and Tissahārama had to face many squalls¹⁷. As they did not receive sufficient alms, they had to eat various kinds of yams, leaves of trees for their survival. However the

¹⁵ "*Vinayo nāma sāsanaṃ Āyu*"

¹⁶ Mahāvamsa (Ed) Wilhelm Geiger, Chapter XXXIII

¹⁷ Vibhaṅgaṭṭhakathā; ĩnavibbanga Niddesa, Page 314

responsibility of protecting the future of the Dhamma as a result came to the rest in the hands of remaining monks of Mahāvihāraya. Accordingly a group of intellectual incumbents 60, in number who were in a great adamant intention of protecting the Buddha's teachings for the future generation gathered in Malaya region which is said to be the hilly area of Sri Lanka and commenced to reflect on the Pali *Tipiṭaka* which was kept in their memory. By the passage of time the destructive famine came to an end. Meanwhile King Vaḷagambā overthrown by the rebellion regained kingship defeating the invaders and took various decisions to uplift the Buddhism which went into severe decline.

The monks who had already left the Mahāvihāra arrived in Anuradhapura and came to the most important conclusion taken in history of Buddhism in Sri Lanka. That was to transcribe the *Tipiṭaka* (three baskets) for the preservation and the long lasting of Dhamma. Aluvihāra rock temple in Matale was selected for this task and the fourth Buddhist council was convened with Vaḷagambā as its patron with the congregation of five hundreds scholarly monks for the first time of Sri Lankan history. *Tipiṭaka* was transcribed on ola leaves or palm leaves, in Pali language. The *Tipiṭaka* or the three baskets of the Buddhist scriptures are made of;

1. *Sutta Piṭaka*
2. *Vinaya Piṭaka*
3. *Abhidhamma Piṭaka*

Sutta pitaka or the discourses of the Buddha comprises of five “*Nikāyas*” or collections.

1. *Dīgha Nikāya*
2. *Majjhima Nikāya*

3. *Samyutta Nikāya*
4. *Aṅguttara Nikāya*
5. *Kuddaka Nikāya*

The *Vinaya piṭaka* consists of rules and regulation of monks and nuns in the monasteries. *Vinaya piṭaka* comprises of;

1. *Pārājikā Pāli*
2. *Mahāvagga Pāli*
3. *Cullavagga Pāli*
4. *Parivāra Pāli*
5. *Pācīya Pāli*

The third *Piṭaka* (*basket*) of the Pali cannon the *Abhidhamma Piṭaka* or the higher teachings, consists of seven books , namely;

1. *Dhammasaṅgāṇi*
2. *Vibhanga*
3. *Dhātukathā*
4. *Puggalapaññatti*
5. *Kathāvatthu*
6. *Yamaka*
7. *Paṭṭhāna*

As a result of writing the *Tipiṭaka* on ola leaves the teachings of Buddha flourished again and *Tipiṭaka* could be maintained in the same original form without distortion.

Transcription of *Tipiṭaka* which is mentioned in the *Dīpavaṃsa*¹⁸ is more important as Sinhala language had developed for such a difficult, complex task, by that period. The Sinhala alphabet had been sufficient to conclude that formidable process. The usage of Sinhala script

¹⁸ Dīpavaṃsa (Ed) P. Gñānānanda Thero, Chapter xx

and dialect usage was in an advanced position as seen from the fact that the committing to writing the entire *Tipiṭaka* unto Palm leaves in the beginning of common era. It can be assumed that in the written form of the text might have had the aspirated letters and double consonants though inscriptional evidences do not support.

The aspirated letters and long letters were very exiguous in the scriptional language as well as the compound letters and nasals also were not plenteous. Although transcription of *Tipiṭaka* from Pali language in which aspirates nasals and long letters are plenteous should be emphasized as a very important feature.

It should be further mentioned that when we take this *Samgāyanā* (council) into consideration, there is no doubt that the light of Pali *Tipiṭaka* has fallen on Sinhala classical literature and Sinhala language as well. Later many writers when they attempt to find out subjects for their compositions, had to dive in the ocean of *Tipiṭaka*. This fact can be understood evidently when we take the following books into consideration.

01. *Sikha vaḷanda* and *Sikha Valanda Vinisa* (explains the rules and regulations of the monastic life of monks)
02. *Heraṇa sikna* and *Heraṇasikha Vinisa* (explains the rules and regulations of the monastic life of the nuns)
03. *Dhampiyā Aṭuvā Gæṭapadaya* (explains the gloss of the Dhamma Padaṭṭha Kathā as a disiphering book. the *Dhamma Padaṭṭha Kathā* is the well - known commentary written for *Dhammapada* in *Kuddaka nikāya* by scholar, Venerable *Buddhaghōṣa*)

04. *Dhammasaṅgani translation* (This book has been written as a translation for the *Dhammasaṅgani Prakakaraṇa* in *Abhidhamma Piṭaka* by the King Vijayabāhu. How ever this book is not visible at present)

05. *Vesaturudā Gātā sannaya*

(This book interpretates for the stanzas in Pali Vessantara *Jātaka* and has been written in pure Sinhala.

06. *Jātaka Aṭuvā Gæṭapadaya.*

(*Jātakaṭṭhakatā* was compiled for *Jātaka* stanzas in *Kuddaka Nikāya* as a commentary by Venerable *Buddhagoṣa*. *Jātaka Aṭuvā Gæṭapadaya* explains the gloss of *Jātakaṭṭha kathā*.)

07. *Parivāra Gaṇṭhipada Sannaya*

This has been written substituting Sinhala words for an ancient Pali hermeneutic book written for *Parivāra* Pali in *Sutta Piṭaka*. The gloss in *Parivāra Pāli* are interpreted here.

08. *Jataka Gātā Sannaya*

This literary work has been done for the stanzas in *Jātaka Pāli* in *Kuddaka Nikāya*. Stanzas in *Jātaka* Pali are interpreted in this deciphering text. The author of this book is a layman named “Rājamurāri.”

09. *Abhidharmārtha Sangraha sannaya.*

This comment has been compiled for the “*Abhidhammattha sangaha*” in which the *Abhidhamma* has been summarized by a monk called Anuruddha.

Here I have mentioned only a few books written under the influence of Pali *Tipiṭaka*. Not only the above mentioned books but the *Amāvatura* and the *Dharma Pradīpikā* of Guruḷugomi, the *Butsaraṇa* of Vidyā Cacravarti, the *Saddharmma Ratnāvaliya* of Dhammasena Thero, the *Saddharmālankāraya* of Dharma Kīrti thero have achieved the shadow of Pali literature. Transcription *Tipiṭaka* into the books has caused to create a new Buddhist literature in the history of Sri Lanka and expand the Sinhala wordstock from Pali words. This is the influence of Buddhism on Sinhala language. This matter is discussed comprehensively at the end of this chapter.

03.3 The Light of Buddhism on the Sidat Sangarā (Early Sinhala Grammar)

The most significant outcome of the third Buddhist council headed by Moggaliputta Tissa in 250 BCE was to introduce Theravāde Buddhism to Sri Lanka. After the council, nine Buddhist missionaries were dispatched to nine neighbouring countries of India. The most important mission led by none other than King Asoka's son Arhant Mahinda arrived in Sri Lanka on a *Poson Poya* day during the reign of King Devānampiyatissa.

Not only were the people of Sri Lanka brought under the influence of a new religion but Venerable Mahinda and the mission paved the way for the magnificent achievements of the shores of this island. However as a result of this new religion and culture, people received a new writing tradition and a literary tradition. Mahinda introduced a *Brāhmī* alphabet to expand the writing methodology as well as he translated Pali commentaries into Sinhala. After offering of restored caves to the monks by some devotees who had embraced Buddhism, an inscriptional literature originated because those offerings were written on inscriptions using *Brāhmī* script in Anurādhapura era. These inscriptions can be considered as ancient visible writing evidence in Sri Lankan history.

Sinhala commentaries (*Sīhalaṭṭhakathā*) can be recognized as earliest literal works of Sri Lanka, they do not exist present. After Sinhala commentaries were translated into Pali language by Buddhaghosa who came to Sri Lanka in the 5th century A.C. Sinhala commentaries disappeared from the island. However after few years around the 10th century A.C.

some excellent books were compiled and it should be noted that they expanded the horizon of the Sinhala writing tradition and literary tradition. Some of them are;

10. *Dampiyā Aṭuwā Gæṭapādaya*

11. *Sikha Vaḷānda*

12. *Sikha vaḷānda vinisa*

13. *Heraṇa Sikha*

14. *Heraṇa Sikha Vinisa*

15. *Siyabasalakara*

It should be mentioned of those books *Siyabasalakara* was written to discuss about Sinhala art of poetry. The book has been written in the 9th or 10th century A.C. by the King Sena I. This Book is an adaptation of the well - known Sanskrit book *Kāvyaḍarśaya* of *Danḍin*. This is the first book which contains instructions on the art of poetry such as special features of epic poetry, ornaments of poetry, ornaments of prosody, defects of poetry. As mentioned at the beginning of the book;

“*Peden Budusiritæ*

basin vat sirit æ

padayutu basin naḷu æ

*Anaturu lakuṇu dakvam*¹⁹

Poets are requested to utilize only Buddhist biography for the poetry. (*Peden Budusiritæ*) Though this instruction has been given for the poetry, it influenced Sinhala prose as well. The early Sinhala literature did not exceed the Buddhist concepts. As a result the early classical literature can be discussed conclusively under the title of “*Classical*

¹⁹ *Siyabasalakara* (Ed) Henpitagedara Gnānasīha, 20 stanza

Buddhist Literature.” When we analysis the Sinhala literary tradition specially from Anurādhapura era to Koṭṭe era this metter can be understood clearly. After the kingdom of Koṭṭe this situation changed rapidly as a result of many political, cultural, social and religious inversions. However it should be mentioned that the counsel given in *Siyabaslakara* made an affect on ancient Sinhala grammatical tradition as well.

Sidat Sangarā is the oldest and reliable grammar of the Sinhala language extant. Though some grammatical books such as the *Kaccāyana*, the *Moggallāyana*, the *Bālāvabodhana*, the *Rūpāvatāra*, had been written before, they discussed the Pali and Sanskrit grammar. The *Sidat Sangarā* has been written in 13th century A.C. i.e. in the Dambadeṇiya era. Therefore this book is considered as the oldest Sinhala grammatical book. Though the author of the *Sidat Sangarā* has fallen into dispute, according to the reference in the book as “*Patiraja piruwanage sidata*” it is certain that this linguistic work has been completed by a monk who was the chief of a *Pirivena* named Patirāja. The author of the book has not forgotten to commence his task according to traditional way.

“*Mahada gandakili kara*

Sawnē gevā dathata

Duhunan dænum sandahā

*karanem sidat sangarā*²⁰

“Having made my heart as a room full of fragrance for the Buddha who understood and concluded everything which is to know and *Sidat Sangara* is done for the knowledge of biginners”

²⁰ Sidat Sangarā (Ed) Munidasa Kumarathunga , First Stanza

The author has offered his gratitude to the Buddha before the commencement of analysis of contemporary Sinhala grammar, which was used for the poetry.

In the chapter of “*Vesesun Veses*” the writer discusses the adjective which denotes some quality or attribute of the noun or pronoun. There are two specific stanzas used to annotate the proposition.

“ *Namau munidutumā
tumā sirin pabasarā
sarā sisikal dasanā
sanāresena dahu diye*”

Worship the supreme Buddha -(who) by his own prosperity spreads splendour - (who) has a lovely appearance like and autumnal moon - (and who) is (wet with the taste of love) greatly loved in the world.

“ *Namau pirisinda sœba
vinavu anāvatman
pada atu neka keṇe dat
pavara munirajahu saraṇ*

Bow ye to the feet of the supreme Buddha -of - Royalty, who , in an instant, fully, and correctly acquired a knowledge of things, past , present and future.²¹

While the analysis of the connection between the subject and its attributes in case and gender, the author has put forward a *Dhamma* council. That was to worship the Buddha. Here the honorifics, *Munidutumā* (supreme Buddha) *Muniraja* (supreme Buddha of royalty) have been attributed to the Buddha. Light of Buddhism has fallen on Sinhala prose,

²¹ Sidat Sangarā ; English Translation by James De Alwis, Page 52

poetry as well as on grammatical Tradition. *Sidat Sangarā* comprises of twelve chapters. First ten chapters describe the grammatical structure of Sinhala language while two chapters titled “*Iṭuniṭu*” and “*Lakara*” utilized in poetry. Of these two chapters, it may be observed clearly that the book has been compiled for expansion of the knowledge of grammar used for the poetry by beginners.

“*Iti Viyaraṇa dāna kiviyaṛa paḍi bandanā*”

(Having known, the grammar the poets would compose the poems)

Here the purpose of the author can be understood. Though *Sidat Sangarā* has been written using pure Sinhala, it has contributed for the grammar of both pure Sinhala and mixed Sinhala. This book has been used as a grammatical guide book to learn and teach Sinhala grammar for a long period of time by both scholars and ordinary people. When we study the book, it reveals that the author has been influenced not only of Sanskrit and Pali grammatical books but of Tamil books such as “*Vīrasoliam*”. The later grammarians followed the design of *Sidat Sangarā* for their grammatical works as there was not a precedent handbook except *Sidat Sangarā*.

In the first chapter titled as “*San adiyara*” the author has given a brief introduction about 20 grammatical concepts used in Sinhala language commonly. When he annotates some linguistic parts, the examples which are confirmative the phonetic rules have been extracted from versifications which had already been written before *Sidat Sangarā*. There are three such kind of poetry book in Sinhala history of poetry extant. They are;

1. *Sasadā vata* (සසදාවත)
2. *Muvadevdāvata* (මුවදෙව්දාවත)

3. *Kavsiļumina* (කවිසිඵමිණ)

These classical poetry book have been compiled using *Jātaka* stories taken as sources in *Jātakaṭṭha Kathā* which was written by Venerable Buddhagoṣa. While the *Sasa Jātaka* is applauded of verses in *Sasadāvata*, *Makhādeva Jātaka* is applauded in *Muvadevdāvata*. The *Kusa Jātaka* is the subject matter for the *Kavsiļumiņa* which is considered as the most popular epic poetry in Sinhalese literature. Some extractions of above mentioned book which were utilized to analyze some grammatical parts in main chapters as well as specific stanzas and phrases included by the author himself can be indicated as follows. It may be observed the influence of the literary tradition based on Buddhism on the *Sidat Sangarā* and the adaptation of the author for the ancestral methodology as a Buddhist monk.

1. *Raja dam niyen miya pusne* - The king protects the earth by means of the rule of Dhamma.
2. *Siduhat Kumaru Sudavæsiya Paļigathu* - The dwellers of the supreme Brahma world welcome the prince Siduhat at first.
3. *Mahaņun namadane* - The priests are worshipped.
4. *Senan buhumananne* - The wise people are greatly respected
5. *Tiloguru temas Murunata abidam desi* - The Buddha preached higher teachings unto the *Deitys* a three months.

6. *Devdat mavaṭa mānavi* - Devdat was better to his mother.
7. *Eḷamba Budun karā* - Having arrived to the Buddha.
8. *Munidā vaeḷandu pādā* - The vessel used by Buddha.
9. *Vatin gurun ariyanu* - By means of well - being win the goodwill of teachers.
10. *Guṇen danā saganne* - By means of kindness win the heart of the people.
11. *Metten vera parayana* - By means of loving kindness, extinguish enmity.
12. *Tænneni bava piyav* - By means of endeavour destroy the existence.
13. *Namav hiya magani nivan van* - Bow whom attained Nibbāna by means of acts.
14. *Yadiyāṭa dan denu* - Give alms to the beggar
15. *Mahatunṭa karā piṇipā* - Bow to the noble.

16. *Katak Mahasatu Selin heļū*- A women pushed down the Bodhisatva from a hill.
17. *Devdat dæhænen pirihiņi* - Devdat fell off from his religious virtue.
18. *Notahauru parāgen gatu* - That which is taken by the other is not lasting.
19. *Savanak kadumbu muniduhugen dive* - A condensed rays of six colours spatter from Buddha.
20. *Tilovaṭa guru* - The teacher of the three world.
21. *Muni hiruṭa vine tambarahu supakhu* - The faithful lotuses were partial of Buddha like sun .
22. *Kuļuṇṇætiyāṭa ke parahu* - who is against of the kind.
23. *Sæsihuge kaha ves dærimahi tivaṭa han saļu piligat* - Thivaṭa accepted the dresses of the lion of sākyā upon his being invested with a yellow robe.
24. *Maha bomæḍata isāna konhi ruwan sakmana* - The golden walk was on the north - east corner of the great Bo - tree.

25. *Kulehi no lāægi munipit* - The son of the Buddha was not addicted in the family.
26. *Muni basæ karā hædahili* - The word of the Buddha is believed.
27. *Gatu gatuda dudano - sahakaṭamæna sapun men piri ramba niridu maḷadā - paranata biya mæ rukuḷo* -The miscreant, although learned the texts, brought the terror others like serpents wearing a gem in their necks having clasped themselves round the saddle tree named king.
28. *Savanin sænæhe sadahamin* - Be comforted of ears by the doctrine of the Buddha.
29. *Sajanen magā paralev* - Good people look! into the nest world.
30. *Satnen dulaba nobajav* - Do not associate the unbelief from the truth.
31. *Netini narambā muni rū* - See the figure of the Buddha of eyes.
32. *Mahaṇeni baun nopirirau* - O! Bhikkus! do not give up the meditation.

33. *Divakuru muni yamā iduhakaḷe.* - Dīpankara Buddha performed the great miracle.
34. *Mahadene kelesun vānahi* - The great multitude destroyed the defilements.
35. *Etæna Budusiri Saurore kumuṭu* - There sunk in the ocean's bottem of Buddha's splendour.
36. *Apa sēsihu navaga sasun pavati* - The nine - branched docirine of the Buddha prevails.
37. *Muḷu lev oba dahamada bo* - The whole world imbibes his Dhamma ambrosia.
38. *Oba ari saha toṭuvan dene* - His noble priest succeded the heretics.
39. *Etunuruvan niyavat pudā* - The wise man offers the triple gems.
40. *Mete dinindu pasmarun dananne* - Mytri Buddha succeeds the five mārās.
41. *Apavage amādenne* - He will give the elite Nibbāna.
42. *Marasenu bun* - Army of Māra were destroyed.

43. *Vatvathu muniguṇa vanat* - The eloquents praise the virtues of the Buddha.
44. *Danætiyo dan det* - The wealthy persons give alms.
45. *Susiri kalahu mete dinidu pudanno* - Those who committed merits will offer unto Myrē Buddha.
46. *Esasnehi pævidi vannāhu* - In that Buddhist order will they become monks.
47. *Anatiriya Pā kaḷahu oba nodannāhu* - Those who have committed the sin “Ānantariya” will not see him.
48. *Matu setpura atpat karannehi* - You will achieve the city of Nibbāna in the future.
49. *Den Sadaham rajakaranne Goumā* - Gautama , the present ruler of righteousness.
50. *Māya tūsi pure ūsu* - Māya inhabited in the city of Tusita.
51. *Mahamuhunu somnas nam pasebudu vanuye* - The owl called Mahamuhuṇu will become the Pase Buddha.

52. *Visā uvæsi rahatpala labannī* - The female devotee Viśākā will attain the effect of “*rahat*”
53. *Kam keles sasara paṇan bæmavi* - Beings who commit kamma and difilements whirl in the existence.
54. *Mete sugatindu levan galavanne Mytrī* - Buddha will salvage the beings in the world.
55. *Himi oba daham desannē* - Lord! preach the doctrines
56. *Aga maga gini keles kæsa dæviṇi* -The thicket of difilements was burnt by the fire of the Buddhism.
57. *Sasun piriyate dānan visin satara rū mævenne* - The figure of the Buddha may be appeared at the termination of his religion.
58. *Lovisa nositiya hæki* - The subject of the world is unthinkable.
59. *Bavnen mok dækka hæki* - The nivan would be achieved by the meditation.
60. *Bavaṇav etera yaha vidit* - Having crossed the ocean of existence, he enjoys the prosperity.

61. *Perum purā Budu ū* - Having completed the virtues, he attained the Buddhahood.
62. *Paviṭu kobæ gosin ræke* - Having gone where, will the sinful prosper?
63. *Saga yaha gosinlā nahamav* - Having gone, see! the prosperity of Nibbana
64. *Muni rivi Udādetā tituḷu kæn miliyemni aturudahan biji.*-
When the sun of the Buddha rises the stars of unblievers having faded, disappeared.
65. *Daham naradam særihu visin desiṇi* - The docrines were preached by the Buddha.
66. *Edam ari sanga piḷipadne* - Those docrines are followed by the noble priests.
67. *Muḷudeta pāpinḍu kanā ikiliye sadun katin pisa saṅghanata di beven midiṇi* - The chief cook having given the milk rice cooked in a golden bowl by means of sandal wood for the prists abstained the existence.

According to the oxford dictionary, the grammar is;

“ The study of rules of a language inflections or other means of showing the relation between words, including its phonetics system.”²²

When the compiler analyses the grammar of a language, for the improvement of knowledge of beginners, it should be concluded very carefully and skillfully. Actually it is a scientific process analyzed by linguists. The vital task of the author of *Sidat Sangarā* should be appreciated indeed. The reason is while he analyses the contemporary grammar which was utilized for the poery, another purpose has been materialized. That was to give a Dhamma council for the beginner’s to develop their personal character. This is the edification which was achieved from Buddhism by our ancient writers since the Anurādhapura period and the influence of Buddhism on the Sinhala grammatical tradition

03 .4 Sinhala Wordstock Expanded from Pali and Sanskrit

Buddhist Words

The contents of the Sinhala wordstock and how it expanded from Prakrit Sinhala era have been discussed at the beginning of this chapter. Sinhala wordstock is an interesting combination of many borrowed words of various languages, such as Pali, Sanskrit, Tamil, Portuguese, Dutch, English, Malay. As a linguistic concept “Borrowing” can be defined simply as, achieving a word from one language to another language. In this process, language contact is coming off involuntarily and as a result of borrowing, the wordstock of a language expands with a considerable rate of borrowed words. It causes for a language to make

²² The Consise Oxford dictionary of current English (Ed) R.E. Allen.

Pleistocene. Pali and Sanskrit words have entered Sinhala wordstock in two manners.

1. As homogeneous words - *Tatsama* (තත්සම)
2. As derived words - *Tadbhawa* (තද්භව)

As mentioned in the *Sidat Sangarā*

“*Magada Saku ā Bana*

Sama ū basa tasama nam

Biduṇe tabawa namvī

Vimasā danu ehi piyo”²³

The words which are similar to Pali and Sanskrit words are called homogeneous (*Tasama* - තසම) words. The words derived from Pali and Sanskrit are called derived (*Tabava* - තබව) words. As the author of the *Sidat Sangarā* has given priority to the grammar of Pali and Sanskrit languages, when he discusses the grammar of the Sinhala language, the homogeneous words and derived words have been defined as above mentioned manner. However it should be noted when we use a word borrowed from any other language such as Pali, Sanskrit, Portuguese Dutch, English without changing its form that word is called a homogenous word. These words are utilized in mixed Sinhala language.

Sinhala vocabulary (Wordstock) has expanded of such kind of words achieved from Pali language. It may be observed that the letters “ච” (wa) or “ය” (ya) is added to the end of the words, when they are borrowed Sinhala language. These letters are called suffixes (*pratyā* - ප්‍රත්‍ය)

²³ Sidat Sangarāva (Ed) Munidasa Kumarathunge, Piyavi (Derivation)

Pali Word in Sinhala Letters	Pali Word in Roman Letters	Sinhala Word in Sinhala Letters	Sinhala Word in Roman Letters	Meaning in Sinhala Language
අතිමාන	<i>atimāna</i>	අතිමානය	<i>atimānaya</i>	pride
අතීත	<i>atīta</i>	අතීතය	<i>atītaya</i>	past
අධිමාන	<i>adhimāna</i>	අධිමානය	<i>adhimānaya</i>	pride
අධිවචන	<i>adhivacan a</i>	අධිවචන	<i>adhivacanay a</i>	noble word
අන්තරාභව	<i>antarābhava va</i>	අන්තරාභවය	<i>antarābhava ya</i>	intermediate state
අන්ධකාර	<i>andhakāra</i>	අන්ධකාර	<i>andhakāray a</i>	darkness
අනාචාර	<i>anācāra</i>	අනාචාරය	<i>anāgataya)</i>	future
අනාගත	<i>anāgata</i>	අනාගතය	<i>anācāraya</i>	misconduct
අනුගමන	<i>anugaman a</i>	අනුගමනය	<i>anugamanay a</i>	following
අපදාන	<i>apadāna</i>	අපදානය	<i>apadānaya</i>	character
අපරාධ	<i>aparādha</i>	අපරාධය	<i>aparādhaya</i>	crime
අපවාද	<i>apavāda</i>	අපවාදය	<i>apavādaya</i>	complaint
අත්ඵලියා	<i>atthacariy ā</i>	අත්ඵලියාව	<i>atthacariyāv a</i>	helpfulness
අභිවාදන	<i>abhivādan a</i>	අභිවාදනය	<i>abhivādanay a</i>	respectfull greeting
අවිහිංසා	<i>avihimsā</i>	අවිහිංසාව	<i>avihimsāva</i>	non-violence
ආසාත	<i>āghāta</i>	ආසාතය	<i>āghātaya</i>	anger
ආජීව	<i>ājīva</i>	ආජීවය	<i>ājīvaya</i>	livelihood
ආරාම	<i>ārāma</i>	ආරාමය	<i>ārāmaya</i>	monastery
ආරාධනා	<i>ārāadhanā</i>	ආරාධනාව	<i>ārāadhanāwa</i>	invitation
ආලෝක	<i>āloka</i>	ආලෝක	<i>ālokaya</i>	light
ආවාස	<i>āvāsa</i>	ආවාසය	<i>āvāsaya</i>	monastery
ආසනශාලා	<i>āsanasālā</i>	ආසනශාලාව	<i>āsanasālāva</i>	seating hall
උපනයන	<i>upanayana</i>	උපනයනය	<i>upanayanay a</i>	initiation
උපස්ථාන	<i>upasthāna</i>	උපස්ථානය	<i>upasthānaya</i>	support
උපසම්පදා	<i>upasampa dā</i>	උපසම්පදාව	<i>upasampadā va</i>	higher ordination
උපාසිකා	<i>Upāsikā</i>	උපාසිකාව	<i>upāsikāva</i>	Female

				devotee
උපෝසථාගාර	<i>uposathāg ara</i>	උපෝසථාගාරය	<i>uposathāgār aya</i>	poya house
කඨින	<i>Katina</i>	කඨිනය	<i>kathinaya</i>	Katina
කථා	<i>kathā</i>	කථාව	<i>kathāva</i>	speech
කරුණා	<i>karuṇā</i>	කරුණාව	<i>karuṇāva</i>	kindness
කාම	<i>kāma</i>	කාමය	<i>kāmaya</i>	lust
කුසල	<i>kusala</i>	කුසලය	<i>kusalaya</i>	wholesomeness
ගන්ධ	<i>gandha</i>	ගන්ධය	<i>gandhaya</i>	smell
ගාථා	<i>gāthā</i>	ගාථාව	<i>gāthāva</i>	stanza
ගුණ	<i>guna</i>	ගුණය	<i>gunaya</i>	quality
ඡන්දරාග	<i>candarāga</i>	ඡන්දරාගය	<i>candarāgay a</i>	will
ඤාණ	<i>gnāṇa</i>	ඤාණය	<i>gnāṇaya</i>	wisdom
තණ්හා	<i>taṇha</i>	තණ්හාව	<i>taṇhava</i>	craving
ථූපය	<i>tūpa</i>	ථූපය	<i>tūpaya</i>	Padeitya
දාන	<i>dāna</i>	දානය	<i>dānaya</i>	Alms
දේවතා	<i>devatā</i>	දේවතාව	<i>devatāva</i>	deity
නන්දිරාග	<i>nandirāga</i>	නන්දිරාගය	<i>nandirāgaya</i>	craving
නමස්කාර	<i>namaskāra</i>	නමස්කාරය	<i>namaskāray a</i>	respect
නිරෝධ	<i>nirodha</i>	නිරෝධය	<i>nirodhaya</i>	cessation
නිස්සරණ	<i>nissaraṇa</i>	නිස්සරණය	<i>nissaraṇaya</i>	escape
පාරාජිකා	<i>pārājikā</i>	පාරාජිකාව	<i>pārājikāva</i>	defeat
පිටක	<i>piṭaka</i>	පිටකය	<i>piṭakaya</i>	basket
පිණ්ඩපාත	<i>piṇḍapāta</i>	පිණ්ඩපාතය	<i>piṇḍapātaya</i>	alms
පූජා	<i>pūjā</i>	පූජාව	<i>pūjāva</i>	worship
ඵල	<i>phala</i>	ඵලය	<i>phalaya</i>	result
බ්‍රහ්ම	<i>Brahma</i>	බ්‍රහ්මයා	<i>Bramayā</i>)	Brahma
බෝධි	<i>Bōdhi</i>	බෝධිය	<i>Bōdhiya</i>	Bodhi

භව	<i>bhava</i>	භවය	<i>bhavaya</i>	becoming
මාරසේනා	<i>mārasenā</i>	මාරසේනාව	<i>mārasenava</i>	evil force
මෝහ	<i>moha</i>	මෝහය	<i>mohaya</i>	delusion
රති	<i>rati</i>	රතිය	<i>ratiya</i>	attachment
රාග	<i>rāga</i>	රාගය	<i>rāgaya</i>	lust
ලෝභ	<i>lobha</i>	ලෝභය	<i>lobhaya</i>	greed
ලෝකානුකම්පා	<i>lokānukampā</i>	ලෝකානුකම්පාව	<i>lokānukampāva</i>	sympathy for the beings
වංකගිරිය	<i>vankagiri</i>	වංකගිරිය	<i>vankagiriya</i>	<i>vankagiriya</i>
වන්දනා	<i>vandanā</i>	වන්දනාව	<i>vandanāva</i>	respect
විජ්ජා	<i>vijjā</i>	විජ්ජාව	<i>vijjāva</i>	knowledge
විමුක්ති	<i>vimukti</i>	විමුක්තිය	<i>vimuktiya</i>	emancipation
විපාක	<i>vipāka</i>	විපාකය	<i>vipākaya</i>	result
විරාග	<i>vīrāga</i>	විරාග	<i>vīrāgaya</i>	dispassionation
විසුද්ධි	<i>visuddhi</i>	විසුද්ධිය	<i>visuddhiya</i>	purity
විහාර	<i>vihāra</i>	විහාර	<i>vihāraya</i>	monastery
වේද	<i>veda</i>	වේදය	<i>vedaya</i>	veda
වේදනා	<i>vedanā</i>	වේදනාව	<i>vedanāva</i>	feeling
සංකද්දා	<i>saññā</i>	සංකද්දාව	<i>saññāva</i>	perception
සති	<i>sati</i>	සතිය	<i>satiya</i>	mindfulness
සද්ධා	<i>saddhā</i>	සද්ධාව	<i>saddhāva</i>	devotion
සමාදාන	<i>samādāna</i>	සමාදානය	<i>samādānaya</i>	conciliation
සමාපත්ති	<i>samāpatti</i>	සමාපත්තිය	<i>samāpattiya</i>	attainment
සරණාගමන	<i>saraṇāgamana</i>	සරණාගමනය	<i>saraṇāgamanaya</i>	going for refuge for triple gems

සරාග	<i>sarāga</i>	සරාගය	<i>sarāgaya</i>	lust
සංයම	<i>sanyama</i>	සංයමය	<i>sanyamaya</i>	restraint
සංවර	<i>sanvara</i>	සංවරය	<i>sanvaraya</i>	restraint
සංසාර	<i>samsāra</i>	සංසාරය	<i>samsāraya</i>	the circle of birth and death
සංඝභේද	<i>sanghabhe da</i>	සංඝභේදය	<i>sanghabhed aya</i>	schism
සාධුකාර	<i>sādhukāra</i>	සාධුකාරය	<i>sādhukāraya</i>	saying well
සාලා	<i>sālā</i>	සාලාව	<i>sālāwa</i>	hall
සීමා	<i>sīmā</i>	සීමාව	<i>sīmāwa</i>	boundary
සීලකථා	<i>sīlakathā</i>	සීලකථාව	<i>sīlakathāva</i>	speech on virtue
සීල	<i>sīla</i>	සීලය	<i>sīlaya</i>	morality
සුගති	<i>sugati</i>	සුගතිය	<i>sugatiya</i>	Nibbāna

Following words also can be utilized as homogeneous mixed Sinhala words related to Buddhism.

	Sinhala Term in Sinhala Language	Sinhala Word in Roman Letters	Meaning
1	අපාය	<i>apāya</i>	hell
2	අපාර	<i>apāra</i>	abysmal
3	අඵල	<i>aphala</i>	unfruitful
4	අභිසම්බෝධි	<i>abhisambodhi</i>	enlightenment
5	අභීත	<i>abhīta</i>	courageous
6	අමිත	<i>amita</i>	friendly

7	අමිතාභ	<i>amitābha</i>	bright
8	අමෝහ	<i>amoha</i>	unignorant
9	අරියධම්ම	<i>ariyadhamma</i>	Buddhism
10	අරූප	<i>arūpa</i>	formless
11	අවිජ්ජා	<i>avijjā</i>	ignorance
12	අසමසම	<i>asamasama</i>	Lord Buddha
13	අසරණ	<i>asarāṇa</i>	helpless
14	අසාර	<i>asāra</i>	worthless
15	අසුර	<i>asura</i>	enemy of the deity
16	අසෝක	<i>asoka</i>	griefless
17	අහිංසක	<i>ahimsaka</i>	harmless
18	ආගම	<i>āgama</i>	Nikāya
19	ආනාපාන	<i>ānāpāna</i>	breath
20	ආනුභාව	<i>ānubhāv</i>	dignity
21	ආමිස	<i>āmisa</i>	bait
22	ආයතන	<i>āyatana</i>	sense doors
23	ආසව	<i>āsava</i>	defilements
24	ඉච්ඡා	<i>icchā</i>	willing
25	උත්තම	<i>uttama</i>	excellent
26	උපාදාන	<i>upādāna</i>	clinging
27	එරාවණ	<i>erāvaṇa</i>	the tusker of sakra
28	කඨින	<i>kaṭhina</i>	a special robe
29	කාමසුචරිත	<i>kāmasucarita</i>	lustless
30	කාමරාග	<i>kāmarāga</i>	sense pleasures
31	කල්‍යාණ	<i>kalyāṇa</i>	kind
32	කමලාසන	<i>kamalāsana</i>	Brahma

33	කුසලචේතනා	<i>kusalacetanā</i>	wholesome intention.
34	කුසලය	<i>kusalaya</i>	wholesomeness
35	ගන්ධබ්බ	<i>gandhabba</i>	as a being to be born
36	ගිහි	<i>gihi</i>	layman
37	ගීතිකාව	<i>gītikāva</i>	verse
38	ගෙහසිත	<i>gehasita</i>	laic mind
39	ගෝතම	<i>Gotama</i>	Gotama Buddha
40	චතුමධුර	<i>catumadhura</i>	four sweets
41	චූත	<i>cuta</i>	dead
42	චෙතොච්චුත්ති	<i>cetovimutti</i>	freedom in mind
43	ජටිල	<i>jaṭila</i>	a ascetic
44	ජනපද කලාණි	<i>Janapada kalyāṇi</i>	a princess
45	ජරාව	<i>jarāwa</i>	old age
46	ජාතිය	<i>jātiya</i>	birth
47	ජාගර	<i>jāgara</i>	awake
48	ජීන	<i>jina</i>	Buddha
49	ජීවක	<i>Jeevaka</i>	the person who lives
50	තථාගත	<i>tathāgata</i>	the Buddha
51	තණ්හාව	<i>tanhāva</i>	craving
52	තපෝවනය	<i>tapovanaya</i>	the monastery of ascetics
53	තිදසපුර	<i>tidasapura</i>	heaven
54	තිලෝක	<i>tiloka</i>	three worlds
55	ථෙර	<i>thera</i>	monk
56	ථෙරවාද	<i>theravāda</i>	Theravāda
57	දළදා	<i>daḷadā</i>	Tooth relic
58	ධම්මචාරී	<i>dhammacāri</i>	the person who engages

			with dhamma.
59	නිකාය	<i>nikāya</i>	division in the pali canon
60	නිගණ්ඨ	<i>nigaṇṭha</i>	naked ascetic
61	නියාම	<i>niyāma</i>	laws
62	නිරය	<i>niraya</i>	hell
63	නිරාමිස	<i>nirāmisā</i>	dispassionate
64	නීවරණ	<i>nīvaraṇa</i>	obstructions
65	පඤ්චබල	<i>pañcabala</i>	five powers
66	පටිච්ච සමුප්පාදය	<i>Paticca Samuppādaya</i>	Conditional Genesis
67	පරාජය	<i>parājaya</i>	defeat
68	පරිවෙන	<i>pariveṇa</i>	pirivena
69	පංශුකුල	<i>paṇśukūla</i>	with soil
70	පාරමිතා	<i>pāramitā</i>	perfections
71	පාර ලොකික	<i>pāralaukika</i>	paramandane
72	පිණ්ඩපාත	<i>piṇḍapāta</i>	food
73	පූජිත	<i>pūjita</i>	honoured
74	බෝධි	<i>Bodhi</i>	enlightenment
75	බ්‍රහ්මචාරී	<i>brahmacāri</i>	celibate
76	භාණක	<i>bhānaka</i>	preacher
77	භික්ඛු	<i>bhikkhu</i>	monk
78	භූත	<i>bhūta</i>	elements
79	මතක	<i>mataka</i>	about dead
80	මරණය	<i>maranaya)</i>	death
81	මනෝවිඤ්ඤාණ	<i>manoviññāṇa</i>	consciousness
82	මහත්ඵල	<i>mahatphala</i>	much beneficial

83	මාතලී	<i>Mātalī</i>	a name of son of the <i>sakra</i>
84	මාර	<i>Māra</i>	mārayā , killer
85	මිගදාය	<i>migadāya</i>	the place where deer live
86	මුදිතා	<i>muditā</i>	sympathetic joy
87	මුනි	<i>muni</i>	monk , ascetic
88	මුසාවාද	<i>musāvāda</i>	lies
89	මෙත්තා	<i>mettā</i>	loving kindness
90	යති	<i>yati</i>	monk
91	යමරජ	<i>yamaraja</i>	king of hell
92	වච්ඤාමම	<i>vacīkamma</i>	evils done by word
93	වජිරපාණී	<i>vajirapāṇi</i>	sakra
94	වනවාසී	<i>vanavāsi</i>	living in forest
95	වසල	<i>vasala</i>	outcaste
96	විකාල භෝජන	<i>vikālabhojana</i>	untimely meal
97	විතණ්ඩවාද	<i>vitaṇḍavāda</i>	sophism
98	විදර්ශනා	<i>vidarśanā</i>	insight
99	විනය	<i>vinaya</i>	discipline
100	විනයක	<i>vināyaka</i>	Buddha
101	විභජ්ජවාදය	<i>vibhajjavādaya</i>	analogism
102	විමානාය	<i>vimānaya</i>	abode
103	වීකරාග	<i>vītarāga</i>	dispassionation
104	ව්‍යාධිය	<i>viyādhiya</i>	decay
105	ව්‍යාපාද	<i>vyāpāda</i>	illwill
106	සකදාගාමී	<i>sakadāgāmi</i>	once - returning
107	සක්කායදිට්ඨි	<i>sakkāyadiṭṭhi</i>	one of the ten fetters

108	සංකාර	<i>sankāra</i>	conditioned things
109	සංඝ	<i>saṅgha</i>	group
110	සද්ධම්ම	<i>saddhamma</i>	canon
111	සම්බුද්ධ	<i>sambuddha</i>	Buddha
112	සම්බෝධි	<i>sambodhi</i>	enlightenment
112	සම්මා	<i>sammā</i>	right
113	සම්මාකාය	<i>sammākāya</i>	body of the Buddha
114	සමචාරි	<i>samacāri</i>	respectful greeting
115	සමාධි	<i>Samādhi</i>	concentration
116	සමථ	<i>samatha</i>	consentration
117	සමණ	<i>samaṇa</i>	monk
118	සමය	<i>samaya</i>	religion
119	සමයන්තර	<i>samayantara</i>	other religions
120	සමාධිය	<i>samādhiya</i>	concentration
121	සාංඝික	<i>sāṅghika</i>	belongs to saṅgha
122	සලායතන	<i>salāyatana</i>	six spheres
123	සවිඤ්ඤාණ	<i>saviññāṇa</i>	consciousness
124	සාංඝික	<i>sāṅghika</i>	belongs to saṅgha
125	සාදු	<i>sādhu</i>	good
126	සාමණේර	<i>sāmaṇera</i>	novice
127	සාමණේරී	<i>sāmaṇeri</i>	nun
128	සාවක	<i>sāvaka</i>	deciple
129	සාවිකා	<i>sāvikā</i>	female deciple
130	සේනාසන	<i>senāsana</i>	shelter
131	සෝපාක	<i>sopāka</i>	a low caste
132	සෝතාපත්ති	<i>sotāpatti</i>	entrance

133	ශරීරය	<i>śarīraya</i>	body
134	ශෝකය	<i>śokaya</i>	grief

Other Pali words have entered to Sinhala language as derived words. When a word is absorbed changing its form to another language that word is called a derived word. When such words enter to the Sinhala language, several phonetic rules are functioning. They are;

- 1) Elition - ලෝපය - (*Lopaya*)
- 2) Substitution - ආදේශය (*Ādeśaya*)
- 3) Augmentation - ආගමනය (*Āgamanaya*)
- 4) Assimilation - පූර්ව රූප / පර රූප (*Pūrwarūpa* or *Para Rupa*)
- 5) Reduplication - ද්විත්ව රූපය (*Dvitva rūpaya*)
- 6) Methathesis - පෙරලිය (*Peraliya*)
- 7) Elongation of the vowel - sounds - වෘද්ධිය (*Vṛiddhiya*)
- 8) Abbreviation of the vowel sounds - හානිය (*Hāniya*)

1. Elition - ලෝපය - (*Lopaya*)

Dropping a letter in a word is called elision (*Lopaya*.) Here the initial letter (මුලකුර - *mulakura*) middle letter (මැදකුර - *mædakuru*) final letter (අගකුර - *agakura*) can be elided.

1. Elision of the initial letter.

අනන් (*Anat*) → නන් (*Nat*) the chief of the *Nāgās*

කුලඉණු (*Kuḷuṇu*) → ඌණු (*ḷunu*) Kindness

2. Elision of the middle letter

මහකසුප් (*Mahakasup*) → මහසුප් (*Mahasup*) a disciple of Buddha

රජදු (rajadū) → රදු (radū) daughter of the king

3. Elision of the final letter.

රූප (rūpa) → රූ (rū) form.

රෝග (roga) → රෝ (ro) illness

2. Substitution - ආදේශය (Ādeśaya)

The change of a letter for another is called substitution.

ධම්ම (Dhamma) → දහම (Dahama) canon.

ලෝක (Loka) → ලොව (Lova) world.

පියා (pitā) → පියා (piyā) father.

මාතා (Mātā) → මව (mava) mother

3. Augmentation - ආගමනය (Āgamanaya)

Augmentation means the insertion of a letter (Consonant) into a word without any elision.

පුන + උත් (Puna + ut) → පුනරුත් (punarut) tautology

රූ + අරූප (rū + arūpa) → රූපාරූප (rūparūpa) form and formless

4. Assimilation - පූර්ව රූප / පර රූප (pūrwarūpa or para rūpa)

When two letters are close and one letter is changed into other, the change is called assimilation. Therefore assimilation acts in two manners.

1. The assimilation of a preceding to a succeeding letter (පර රූ - para rū)

පරිත්ත (paritta) → පිරිත් (pirit) pirit

කිලෙස (kilesa) → කෙලෙස් (keles) difilements.

2. The assimilation of a succeeding to a preceding letter. (පෙර රූ - para

rū)

උත්පල - (utpala) → උපුල් - (Upul) Water lily

කේස - (*kesa*) → කෙහෙ - (*kehe*) hair

5. Reduplication - ද්විත්ව රූපය (*Dvitra rūpaya*)

Reduplication means the doubling of a letter in a word.

යක්ඛිණී - (*yakkhini*) → යකින්නී - (*yakinnī*) female demon

ගෝපාල - (*Gopala*) → ගොපල්ලා - (*gopallā*) cow boy

6. Methathesis - පෙරලිය (*peraliya*)

Methathesis means the transposition of letters (Vowels or consonants) within a word or parts of a compound words. The author of *Sidat Sangara*, methathesis is divided into five groups. Following changes of state can be seen in Sinhala language plentifully.

a) The methathesis of vowels - පිලි පෙරලි (*pili perali*)

පුත් (*put*) → පිත් (*pit*) son

b) The methathesis of consonants - වණ පෙරලි (*vaṇa perali*)

සමණ (*samaṇa*) → මහණ (*mahaṇa*) Buddhist priest

c) The methathesis of words - පද පෙරලි (*pada perali*)

(දත්තානං රාජා) දත් රජ (*datraja*) → රජදත් (*raja dat*) upper fore tooth.

7. Elongation of the vowel - sounds - වෘද්ධිය (*vṛiddhiya*)

Here a short vowel sound in a word changes into a long vowel sound.

This phonetic rule is called elongation.

ධම්මික (*dhammika*) → ධාර්මික (*dhārmika*) just

මේත්ත (*metta*) → මේත්තා (*mettā*) compassion

8. Abbreviation of the vowel sounds - හානිය (Hāniya)

Abbreviation means changing long vowel sounds in a word into short vowels.

බ්‍රහ්ම (Brahma) → බඹ (bamba)

ආනන්ද (Ānanda) → අනද (Anada)

A large amount of words have been absorbed to Sinhala tongue under the influence of above mentioned phonetic rules. Following words can be arranged as derived words.

Pali Word in Sinhala Letters	Pali Word in Roman Letters	Sinhala Word in Sinhala Letters	Sinhala Word in Roman Letters	Meaning in Sinhala Language
ආනිසංස	<i>Ānisaṃsa</i>	අනුහස්	<i>Anuhas</i>	merits
උත්තරිය	<i>uttarīya</i>	උතුරුසළුව	<i>uturu saḷuwa</i>	scarf
උදකසාරිකා	<i>udakasāṭikā</i>	නානකඩය	<i>nānakadaya</i>	under robe
ඔවාද	<i>Ovāda</i>	අවවාද	<i>avavāda</i>	advices
ක්ලේෂ	<i>kleṣa</i>	කෙලෙස්	<i>Keles</i>	defilements
කතිකාවත්ත	<i>katikāvatta</i>	කතිකාවත	<i>katikāvata</i>	discussion
කම්මට්ඨාන	<i>kammaṭṭhāna</i>	කමටහන්	<i>kamaṭahan</i>	aims for meditation
කලාණමිත්ත	<i>kalyāṇmitta</i>	කලණමිත	<i>kalaṇamit</i>	good friend
කෙත්ත	<i>khetta</i>	කෙත	<i>keta</i>	paddy field
ගිලානපච්චය	<i>gilānapaccay</i>	ගිලන්පස	<i>gilanpasa</i>	medicine

	<i>a</i>			
ගිලානශාලාව	<i>gilānasālāva</i>	ගිලන්හල	<i>gilanhala</i>	Hospital
චක්කවාල	<i>cakkavāla</i>	සක්වල	<i>sakvaḷa</i>	galaxy
චක්කවත්ති	Chakkawatti	සක්විති	Sakviti	universal
චණ්ඩාල	<i>caṇḍāla</i>	සැඩොල්	<i>sæḍol</i>	lowcast
චිත්ත	<i>citta</i>	සිත	<i>sita</i>	mind
චතුපච්චය	<i>catupaccaya</i>	සිව්පස	<i>sivpasa</i>	sivpasa
චංකමන	<i>cankamana</i>	සක්මන	<i>Sakmana</i>	Walking
චාතුම්මහා භූත	<i>cātummahābh ūta</i>	සතරමහා භූත	<i>sataramahāb hūta</i>	four elements
චේතිය	<i>cetiya</i>	සැය	<i>sāya</i>	stupa
ජත්ත	<i>jatta</i>	කොත	<i>kota</i>	pinnacle
ජම්බුදීප	<i>jambudvīpa</i>	දම්බදිව	<i>Dambadiva</i>	Dambadiv a
ඤාණචක්ඛු	<i>ñāṇacakkhu</i>	නුවණැස	<i>nuwaṇṅesa</i>	wisdom
තක්කසිලා	<i>takkasilā</i>	තක්සලා	<i>Taksalā</i>	city of Taksalā
තණ්හා	<i>Taṇhā</i>	තණ	<i>Thaṇa</i>	Craving
තිච්චර	<i>ticīvara</i>	තුන සිවුර	<i>tunsiura</i>	the under robe , double line robe and single line robe
දිබ්බචක්ඛු	<i>dibbacakkhu</i>	දිවැස්	<i>divæs</i>	divine eye

ධර්ම	<i>Dharma</i>	දහම	<i>Dahama</i>	Canon
ධීතා	<i>Dhītā</i>	දුව	<i>Duwa</i>	Daughter
නිච්චසීල	<i>niccasīla</i>	නිත්‍ය ශීලය	<i>nitya sīlaya</i>	five precepts
නිබ්බාන	<i>nibbāna</i>	නිවන	<i>nivana</i>	emancipati on
නෙක්කමීම	<i>nekkamma</i>	නික්මීම	<i>nikmīma</i>	renunciatio n
පච්චෙකඛුද්ධ	<i>pacceka buddha</i>	පස්සේබුදු	Pase Budu	Pase Budu
පඤ්චකඛණ්ඩ	<i>pañcakkhaba ndha</i>	පස්කැමි	pasbæmi	five aggregates
පඤ්චවග්ගීය	<i>pañcavaggiya</i>	පස්වග	pasvaga	five ascetics
පටිමාහර	<i>Paṭimāghara</i>	පිළිමගේ	<i>Piḷimage</i>	Shrine room
පධානහර	<i>padhanaghar a</i>	භාවනාගෙ ය	<i>Bhavanā Geya</i>	house of meditation
පබ්බජ්ජා	<i>pabbajjā</i>	පැවිදි	<i>pævidi</i>	ordained
පරලොක	<i>paraloka</i>	පරලොව	<i>paralova</i>	next world
පරායණ	<i>parāyaṇa</i>	පිහිට	<i>(pihita</i>	refuge
පරිත්ත	<i>Paritta</i>	පිරිත්	<i>Pirit</i>	Pirith
පරිපාටි	<i>Paripāti</i>	පිළිවෙළ	<i>Piḷiveḷa</i>	order
පංචශීලය	<i>pañcasīlaya</i>	පන්සිල්	<i>pansil</i>	five precepts

පිතා	<i>Pitā</i>	පියා	<i>Piyā</i>	Father
පුඤ්ඤ	<i>puñña</i>	පිං	<i>pin</i>	merits
පෙනලොක	<i>petaloka</i>	ප්‍රේතලෝකය	<i>pretalokaya</i>	world of goblins
පොසඵ	<i>posatha</i>	පෝය	<i>poya</i>	Poya
භේසජ්ජ	<i>Besajja</i>	බෙහෙත්	<i>Behet</i>	Medicine
මච්ජරිය	<i>macjariya</i>	මසුරු	<i>masuru</i>	miserly
මජ්ඣිම පටිපදාව	<i>Majjhima patipadā</i>	මැදුම් පිළිවෙත	<i>Mædum Piḷiveta</i>	middle Path
මාතා	<i>Mātā</i>	මව	<i>Mava</i>	Mother
මිච්ඡාචාරය	<i>micchācāra</i>	වැරදි හැසිරීම	<i>væradi hæsirīma</i>	temperance
මිච්ඡාදිට්ඨි	<i>micchādiṭṭhi</i>	මිසදිටු	<i>misadiṭu</i>	infidel
මොක්ඛ	<i>mokkha</i>)	මොක්	<i>mok</i>	emancipation
යජන	<i>yajana</i>	යාග	<i>yāga</i>	sacrifice
රතනත්තය	<i>ratanattya</i>	රත්නත්‍රය	<i>ratnatraya</i>	Triple gems
රාජා	<i>Rājā</i>	රජ	<i>Raja</i>	King
ලෝක	<i>Lōka</i>	ලොව	<i>Lova</i>	World
ලෝකුත්තර	<i>lokuttara</i>	ලෝකෝත්තර	<i>lokottara</i>	supermandane
වන්දනා	<i>Vandanā</i>	වැදීම	<i>Vædīma</i>	rectpect
වස්ස	<i>vassa</i>	වස්	<i>vas</i>	rainy season
වස්සාවාසි	<i>Vassāvāsika</i>	වැසිසළු	<i>Væsisalu</i>	robe

ක				
විජ්ජා	<i>vijjā</i>	විදු	<i>vidu</i>	knowledge
විභංග	<i>Vibhanga</i>	බෙදීම	<i>Bedīma</i>	division
සක්ක	<i>sakka</i>	සක්	<i>sak</i>	<i>Deity</i>
සග්ග	<i>sagga</i>	සග	<i>saga</i>	heaven
සච්චාකිරියා	<i>saccākiriyā</i>	සත්‍යක්‍රියාව	<i>satyakriyāva</i>	affirmation
සම්පරාය	<i>samparāya</i>	පරලොව	<i>paralova</i>	next world
සමන්තභද්දක	<i>samantabhad daka</i>	සමන්තභදුරු	<i>samanbahad uru</i>	a word for Buddha
සප්පුරිස	<i>sappurisa</i>	සත්පුරුෂ	<i>satpuruṣa</i>	gentleman
සංඛාර	<i>Saṅkhāra</i>	සංස්කාර	<i>Sanskhāra</i>	aggregates
සංඝාටි	<i>saṅghaṭi</i>	දෙපට සිවුර	<i>depaṭasiura</i>	double line robe
සාවතථි	<i>sāvatti</i>	සැවැත්	<i>sævæt</i>	a city
සික්ඛා	<i>sikkhā</i>	සික	<i>sika</i>	precept
සීලගන්ධ	<i>sīlagandha</i>	සීලේඝුච්ඳ	<i>silsuvanda</i>	smell of sil
සුරාමේරය	<i>surāmeraya</i>	රහමෙර	<i>rahamera</i>	alcohol
සෝක	<i>Sōka</i>	සොව	<i>Sova</i>	grief
හිරොත්තප්ප	<i>hirottappa</i>	හිරිමත්තප්ප	<i>hiritap</i>	shame and fear

As mentioned in the 2nd chapter Sanskrit which can be identified as a mother tongue of Sinhala language influenced Sinhala language as well as Sinhala literature equally. During the Polonnaruwa period, the Sanskrit language had become very popular among scholars. The reason for this situation was the spread of Mahāyāna Buddhism and Hindu

religious activities in Sri Lanka. However the influence of Sanskrit for Sinhala language could be seen since in Anurādhapura era.

The monks of Mahāvihāra studied only orthodox Theravāda texts. But the monks of Abhayagiri studied both the Theravāda and Mahāyāna scriptures. As well as monks of Abhayagiri were not satisfied of learning Pali commentaries. As the studying of text of other Buddhist sects composed in Sanskrit and contemporary texts of different schools, the use of Sanskrit literature on both lay and ordained learned community was highly popular in early Sri Lanka and highly influential. As a result of the liberal attitude of Abhayagiri towards other Buddhist schools, non Theravāda ideas got amalgamated with the Sri Lankan Theravāda tradition. Through Sri Lanka Buddhist literary works, the great contribution that the Abhayagiri monks rendered to the Sri Lankan Buddhist culture is clearly proven.

In this period Sinhala lay and ordained learned community studied Sanskrit books of Aśvaghōṣa, Nāgārjuna, Asanga, Vasubandhu, Āryadeva, Buddhaghōṣa, Āryasūra, Dharmakīrti, who can be identified as Buddhist poets and philosophers. The *Sārātha sangrahaya* of King Buddhadāsa (4th century A.D.) the *Jānakiharaṇa* of poet Kumāradāsa (6th century A.D.) the *Bālāvabodhanaya* of Dimbulāgala Maha Thero (12th Century A.D.) should be mentioned as Sanskrit texts written by Sinhala Pandits.

Though in Anurādhapura era many scholars were undergone by the influence of Sanskrit language, they were nourished by Buddhist themes in their literary works further more. The *Siyabaslakara* which was written in 10th century A.D. by King Sena I is an adaptation of Kāvyaḍarśa in which the features of epic poetry, ornaments of poetry, ornaments of prosody,

defects of poetry have been discussed comprehensively by Sanskrit Pandit Daṇḍin. The author of the *Siyabasalakara* says;

“ *Peden Budusiritæ*
basin vat sirit æ
padayutu basin naḷu æ
Anaturu lakuṇu dakvam”²⁴

“Writers should utilize Buddhist biography for poetry. Though this instruction has been emphasized for poetry”, it influenced Sinhala prose as well. As a result, the early Sinhala literature did not exceed the Buddhist concepts in their literary works.

The *Kavisilumiṇa* was written in Dambadeṇiya period i.e. 13th century A.D. by King Parākramabāhu II using Kusa Jātaka in Pali Jātakaṭṭhakathā. The author mentions about Bosatsara vænum (Praising of Bodhisatva) which causes for the appreciation of wisemen.

“ *Kivbæv kividume - kusum sæpatehi vipul*
Pele Bosat sara vænum - Viyate muwapat wewa”²⁵

Ancient writers were willing to utilize Buddhism for their literary works. The concept of *Bodhisatva* spread in Sri Lanka as a result of Mahāyāna Buddhism since Anurādhapura period. The concept of *Bodhisatva* is a main teaching in Mahāyāna Buddhism. A statue of Avalokiteśvara *Bodhisatva* can be seen in Kuṣṭarājagala area in Sri Lanka. The *Bodhicaryāvatāra* is a well known Sanskrit book written by Ācārya Śāntideva. This book explains Mahāyāna *Bodhisatva* practice and has influenced on Sinhala Buddhist culture. The following stanza can be seen

²⁴ Siyabasalakara(Ed) Henpiṭagedara Gñāṇasiha Thero; 20 stanza

²⁵ Kavsiḷumina(Ed) M.B. Ariyapala; 4th stanza

in the chapter 10 in the book and has been translated into Pali language. This stanza is very popular in Sinhala society and Buddhist worships.

“*Devo varṣatu kālena - śassa sampattihetutaḥ*
Sphīto bhavatu lokāśca - rāja bhavatu dhāmikah”²⁶

The corresponding Pāli stanza is;

“*Devo vassatu kālena - sassa sampatti hetu ca*
Pīto bhavatu loko ca - rāja bhavatu dhammiko”²⁷

Though many books in which Mahāyāna concepts were discussed such as;

1. *Dhamma Saṅkhepa* (ධම්ම සංකේප)
2. *Viśuddhikathā* (විශුද්ධිකථා)
3. *Ariyavaṃsakathā* (අරියවංශකථා)
4. *Bhūmipālavijjā* (භූමිපාලවිජ්ජා)
5. *Supinasattā* (සුපිනසත්තා)
6. *Droṇagajjikā* (ද්‍රෝණගජ්ජිකා)
7. *Vaṇṇapīṭaka* (වණ්ණපිටක)
8. *Aṅgulimālapīṭaka* (අංගුලිමාලපිටක)
9. *Raṭṭapālagajjika* (රට්ටපාලගජ්ජික)

They are not seen at present. Polonnaruwa period is considered as Sanskrit era of Sinhala literature. The Dharmapradīpikā is one of the most sanskritized Sinhala classical book written in Polonnaruwa era. The author of this book, Guruḷugomi is a Sri Lankan scholar who lived in the 12th century C.E. He has quoted many Sanskrit stanzas and statements from various Sanskrit books such as the *Bodhicaryāvatāra*, the *Śiṣyalekka* and Sanskrit drama the *Ratnāvali*. Guruḷugomi explains how to get rid from hate quoting two stanzas from the *Bodhicaryāvatāra* as well as he

²⁶ Bodhicaryāvatara; A new translation by Kate Crosby and Andrew skilton. 10.39

²⁷ A source can not be found out in Pāli canon

encourages the readers to refrain from hatred as no one can overcome hatred thorough hatred.²⁸

“ *Kiyanto mārayiṣyāmi durjanān gaganopamān*
Mārite krodhacitte tu māritāssarvaśtravaḥ”²⁹

(How many cruel people, as unending as the sky, can I kill?
 But the mental attitude of anger is killed, slain is every enemy)

“ *Mukhayaṃ daṇḍādīkam hitvā prerake yadi kupyati*
Dveṣeṇa preritasso 'pi dveṣe dveṣestu me varam”³⁰

(If disregarding the main cause, such as a tick or other harm, I
 become angry with person who suffers it, he too is suffered by hatred. It is
 better that I hate that hatred)

However as a result of these literary works in Sri Lanka many Sanskrit technical terms specially discussed very important Buddhist concepts have entered Sinhala wordstock as homogeneous words and derived words. It should be mentioned that many Sanskrit words have entered Sinhala language achieving the importance which Pali language achieved before in literary works. Sinhala language possesses a large number of such Sanskrit Buddhist words as follows.

	Sanskrit Word in Sinhala Letters	Sanskrit Word in Roman Letters	Meaning
1	අන්තර්භව	<i>antarbhava</i>	Being between two births
2	අනාත්මවාද	<i>anātmavāda</i>	doctrine of no-self

²⁸ Dharmapradīpikā (Ed) V.D.S. Gunawardhana, page 150

²⁹ Bodhicaryāvatāra; A new Translation by Kate Crosby and Ansrew Skilton (5.12)

³⁰ Bodhicaryāvatāra; A new Translation by Kate Crosby and Ansrew Skilton (6.41)

3	අනුමානඥාන	<i>anumānajñāna</i>	Knowledge from inference
4	අපත්‍රපා	<i>apatrapā</i>	embarrassment
5	අප්‍රාමාණ්‍ය	<i>aprāmānya</i>	Invalidity
6	අභිඥා	<i>abhijñā</i>	Special knowledge
7	අභිධර්ම	<i>abhidharma</i>	Profound teaching
8	අභිනිෂ්ක්‍රමණ	<i>abhiniṣkramaṇa</i>	leaving the household to become an anchorite
9	අභිසංස්කාර	<i>abhisamkāra</i>	Development, conception
10	අර්ථප්‍රතිති	<i>arthapratīti</i>	Manifestation of meaning
11	අර්හත්	<i>arhat</i>	respectable
12	අවිද්‍යා	<i>avidyā</i>	ignorance
13	අෂ්ටාංගශීල	<i>aṣṭāṅgaśīla</i>	Eightfold austerities
14	අෂ්ටාංගිකමාර්ග	<i>aṣṭāṅgikamārga</i>	Eightfold ways
15	ආත්මදෘෂ්ටි	<i>ātmadr̥ṣṭi</i>	Self-vision
16	ආනුභාව	<i>ānubhāva</i>	dignity
17	ආර්යසත්‍ය	<i>āryasatya</i>	Noble truth
18	ආලයවිඥාන	<i>ālayavijñāna</i>	base-consciousness
19	ඉන්ද්‍රියඥාන	<i>indriyajñāna</i>	Sensory

			perception
20	ඊරියාපථ	<i>īryāpatha</i>	walking carefully, movement
21	ඊර්ශ්‍යා	<i>īrṣyā</i>	envy
22	උත්පත්තිය	<i>utpattiya</i>	Origin/ birth
23	උත්පාදකක්ෂණ	<i>utpādakakṣaṇa</i>	Moment of generation
24	උපේක්ෂා	<i>upekṣā</i>	endurance
25	ඔදාරිතා	<i>audāriya</i>	solemnity
26	ඔද්ධතා	<i>auddhatya</i>	arrogance, self- exaltation
27	කර්ම	<i>karma</i>	Karma/ destiny/ action
28	කර්මපථ	<i>karmapatha</i>	course of action
29	කර්මවිපාක	<i>karmavipāka</i>	Aftermath of karma
30	කර්මස්ථාන	<i>karmasthāna</i>	Place of karma
31	කර්මස්වකතා	<i>karmasvakatā</i>	State of own action
32	කුශල - අකුශල	<i>kuśala - akuśala</i>	Merit - demerit
33	කෘතත්වාත්කර්ම	<i>kṛtatvātkarma</i>	functional Kamma
34	කෞතභ්‍යා	<i>kauṭṛtya</i>	Remorse, repentance
34	ක්‍රෝධ	<i>krodha</i>	Wrath, anger
36	ක්ෂණභංගුර	<i>kṣaṇabhaṅgura</i>	Fragile/ transient

37	සුඛණ්ද්වාර	<i>ghrāṇadvāra</i>	Entrance of olfactory (data)= Nose
38	සුඛණ්විඥාන	<i>ghrāṇavijñāna</i>	Olfactory perception
39	චක්ෂුද්වාර	<i>cakṣudvāra</i>	Entrance of visual (data) = eye
40	චක්ෂුර්විඥාන	<i>cakṣurvijñāna</i>	Visual perception
41	චතුරාර්යසත්‍ය	<i>caturāryasatya</i>	Four noble truths
42	චේතසික	<i>caitasika</i>	Of/ belonging to the mind
43	චේත‍්‍ය	<i>caitya</i>	<i>padeitya</i>
44	ජිහ්වාවිඥාන	<i>jihvāvijñāna</i>	Sensory knowledge of taste
45	ඥේයමණ්ඩල	<i>jñeyamaṇḍala</i>	Faculty of intelligence
46	පුණ්‍ය	<i>puṇya</i>	merit
47	ත්‍රේලෝක	<i>trailoka</i>	Three worlds
48	ත්‍රිලක්ෂණ	<i>trilakṣaṇa</i>	Threefold features
49	ත්‍රිවිද්‍යා	<i>trividyā</i>	Threefold sciences
50	ත්‍රිවිධරත්න	<i>trividharatna</i>	Threefold jewels
51	තෘෂ්ණාව	<i>trīṣṇāva</i>	craving
52	ද්වේෂ	<i>dveṣa</i>	hatred

53	දිව්‍යචක්ෂුරහිඤාන	<i>divyacakṣurabhijñāna</i>	Special knowledge of divine eye/clairvoyance
54	දුඃකාග්නි	<i>duḥkhāgni</i>	fire of sorrow
55	ධර්මදේශනා	<i>dharmadeśanā</i>	Dhamma sermon
56	ධර්මශ්‍රවණ	<i>dharmāśravaṇa</i>	Listening to dhamma
57	ධර්මානුධර්මප්‍රතිපත්ති	<i>dharmānudharmapratipatti</i>	Policies of dhamma and their subordinates
58	ධාතරාජ්‍ය	<i>dhṛtarāṣṭra</i>	A proper name, meaning "one who sustained a country"
59	ධාති	<i>dhṛti</i>	Satisfaction, content
60	ධ්‍යාන	<i>dhyāna</i>	Reflection
61	නිර්වාණ	<i>nirvāṇa</i>	Nirvana/cessation of desire
62	නෙෂ්ක්‍රමය	<i>naiṣkramya</i>	Deserved to leave
63	පරියාප්ති	<i>paryāpti</i>	end
64	නෙරියාණික	<i>Nairyāṇika</i>	Things that lead to liberation
65	පරදුඃඛ	<i>paraduḥkha</i>	other's sorrow

	පරාර්ථ	<i>parārtha</i>	selfless
66	පරාර්ථකාමී	<i>parārthakāmī</i>	philanthropic
67	පරිචුම්බිත	<i>paricumbita</i>	well-kissed/ touched
68	පංචේන්ද්‍රිය	<i>pañceṅdriya</i>	five organs
69	පාණ්ඩිතය	<i>pāṇḍitya</i>	erudition
70			
71	පාණ්ඩිතය	<i>pāṇḍitya</i>	erudition
72	පුණ්‍යකර්ම	<i>puṇyakarma</i>	Meritorious deeds
73	ප්‍රත්‍යක්ෂ	<i>pratyakṣa</i>	Perception
74	ප්‍රමාණ	<i>pramāṇa</i>	valid
75	ප්‍රව්‍රජ්‍යා	<i>pravrajyā</i>	ordination
76	ප්‍රාණහාන	<i>prāṇaghāta</i>	Slaughter of life
77	ප්‍රාප්තිදාන	<i>prāptidāna</i>	giving
78	ප්‍රාතිමොක්ෂසංවරශීල	<i>Prātimokṣasaṃvaraśīla</i>	"vowed morality towards liberation" code of conduct prescribed for a monk
79	බ්‍රහ්මවිහාර	<i>brahmavihāra</i>	Living like the brahma, abstention from sexual practices
82	බුද්ධානුස්මෘති	<i>buddhānusmṛti</i>	Remembrance of

			the Buddha
81	භක්ති	<i>bhakti</i>	devotion
82	භික්ෂු	<i>bhikṣu</i>	Mendicant, monk
83	මති	<i>mati</i>	intellect
84	මන:කර්ම	<i>manaḥkarma</i>	Activities by the mind
85	මනස්කාර	<i>manaskāra</i>	Activities by the mind
86	මාත්සර්ය	<i>mātsarya</i>	greed
87	මිත්‍යාදෘෂ්ටි	<i>mityādr̥ṣṭi</i>	Erroneous understanding
88	මෘත්‍යු	<i>mṛtyu</i>	Death/ deity of death
89	මෘදුකා	<i>mṛdutā</i>	softness
90	මෘෂාවාද	<i>mṛṣāvāda</i>	lies
91	මෛත්‍රී	<i>maitrī</i>	compassion
92	මෛත්‍රින	<i>maithuna</i>	Cohabitation/ sexual intercourse
93	මෝක්ෂ	<i>mokṣa</i>	liberation
94	යථාභූතඥාන	<i>yathābhūtajñāna</i>	Knowledge of the things as they are/ right perception
95	රෝෂ	<i>roṣa</i>	anger
96	ලෝකාග්‍ර	<i>lokāgra</i>	chief of the world

97	ලෝකෝත්තර	<i>lokottara</i>	Spiritual/ otherworldly
98	ලෝකික	<i>laukika</i>	Secular/ worldly
99	විදර්ශනා	<i>vidarśanā</i>	Right knowledge
100	විමෝක්ෂ	<i>vimokṣa</i>	Liberation
101	ශබ්දාලම්බන	<i>śabdālbhāna</i>	Attachment to sound
102	ශෝකසාගර	<i>śokasāgara</i>	ocean of sorrow
103	ශ්‍රද්ධා	<i>śraddhā</i>	faith, trust
104	ශ්‍රමණපරිෂ්කාර	<i>śramaṇapariṣkāra</i>	Things given to monk
105	ශ්‍රාමණේර	<i>śrāmaṇera</i>	Novice monk
106	ශ්‍රෝතාපත්ති	<i>śrotāpatti</i>	Getting into the stream
107	ශ්‍රෝත්‍රප්‍රසාද	<i>śrotrapasāda</i>	Pleasing the ears
108	ස්ප්‍රෂ්ටව්‍ය	<i>spraṣṭavya</i>	That should be touched
109	ස්මෘති	<i>smṛti</i>	memory
110	ස්වර්ග	<i>svarga</i>	heaven
111	සප්තවිශුද්ධි	<i>saptaviśuddhi</i>	Sevenfold purifications
112	සද්ගරුක	<i>sadgaruka</i>	virtue
113	සද්ධර්ම	<i>saddharma</i>	Noble dharma
114	සද්බහුල	<i>sadbahula</i>	rampant
115	සමාධි	<i>samādhi</i>	concentration
116	සම්‍යක්දෘෂ්ටි	<i>samyakdṛṣṭi</i>	Accurate vision

117	සමාක්සම්බෝධි	<i>samyaksambodhi</i>	Accurate understanding
118	සර්වඥ	<i>sarvañña</i>	The Buddha
119	සර්වඥතාඥාන	<i>sarvajñatājñāna</i>	Omniscience/ knowledge of all- knowing
120	සංචය	<i>saṃcaya</i>	Mass, bulk
121	සංඥා	<i>saṃjñā</i>	Signals/ indications
122	සංස්කාර	<i>saṃskāra</i>	Religious rites/ memory traces

03. 5 Specific Words Used for Buddha

The arrival of Mahinda Thero with a delegation in Mahintale on a Poson Poya day, 237 years after the *Parinibbāna* of Lord Buddha is written in gold in the annals of Buddhist history in Sri Lanka. Accordingly Sri Lankan Buddhist history extends beyond a period of 2500 years. Not only were the people of Sri Lanka brought under the influence of a new religion, but the mission paved the way for the magnificent achievements of the Mauryan civilization to reach the shores of this island.

After the embrace of Buddhism by King Devānampiyatissa, accordingly his ministers, relations and subjects also embraced Buddhism. After the donation of Mahamevnā park which was later to become the Mahavihara or great monastery to the Buddhist order, Mahamevnā was

the center for the spread of Buddhism. Mahinda and King Devānampiyatissa followed various tactics to spread Buddhism among people in Sri Lanka.

Though various religions, beliefs, rituals such as;

1. Brahmanism
2. Jainism
3. Shivaism
4. worship of *Deity*s (*Deity* and *Deity*deses)
5. Worship of Yakkhās (Male demons and female demons)
6. Worship of departed (dead) ones.
7. Worship of trees
8. Worship of Nāgas
9. Belief in Astrology

had spread throughout the country, overcoming those all, Buddhism became the state religion. In the absence of any organized significant local philosophy or religion Buddhism was thus able to take root quickly in the island. Ariṭṭa who had been ordained and together with *bhikkhuni* Anula, they formed the basis of the new Sinhalese order of *Bhikkhus* and *Bhikkhunis*. According to the advice of Mahinda Thero, King Devānampiyatissa performed a vital task to establish and spread Buddhism throughout his realm.

In his 40 years reign king built numerous monasteries for the succession of the *Saṅgha*. Thupārāma *Stupa* was constructed by Devānampiyatissa, housing the collar - bone of the Buddha which was brought over from India at that time, the alms bowl and other relics of the Buddha were enshrined in various Stupās in the island. Ruwanvelisāya or

the Great *Stupe* was built enshrining a bowl full of relics of the Buddha in the 1st century BCE by King Duṭugæmuṇu. These all meritorious activities were done to respect the Buddha. In the *Parinibbāna sutta* such kind of meritorious activities as well as the places where *Stupās* can be constructed have been mentioned.

The artists had designed the structure of the *Stupās* keeping the teachings of the Buddha in their mind. Three terraces represent the triple gems and the dome indicates the vastness of the doctrine. The four facets above the dome signifies the Four Noble Truths and the concentric rings, the Noble Eightfold Path. Crystal at the pinnacle represents the final Nibbāna. Some artists created great statues of the Buddha using postures of sitting, standing and lying as well as they had used few creative hand positions also. The artist not only constructed a statue but also included various qualities of the Buddha such as loving kindness, equanimity, forbearance to this inanimate creation made of stone. When we consider about the *samādhi* Buddha's statue in Mahamevnā grove in Anurādhapura this matter can be understood clearly.

After establishment of Buddhism in Sri Lanka, people gathered around this new religion. They gave up their mythical beliefs. Though in pre Buddhist Sri Lankan society was full of numerous beliefs such as *Deitys*, *Deitydes*, male demons, female demons, Planetary deities, meaner spirits, ghosts, goblins the Buddha was supreme. People didn't forget to get the blessing of the triple gem (*Buddha, Dhamma, Saṅgha*) for their all special activities in the life.

The Buddha as well as the concept of *Bodhisatva* took root in the people's mind. All male and female devotees giving up their selfhood, hatred, delusion developed loving kindness, happiness and equanimity.

They did not forget to offer Buddha-*pūjā* in the morning and noon to respect the Bhddha. Sri Lankan Buddhist worship the Sri *Māha Bodhi*, just as they worship the live Buddha. In order to achieve the blessing of *Sri Māha Bodhi*, kings also have held *Bodhi-pūjās*. As a ritual the *Bodhi Pūjā* can be seen at present because people seek the blessings of the *Bodhi* tree for their various activities and to cure diseases as a healing ritual. However these activities and retuals illuminate the honour of the devotee's mind for the enlightened one.

How did ancient writers offer their heartiest honour to the Lord Buddha? They chose only the Buddha and Buddhist concepts for their compositions. According to the counsel in the *Siyabaslakara* written by the King Sena I getting the light of the *Kāvyadarśaya* of Daṇḍin, later writers did not exceed the tradition. Sinhala prose and poetry were affected mainly from Buddhism. However this condition caused for the devepolment the Buddhist cannon throughout the country.

As early texts written in Anurādhapura period the *Sikha Vaḷanda*, and the *Sikha Valanda Vinisa* discussed about Buddhist *Vinaya* (decipline) rules of *Bhikkus* as well as the *Heraṇa Sikha* and the *Heranasikha Vinisa* explaind about Buddhist *Vinaya* (decipline) rules of *Bhikkhuṇis*.

Having understood the nobility of the Buddha and his teachings, a Sri Lankan Paṇḍit wrote the *Amāvatura* to explain the quality of *Purisadhamma Sārathi* of Buddha in Polonnaruwa period. Vidya Cacravarti composed. The *Butsaraṇa* in Same era. He praised the nine qualities of the Buddha with a great honour in his mind. The author has mentioned the sentences as “*Budun saraṇa yemi, Butsaraṇa yāyutu*” (I go refuge for the Buddha, it should be gone refuge for the Buddha) rather

than hundred times in the book. As this way ancient lay and ordained writers offered their honour to Buddha in writing and they used a large amount of terms to introduce the Buddha in their books. When we take Sinhala prose and poetry in to our consideration such kinds of words can be identified plenteously. There is no a limit of names for Buddha.

3. අනදිවර (*Anadiwara*)
4. ඉසුරු (*Isuru*)
5. තිලෝනා (*Tilonā*)
6. තිලෝගුරු (*Thilōguru*)
7. දසබල (*Dasabala*)
8. දසඹුල් (*Dasambul*)
9. දමරජ (*Damraja*)
10. දිනිදු (*Dinidu*)
11. දිනින්දා (*Dinindā*)
12. දියබප් (*Diyabap*)
- 13ග දියැස් (*Diyæs*)
14. දියනා (*Diyānā*)
15. නරසී (*Narasī*)
16. නරපවර (*Narapawara*)
17. නරදම්සැරි (*Naradamsæri*)
18. පසැස් (*Pasæs*)
19. පැණැස් (*Pæñæs*)
20. බගවත් (*Bagawat*)
21. බුදු (*Budu*)
22. මහඉසි (*Mahaisi*)
23. මරරුපු (*Mararupu*)
24. මුනි (*Muni*)

25. මුනිඳු (*Munidu*)
26. මොකඳුරු (*Mokæduru*)
27. ලොවග (*Lowaga*)
28. ලොවිඳු (*Lovidu*)
29. විනා (*Vinā*)
30. විනායක (*Vināyaka*)
31. සතර (*Satara*)
32. සවන (*Sawana*)
33. සැවනි (*Sævani*)
34. සමන් බදුරු (*Saman Baduru*)
35. සිරිගන (*Sirigana*)
36. සිරිමත් (*Sirimat*)
37. සුගත් (*Sugat*)
38. සුගතිඳු (*Sugatindu*)³¹

In addition to the above mentioned epithets some Sanskrit words used for Buddha can be found out in Sinhala literary texts. They have been used as homogeneous words. Authors included these homogeneous Sanskrit words in Sinhala classical books to illuminate their knowledge of Sanskrit language as other writers had used Pali homogeneous words for writing. Some of such Sanskrit Words are;

1. ශාක්‍යසිංහ (*Śākyasimha*)
2. ත්‍රේලෝකනායක (*Trailokyanāyaka*)
3. ත්‍රේලෝකාචාර්ය (*Trailokkyācārya*)
4. දශබල (*Daśabala*)
5. ඊශ්වර (*Īśvara*)

³¹ A.M. Gunasekara , Comprehensive Grammar of the Sinhalese language , Page 400

6.	ධර්මරාජ	(<i>Dharmarāja</i>)
7.	ජිනේන්ද්‍ර	(<i>Jinendra</i>)
8.	ශාක්‍යමුණි	(<i>Śākyamuṇi</i>)
9.	සිද්ධාර්ථ	(<i>Siddhārtha</i>)
10.	සුගත	(<i>Sugata</i>)
11.	ශ්‍රීඝන	(<i>Śrīghana</i>)
12.	සර්වඥ	(<i>Sarvañña</i>)
13.	ශාස්ත්‍ර	(<i>Śāstru</i>)
14.	බුද්ධ	(<i>Buddha</i>)
15.	ලෝකාග්‍ර	(<i>Logāgra</i>)
16.	ජගත්පීතෘ	(<i>Jagatpīṭru</i>)
17.	ජගදක්‍ෂි	(<i>Jagadakṣi</i>)
18.	විනායක	(<i>Vināyaka</i>)
19.	භගවත්	(<i>Bhagavat</i>)
20.	ජගත්නායක	(<i>Jagatnāyaka</i>)
21.	මුනි	(<i>Muni</i>)
22.	සමන්තකෂි	(<i>Samantakṣi</i>)
23.	සමන්තභද්‍ර	(<i>Samantabhadra</i>)
24.	ශාක්‍යසිංහ	(<i>Śakyasiṅha</i>)
25.	සෑමුනි	(<i>Sāemuni</i>)

The signification of above mentioned terms which were used for the Buddha can be given as follows;

1. අනදිවර → (*Anadivara*) noble to others
2. ඉසුරු → (*Isuru*) the lord , the chief.
3. තිලෝනා → (*Tilonā*) chief of the three worlds.
4. තිලෝගුරු / තිලෝආඥුරු → (*Thilōguru / Tiloæduru*) teacher of the three worlds.

5. දසබල → (*Dasabala*) possessed of ten powers.
6. දම්රද / දම්රජ → (*Damrada/Damraja*) king of justice of righreousness.
7. දිනිඳු / දිනින්ද → (*Dinindu/ dinindā*) supreme conqueror , supreme Jina or Buddha, chief among men.
8. දියබප් → (*Diyabap*) father of world.
9. දියැස් → (*Diyæs*) eye of the world.
10. දියනා → (*Diyanā*) lord of the world.
11. දිනසුරු/දිනඉසුරු→(*Dinasuru/Dinaisuru*)chief conqueror,supreme Jina or Buddha
12. නරසී → (*Narasī*) the man lion, i.e. ‘chief,’ ‘king’
13. නරපවර → (*Narapawara*) supreme or noble among men.
14. නරදම්සැරි → (*Naradamsæri*) trainer of men who are to be subdued.
15. පසැස් → (*Pasæs*) the five - eyed
16. පැණැස් →(*Pæñæs*) possessor of the eye if wisdom.
17. බගවත් → (*Bagawat*) supreme or adorable.
18. මහඉසී → (*Mahaisi*) the great Ṛṣi.
19. මරරුපු → (*Mararupu*) enemy of Mára.
20. මුනි → (*Muni*) holy sage or devotee.
21. මුනිඳු → (*Munidu*) supreme or chief Muni
22. මොකැදුරු → (*Mokæduru*) teacher of Nirvāṇa.
23. ලොවග → (*Lowaga*) the chief of the world.
24. ලොවිඳු →(*Lovidu*) the chief of the world.
25. විනා / විනායක (*Vinā / Vināyaka*) peerless.
26. සතර → (*Satara*) teacher or rular.
27. සවණ → (*Sa vaṇa*) omniscient.

28. සවැනි → (*Savæṇi*) surrounded by six rays of glory.
29. සමතැස් → (*samatæs*) possessor of an universal eye.
30. සමන්බදුරු / සමන්බහදුරු → (*Saman Baduru /samanbahaduru*) the all - auspicious or all fortunate.
31. සිරිගන → (*Sirigana*) possessor of rich bodily splendor, one full of prosperity.
32. සිදු → (*sidu*) the successful.
33. සිරිමත් → (*Sirimat*) the prosperous or fortunate.
34. සුගත් → (*Sugat*) he who has reached perfection of wisdom.
35. සුගතිදු → (*Sugatindu*) the supreme or noble sugat.³²

There would be many other words attributed to the Buddha in Sinhala literary texts. It should be further mentioned that for some specific words which were discussed in Buddhist philosophy and Buddhist literature, there are many assimilations used by writers. Some of them can be discussed as follows.

01. නිර්වාණ (*Nirvāṇa*) *Nibbāna*

Nibbāna (sk.*Nirvāṇa*) is the emancipation discussed in Buddhism. It is the state of peace where all craving, hatred and delusion have been eradicated. Therefore *Nibbāna* is the most important concept in Buddhism. The words used in resemblance with නිර්වාණ (*Nirvāṇa*) are;

1. නිවන (*nivana*)
2. මොක් (*mok*)

³² A.M. Gunasekara , Comprehensive Grammar of the Sinhalese language , Page 400 - 401

3. නිරෝධ (*nirodha*)
4. පරායන (*parāyana*)
5. අපවග (*apavaga*)
6. සුදුද්දස (*sududdasa*)
7. පද (*Pada*)
8. අසංකත (*asankata*)
9. අනාසව (*anāsava*)
10. සිව (*siva*)
11. අමා (*amā*)
12. සෙත් (*set*)
13. සුගතිය (*sugatiya*)

02. දෙවි (*Devi*) Deity

The concept of deities is an unavoidable thing taken root in Buddhist mind. After engaging a meritorious activity, Buddhist transfer merits to deities as a tradition as well as they believe the concept of heaven where the deities live. But the concept of deity in Buddhism is not like in other religions such as Brahmanism, Islamism. Buddha was not a deity. Other founders of religions claimed as deity, son of *Deity* or incarnation of *Deity*. Buddhism teaches that petitionary prayer is bound up with the view of a personal *deity* and that as this world is ruled by eternal and unchanging laws of righteousness. According to the Buddhism man's position is supreme than *deity*. However Buddha discoursed the *Mangala Sutta* to a deity who came to Buddha illuminating Jeta grove at night. The words used for the *deity* are,

1. යාම (*yāma*)
2. සුර (*sura*)

3. හර (hara)
4. අමපා (amapā)
5. අමර (amara)
6. සගවැසි (sagavāsi)
7. විබුද (vibuda)
8. දික්රූප (dikrupu)
9. දිවි (div)
10. දෙව් (dev)
11. තිදස් (tidas)
12. නිදර (nidara)
13. බුන්දාරක (bundāraka)
14. මුරු (muru)
15. අනිමිස (animisa)
16. කතුබුජ (katubuja)
17. දෙවතා (devatā)
18. වාසව (vāsava)
19. වාසුදේව (vāsudeva)
20. චක්කපාණි (cakkapāṇi)

03. යක්ෂ (yakṣa) devil

Not only the concept of *Deity* but also the concept of devil is common among Buddhists since in the past. According to the *Mahāvamsa*, the great Pali chronical, before the arrival of King Vijaya, three communities named *Yakṣa*, *Nāga* and *Deva* lived in Sri Lanka. According to the legends the Buddha made his first visit, nine months after his enlightenment to Mahiyangāṇa for controlling the *yakṣas*. The earliest evidence of “*Yakṣa*” in Buddhism is appeared in “*Tripitaka*” named *Sutta*

Piṭaka, Vinaya Piṭaka and Abhidhamma Piṭaka. In the *Jātaka* Pali which belongs to *Sutta piṭaka* consists a collection of stories about devils. The concept of devil is connected with Sinhala rituals and ceremonies. Many Sri Lankans believe that humans can be frightened or possessed by devils. This belief has caused for mental problems. In Sinhala Buddhist literature especially in *Jātaka* stories in *Jātaka Pota* which was written in Kurunegala period, many words used for the concept of yakṣa (demon) could be found.

- | | | |
|-----|-----------|----------------------|
| 1. | පියස් | (<i>piyas</i>) |
| 2. | භූත | (<i>Bhuta</i>) |
| 3. | රකුස් | (<i>rakus</i>) |
| 4. | භූත | (<i>bhuta</i>) |
| 5. | පේ | (<i>pe</i>) |
| 6. | පිශාච | (<i>piśaca</i>) |
| 7. | බූ | (<i>bū</i>) |
| 8. | යක් | (<i>yak</i>) |
| 9. | රාක්ෂ | (<i>rākṣa</i>) |
| 10. | රතැස්දැරු | (<i>ratæsdæru</i>) |
| 11. | ප්‍රේත | (<i>preta</i>) |

04. බෝධිය (Bodhiya) Bo tree

Bo tree is the sacred object of Buddhist in Sri Lanka. After the taking root of Buddhism in the island many women including Anula who was a relation of King Devānampiyatissa also wanted to ‘ordain’. Having considered ethical background as Venerable Mahinda was not able to perform this task, *Thero* with the help of the king, emmissaries were

dispatched to King Asoka in India to help make this possible and *Bhikhuni Saṅgamittā*, the sister of Venerable Mahinda was sent to *Sinhaladvīpa* with a branch of sacred *Bodhi tree*. It was planted in Sri Mahā Bodhi temple in Anurādhapura which is considered as the most sacred and popular Buddhist site in Sri Lanka. Buddhists are engaging in numerous offerings to this sacred *Bodhi tree*. The offerings and obeisance to the *Bodhi tree* is referred as *Bodhi Pūjā*. The *Bodhi Pūjā* has gained popularity among Buddhists as a religious activity as well as a healing ritual. The offering is performed as a meritorious act and at present *Bodhi Pūjā* is conducted to achieve personal benefits. However Buddhists in Sri Lanka worship the *Bodhi tree* just as they would worship the living Buddha. As a result of this honour Sinhala writers also have attributed many words to the sacred *Bodhi tree*.

1. බෝ (Bo)
2. ඇසතු (æsatu)
3. බෝධි (bodhi)
4. බෝදුම (Boduma)
5. දුමරාජ (dūmarāja)
6. ගජාසන (gajāsana)
7. සලදල (saladala)
8. මඩලපත් (madalapat)
9. දුමිඳු (dumindu)

05. මහමෙර (Mahamera) Mahāmera rock

The concept of *Mahāmera* rock is related with Buddhist literature. Therefore that word with many significations appears in Sinhala Buddhist literature and language.

1. මහාමේරු (*mahāmeru*)
2. සුනෙර (*sunera*)
3. ගිරිරද (*girirada*)
4. මන්දර පව්ව (*Mandarapavva*)
5. රන්ගිරි (*rangiri*)
6. හෙමිකුළු (*hemkulu*)
7. මෙර (*mera*)
8. මදුරු (*maduru*)
9. මුදලිඳු (*Mudalindu*)
10. මහාකුට (*Mahākūta*)
11. සක්කුළුපව්ව (*satkulupavva*)
12. නෙරු (*neru*)

According to above discussion, it is obvious that those all words have entered to the Sinhala language under the influence of Buddhism. Those all words have expanded the Sinhala wordstock with a considerable scale.

Chapter IV

Influence of Buddhism on Colloquial Sinhala

Transmission of meaning through the use of symbols is communication.¹ In the process of communication, both verbal and non-verbal methods are utilized by the communicator. Body language, signs and symbols, motions, signets, diagrams, can be identified as non - verbal communicational mediums. However the most important verbal medium is the language. Language is the most salient evidence which differentiate human beings from animals. Human beings often get together and work as a community. Each language in the world is closely connected with each community to which it belongs. A community necessitates a language, as well as a language necessitates a community. Accordingly language and community can be considered as interdependent. Therefore main purpose of a language is the social process in which the communication and the inter - actions included.

Every human being inherits some physical and mental capabilities that enable them to use language. This language capability is not an inheritance originated genetically from parents. Actually it is captured through association with the society and the environment in which a person nourishes from his birth. The speaker for his verbal communication uses the language of his voice which originates vibrating vocal cords in the throat. Human beings have acquired the power of comprehension, hearing and vision from birth.

The capacity to use language gets realized in two ways; by means of “sounds” and by means of “visual symbols”, such as letters and

¹. Geore A. Lundbery, Sociology , Page 36

characters. This gives rise to a basic distinction in language: ‘spoken language’ or speech’ on the one hand and ‘written language’ or ‘writing’, on the other. The two varieties involve different patterns of usage and different ranges of use. That is, we speak in one way but write in a somewhat different way. We use speech for one purpose and writing for others.²

In the many speech communities, two or more varieties of the same language can be identified such as Regional dialects, Social dialects, Bilingualism, Restricted languages, Registers etc. In addition to these the divergence between spoken language and written language has drawn the attention of linguists at present. In recent years there has been a renewed interest in studying the development of standardized languages by linguist and they have identified this particular kind of standardization where two varieties of a language exist side by side throughout the community. Modern linguists have introduced the term “diglossia” for this variety which consists in the same language. However it should be mentioned that this divergence varies from language to language and some languages don’t have the diglossia because there is only a colloquial system without the writing system. In some tribal languages in India and Africa only the medium of expression yet Sinhala, Tamil. Chinese, Japanese, French, such languages which acquire a classical literature maintain two patterns of usage: the one for speaking and the other for writing. Balagalla says that in the living languages in which a long traditional literature exists, here are two varieties, as;

1. Traditional standard language practice.
2. Contemporary common colloquial language practice.

² J.B. Dissanayaka, Understanding the Sinhalese , Page 129

The first one is used for writing and the other is adapted for speaking.³

The Sinhala tongue also like any other language must have been only in the form of speech at the beginning. The written form must have been established but with the passage of the time when the nation became more refined. The introduction of the literature by means of the written form is the most important feature of any developed language. Literature is a supplementary thing produced by language. Literary language is but a higher phase of the speech form. However, the literary language is governed by a code rules, which is responsible for the proper and regular guidance of the former. This is what we call grammar. A language is governed by grammar. This is the reason why the literary language or the writing does not undergo a rapid change.⁴

Sinhala language accedes an unbroken history, which expands over thousands of years. It probably originated and developed from a Prakrit dialect spoken by the people in North India. However written evidences could be found after the establishment of Buddhism in Sri Lanka by Mahinda *Thero*. Therefore Sinhala seems to be a language with written evidence which accedes at least 3rd century B.C. Not only a writing tradition but a literary tradition developed gradually since Anurādhapura era, in the history of Sri Lanka.

No doubt at the beginning, there was not a difference between spoken form and written form. What the people spoke was displayed in the writing. But with the passage of time, especially in the Polonnaruwa period which is considered as the “Sanskrit era of the

³ Wimal G. Balagalla, Writing and speaking or Language diglossia, page 03

⁴ Nimal Mallawārachchi, Language Community Ethnicity in Sri Lankan, Saddhā, Page 512

Sinhala literature” the writers were willing to admit Sanskrit and Pali words for their literary works to illustrate their erudition. As a result the inequality between the speech and the writing originated and evolved. To understand the distinguishing feature of diglossia in Sinhala language, a section from the *Jātaka Pota* the most voluminous work in the language is offered below with the colloquial version.

Classical Language	Colloquial Language
<p>ඒ පණ්ඩිතයන්ට වඩා අධික වූ ප්‍රඥා ඇති රජ්ජරුවන්ගේ මැනියෝ කලතාදේවී පණ්ඩිතවරුන් දසදෙනාට එකොළොස්වැනිව (වෙනිව) හිඳ වූලනී රජ්ජරුවන්ගේ සේනාවට අනුශාසනාකරන්නාහුය (කරති or කෙරෙති) වැලිදු (කවද) ඒ කලතාදේවීන්ගේ ප්‍රඥාව කෙසේ ද යතහොත් (කෙසේදැයි කීවොත්) එක් දවසක් මිනිසෙක් සාල්නැලියක් ද පලා බත්මුලක් ද මසුරන් දහසක් ද හැරගෙන ගඟෙන් එතෙර යෙමි (යමි) ගඟ මැදට ගොස් දිය සැඬ හෙයින් එතරව (වී) ගතනොහී (ගණ්ඩ නොහැකිව) එතෙර සිටි මිනිසුන්ට පින්වන්නි (පින්වතුනි) මා අත සාල් නැලියක් හා (සහ) බත්මුලක් ද මසු දහසෙක් (දහසක්) ද ඇත. මෙකී තුණින් (or තුණෙන්) මට යමක් රුවිනමි ඒ</p>	<p>ඒ පණ්ඩිතවරුන්ට වැඩිය බොහොම නුවණ ඇති රජ්ජරුවන්ගේ මැණියෝ කලතාදේවී පණ්ඩිතවරු දහදෙනා ළඟට ඉදගෙන වූලනී රජ්ජරුවන්ගේ සේනාවට දැනමුතුකමි දෙනවා ඉතිං ඒ කලතාදේවීගේ නුවණ කොහොමද කීවොත් එක් දවසක් මිනිසෙක් හාල් නැලියකුක් පලාබත්මුලකුක් මසුරන් දහසකුක් අරගෙන ගඟෙන් එගොඩ වෙන්න ඕනෑය කියා ගඟ මැදට ගිහිල්ලා දියපාර සැර නිසා එතර (or එගොඩ) වෙන්ඩ බැරුව එගොඩ සිටිය මිනිසුන්ට කතාකරලා යාලුවනි මා අතේ සාල් නැලියකුක්, බත් මුලකුක් මසුරන් දහසකුක් තියෙනවා මේ තුනෙන් කැමති එකක් දෙන්නං. උඹලාගෙන් කාට නමුත් (or හරි) මා (or මාව) එගොඩ කරන්නට පුළුවන්නමි එතර කරපල්ලා කීවා. ඊට පස්සේ හයිය</p>

<p>(එය) දෙමි. තොප ඇම (හැම) දෙනා කෙරන් (දෙනාගෙන්) යම් කෙනෙක් (කෙනෙකුට) මා එතෙර කළහෙයි (කළ හැක්කේ or හැකි) නම් උඟ (හෙතෙම or ඒ අය) මා එතෙර කෙරේවායි (or කරවයි) මෙසේ කිය. ඉක්බිති ශක්තිසම්පන්න පුරුෂයෙක් කඩිය (කඩ or රෙද්ද) තරකොට හැද (ඇද) ගෙන ගඟට බැස ඒ පුරුෂයා අල්වා (or අල්ලා) ගෙන එතෙර කොට මට දියයුතු දෙය දෙවයි කිය.</p>	<p>ඇති මිනිසෙක් රෙද්ද හිරකරලා ඇදගෙන ගඟට බැහැලා ඒ මිනිහා අල්ලාගෙන එගොඩ කරලා මට දෙනන් ඕනෑ දේ දියන් කීවා.</p>
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Literal Translation

The king’s mother, Talatā- *devi*, Who is far wiser than those wise men (pandits), instructs King Chūlaní’s army, sitting (or being) in the position of the eleventh adviser after the ten pandits.

Now to describe the wisdom of Queen Talatā; One day a man carrying a *nælí* of raw - rice, a small bundle of cooked rice and potherbs, and a thousand gold *Masu*, having thought “I will go to the other side of the river,” reached the middle of the stream, and being unable to get to the (opposite) bank as the current was strong, called to the people who were on (that) bank: “O fortunate men! I have a *nālī* of raw - rice, a packet of cooked - rice, and a thousand masu; of these three, I will give away whichever I like; if any one of you all is able to take me over to (your) bank, let him carry me there.” Afterwards a strong

man having tucked up (his) cloth tightly entered the river and took the man over. Then he said “Give me my due.”⁵

Having been considered the recent usage of the language in Sinhala prose, Ariya Rajakaruna says;

“Sinhala Writers of the 19th century were devoid of any clear understanding of the written tradition of the ancient Sinhala language. They who did not distinguish between suitability and unsuitability began to mix in their spoken form and written form of the language. The difference between the speech form and the written form of the language began to diminish unprecedented. Consequently there appeared disorderly tradition of written prose which was not responsive to any rules of grammar or syntax during the period from the beginning of the 16th century to the end of the 19th century.”⁶

The writers should be attentive about the form of the language which is incorporated in the text. Actually writing tradition is to be used learnt through formal education. Though we do not consider about the accuracy of the sentences according to the rules and regulations in the spoken practice, they are essential in the written language. It is not the tradition of violating rules of spelling, division of words, subject and agreement of the verb, in a sentence. Usually the predicate of the sentence should agree with the subject in number, person and gender. That tradition is not necessary in the colloquial Sinhala. This matter can be indicated in the following manner.

⁵ A.M. Gunasekara, Comprehensive Grammar of the Sinhalese Language, Page 474

⁶ Ariya Rajakaruna, Sinhala Prose Literature in 19th Century, Page 141

Colloquial Sinhala	Written Sinhala
මම පංසලට යනවා (<i>mañ paṅsalāṭa yanawā</i>) I go to the temple.	මම පංසලට යමි (<i>mama paṅsalāṭa yami</i>) I go to the temple
අපි පංසලට යනවා (<i>api paṅsalāṭa yanawā</i>) We go to the temple.	අපි පංසලට යමු. (<i>api paṅsalāṭa yamu</i>) We go to the temple.
නුඹ පංසලට යනවා (<i>numba paṅsalāṭa yanawā</i>) You go to the temple.	නුඹ පංසලට යනි (<i>numba paṅsalāṭa yahi</i>) You go to the temple.
නුඹලා පංසලට යනවා (<i>numbalā paṅsalāṭa yanawā</i>) You go to the temple.	නුඹලා පංසලට යනු (<i>numbalā paṅsalāṭa yahu</i>) You go to the temple.
එයා පංසලට යනවා (<i>eyā paṅsalāṭa yanawā</i>) He/ She goes to the temple	ඔවුහු පංසලට යති. (<i>Ouhu paṅsalāṭa yati</i>) They go to the temple
එයාලා පංසලට යනවා (<i>eyālā paṅsalāṭa yanawā</i>) They go to the temple	ඔවුහු පංසලට යති (<i>Ouhu paṅsalāṭa yati</i>) They go to the temple

According to these instances it is clear that two practices are different not only in word-stock but also in grammatical tradition. Specific occasions in which spoken practice and written practice are utilized alternatively can be given as follows;

1. Conversations among friends → Spoken practice
2. Radio news → Written practice
3. Commands for servants → Spoken practice
4. Lectures in the university → Written practice

5. Cartoon dialogues → Spoken practice

The language diglossia in Sinhala has been discussed in this section as the main purpose of this chapter is observing the colloquial Sinhala (spoken Sinhala) influenced by Buddhism.

04. 1 Buddhism and Folk Religion

There are no external rites or ceremonies which a Buddhist has to perform. Buddhism is a way of life and what is essential is following the Noble Eight Fold Path. Of course there are in all Buddhist countries simple and beautiful ceremonies on religious occasions. There are shrines with statues of the Buddha, *Stupas* or *Dāgæbās* and *Bo* - trees in monasteries where Buddhist worship, offer flowers, light lamps and burn incense. This should not be linked to prayer in theistic religions; it is only a way of paying homage to the memory of the master who showed the way. These traditional observances, though inessential, have their value in satisfying the religious emotions and needs of those who are less advanced intellectually and spiritually, and helping them gradually along the path.⁷

Buddhism, as it is practiced today in diverse cultures, is a veritable religion, with the essential trappings of beliefs, cults, and rituals and in a somewhat restricted sense, even priesthood. However Buddhist monks have utilized various strategies to spread Buddhism among people. As a result many rites and ceremonies gathered with the Buddhism at passage of time.

⁷ Walpola, Rahula ; History of Buddhism in Ceylon. Page 266

Usually in every religion there is a broad difference between its philosophical aspects and religious aspect i.e. in its theory and practice. In Buddhism the theoretical or the doctrinal aspect is the Dhamma and the practical aspect is the “*magga*” the path, *patipadā*, the practice. There is no gainsaying of the fact the Buddhism started an a movement of liberation seekers.⁸

A religion as a consequential component in a culture does not behave forever in the pristine form revealed by the founder. A religion changes continuously like other aspects of a culture such as language, arts, rules and regulations as a result of social, cultural needs. The structure as well as the form of the religion changes by passage of the time. When we consider Buddhism as found today is vastly different from the religion enunciated by the Buddha 2500 years ago. There is a wider gap between the theory and practice. With the rapid spread of Buddhism, there were many invasions from different localities and varying chapters, as well as from different realms of society. Actually there was a popular demand for a “*Path*” which could be followed by the people while they are leading in their workaday life. It should be mentioned that such requisites influenced Buddhism to agglomerate numerous beliefs, rites and rituals.

There are some who believe that Buddhism is so lofty and sublime a system that it cannot be practiced by ordinary men and women in this workaday world of ours, and that one has to retire from it to a monastery, or to some quiet place, if one desires to be a true Buddhist. This is sad misconception, due evidently to a lack of understanding of the teaching of the Buddha. People run to such hasty and wrong conclusions

⁸ P.D. Premasiri, “Ethics” in the Encyclopedia of Buddhism, page 151

as a result of their hearing, or reading casually, something about Buddhism written by someone, who, as he has not understood the subject in all its aspects, gives only a partial and lopsided view of it. The Buddha's teaching is meant not only for monks in monasteries, but also for ordinary men and women living at home with their families.⁹ When ordinary men and women engage in their day - to day activities, they have to practice numerous, rituals and cults. Buddha understood clearly the psychological and sociological background behind these necessities. The Buddha being a humanitarian teacher accommodated these timely demands without losing the final aim of the doctrine i.e. *Nibbāna*. This matter is illustrated clearly in the following *Dhammapada* stanza, which says;

*“Many persons who are fear stricken look for refuge themselves in mountains, forests, groves, trees and sacred places”.*¹⁰

The followers of Buddhism were different in wisdom and social status. When the Buddha preached the doctrine he had to follow various strategies opportunely to make understandable the sermons to followers. Sometimes he commenced with pep-talks about alms- giving (*Dāna*) next the importance of morality (*Sīla*), heavenly bliss (*Sagga*) in the long run. Many parables used by Buddha to explain the doctrinal facts are plenteous in Buddhist literature. In addition to those matters Buddha in his last words mentioned the specific places of worship enshrining Buddha's relics which lead to future well-being. These phenomena caused the incorporation of popular rites and rituals into Buddhism and undoubtedly assisted Buddhism to adapt itself to different cultures when it spreads through the course of time.

⁹ Walpola Rahula, What the Buddha Taught, Page 76

¹⁰ Dhammapada (Ed) K. Dhammaratana Thera, Stanza 188

Mahinda Mahathera's arrival in Sri Lanka bringing the doctrine of the Buddha on Asoka's instructions should be regarded as the dawn of the culture and civilization of the Sinhala.¹¹ This new religion introduced by Mahinda is referred to as *Vibhajjavāda* and a totally rationalistic and scientific system of religious thoughts, it contained some features of theistic religions. In pre - Buddhist era, there were not any dominant or well- organized religions, in the island, but there were many beliefs centered around the worship of *Yakkhās* (demons), *Yakkhinis* (female demons) and some supernatural beings, inhabitants trees, mountains, caves as well as belief in Astrology. As many ancestors believed that tribal leaders and relatives were reborn as spirits, who carried on conveying them after the death, the worshiping of the dead was a common belief in pre - Buddhist era. According to the *Mahāvamsa*, The Great Chronicle, King Paṇḍukābhaya had built Kovils for departed ones named Kāvela, Cittarāja who assisted the prince in the battle with his uncles.

“*Kāvelaṅ nivāsesi - yakkhaṅ purapuratthime*

Yakkhaṅtu cittarājaṅ taṅ - heṭṭhā Abhaya Vāpiyā.”¹²

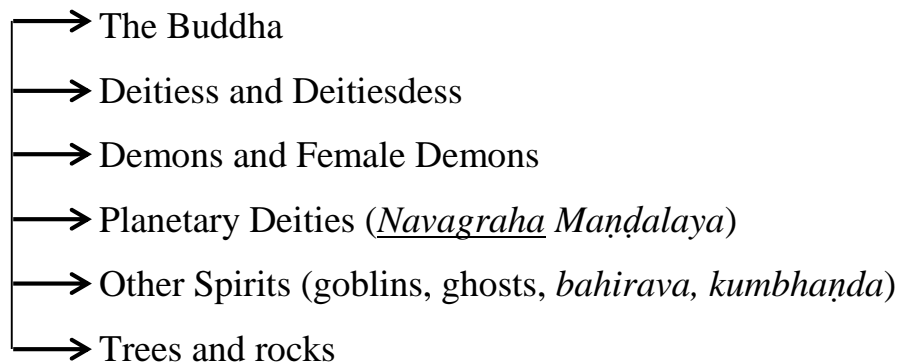
Worshiping of Deities was another popular ritual extant in the contemporary society. Ancients believed the Deities of *Sri Pāda* named Sumana as an animistic deity who protected the *Sri Pāda* Mountain and surrounded area. Mahinda was not able to deny such kinds of beliefs and rituals which were deep rooted in peoples mind. Having arrived in the island, after examining the intellect of the king with a rational conversation, he preached *Culahatthipadopama* sutta to the king and his retinue on the Missaka Mountain. King was established in

¹¹ Anuradha Senavirathna, Asoka and Buddhism. Page 13

¹² Mahāvamsa (Ed) Wilhelm Geiger, Chapter X

Buddhism and this sutta gave the king a clear understanding of the Triple Gems. Although next day, Mahinda preached *Petavatthu*, *Vimānavatthu* and *Devatāsaṃyutta* suttas to the people who gathered to the palace. These suttas were centered on suffering spirits and heavenly beings. He selected to deliver such kind of discourses as he had an adequate knowledge of the existing religious beliefs of the people at that time. However *Thero* converted these beliefs of supernatural beings merging them with local beliefs. The promotion of *Bodhi* tree - worship, Stupa worship as well as the fusion of many local beliefs centering on local Deities and other super natural beings with Buddhism, became concurrence because of the prevalence of rites and rituals in Buddhism.¹³

However the veneration of these divine beings and spirits continue to the present day. When we consider the Religious pantheon in Sri Lanka, this matter can be understood.



According to this pantheon, it may be observed that the folk religion is full of various cults and beliefs. It is very complicated and comprehensive. The Buddha is supreme in the hierarchy and in the folk religion, The Buddha is considered as a Deities with super - natural qualities. Among other founders of religions the Buddha was only the

¹³ Walpola Rahula, History of Buddhism in Ceylon. Page 267

teacher who did not claim to be other than a human being. According to Buddhism only a man can become a Buddha. Therefore man's position is supreme. The Buddha who was born as a man, lived as a man as well as passed away as a man. But to the folk mind, being a Deities, the Buddha came to this earth from heaven. After the Buddha was born in to world, he walked seven steps on the seven miraculous lotus flowers. And stated prophetic sayings which conserve his divine character. Buddha's life is full of such incidents from his birth to death which portray him not as an ordinary human being but as a super deity. The custom of offering flowers and burning incense sticks before shrines or Buddha's statues to show veneration or gratitude to the master is very popular among Buddhists.

Among the cults and beliefs, the cult of Deitiess is more popular in Sri Lanka. Though Buddha rejected the concept of an almighty Deities, it was only by ascribing the immortal qualities of such a creator to the Buddha that the people could understand the nobility and relevance of their great teacher. According to the folk there are three hundred and thirty million Deitiess and deities located in heaven or in mountains, trees and other sanctuaries on earth. As a popular feature in folk religion *Bāra* or vows are made on various occasions in the name of the Buddha or for the Deitiess. Usually a vow comprises of a pledge made at a shrine after the doing of certain rituals. "*Deva Pūjā* is performed by various kinds of offerings, using fruits, flowers, incense, leis etc. These activities performed in favor of Deities to get blessings are done by an invocator who is called "*Kapurāla*." Whenever a Buddhist engages in a meritorious activity, Deitiess and deities are invited to share merits. Almost all temples in Sri Lanka have shrine rooms reserved for particular

Deities such as Viṣṇu, Kataragama, Saman, Nātha. In the surrounding of the Temple of Tooth in Kandy in Sri Lanka, four Shrine rooms called *Devāla* have been built for specific Deities.

Not only the concept of Deities but the concept of demon also is plentiful in folk religion. The cult of *yakṣa* has a long history in Sri Lanka - According to the legends, the Buddha made his first visit, nine months after his enlightenment to Mahiyanagaṇa for controlling the *Yakṣās*. Then *Yakṣa* would have been an ancient tribe in the island. According to the *Mahāvamsa*, the Great Chronicle, before the arrival of King Vijaya, three communities named *Yakṣa*, *Nāga*, and *Deva* lived in Sri Lanka.¹⁴ In the *Jātaka* Pali which belongs to *Sutta Piṭaka* consists a collection of stories about devils. The concept of Devil is connected with Sinhala rituals and ceremonies as well as many Sri Lankans believe that humans can be frightened or possessed by devils. This belief has caused for mental illnesses. For overcoming of those diseases folk seek the assistance of rituals called “*Yātukarma* or *Śāntikarma* in which “*Bali*”, “*Tovil*”, “*Yantra*”, “*Mantra*”, “*Gurukam*”, “*Sūniam*” are included. However before engaging in such kind of *yātukarma*, people give priority for homage to the Triple Gem at the beginning. As a *yātukarma* “*Sanniyakuma*” which spread in Southern area in Sri Lanka is performed using more attractive masks, for 18 devils who are brought to the arena. The particular person who works as the intermediater with devils is called “*yakadurā*” or “*kaṭṭaḍirāla*.”

As a result of the development of modern science and technology, the world has become a universal village as well as Buddhism is identified as a scientific and rational religion although

¹⁴ Mahāvamsa(Ed) Wilhelm Geiger; Chapter vii

people have not been able to deviate from the belief of planetary deities (*Navagraha Maṇḍalaya*). When they suffer from various diseases, and difficulties in the life, these annoying are believed to be caused by planetary deities. Folk introduce these diseases, as “*Grahadoṣa*” (illnesses of planets) and to overcome of these annoying, various meritorious activities such as *Bodhi Pūjā*, *Pirit* chanting, *Deva Pūjā* are performed. Sometimes people who believe that their ephemeris is not auspicious, an amulet (*yantaraya*) is worn around the neck or the hip of the patient. Folk in Sri Lanka continue numerous offerings for meaner spirits such as goblins (*Preta*), ghosts (*Bhūta*) and genies (*Bahirava*) since in past. People believe that meaner spirits are the spirits of dead relatives. Having engaged in a meritorious activity Buddhists transfer merits to the departed ones as a habit. But these meaner spirits are not worshipped because they are considered as the lowest class of spirits and non - humans. In some rituals, goblins, ghosts and genies are offered foods, drinks even alcohol as many physical and mental diseases are believed to be caused by them. Those diseases are called *Preta Dosa*, *Bhūta Dosa* and *Bahirava Dosa* as well as unpersonified magical forces as evil eye, evil tongue came to be admitted into popular beliefs.

It should be further mentioned that in addition to the above discussed cults and beliefs, there are some popular rituals performed by folk. As an important ritual, reverence to the *Bodhi tree*, *Bodhi Pūjā* in general has a long history in Sri Lanka. *Bhikkuni* Saṅghamittā, the sister of Mahinda *Thero* brought a branch of sacred *Bodhi* tree from India and it was planted in the Māmeghavana in Anurādhapuraya. Buddhists engage in numerous offerings to this sacred *Bodhi* tree. Buddhists in Sri Lanka worship the *Bodhi* tree just as they would worship the living Buddha.

However this offering has gained popularity among Buddhists as a religious activity as well as a healing ritual. Quite often when patients suffering from incurable illnesses, they are attracted to *Bodhi - Pūja* to recuperate from diseases which are incurable through medication. Sometimes devotees hang flags in which the name of the patient is written in the branches of *Bo* - tree. Offering flowers and oil lamps, burning incense sticks, bathing the *Bo* - tree with water or milk, handing flags in the branches of the tree are plenteous activities absorbed with *Bodhi - pūjā* as a ritual in Sri Lanka.

Pirit chanting is a very popular ritual in Sri Lanka since the past. According to Buddhism supernatural beings or meaner spirits who harass human beings, prevent their spiritual efforts, and cause fear were to be brought under spiritual way through loving kindness, and chanting of certain canonical discourses i.e. "*Pirit*". Chanting *Pirit* which is done by Buddhist monks but sometimes laymen also had been a popular practice in order to ill effects, harm from meaner spirits and to achieve the prosperity from the blessings of the Deitiess, to the harvest from cultivation. Gathering large numbers of devotees at the temple or to the cities where the chanting is held, can be utilized as an evidence to show that *Pirit* chanting had also taken a festive form. In order to overcome the fear of illness, famine, and epidemics spread throughout the city of Visālā the '*Ratana sutta*' had been chanted by Buddha himself. *Ratana sutta* in which noble qualities of the Triple Gem, are included, was discoursed to appease the difficulties faced by the burgesses. Actually as a ritual *Pirit* chanting is not held for the purpose of achieving final *Nibbāna*, but to materialize the mundane necessities,

specially protection of the devotees. This matter clears well from the following stanzas.

“Vipatti patibāhāya - sabbasampatti siddhiyā

Sabba dukkha vināsāya -parittaṃ brūtha maṅgalāṃ.”

“...sabbha bhaya vināsāya ...”

“... Sabbha roga vināsāya ...”

The worship of relics is another ritual in folk religion. Relics Buddha, Arahants and other relics such as alms bowl are enshrined at various places of worship. The Buddha has named places of worship embedding Buddha’s relics as a meritorious activity which will lead to future well-being of devotees. The ritual of the worship of relics in popular Buddhism would have been undoubtedly borrowed from primitive times in India, Embodying of Buddha’s relics in a shrine at every temple is an excellent festival continued up to the present. It should be mentioned that in addition to the relics enshrined in the *Stupa*, there are other relics kept in casket which is known as “*Dhātukaraṇḍuwa*”. This relic casket is ritually taken out under a canopy with great respect of devotees on special occasions such as annual processions. When the priests are invited to a house for an alms giving, this casket is taken out under the canopy, sometimes, with the sounds of drums called “*Hevisi*.” The relics with the casket is offered food and water by Buddhists just as they would offer alms to the living Buddha. Sometimes the miracles also have been associated with the relics in folk religion. Of these miracles, there is a belief in people’s mind when the Tooth Relic is brought in the procession, it causes rain in the time of drought. It is an accessible matter even today when the Tooth Relic is taken out from the enshrined room at Kandy for the procession, it causes

for showers in the month of Aṣaḷa. In addition to *Bodhi Pūjā* and *Dhātu Pūja*, many other ceremonies such as *Giribhaṇḍa Pūjā*, *Gangā Rohaṇa* festival, *Ariyavaṃsa Desaṇā*, *Wesak*, *Poson*, *æsaḷa festivals*, are held.

The entire gamut of these popular beliefs and rites, ceremonies and magical practices based upon them, in any way, be reconciled with the intellectual rationalism and the ethical idealism of the teachings of the Buddha. If so, why do they remain within the fold of Buddhist practices and why are not ousted? There is no doubt that these come within the category of rites and ceremonies (*Silabbataparāmasa*) which constitute the third fetter in the way liberation. The reason why they continue to be in vogue alongside the truly Buddhist practices of *Dāna*, *Sīla*, *Bhāvanā* is the very liberalism and tolerance of Buddhism.¹⁵

Accordingly, it is very clear that the folk religion is a whole complex of numerous cults, beliefs, rituals and ceremonies. It should be mentioned that some basic concepts in early Buddhism have simplified in folk religion in colloquial Sinhala. Examples can be offered as;

“නිවන් දැක්කා වගෙයි”

(*Nivan dækkā vagei*)

It is like having attained Nibbāna

Having concluded a difficult task people murmur themselves the above mentioned expression. To the folk mind the Nibbana is a place which is full of comfort. This matter is to be discussed under the next title.

¹⁵ Ananda Guruge, Buddhism - The Religion And Its culture , Page 172

04.2 Influence of Buddhism on Colloquial Sinhala

The difference between the spoken practice and written practice in the Sinhala language which has a long history of literature, can be identified as diglossia of Sinhala language as discussed at the beginning of this chapter. When one position of the language is utilized for speaking, the other position is used for writing. The folk -lore which has been fed of colloquial Sinhala in Sri Lanka is an interesting combination of numerous folk tales, folk verses, folk songs, idioms, proverbs, lullabies, puzzles etc. Folk have a religion. Though it is Buddhism, folk religion is a collectivization of various cults, beliefs, rituals and ceremonies. Some deep concepts discussed in early Buddhism have simplified in folk religion. Here I will offer many colloquial expressions which can be observed in folk religion plenteously. Colloquial Sinhala has been expanded by such Buddhist concepts.

Buddha (බුද්ධ)

Buddhism, as a religion is unique in many ways, as such the founder of this noble religion Buddha is respected by his followers throughout the whole world. The base of the noun of “බුද්ධ” (*Buddha*) is “බුදු” (*Budu*) and it is used with some other words by folk when they experience a sorrow, a pain or a fear as they advert the Buddha.

1. බුදු අම්මෝ (*Budu ammo*)
2. බුදු අම්මේ (*Budu amme*)
3. බුදු තාත්තේ (*Budu tātte*)

4. බුදු අප්පේ (*Budu appe*)
5. බුදු අප්පෝ (*Budu appo*)
6. බුදු සන්තෝ (*Budu santo*)
7. බුදු පුතේ (*Budu pute*)
8. බුදු මහත්තයෝ (*Budu Mahattayo*)

According to folk mind the season in which a Buddha is not sighted is expressed as “අබුද්දස්ස කාලේ” (*abuddassa kāle*).

Nibbana (නිවන)

Nibbana is the most important concept in the Buddhism as it is the emancipation of the Buddhists. It is the state of peace where all craving, hatred and delusion have been eradicated. Although this concept has been used for other meanings such as “confort”, “consolation” in Colloquial Sinhala.

1. නිවන් පුරේ පලයං තලගොයි පැටියා
(*Nivan pure palayaṅ talagoi pætiyā*)

May! The kid iguana go the city of *Nibbāna*.

As mentioned in a folk verse, the *Nibbāna* is a city with confort.

2. අපෝ! නිවන් දැක්කා වගෙයි
(*Nivan dækkā vagei*)

It is like attaining *Nibbāna*

Having concluded a difficult task folk murmer themselves so,

3. විභාගය ඉවර වෙන තුරු මට නිවනක් නෑ
(*Vibhāgaya iwarawena turu mata Nivanak nā*)

I don't have a *Nibbāna* till the exam is concluded.

Here the person wants to express that he receives much freedom after the exam is finished. The Nibbana implies the meaning of freedom.

4. බුදුන් දැක නිවන් දකින්න ඕනෑ
(*Budun dæka Nivan dakinna onæ*)

It should be attained *Nibbāna*, having seen the Buddha.

Sometimes people greet others as this manner. They believe that it is a must of seeing the Buddha to attain *Nibbāna*

Deities (දෙව්වරු)

The introduction of the concept “Deities” varies throughout the various religious traditions in the world, there is no straight forward definition to the word “Deities”. Among the cults and beliefs, the cult of Deitiess is more popular in Sri Lanka. As a popular feature in folk religion *Bāra* or vows are made in the name of the Deities. According to the folk there are three hundreds and thirty million Deitiess and deities located in heaven or in mountains, trees and other sanctuaries on earth, as such folk use to bless others as;

5. තිස්තුන් කෝටියක් දෙව්දේවතාවෝ ආරක්ෂා කරන්න ඕනෙ.
(*tistun kotiyak devidevatāvo ārakṣākaranna one*)

May protect three hundreds and thirty million Deitiess and deities.

The common blessing of the Buddhists as well as sometimes in other religions is;

6. දෙවියන්ගේ පිහිටයි!
(*deviyange pihitai*)

Deities bless you!

As soon as folk feel a scare or a satisfaction, they murmur;

7. දෙයියෝ සාක්කි!

(*deiyō sākki*)

Deitiess' evidences

8. දෙයියන්ට ඔප්පුවෙච්චාවේ!

(*deviyanta oppuweccāve*)

May prove to the Deities.

9. දෙයියෝ බුද්දු උහුලන්නැති අපරාධයක්!

(*deiyō Buddu Uhulannæti aparādayak*)

A crime that Deitiess and Buddhas don't bear.

10. අනේ! දෙයියනේ

(*ane deiyane*)

Oh! Deitiess.

Deitiess are invisible - According to the folk they having deceased in one place arise in another place. Therefore the word ,“
චුතවෙනවා” (*cutavenavā* - disapear) has come to the practice.

11. අපි දැන් චුත වෙනවා

(*api dæn cutavenavā*)

We disapear now.

Kamma

The law of the kamma declares the moral dimension of the law of cause and effect. Any intentional action performed through body, word or mind produces effects consistent with the intention. *Kamma* is the doctrine of becoming by way of cause. Good actions have good

results; bad actions have bad effects. According to the Buddhism the *kamma* of a person is changeable; but folk believe that the *kamma* is an unavoidable fact. The *kamma* had come to the colloquial Sinhala as කරුමේ (*karume*).

12. මොනවා කරන්න ද පූරුවේ කරුමේ තමා
(*monawa karannada pūruwe karume tama*)

What to do! that is the anterior *Kamma*

13. උම හින්දා මම කරුමේ ගෙවනවා
(*umba hindā mama karume gevanawā*)

I spend *kamma* because of you.

Folk believe that incurable diseases arise from anterior *kamma*. Therefore such kind of illnesses are identified as “කරුම ලෙඩ” (*karuma leḍa-kamma diseases*). The person who suffer of *kamma* diseases is called “කරුමක්කාරයා” (*karumakkārayā*). Sometimes when the people face to a person or incident that they don’t like to see, it is called “ගෝතකරුමයක්” (*gota karumayak*)

Saṃsāra

Saṃsāra is the wheel of birth and death. All beings should face to the continuity of existence until they achieve emancipation. The *Saṃsāra* has come in to the colloquial Sinhala as සංසාරේ (*Saṃsāre*). People release their sorrow, displeasure in the mind, as;

14. අනිච්චේ දුක්කේ සංසාරේ
(*anicce, dukke, saṃsāre*)

Impermanence, suffering, *saṃsāra*.

Here the deep concepts discussed in the Buddhism, *anicca* (impermanence), *dukkha* (suffering) and *samsāra* have been got together to express the feeling. Sometimes the *Samsāra* has come to the spoken word of the people with the sense of a physical object.

15. මම ඒ ගැන මෙලෝ සංසාරයක් දන්නෑ
(mama e gæna melo samsārayak dennā)
 I don't know any samsāra (anything) about it.

16. උයන්න මෙලෝ සංසාර දෙයක් නෑ
(uyanna melo samsāra deyak nā)

There is no any samsāra (anything) to cook.

In additional to above mentioned statements, many other colloquial expressions which admitted Buddhist concepts with them can be offered as follows.

17. එයා මහ උද්දච්ච ගැනියෙක්
(eyā maha uddacca gāniyek)
 She is an uddacca (proud) woman.

18. විචිකිච්චාවෙන් මෙතන වැඩ කරන්න එපා
(vicikiccāven metana wæda karanna epā)
 Don't work here with vicikicchā (doubt)

19. දෙයියන් පල්ල මම ඔය ගැන යන්නම්වත් දන්නේ නෑ
(deiyān palla! mama oya gæna yantamvat danne nā)
 By (my) Deities! I have not the slightest knowledge about it.

20. මෙතන හිටිය මිනිහා රහත්වෙලා
(metana hiṭiya minihā rahatwelā)
 The man who was here has disappeared.

21. මගේ මාරයා අවුස්සන්න එපා

(*mage mārayā aussanna epā*)

Don't play my Māra.

22. මේ වසවර්තියාගෙන් බේරිල්ලක් නෑ

(*me vasavartiyāgen berillak nā*)

There is no an escape from this Vasavarti.

23. මට විභාගය අරහං

(*mata vibhāgaya arahaṅ*)

The exam is disgusted me.

24. බුම්මට්ටා වගේ ඉන්නැතිව කතාකරපන්

(*bummaṭṭā vage innætiva katākarapan*)

Speak! Without being as Bummattā.

25. බණ කතාකරන්න එපා

(*baṇa katākaranna epā*)

Don't speak preachings.

26. එයා හරිම පිංකාරයා

(*eyā harima pinkārāyā*)

He is a meritorious person.

27. මම පිං කැටේට සල්ලි දැම්මා.

(*mama pin kætēṭa salli dæmmā*)

I put money into the merits till.

28. පිං අයිතිවෙයි උඹ කටවහගෙන හිටපං.

(*pin ayitiwei umba kaṭavahagena hiṭapan*)

Be silent! You will receive merits.

29. ඕවා පව්කාර වැඩ.

(*ovā pavkāra wæda*)

Those are sinful works.

30. පව්කාරයා එල්ලාදමන්න ඉස්සරලා එල්ලිලා මැරුණා.

(*pavkārayā ellādamanna issaralā ellilā mæruṇā*)

The siner hanged himself and died before being hanged.

31. මට බය හිතූණු ගමන් ඉතිපිසෝ ගාථාව කියවුණා.

(*mata baya hituṇu gaman itipiso gātāwa kiyauṇa*)

As soon as I was afraid, I murmured the stanza, *Itipiso*.

32. දීපංකර බුදුන්ගේ කාලෙවන් මෙහෙම දෙයක් වෙලා නැතුව
ඇති.

(*Dīpankara Budunge kālevat mehema deyak welā
nætuwa æti*)

It might have happened such kind of thing, even in the
time of Dīpankara Buddha.

33. මගේ පුතා බුදු වෙන්ඩ ඕනෑ.

(*mage putā buduwenḍa onæ*)

May! My son attain enlightenment.

34. මේ උදව්වට උඹට දිව්‍ය මාළිගා පහළ වෙන්න ඕනෑ.

(*me udavwata umbata divya māligā pahaḷavenna onæ*)

You may be tuned up diving palaces for this assistance.

35. එයා තවම අටපහවක් දන්නේ නෑ.

(*eyā tawama aṭapahawat danne næ*)

He does not know eight and five yet (eight heavens and five hells).

As the Buddhism is the base of Sinhala culture, the folklore which is considered as a specific element of the culture has also achieved the influence of the Buddhism. Folk verse or song as a folklore has admitted the Buddha or Buddhist concepts in their word processor or the context. Therefore folk succed two purposes reciting folk verses. One is to suppress the desolation, loneliness, fear, tiredness while they are

engaging in various affairs in the chena, paddy field, hut or mine. The other is to give a counsel to the society for the benefaction of the people. Villagers did not forget to keep triple gems in their mind while working.

“බුදුන් වඩින වෙලාවයි
කිරි උතුරන වෙලාවයි
කොළ මඩවන වෙලාවයි
කමත පිරෙන වෙලාවයි”

(*Budun waḍina velāwai, kiri uturana velāvai, koḷa maḍvana velāvai. kamata pirena velāvai*) This is the time, which Buddha proceeds, milk overflows, leaves (paddy) are threshed, the threshing floor fills (of paddy)

“මේ කාගේදේ කමතා
පසේ බුදුන්ගේ කමතා
පසේ බුදුන් දුන්න බැතා
අද පුරවන් මේ කමතා”

(*me kāgedo kamatā, pase Budunge kamatā, pase Budun dunna bætā, ada puravan me kamatā*) whose is this threshing floor, the threshing floor of Pase Buddha, paddy given by pase Buddha, this threshing floor is filled (of paddy) today.

The peasants believe that the Buddha and pase Buddha glance for their activities in the threshing floor and it causes to increase their harvest perfectly. Therefore folk utilize a particular wordstock to introduce the activities and the instruments in the threshing floor. The shadow of the Buddhism has fallen on many folk literary books such as the *Yaśodharā Vata*, the *Vessantara Jātaka kāvya* which have been compiled in Mahanuwara period.

In addition to above mentioned idiomatic expressions with Buddhist concepts, it should be mentioned that there are many pairs of

words in Buddhist countenance in Sinhalese language. Almost every word admits of being used with another word having a synonym, relative or opposite signification to the first word as well as, some of the second words express no real meaning. Though this is most common in the colloquial language, these pairs of words have betaken in classical literature also.

36. පවුල් පන්සල් (*Pavul pansal*) families and tamples.
37. දෙවි මිනිස් (*Dev minis*) Deitiess and humans.
38. උපාසක උපාසිකා (*Upāsaka upāsikā*) male devotees and female devotees
39. දාන මාන (*Dāna māna*) alms
40. ගිහි පැවිදි (*Gihi pævidi*) lay and ordained
41. බණ දහම් (*Bana daham*) religious precepts
42. පිං පව් (*Pin pau*) merits and demerits
43. හය හතර (*Haya hatara*) six and four
44. හොඳ නරක (*Honda naraka*) good and bad
45. රූපාරූප (*Rūpārūpa*) form and formless
46. ශ්‍රාවක ශ්‍රාවිකා (*Śrāvaka Śrāvikā*) male and female deciples
47. වන්දනා මාන (*Vandanā māna*) worships
48. දුක සැප (*Duka sæpa*) grief and comfort
49. නින්දා ප්‍රශංසා (*Nindā praśansā*) slight and praise
50. දෙසියෝ බුද්දු (*Deiyo Buddu*) Deitiess and Buddhas
51. බණ භාවනා (*Baṇa bhāvanā*) meditations
52. සුඛිත මුදිත (*Sukhita mudita*) happy and satisfied

53. මෙලොව පරලොව (*Melova paralova*) this world and next world
54. වෙහෙර විහාර (*Vehera vihāra*) shrines
55. දුක්ඛ දෝමනස්ස (*Dukka domanassa*) suffering
56. අනිච්චේ දුක්ඛේ (*Anicce dukke*) impermanence and suffering
57. පුද පූජා (*Puda pūjā*) rituals
58. මනුෂ්‍ය අමනුෂ්‍ය (*Manuṣya amanuṣya*) human and inhuman
59. සිරිත් විරිත් (*Sirit virit*) customs
60. ලෙඩ දුක් (*Leḍa duk*) illnesses and griefs
61. වැද පුදා (*Væda pudā*) having worshiped and offered
62. වෙර වීර්ය (*Vera vīrya*) courage

Many personal pronouns have transferred through Pali and Sanskrit languages, especially from Dhamma sermons, to the classical Sinhala literature and colloquial Sinhala. A number of words as personal pronouns for monks, nuns, kings, queens, male and female devotees can be given as follows;

1. සද්ධාතිස්ස (*saddhātissa*)
2. සංඝතිස්ස (*saṅghatissa*)
3. සංඝදාස (*saṅghadāsa*)
4. බුද්ධදත්ත (*Buddhadatta*)
5. ධම්මසේන (*Dhammasena*)
6. ධම්මකිත්ති (*Dhammakitti*)
7. ධම්මරාජ (*Dhammarāja*)
8. මහින්ද (*Mahinda*)
9. ආනන්ද (*Ānanda*)

10. කුසලධම්ම (*Kusala Dhamma*)
11. සද්ධාතිස්ස (*Saddhātissa*)
12. බෝධිරතන (*Bodhiratana*)
13. බෝධිසිංහ (*Bodhisin̄ha*)
14. අග්බෝ (*Agbo*)
15. සංඝමිත්තා (*Saṅghamittā*)
16. සිරිසංඝ (*Sirisāṅgha*)
17. ධර්මදාස (*Dharmadāsa*)
18. ධම්මානන්ද (*Dhammānanda*)
19. ධම්මකීර්ති (*Dharmakīrti*)
20. සිරිධම්ම (*Siridhamma*)
21. රාහුල (*Rāhula*)
22. නන්ද (*Nanda*)
23. සුධර්මා (*Sudharmā*)
24. සුබෝධා (*Subodhā*)
25. මිගාර (*Migāra*)
26. යසමාන (*Yasamāna*)
27. යසවතී (*Yasawatī*)
28. යසරත්න (*Yasaratna*)
29. පාරමී (*Pāramī*)
30. සිරිනන්ද (*Sirinanda*)
31. ධර්මපාල (*Dharmapāla*)
32. සෝරත (*Sorata*)
33. දේවපාල (*Devapala*)
34. සංඝබෝධි (*Saṅgabodhi*)
35. සංඝරාජ (*Saṅgarāja*)
36. බෝධිපාල (*Bodhipāla*)

37. සමිත (*Samita*)
38. පූජිත (*Pūjita*)
39. පූර්ණ (*Pūrna*)
40. මායා (*Māyā*)
41. ගෝතමී (*Gotamī*)
42. විසාකා (*Visākā*)
43. අනුලා (*Anulā*)
44. සාමා (*Sāmā*)
45. උපේක්ෂා (*Upekṣā*)
46. සටිකාර (*Ghaṭikāra*)
47. චන්ඩාලි (*Caṇḍāli*)
48. වසුන්ධරා (*Wasundharā*)
49. වාසුදේව (*Wāsudeva*)
50. කපිල (*Kapila*)
51. උදුම්බරා (*Udumbarā*)
52. කාලිංග (*Kālinga*)
53. එරාවණ (*Erāvaṇa*)
54. කුණ්ඩලී (*Kuṇḍalī*)
55. ජීවක (*Jīvaka*)
56. විනීතා (*Vinītā*)
57. කල්‍යාණී (*Kalyāṇi*)
58. තිලෝකසුන්දරී (*Tilokasundarī*)
59. ධම්මික (*Dhammika*)
60. රුවන් (*Ruwan*)
61. මෙත්තානන්ද (*Mettānanda*)
62. මුදිතා (*Muditā*)
63. විජයන්ත (*Vijayanta*)

64. අසෝක (*Asoka*)
65. මල්ලිකා (*Mallikā*)
66. විජිත (*Vijita*)
67. සුඳේව (*Sudeva*)
68. සුගත (*Sugat*)
69. සුමේධ (*Sumeda*)
70. සීලවතී (*Sīlawatī*)
71. මංගල (*Maṅgala*)

Above discussion verifies confessedly how Buddhism fell on colloquial Sinhala which is attributed as “Buddhist Sinhala” by some scholars.¹⁶

04.3 Buddhist Temple and Colloquial Sinhala

Buddhism was introduced to Sinhaladvīpa after the third Buddhist council by King Asoka in the 3rd century B.C. Third Buddhist council can be considered as one of the most important events in the history of Buddhism. To materialize the main objective of the council, Asoka made necessary arrangements. That was to introduce Theravāda Buddhism to the some countries beyond India. Nine Buddhist missions were dispatched and the most important mission was headed by Mahinda, Asoka’s son arrived in the island with the Buddha’s message during the reign of King Devānampiyatissa, a contemporary king to Asoka. Therefore King Devānampiyatissa can be considered to be the founder of a Buddhist state in Sri Lanka. After listening of *Cullahasthipadopama*

¹⁶ J.B. Dissānayaka, Language and Usage, Page 152

sutta preached by Mahinda to the king and his retinue, they embraced Buddhism and understood the value of the Triple Gem.

The King's relations, ministers and dozens of other citizens embraced Buddhism and some of them were ordained. The Buddhist order (*Buddha Śasana*) was established in Sri Lanka when Ariṭṭha and his colleagues entered the order of *Bhikkhus*. After Ariṭṭha delivered a discourse on *Vinaya* (discipline) in the presence of the king, Mahinda and many other monks and nuns, the *Śasana* (Buddhist order) took root on the island. King Tissa made arrangements for the residence of Mahinda and other newly ordained monks. He restored many caves at Mihintale close to the capital of Anurādhapura and offered them to monks as their residences. These caves can be identified as early shelters of *Bhikkhus* in the island.

Meanwhile Saṅghamittā arrived in the island bringing a sapling of the sacred *Bodhi* tree from India to be planted in Sri Lanka. It was planted in Sri Mahamevunā temple in Anurādhapura which came to be the most sacred and popular Buddhist sites in Sri Lanka today.

King Devānampiyatissa donated the Mahāmegha Park to Mahinda and other monks for their residence. This meritorious activity should be considered as the first offering of a monastery in Sri Lankan history and the Park was later to become the Mahāvihāra, or the great monastery, The *Mahāvihāra* in Anurādhapura, Cetiya Pabbata in Mihintale and several other places such as Issarasamanaka, Vessagiriya accommodated Buddhist monks as Buddhism continued to spread. Venerable Buddhaghosa, the great commentator who arrived in Sri Lanka

in the 5th century mentioned few places such as Dakkhinagiri, cetiyagiri , Hatthicucci, as abodes of Arahants¹⁷

As motioned before the Mahāmegha Park which was offered to Mahinda for residence was developed as Mahāvihāra, the great Centre of Theravādi tradition in Sri Lanka by the king Devānampiyatissa. Monks of Mahāvihāra followed many strategies to ensure the preservation of the purity of Buddhism even sacrificing their lives. This matter verifies when we consider how they made utmost efforts to preserve Buddha’s teachings (Pali *Tipiṭaka*) during the periods of natural disasters like “*Bæminitiyāsāya*” which was the worst famine faced by the monks. It lasted about twelve years during the reign of King Vaḷagambā. *Bhikkhus* who memorized the Buddha’s teaching lost their lives due to starvation. However after the famine came to an end the remaining monks made their utmost priority to protect the *Tipiṭaka* by having it transcribed on Ola leaves during the fourth Buddhist council held in the Aluvihāra cave temple in Matale. Mahāvihāra *Bhikkhus* with Vaṭṭagāmiṇi as council’s patron performed a noble role for *Tipiṭaka* to be written in books for the future generation.

Vaṭṭagāmiṇi Abhaya who came to the throne in 43 BCE¹⁸ had gave up the kingship as he was defeated by some Indian invaders. However after many more years that king came to power defeating invaders and he was to rule the country for the next 12 years. One of king’s action of regaining the throne was to build the Buddhist monastery called Abhayagiri, where the Jain ascetic “Giri” lived. When the king was fleeing from invaders “Giri” the Jain ascetic had mocked him. When he came to the power for the second time, Vaṭṭagāmiṇi destroyed the

¹⁷ Viśuddhimagga(ED) Pamunuwe Buddhadatta Thero, page - 89

¹⁸ Mahāvamsa(Ed) Wilhelm Geiger, Chapter - xxx

monastery of “Giri” and Abhayagiri was built in its place, affixing his name to the huge stupa.

The monks of Mahāvihara studied mainly orthodox Theravāda texts. The monks of Abhayagiri studied both the Theravāda and Mahāyāna scriptures. As a result of this propensity of the Abhayagiri towards other Buddhist schools, non Theravāda opinions got amalgamated with Sri Lankan Theravāda. The great impact of Abhayagiri tradition can still be seen and it should be further mentioned that not only Buddhism but also literary activities, the considerable subscription that Abhayagiri contributed to the Sri Lankan culture is proven. King Mahāsena who built another huge monastery, came to power in 309 CE.¹⁹ This monastery named Jetavana was offered to a monk called Tissa who belonged to the Sāgaliya sect, another unorthodox Buddhist monastery. The Jetavana stupa in Anurādhapura can still be perceptible today and it is the tallest stupa in Sri Lanka and one of the highest in the world.

To begin with, the Buddhist monasteries were not temples. They were residential and learning centres for the monks. Lay people came there to attend on the Buddha and his disciples and listen to sermons or discuss doctrinal points, They were not places of worship. But through a gradual process of development which began during the Buddha’s life - time symbolic representations of the Buddha came to be worshipped during his absence.²⁰

With the gradual development of the Buddhist order, many timely problems arose, because of the gravity of the problem of residence. Though monks were advised to spend the retreat in one place

¹⁹ Mahāvamsa(Ed) Wilhelm Geiger, Chapter - XXXVII

²⁰ Ananda Guruge; Buddhism - The Religion and Its Culture, Page - 172

in the rainy season (*Vas Kālaya*) which lasted four months when they did not have suitable accommodation. Therefore *Bhikkhus* had to create shelters themselves in the open air, in hallows of trees, in grave yards, in the forests. Some monks lived in covered places in the jungles, temporary structures put up by villagers in valleys near rivers and streams or at the foot of mountains, but always close to the village. As a result devotees took suitable action to construct abodes for the monks in the village and those abodes were built using leaves and branches of trees for their roofs. Therefore these houses were introduced by the name of “*Parṇasālā*” (පර්ණසාලා) which became “*Pansala*” in Sinhala (පන්සල - temple) in euphony of the folk by the course of the time.

Temple is the most valuable social institution connected with folk life since the ancient time. The common colloquial idiom, “පවුල් පන්සල් වීම” (paul pansal vīma - getting married) used by the folk indicates the inseparable combination between the temple and the family, as well as confirms the value of the spiritual life of the person. after the marriage.

After the introduction of a new rationalistic and scientific religion with a developed culture by Mahinda, peoples in Sri Lanka giving up their numerous irrational beliefs, cults, and rituals gathered around Buddhism. Venerable Mahinda before passing away introduced not only Buddha’s teaching but also a writing tradition, literary tradition, new form of art, architecture to the Sri Lankan society. Buddhism is a great doctrine which has paved the way to mould the life of the people and also enrich the culture of the nation. It should be mentioned that economy and the politics of the country also contributed to the enrichment of all cultural features. People gathered to the temple for

various religious activities such as Dhamma sermons, *Pirit* chantings, *Bodhi Pūja*, *Dhātu Pūja*. Folk received the blessings of the incumbents in instances of birth, feeding of the first meal a child, boring of ears, teaching of the first letters, marriage as well as final rites after the death. Villagers adopted to a simple agricultural life style as their staple occupation was cultivation, and developed unity, sharing and simplicity. As a festival, new year was celebrated with various religious activities during the auspicious time (*Puṇya Kālaya*) . These religious activities which improved the belief of the Buddhist and enriched their discipline created an innocent contentment and improved the togetherness among them. Devotees gathered to the temple for observing *Sil* on *Poyadays* and observing the five precepts was considered as essential. Giving up their selfhood, hatred, jealousy, delution, retaliation they developed loving kindness, happiness and equanimity.

The village was organized simply according to the four concepts of the tank, the stupa, the village and the temple. Having concluded day - to - day activities in the paddy field or *Chena*, villagers gathered at the temple to listen a dhamma sermon, *Jātaka* story from the chief incumbent. *Bhikkhus* not only preach the doctrine of the Buddha but also taught the children of villagers, held various meritorious activities, advised the rulers, helped poors. Therefore the chief incumbent of the village temple was the leader of the folk. He was not only the spiritual leader but often the social and economic leader. When a specific activity is undertaken by villagers such as constructing a new tank, the priests gave leadership to conclude that task successfully. From ancient times the Buddhist priest was greatly honoured by laymen. As a

result of this honour a specific set of words were used for the activities of the monks in the temple by folk.

1. වඩිනවා (*Vadinawā*) comes
2. වඩිනවා (*Vadinawā*) goes
3. වළඳනවා (*Vaḷadanawā*) eats
4. වදාරනවා (*Vadāranawā*) says
5. වැඩසිටිනවා (*Væḍasiṭinawā*) live
6. සැතපෙනවා (*Stæapenawā*) sleep
7. දැහැන් (*Dæhæth*) betel, aricunut, lime
8. පැන් (*Pæn*) water
9. දානය (*Dānaya*) Alms
10. පැන්පහසුවෙනවා (*Pænpahasuwenawā*) bathes
11. අපවත්වෙනවා (*Apawathwenawā*) Passes away
12. දේශනාව (*Deśanāva*) Sermon
13. එහෙයි (*Ehei*) yes
14. කිරි ආහාර (*Kiri Āhāra*) milk rice
15. පැන්තොට (*Pæntoṭa*) tank or lake
16. පිරිත් පැන් (*Pirit Pæn*) pirit chanted water
17. දෝවනය කරනවා (*Dovanaya karanawā*) washes
18. පූජා කරනවා (*Pūjā karanawā*) offers
19. අමදිනවා (*Amadinawā*) sweeps

The monk in the monastery or temple has been attributed special appellations by the people due to the honour in their mind. Some words used in colloquial as well as written Sinhala for the monks, can be offered in the following manner.

1. හාමුදුරුවෝ (*Hāmuduruvo*)
2. හාමුදුරුවන් වහන්සේ (*Hamuduruvan Vahanse*)
3. හික්ෂුව (*Bhikṣuva*)
4. හික්ෂුන් වහන්සේ (*Bhikṣun Vahanse*)
5. ථෙර (*Thera*)
6. තෙරුන්වහන්සේ (*Terun Vahanse*)
7. ස්වාමීන් වහන්සේ (*Swāmīn Vahanse*)
8. ස්ථවිර (*Sthavira*)
9. ශ්‍රමණ (*Śramaṇa*)
10. සාමණේර (*Sāmaṇera*)
11. උන්නාන්සේ (*unnānse*)
12. ලොකුනම (*Loku nama*)
13. පොඩිනම (*Podi nama*)
14. සාදු (*Sādu*)
15. නාහිමි (*Nāhimi*)
16. මහණ (*Mahaṇa*)

Buddhists use the word “වහන්සේ” (*Vahanse*) as a honorific term for the Buddha as; බුදුන් වහන්සේ (*Budun Vahanse* - Lord Buddha) and it has been attributed to the monks as හික්ෂුන් වහන්සේ (*Bhikṣun Vahanse*). Not only for the monks but also for other sacred objects in the temple such as Bo tree, Buddha’s statue, Stupa that honorific has been attributed.

1. බෝධීන් වහන්සේ (*Bodīn Vahanse*) Bo - tree
2. දාගැබ් වහන්සේ (*Dāgæb Vahanse*) - Stupa
3. වෙහෙර වහන්සේ (*Vehera Vahanse*) - Shrine

4. වෛතෘ රාජයාණන් වහන්සේ (*Caitya Rājayānan Vahanse*) Stupa the king
5. ජාතක පොත් වහන්සේ (*Jātaka Pot Vahanse*) - Jātaka Pota
6. පිරිවානා පොත් වහන්සේ (*Pirivānā Pot Vahanse*) - Pirit Pota
7. දන්ත ධාතුන් වහන්සේලා (*Danta Dātūn Vahanselā*) Tooth Relics

❖ When the honorific “වහන්සේ” (*Vahanse*) is added to the subject of the sentence, the predicate is kept with the honorific “සේක” (*seka*). This rule exists as a tradition in Sinhala language since in ancient times.

“හාමුදුරුවන් වහන්සේ දනට වැඩි සේක” (*Hāmuduruwan Vahanse danaṭa vādi seka*) The *Bhikkhu* went for alms.

The word “හාමුදුරුවෝ” (*Hāmuduruvo* - Reverend) is also used as a honorific for particular objects worshiped by Buddhists.

1. දළදා හාමුදුරුවෝ (*Daḷadā Hāmuduruvo*) tooth relics.
2. ජය සිරිමහ බෝ හාමුදුරුවෝ (*Jaya siri Maha Bo Hāmuduruvo*) Secred *Bodhi* - tree.

Though the *Bhikkhus* who behaved with a good decipline in the temple attracted the honour of the devotees, some *Bhikkhus* who were pretentious and irreligious were criticized in the privacy using titles such as ගණයා (*Gaṇayā*), ගණගෙඩියා (*Gaṇgediyā*), තට්ටයා (*Taṭṭayā*), විවරධාරියා (*Cīvara dhāriya*), හාමුදුරු නොරා (*Hāmuduru Horā*) and the Term හිරළුවා (*Hiraḷuvā* - disrober) is utilized for the disrobed person by villagers.

The requirements of the *Bhikkhus* of the temple were very limited and they consumed a small amount of equipments which were offered by devotees. Here the set of words used for the requirements and equipments of the monks specialize from the words used by devotees for their necessities. A number of such specific words which have expanded the colloquial and writing Sinhala are given below.

1. දැහැන් (*dæhæt*) betel
2. දානය (*dānaya*) alms
3. වටාපත (*vatāpata*) palmyra- fan
4. චීවර (*cīvara*) robes
5. පිණ්ඩපාත (*piṇḍapāta*) alms
6. සේනාසන (*senāsana*) shelter
7. ගිලන්පස (*gilanpasa*) medicine
8. සිවුර (*siura*) robe
9. පිරිකර (*pirikara*) requisites
10. අටපිරිකර (*aṭapirikara*) eight requisites
11. තනිපට සිවුර (*tanipaṭa siura*) single line robe
12. දෙපට සිවුර (*depaṭa siura*) double line robe
13. අදනකඩය (*adanakaḍaya*) under robe
14. පාත්තරය (*pāttaraya*) alms bowl
15. දැලිපිහිය (*dælipihiya*) razor
16. පෙරහන්කඩය (*perahankaḍaya*) strainer
17. පත්කඩය (*patkaḍaya*) leaflet
18. දැහිටි (*dæhæṭi*) tooth - pick
19. දැහැන් වට්ටිය (*dæhæṭ vaṭṭiya*) basket of betel.
20. අෂ්ටපාන (*aṣṭapāna*) eight drinks.
21. සුවදදුම් (*suvanda dum*) incense

22. වෑංජන (*vāñjana*) curries
23. කිරි ආහාර (*kiri āhāra*) milk rice
24. අවුල්පත් (*avulpat*) dessert
25. මුතු කුඩය (*mutukudaya*) pearl umbrella
26. රන් සිවිගේ (*ran sivige*) bier.
27. පිරිත්නූල් (*pirit nūl*) Pirit chanted strings
28. පිරිත් පැන් (*pirit pæn*) Pirit chanted water

The layman who performs all attendance of the monks is called ඇබිත්තයා (*æbittayā* - attendant) and the devotees who engages in various meritorious activities and perform necessities of the monks is called;

1. දායකයා (*dāyakayā*)
2. දායිකාව (*dāikāva*)
3. උපාසක (*upāsaka*)
4. උපාසිකා (*upāsika*)
5. සැදැහැවතා (*sædæhæwatā*)
6. බෞද්ධයා (*Bauddhayā*)
7. පිංවතා (*pinvatā*)

Temple is the holy shrine of the Buddhist. When they enter this holy premises remove their foot - wears and hats. The temple is the most congenial place for the Buddhists to engage in various meritorious activities without any obstacle and the temple is a good place for meditation as it is calm. There are few words used for “temple” by the Buddhists.

1. පංසල (*pansala*)
2. ආරාමය (*ārāmaya*)

3. විහාරය (*vihāraya*)
4. අරම (*arama*)
5. ආශ්‍රමය (*āśramaya*)
6. සේනාසන (*senāsana*)
7. ප්‍රාසාදය (*prāsādaya*)
8. මන්දිරය (*mandiraya*)
9. පිරිවෙණ (*piriveṇa*)
10. ආරණ්‍යය (*āraṇyaya*)

It should be further mentioned that specific proper nouns have been attributed for many temples and monasteries in Sri Lanka as follows;

1. වේඵ්ඵනාරාමය (*Veḷuvanārāmaya*)
2. මහමෙව්නාව (*Mahamevnāva*)
3. කෙත්තාරාමය (*Khettārāmaya*)
4. බෝධිරුක්ඛාරාමය (*Bodhirukkhārāmaya*)
5. බෝධිරාජාරාමය (*Bodhirājārāmaya*)
6. අම්බරුක්කාරාමය (*Ambarukkārāmaya*)
7. ධම්මිකාරාමය (*Dhamikārāmaya*)
8. නාගරුක්ඛාරාමය (*Nāgarukkhārāmaya*)
9. දේවගිරිය (*Devagiriya*)
10. වජිරාරාමය (*Vajirārāmaya*)
11. දේවරුක්ඛාරාමය (*Dēvarukkhārāmaya*)
12. පූර්වාරාමය (*Pūrvārāmaya*)
13. සම්බෝධි විහාරය (*Sambodhi Vihāraya*)
14. අභයාරාමය (*Abhayārāmaya*)
15. විජේසුන්දරාරාමය (*Vijesundarārāmaya*)
16. තිලකවර්ධනාරාමය (*Tilakawardhanārāmaya*)

17. බිම්බාරාමය (*Bimbārāmaya*)
18. අලුවිහාරය (*Aluvihāraya*)
19. මල්වතු විහාරය (*Malvatu Vihāraya*)
20. ගංගාරාමය (*Gaṅgāramaya*)
21. වාලුකාරාමය (*Vālukārāmaya*)
22. ශ්‍රී නාග විහාරය (*Sri Nāga Vihāraya*)
23. සාම විහාරය (*Sāmavihāraya*)
24. ඉසිපතනාරාමය (*Isipatanārāmaya*)

Many of those words which are very familiar to Buddhists have been derived from Pāli and Sanskrit languages.

The environment of the temple is very calm and pure. Monks with devotees often clean and sweep the yard (මළුව - *maḷuva*) and surroundings of this sacred place. The attractive environment of the temple comprises of;

1. මළුව (*maḷuva*) yard
2. බෝධිය (*bodhiya*) Bo - tree
3. විහාරය (*vihāraya*) shrine room
4. පිළිමය (*piḷimaya*) Statue
5. ආවාසය (*āvāsaya*) monastery
6. සන්ධාරකුළුණ (*ghanthāra kuḷuṇa*) campanile
7. දන්තේ (*dange*) house of alms
8. ධර්මශාලාව (*dharma Śālāva*) preaching hall
9. සීමා මාලකය (*sīmāmālakaya*) Sīmāmālakaya
10. පෝය ගේ (*Poya ge*) the house of Poya
11. පැන්හල (*pæn-hala*) hall of water
12. දාන ශාලාව (*dāna Śālāva*) hall of alms

Bhikkuni Saṅghamittā brought with her a branch of the sacred *Bodhi* Tree from India and it was planted in Mahamevnā temple in Anurādhapura. Venerable Mahinda introduced Sri Lanka, not only a new doctrine but also a new culture developed under the Maurian civilization. Some Indian communities known as “*Bodhihāraka kula*” migrated to Sri Lanka together with Saṅghamittā. They are recorded to have migrated to protect and serve the *Bo* - tree which was accompanied by them²¹. These communities indeed can be identified as savants who had a specialization of various industries in India. Their specialty caused perfectly to develop the architecture and arts in Sri Lanka. The oldest tradition of Buddhist art and architecture, is to be found in Sri Lanka. As the earliest creation the *Stūpas* enshrined the relics of the Buddha dates to the first years of the introduction of Buddhism, to the island. The first stūpa to be built in Sri Lanka was Thūpārāma in which the collar bone is housed in Anurādhapura. According to the instructions of Mahinda, the *Stūpa* was built by King Devānampiyatissa. This *Stūpa* was destroyed several times and although originally built in the shape of a heap of paddy, it was reconstructed in 1862 in the shape of bell. The octagonal pillars around the Thūpārāma once assisted a dome over it.

Besides some constructions of *Kovil* and *Devālas* belongs to Polonnaruwa period, several statues belong to Hinduism such as *Pārvati*, *Naṭarājā*, frescoes in Sigiriya cave which belong to the Anurādhapura period, other all artistic creations spread throughout the country can be discussed under the title of “*Buddhist Architecture and Art in Sri Lanka.*”

²¹ Mahāvamsa(Ed) Wilhelm Geiger; Chapter XIX

By the course of the time these artistic creations spread throughout the country centering the temple. Many words have been utilized to introduce those creations which decorated the surroundings of the temple.

1. ස්ථූපය (*sthūpaya*)
2. ථූපය (*thūpaya*)
3. සෑය (*sāya*)
4. චෛත්‍යය (*caityaya*)
5. දාගැබ (*dāgæba*)

“චෛත්‍යය” (*caityaya*) represents three kinds of symbols as,

1. ශාරීරික චෛත්‍යය (*Śārīrika caityaya*)
2. පාරිභෝගික චෛත්‍යය (*Pāribhogika caityaya*)
3. උද්දේශික චෛත්‍යය (*Uddeśika caityaya*)

Traditionally, three kinds of symbols, called *Dhātu* in Pali and Sanskrit (literally meaning elements but in this context relics) were recognized : namely;

1. bodily relics (hair while alive and bones and ashes after passing away.)
2. Possessions or objects personally used (robes belt, begging bowl etc. and in a symbolic way the piple tree as it was in the shade of one of them- the Bodhi tree - that enlightenment was attained) and
3. representational objects (foot print while alive and images of foot prints, and symbols such as a column of fire, a wheel, a seat and Bodi tree, finally evolving to the Buddha statue.) As monasteries grew in number and

were spread far and wide, these symbols became essential components.²²

The *stūpa* enshrined the bodily relics of the Buddha. the *Bodhi* tree, shrine room with the statues of the Buddha completes the triple - complex of what is collectively called the Buddhist temple.

The *Stūpa* or the *Caitya* can be classified, according to its structure of the dome, as;

1. බුබුලාකාර (*bubbulākāra*) bubble shape
2. ආමලකාකාර (*āmalakākara*) Nelli fruit shape
3. සයාකාර (*ghaṭhākāra*) pot shape
4. සණ්ඨාකාර (*ghaṇṭhākārā*) bell shape
5. ධාන්‍යාකාර (*dhanyākāra*) paddy heap shape
6. පද්මාකාර (*patmākāra*) lotus shape

The structure of an organized *stūpa* comprises of several elements. Namely;

1. අත්තිවාරම (*attivārama*) foundation
2. ආසනය (*āsanaya*) saddle
3. පේශා වළලු (*peśā vaḷalu*) terraces,
4. ගර්භය (*garbhaya*) dome
5. හතරැස් කොටුව (*hataræs koṭuwa*) square
6. දේවතා කොටුව (*devatā koṭuwa*) chamber of deities
7. කොත්කැරැල්ල (*kotkæralla*) concentric rings.
8. කොත (*kota*) crystal at the pinnacle.

²² Ananda Guruge; Buddhism - The Religion And Its culture - Page 173

The Buddha statue as an attractive creation in a Buddhist temple is built as a representational objects by artists. The Buddha statues in Sri Lanka display a development independent of India and succeeded in capturing in its countenance the deep spiritual significance of meditation and loving kindness. Statues of Buddha in Sri Lanka have been constructed in three postures. They are;

1. හිඳි පිළිම (*hindi Piḷima*) sitting posture
2. හිටි පිළිම (*hiṭi Piḷima*) standing posture
3. සැතපෙන පිළිම (*sætapena Piḷima*) sleeping posture

In addition to those postures, several Mudras have been utilized together with statues by artists. The hand positions of the Buddha or mudras are a non - verbal mode of communication and self expression, consisting of hand gestures and finger postures. They are symbolic signs based finger patterns taking the place, but retaining the efficacy of the spoken word, and are utilized to rejoice in the mind views symbolizing divine powers or the dieties themselves. The creation of a mudra is based on certain movements of the fingers. Hand position is an external expression of inner determination, suggesting that such non - verbal communications are vigorous than the spoken word. Sometimes a mudra is utilized to illustrate and emphasize the meaning of an esoteric ritual as well as to give a significance to a sculptural image, a dancing movement, or a meditative pose, intensifying their potency. Many such mudras were utilized in the Buddhist sculpture and painting of India and Sri Lanka. Some of them are;

1. විනක්ක මුද්‍රාව (*vitakka mudrāva*) intellectual argument.
2. වරද මුද්‍රාව (*varada mudrāva*) charity or compassion
3. අභය මුද්‍රාව (*abhaya mudrāva*) protection or blessing

4. ධ්‍යාන මුද්‍රාව (*dhyāna mudrāva*) meditation
5. භූමිස්පර්ශ මුද්‍රාව (*bhumisparśa mudrāva*) earth touching
6. ධම්ම චක්‍ර මුද්‍රාව (*Dhammacakra Mudrāva*) teaching of
Dhamma

The other elements which illuminated the surrounding of the temple are;

1. වාහල්කඩ (*vāhalkaḍa*) gateway
2. වාෆ්සඵසිගෙය (*vaṭadāgeya*) vaṭadage
3. මකර තොරණ (*makara totaṇa*) the pandal of dragon
4. සඳකඩපහණ (*sandakaḍapahaṇa*) moonstone
5. මුරගල (*muragala*) guard stone
6. කොරවක්ගල (*koravakgala*) balustrade
7. ධර්ම චක්‍රය (*dharma cakraya*) wheel of the Dhamma
8. වාමන රූප (*vāmana rūpa*) carvings of dwarf
9. බිතු සිතුවම් (*bitu situvam*) mural paintings
10. ශ්‍රී පාදය (*sri pādaya*) sacred footprint
11. බෝධි ඝරය (*Bodhi gharaya*) Bodhi - ghara
12. ආසන ඝරය (*āsana gharaya*) āsana ghara
13. සිරස්පත (*siraspata*) head - dress
14. බෝධිසත්ව රූප (*Bodhisatva rūpa*) statues of Bodhisatva
15. ලියවැල (*liyawæla*) festoon
16. ඡත්‍රය (*chatraya*) baldachin

After the arrival of venerable Mahinda and his deligation, Therevāda Buddhism flourished with an unbroken history since in the third century B.C. as well as monastic education concentrated on transmission of the teachings with special emphasis on preserving the word of the Buddha for the future generation. Mahāvihāra together with Abhayagiri performed a vital role to spread the Buddhism not only in the

country but beyond Sri Lanka. Venerable Mahinda brought the Pali commentaries after the third Buddhist council and translated them into “The language of land” known as *Sīhaḷaṭṭhakathā*. Venerable Buddhagoṣa arrived to Mahāvihāra in the 5th century B.C. and translated Sinhala commentaries into Pali language again. Of his approach, it is definite the uniqueness of Mahāvihāraya as an educational centre. However, with the development of the community of the saṅgha these few monasteries were not sufficient for the teaching and learning. The responsibility of teaching Dhamma for *Sāmaṇera Bhikkhus* fell on the chief incumbent in the temple. Using sand slab (වැලිපිල්ල - *Vaelipilla*) the chirography was taught the *Sāmaṇeras* at the beginning. However by the passage of the time, *Piriveṇa* (පිරිවෙන) as an educational centre was created in the surrounding of the temple itself. *Vijayaba piriveṇa*, *Patmāvati Piriveṇa* *Sunetrādevi piriveṇa* were very popular *piriveṇas* as well as eight educational centres called *Aṣṭa Mūla Āyatana* (අෂ්ට මූල ආයතන) had been functioning throughout the country Since in the period of Anurādhapura. Those centers are;

1. උතුරු මූල (*Uturu Mula*)
2. දකුණු මූල (*Dakṣiṇu Mula*)
3. කපුරු මූල (*Kapuru Mula*)
4. වාදු මූල (*Vādu Mula*)
5. ගලතුරු මූල (*Galaturu Mula*)
6. විල්ගම් මූල (*Vilgam Mula*)
7. මහනෙත්පා මූල (*Mahanetpā Mula*)
8. සෙනරත් මූල (*Senerat Mula*)

Accordingly the *piriveṇa* has a continual history of Buddhist education in Sri Lanka and student *Bhikkhus* prosecuted many popular

books to improve their knowledge of Sinhala, Pāli and Sanskrit. Often those primer books were introduced as “පන්සල් පොත්” (*Pansal pot* - temple books).

1. නමි පොත (*Nam pota*)
2. මගුල් ලකුණ (*Magul Lakuṇa*)
3. සකස්කඩ (*sakaskaḍa*)
4. හෝඩිය (*Hoḍya*)
5. වදන් කවි පොත (*vadan kavi pota*)
6. බුද්ධ ගජ්ජය (*Budha Gajjaya*)
7. ගණ දෙවි හැල්ල (*Gaṇa Devi Hālla*)
8. සාමනේර බණ පොත (*Sāmaṇera Baṇa Pota*)
9. වරනැගිල්ල (*Varanægilla*)
10. පිරිත් හතර බණවර (*Pirit Hatara Baṇavara*)
11. නිසන්ඩුව (*Nighaṇḍuva*)
12. ප්‍රත්‍ය ශතකය (*Pratya śatakaya*)
13. අනුරුද්ධ ශතකය (*Anuruddha śatakaya*)
14. සූර්ය ශතකය (*Sūrya śatakaya*)
15. භක්ති ශතකය (*Bhakti śatakaya*)
16. නමාස්ථ ශතකය (*Namāṣṭa śatakaya*)
17. ව්‍යාසකාරය (*Vyāsakāraya*)
18. වෘත්ත මාලාව (*Vṛtta Mālāva*)

The Lord Buddha has proclaimed uselessness of elaborate ceremonial and condemned the faith that some folk place in rites, as obstacles in the path to freedom. Actually Buddhism is a way of life and what is important is following the Noble Eight Fold Path. However it is not complaisant to condemn the custom of offering flowers and burning

incense sticks before the shrines to show veneration or gratitude to the Buddha. This should not be connected to prayer in theistic religions. Buddhism, as it is practiced today in diverse cultures, is a varitable religion, with the essential trappings of beliefs, cults, and rites. Buddhist monks have utilized various strategies to spread Buddhism among people since in the past. As a result many rites and ceremonies gathered with the Buddhism at passage of time. In ceremonial occasions, villagers are provided with necessary ingredients for the performance of rituals and ceremonies and sometimes the monk himself was the prayer who performed them. Some Buddhists despite the emancipation i.e. *Nibbāna* expect to enjoy happiness in *Svarga* (heaven) after the death, that they visualize. Ceremonies are very popular among them. However many ceremonies, rituals and festivals have gathered with popular Buddhism and they are performed centering the temple by priests. Some of them are;

1. බෝධි පූජා (*Bodhi pūjā*)
2. පිරිත් (*pirit*)
3. ගිරිභණ්ඩ පූජා (*Giribhaṇḍa pūjā*)
4. යුගාසන කවි බණ (*Yugāsana kavi Baṇa*)
5. සත්සති පූජා (*Satsati pūjā*)
6. සජ්ජායනා (*sajjāyanā*)
7. කඨින (*Kathina*)
8. පෙරහැර (*Perahæra*)
9. ශීල සමාදාන (*Śīla Samādana*)
10. අටවිසි බුද්ධ පූජා (*Aṭavisi Buddha Pūjā*)
11. දෙසැත්තැණ පූජා (*Desættæñāna Pūjā*)
12. ජාතක ධර්ම දේශනා (*Jātaka Dharma Desanā*)

13. මිහිඳු පෙරහැර (*Mihindu Perahæra*)
14. දළදා පෙරහැර (*Daladā Perahæra*)
15. දුරුතු පෙරහැර (*Durutu Perahæra*)
16. නවම් පෙරහැර (*Navam Perahæra*)
17. වෙසක් උත්සව (*Vesak Utsava*)
18. පොසොන් උත්සව (*Poson Utsava*)
19. ඇසල උත්සව (*Æsaḷa Utsava*)
20. වස් පිංකම් (*Vas piṅkam*)
21. කවිබණ (*Kavi Baṇa*)
22. භාවනා (*Bhāvanā*)
23. පහන් පූජා (*Pahan Pūjā*)
24. පිච්චමල් පූජා (*Piccamal Pūjā*)
25. ආලෝක පූජා (*Āloka Pūja*)
26. බුද්ධ පූජා (*Buddha Pūjā*)
27. පැවිදි උත්සව (*Pævidi Utsava*)
28. උපසම්පදා උත්සව (*Upasampadā Utsava*)
29. ධාතු පූජා (*Dātu Pūjā*)
30. ගංගා රෝහණ පූජාව (*Gaṅga Rohaṇa Pūjāva*)
31. අරියවංශ දේශනා (*Ariyavaṃsa Desanā*)
32. ගිලන්පස පූජා (*Gilanpasa Pūjā*)
33. ගිලානෝපස්සනා (*Gilānopassanā*)
34. බලු කපුටු දානය (*Balu kapuṭu Dānaya*)
35. නේත්‍රා මංගලය (*Netrā Mangalyaya*)
36. කිරි ඉතිරීම (*Kiri Itirīma*)
37. අලුත් සහල් මංගලය (*Alut Sahal Mangalyaya*)
38. කප්පුක් පූජා (*Kapruk Pūjā*)
39. තොරණ (*Toraṇa*)

40. දන්සැල (*Dansæla*)
41. සම්මාදම (*Sammādama*)
42. සල්පිල (*Salpila*)
43. වෙන්දේසිය (*Vendesiya*)
44. පිණ්ඩපාත චාරිකාව (*Piṇḍapāta Cārikava*)
45. බලි යාගය (*Bali Yāgaya*)

Above discussed all words connected with the temple have come to the practice under the influence of Buddhism. They have expanded not only the wordstock of colloquial Sinhala but also writing Sinhala.

04. 4 *Jātaka* Stories and Colloquial Sinhala.

The Pali cannon or *Tipiṭaka* comprises of three baskets, as *Vinaya piṭaka* (Basket of discipline), *sutta, piṭaka* (Basket of discourses), *Abhidamma piṭaka* (Basket of higher doctrine). The *Sutta Piṭaka* is acclaimed to contain “ the greatest literary works which Buddhism has produced.” *Sutta Piṭaka* comprises of five collections called “*Nikāyas*”, *Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, Kuddaka Nikāya*, Much shorter discourses are included in the fifth *Nikāya*, but *Kuddaka Nikāya* is considered as the largest text in the *Sutta Piṭaka*. It consists of;

1. *Khuddaka Pāṭha*
2. *Dhammapada*
3. *Udāna*
4. *Itivuttaka*
5. *Sutta - Nipāta*

6. *Vimāna - vatthu*
7. *Peta - Vatthu*
8. *Thera - Gāthā*
9. *Theri - Gāthā*
10. *Jātaka*
11. *Niddesa*
12. *Paṭisambhidā - Magga*
13. *Apadāna*
14. *Buddha - Vaṃsa*
15. *Cariyā piṭaka*

The *Jātaka* is a collection of Indian stories which later become Buddhist only in the sense that the main roles of each tale are connected with the Buddha and his disciples. *Jātaka* stories can be considered as the most ancient and authentic collection of folk - lore in the world.

Soon after the introduction of Buddhism to the island by Venerable Mahinda, *Jātakas* also received to Sri Lankan society. Though they were in Buddha's word, Mahinda translated them into Sinhala language (*Heḷa Basa*). The medium for the transmission of *Jātaka* stories to the people were scholarly Buddhist monks who known as "*Jātaka Bhānakās*" had assigned canonical stanzas as well as commentaries to the memory.

According to the ancient chronicles *Kapi Jātakaya* had been recited to King Ilanāga by a *Jātaka Bhānaka* monk.²³ The *Mahāvamsa* also mentions that King Duṭugæmunu had depicted the *Jātakās* in detail

²³ Mahāvamsa(Ed) Wilhelm Geiger; Chapter 35

in the relic chamber of the great stupa, Ruwanvāli *Sāya*.²⁴ According to some instances used to explain the grammatical parts in *Sidat Sangarā*, it reveals that a *Jātaka* poetry book had been in Anurādhapura era, though that book is invisible at present. “*Sasadāvata*” of *Sasa Jātaka* and the “*Muwadevdāvata*.” of *Makhādeva Jātaka* have been written in Pollonnaruwa period. The “*Kavsiḷumiṇa*” which is considered as the most popular epic poem in Sinhala literature has been compiled using *Kusa Jātaka* as the subject matter in Dambadeniya period.

Tipiṭaka or Three baskets in which the *Jātakās* were included can be treated as translations made from Sinhala version in the fifth century A.D. by Buddhaghoṣa who came from India. Having obtained permissions from Mahāvihāra priests all the Sinhala commentaries were translated into *Māgadhi* or Pali, because the Pali original had been lost by that time. The *Jātakaṭṭhakathā* which was written for *Jātaka* stanzas in *Kuddaka Nikāya* is one commentary among his compilation of Pali commentaries. As a result of this Pali translation *Heḷaṭuwā* disappeared from the island in the course of time and the usage of Pali was abundant among scholars. But a majority of local people were not consummate of Pali language. Therefore many conspicuous books were disused and the necessity of translating them into Sinhala again, arose in the country. This objective flourished largely in medieval period of Sinhala literature, especially in Kurunegala period. Almost all books compiled in this period could be considered as translations of Pāli texts. The Sinhala *Bodhivaṃsa* of Pali *Bodhivaṃsa*, the Sinhala *Thūpavaṃsa* of Pali *Thūpavaṃsa*, the *Daḷadāpūjāvaliya* and the *Daḷadā Sirita* of Pali *Dāṭṭhavaṃsa* were compiled and the most prominent book

²⁴ Mahāvāṃsa(Ed) Wilhelm Geiger; Chapter 31

translated of Pali *Jātakatṭhakathā* should be considered as the *Sinhala Pansiya Panas Jātaka Poṭa* in Kurunegala era. It is not a book based on simple plain translation but a descriptive and creative translation of the original text. The *Jātakās* composed part of the Buddhist canon, and became part of a people's culture. Winternitz says thus;

*“The Jātakās are of inestimable value, not only as regards literature and art, but also from the point of view of the history of civilization”.*²⁵

These stories exemplify two fundamental and inter - related teachings of Buddhism: rebirth and the law of *Kamma*. They have ingrained in the minds of the average Buddhist the basic belief that what he or she now enjoys or suffers is the result of what he or she has done in one or more of innumerable existences of the past.²⁶

The *Sinhala Pansiya Panas Jātaka Pota* was compiled in the reign of *Pandit Parākramabāhu IV*, and the introduction to Sinhala compilation alludes a minister of Parākramabāhu IV, Parākrama, as being instrumental in causing the translation. According to the inequality of the language of one tale to another, it reveals that this vast literary work does not belong to the same author. However there is not any other book in Sinhala literary tradition which influenced Sinhala folk life. People have offered their heartfelt honour to this attributing the honorific ,“වහන්සේ” (*vahanse*) as “ජාතක පොත් වහන්සේ” (*Jātaka Pot Vahanse*)

Having concluded the day - to-day activities in the Chena, paddy field, realstate, folk gathered to the temple in the evening, not only to engage in various meritorious activities such as *Bodhi Pūjā* but to listen a Dhamma sermon from the Chief Incumbent. The Chief

²⁵ Maurice Winternitz; A History of Indian Literature

²⁶ Ananda Guruge; Buddhism, The Religion And Its Culture, Page - 169

Incumbent was a teacher of them, adviser, community leader, as well as a story teller. Priests often selected a *Jātaka* story as the subject to preach Dhamma. Folk did not consider these stories as Buddhist literature, but understood as early Buddhist teachings according to their structure, characterization, Dhamma council, as well as sermon style.

Devotees who listened to *Jātaka* Dhamma sermons giving up their selfhood, hatred, developed the loving kindness, cordiality with friends, neighbours and relatives, and often attempted to deviate from killing, stealing, lying, sexual misconduct and slandering. It should be further mentioned that *Jātakās* caused to expand colloquial Sinhala with a considerable amount of words.

Jātakās means the previous births of *Gautama* Buddha who represents the character of *Bodhisatva* in both human and animal form in the stories. As the character of *Bodhisatva* is unique, when a person behaves in improper manner disparaging the humanity, such a person is attributed the nick name “අවජාතකයා” (*avajātakaya - bastard*) by people, as well as the person who is supreme of human qualities is attributed බොධිසත්ව (*Bodhisatva*)

1. එයා බෝධිසත්වයෙක් (*Eyā Bodhisatvayek*)

He is a *Bodhisatva*.

Jātakas were delivered not only by monks at the temple but also elders in the village. Some elders were experts in telling tales. Villagers gathered to storytellers’ houses to listen *Jātakas* as well as other folk stories and pleased listening them. The most important thing was to realize the value of *Dāna* (generosity) by Buddhists as mentioned in many *Jātakas* in which *Bodhisatva* practised as the first perception (*Pāramitā*) with in the ten perceptions. Giving to the priest

which includes the temples and provision of the best of comforts to them is the foremost meritorious activity of the Buddhist laymen in the quest for merit. The word “දන්සැල” (*dansæla* - almonry) is mentioned in many *Jātakas* as a meritorious activity which was conducted by ancient kings. Though public were not able to donate so, no one would find it difficult or impossible to share with little one has with a needier person or to do another a service. Buddhists started generosity from keeping a pot of drinking water to quench the thirst of travellers. as *Maghamānavaka* did in *Maghamānavaka Jātaka*. This pot has been named as “පැන්තාලි” (*pæntāli* - pot of water) or “පින්තාලි” (*pintāli*). A specific diggings is alluded in this *Jātaka* as “අම්බලම” (*ambalama* - rest house) which was used to stay at night by travellers when they are in a long journey.

People have allured to donate even their organs of the body others according to precedents in *Jātakas* such as *Sivi*, *Sasa* and “බලුකපුටු දානය” (*balukaputu dānaya* - alms for dogs and crows) relates to *Saccankira Jātakaya*. *Vessantara Jātakaya* rooted in folk mind with everlasting characters. King *Vessantara* donated not only all his belongings but also his children to the Brāhmin *Jūjaka*. Therefore the person who are much generous was attributed the title “වෙස්සන්තර” (*Vessantara*) by folk.

2. එයා වෙස්සන්තරයෙක් වුනාට අපිට එහෙම කරන්න බෑ.

(*Eya Vessantarayek Unāṭa apiṭa ehema karanna bā*)

Though he is a *Vessantara*, we can not do so.

When the benefactor is called *Vessantara*, the miser who gathers wealth without giving the poor is called *Adinna Pabbaka*, the main role in the *Adinna Pabbaka Jātakaya*. The Buddha was severely

criticized, roundly abused, insulted and ruthlessly attacked, as no other religious founder had been. His greatest personal opponent, who made a vain attempt to kill him, was his own brother - in - law and his disciple - Devadatta. Because of his unruly behavior in the *Saṅgha* community, at the end of his lifetime, the evil days fell upon Devadatta. He fell grievously ill and before his death he repented and desired to see the Buddha. But his bad *Kamma* interfered and he had to pass away a miserable death without seeing the Buddha. The character of Devadatta is plentiful in *Jātakās* specially in present tale as well as in integration which the tale is concluded. Accordingly many uncivil persons and animals in *Jātakas*' represent the early spirits of Devadatta.

The usage of the concept “දේවදත්ත”(Devadatta) is plentiful in colloquial Sinhala, for the individuals who often campaign against with others.

Often, *Jātaka* tales include an extensive cast of characters who interact and get into various kinds of trouble - whereupon the *Bodhisatva* character intervenes to resolve all the problems and bring about a pleasurable ending. Sometimes *Śakra* appears to resolve the conflict as a supernatural human being. The concept of “ශක්‍ර” (*Sakra*) and “මහාබ්‍රහ්ම” (*Mahābrahma*), the chief of *Brahma* world have come to colloquial utterances widely.

3. “අනේ සකෝ බල ලෝ”

(*ane sako bala lo*)

oh! Sakra, look at the world.

4. “ඒක බමා කොටුපු හැටියට සිද්ධ වෙයි”

(*eka Bambā koṭapu hæṭiyāta siddavei*)

It will happen as Brahmā's wish.

5. “ඒක මහා බ්‍රහ්මයා ආවත් කරන්න බැරි වෙයි

(*eka mahā Brahmayā āvat karanna bārivei*)

It would not be able to be done though *Maha Brahma* came.

6. “ඒක මොන සක්කරයටවත් කරන්න බෑ”

(*eka mona sakkarayaṭavat karanna bā*)

Any sakra is not able to do it.

The seat which is used by *Śakra* has come to the colloquial Sinhala as “පඩුපුල් ආසනය” (*Pandupul Āsanaya* - the seat of the *Śakra*) As described in Many *Jātakās*, the *Bodhisatva* equipped unconditional times before - hand the enlightenment. He completed ten perfections. The word “පෙරම්පුරනවා” (*perumpuranawā* - equip) has come to usage from ten perceptions.

7. “අනේ! මම පෙරුම් පුරලා පුරලා කසාදයක් කරගත්තා ”

(*ane mama perumpuralā puralā kasādayak karagattā*)

Ah! having equipped, I got married.

සත්‍ය ක්‍රියාව (*Satyakkriyāva* - affirmation) and දිවිඊම (*divrīma* - swearing) can still be seen in folk beliefs. Folk would have gained precedent for those customs from *Suppāraka*, *Vaṭṭaka*, *Nalapāna*, *Sambulā*, and *Cannakinara*, *Jāthkās*.

It should be further mentioned many other specific personal names used in *Pansiya Panas Jātāka Pota* have entered colloquial Sinhala to introduce individuals with various characteristics. Some of them can be discussed as follows:-

8. ජූජකයෙක් (*Jūjakayek*) a deformed person - *Vessantara Jātakaya*

9. කාලකණ්ණියා (*Kālakañṇiyā*) rotter - *Siri Kālakañṇi Jātakaya*

- 10.සද්දන්තයා (*Saddantayā*) adment person - *Chaddanta Jātakaya*
- 11.පෝරිසාදයෙක් (*Porisādayek*) Cannibal - *Sutasoma Jātakaya*
- 12.කාලගෝලය (*Kālagolayā*) unpleasant short person - *Ummagga Jātakaya*
- 13.ජාලිය, ක්‍රිෂ්ණජිනා (*Jāliya, Kriṣṇajinā*) innocent children - *Vessantara Jātakaya*
- 14.මන්ත්‍රීදේවී (*Mantridevi*) Chaste spouse - *Vessantara Jātakaya*
- 15.කුස (*Kusa*) a person with a deformed face - *Kusa Jātakaya*
- 16.පබාවතී (*Pabāvati*) proud woman - *Kusa Jātakaya*
- 17.මුසිලයෙක් (*Mūsilayek*) Opponent with the teacher - *Guttilla Jātakaya*
- 18.මහෝෂධයෙක් (*Mahauṣdhayek*) Scholar - *Ummagga Jātakaya*
- 19.කේවට්ටයෙක් (*Kevaṭṭayek*) humbug - *Ummagga Jātakaya*
- 20.පිංගුන්තරයෙක් (*Pinguttarayek*) the person who is good for nothing - *Ummagga Jātakaya*
- 21.දිසාපාමොක් (*Disāpāmok*) noble teacher - *in many Jātakās*
- 22.උදුම්බරා (*Udumbarā*) belle - *Ummagga Jātakaya*
- 23.අමරාදේවී (*Amarādevi*) immortal Woman - *Ummagga Jātakaya*
- 24.දික්කලා (*Diktalā*) a tall woman - *Ummagga Jātakaya*

Many Buddhist concepts which cause to the spiritual and social development of a person as well as social, economic

and political development of the country spread in society largely through *Jātaka* stories. Such as ;

25. සතර සංග්‍රහ වස්තු (*satara sangraha vastu*) four treatments.
26. සතර බ්‍රහ්ම විවරණය (*satara brahma vivaraṇa*) for noble livings.
27. දස පාරමිතා (*dasa pāramita*) ten perfections.
28. දස රාජ ධර්ම (*dasa raja dharma*) ten virtues of a king
29. දස සක්විති වත් (*dasa sakviti vat*) ten procedures of universal monarch
30. දස පුණ්‍යක්‍රියා (*dasa punya kriyā*) ten meritorious activities.
31. සතර අගතිය (*satara agatiya*) four prejudice
32. පංච ශීලය (*pañca Śīlaya*) five precepts
33. දස කුසල් (*dasa kusal*) ten merits
34. කුරු ධර්මය (*kuru Dharmaya*) *Kurudhamma*
35. ත්‍රි විද්‍යා (*tri vidyā*) three fold sciences

A considerable amount of words available in the Buddhist literature have entered colloquial Sinhala through *Jāthka Dhamma* Sermons. As devotees were much interested in listening to *Jātaka* stories in which particular Buddhist concepts included such as heaven, hell, incumbents utilized these concepts in *Dhamma* Sermons to form a spiritual society of *Dhamma* councils. Some of those concepts are as follows;

1. දෙව්ලොව (*devlova*) heaven
2. අපාය (*apāya*) hell
3. ප්‍රේතලෝකය (*Preta lokaya*) World of goblins

4. නාග ලෝකය (*nāga lokaya*) World of cobras
5. බඹ ලොව (*bamba lova*) World of Brahmins
6. දිව්‍ය ලෝකය (*divya lokaya*) heaven
7. අවිචිය (*avīciya*) hell
8. නරකාදිය (*narakādiya*) hell
9. නිරය (*niraya*) hell
10. තුසිතය (*tusitaya*) heaven
11. තවතිසාව (*tavtisāva*) name of a heaven
12. භවන (*bhavana*) abode
13. විමානය (*vimānaya*) knell of the eon.
14. කල්පය (*kalpaya*) eon
15. කල්ප විනාශය (*kalpa vināsaya*) annihilation of the eon
16. කටුඉඹුල (*Kaṭu imbula*) silk - cotton tree
17. ලෝදිය (*Lodiya*) lava
18. කප්‍රුක (*kapruka*) tree of eon /wish -tree
19. අමෘතය (*amṛutaya*) ambrosia
20. මහමෙර (*mahamera*) Mahamera
21. මුරුගසන් වැස්ස (*murugsan vāssa*) heavy rain
22. කුරුබිලිය (*kurubiliya*) trap door
23. උමග (*ummanga*) tunnel
24. සතර කන් මන්ත්‍රණය (*satara kan mantraṇaya*) duologue
25. රකුසා (*rakusā*) devil
26. තවලම (*tavalama*) caravan
27. මාතලී (*Mātali*)
28. පංචසික (*Pañcasika*)
29. මදාරා (*Madārā*)
30. පරසතු (*parasatu*)

Above mentioned almost all words nourished Sinhala language have come through *Jātaka* stories.

04. 5 Buddhist Words Used in Modern Colloquial Sinhala

Almost all societies at present are full of conflicts as well as violence. We are living in a such kind of society which is filled with stress whether internally or extremally driven. On a global basis, both natural and man - made disasters have inflicted tremendous stress on the people directly impacted by these diasters. Modern social scientists discuss, urbanization, modernization globalization as reasons for these disasters. Though this situation is not a severe problem for tribal societies other societies have been affected of various social problems. In such a situation the temple which was very simple and becalmed in the past has also been influenced of timely changes. The requisites of the priests in the temple have expanded.

It should be further mentioned that Buddhist organizations are engaging in missionary and promotional activities throughout the world. Though the Buddha never sanctioned the caste issues, today the *Saṅgha* community remain divided into the three *Nikāyas* on a caste system namely; *Rāmañña*, (රාමාණ්ණ) *Siyam* (සියම්) and *Amarapura* (අමරපුර). The Buddha's purpose was a casteless society. Another reason was to complicate the duty of the monk in the temple. During recent centuries, the monks came into possession in numerous ways of large extent of land which belongs to the temple. Sometimes these lands were offered in consideration of loyalty by kings. Though all resources received for *bhikkhus* were consumed collectively by them, in the course

of the time, priestes were allured to use all property in the temple personally. It created various problems is the *Saṅgha* community. A major issue confronting Buddhists in comtemporany modern society is the engagement of Buddhist monks in political affairs of the state. Sometimes as the involving of political affairs, monks deviate from their vision and mission. The original ideas, values as well as concepts of Buddhism to some extent have changed with the passing of time. As the founder of the Buddhism, the Buddha was kind to allow his diciples to arrange their life to comport new conditions as well as modify certain small deciplinary rules with the aggreement of the Saṅgha community. Although these rapid changes happened at present are unsustainable to the religious order. Sometimes reason for the situation would be the influence of Mahāyāna teachings that changed the early monastic life of the monks towards an open society, as well as the influence of modern technology. The aim of the Buddhist monks at the beginning was attaining *Nibbāna*; today that one and only purpose of monks has changed. Their target is to enjoy happiness in the heaven after the death. The temples also heve given up their ancient monastic appearance and have been filled with numerous valuable furniture and othet luxurious equipments.

The surroundings of the temple is very attractive at present with various absorbing constructions. The simple serene beauty of the stone Buddha statue has been transformed into a handsome, picturesque and colourful statue in plaster.

As discussed in an early section, many rituals and ceremonies also have gathered with the meritorious activities in the temple. In some ceremonial occations, villagers are provided with

necessary equipments for the performance of such rituals and sometimes the incumbent himself is the intervenient of the activity for the villagers. In some temples, priests have been astrologers reading horoscopes of the villagers, though Buddha banned emphatically such kind of illogical itineraries.

As this way the role of the monks in the village temple has undergone a wonderful change owing to various social, economic and political issues. Only a very few village temples have escaped of these social changes. As a result the words used for temple rituals in the past are being affected of such kind of social changes at present and here specific set of words which are used in modernized colloquial idiom can be given as follows.

1. ଶିଳା ବିସ୍ତାରଣ (Śīla Vyāpāraya) Sīla campaign.

The Noble Eight - Fold Path enables one to understand the Four Noble Truths and thereby bring an end to one's sufferings in this world. This Noble Eight - Fold Path falls within the threefold system of Buddhist training as *Sīla* (Ethical conduct) *Samādhi* (concentration) and *Paññā* (wisdom) The ethical conduct (*Sīla*) is a graded system of self - discipline to be observed according to one's own conviction as well as disposition. The five precepts (*Pañcasīla*) constitute the minimum for regular observance by the laity. In addition to five precepts eight precepts (*Aṭṭhangika - Sīla*) are designed for observance on *Poya* -days. Observing eight precepts in some

schedules has been introduced as *Sīla Vyapārayā* ଶିଳା
ଘୋଷଣା (Sīla campaign)

2. ଦାନ ଘୋଷଣା (*Dāna vyapārayā*) Campaign of Dāna (generosity)

The deed of giving (Dāna) is a fundamental virtue and is presented as an remedy for all three causes of evil, namely, greed, hatred, and ignorance. This noble meritorious activity has sometimes become an organized campaign in modern society as *Dāna Vyapāraya* (ଦାନ ଘୋଷଣା - campaign of *Dāna*)

3. ଶବ୍ଦ ଉପସଂହାର (Śabda Pūjāva) Offering of sounds

During the early years of the Buddha's mission, Buddhist monks lived under trees and in caves and cemeteries. In course of the time, the monasteries were approved as abodes of the monks by the Buddha. It should be noted that those all abodes were soundless and becalmed. Therefore such kind of a place was a consolation for *Bhikkhus* to spend a spiritual life with simplicity and practice meditation without obstacles. Although the surrounding of many temples are full of babels at present and devotees use to make noise as a offering using drums in front of the Stupas and the Buddha statues. This ritual is called - Śabda Pūja (ଶବ୍ଦ ଉପସଂହାର - offering of sounds.)

4. ଆଲୋକ ଉପସଂହାର (*Āloka Pūjāva*) Offering of light

Buddhists offer flowers and oil lamps to offer their gratitude for the master who showed the way of purification or the path of freedom. That simple ritual has expanded largely and sometimes, *Stupas* and statues are illuminated using thousands of oil lamps or colourful bulbs by devotees as *Āloka Pūjā* (ආලෝක භූජා - offering of light.)

5. කවි බණ (*Kavi Baṇa*) Preaching *Dhamma* in verses

Though the cosmetic ornamentation of sermons are not appreciated by Buddha, it has changed timely. The Buddha's word has been raised into the verses and recited rhythmically and sometimes with a slight music.

6. විරිදු බණ (*Viridu Baṇa*)

Here a *Dhamma* sermon is continued rhythmically, reciting some facts using a tambourine.

7. භාවනා වැඩමුළුව (*Bhāvanā Vædamuḷuwa*) Seminar of meditation

The method of training or developing the one's mind is meditation and this is the prescription of the Buddha for keeping the mind pure eradicating defilements such as lust, hatred, doubt, indolence. Though the *Bhikkus* practiced meditation in becalmed places such as under trees, in caves or forests in ancient times, some Buddhist at present gather often as a

group and engage in meditation activities under a guide. Sometimes meditators are offered a certificate at the end of the course.

8. ගී පූජාව (*Gī Pūjāva*) Offering of songs

The specific word “Pūjāva” (පූජාව - offering) has been attributed to a collection of songs in which Buddhist subject matters are included.

9. පට්ට බණ (*Paṭṭa Baṇa*) real preaching

This word is used often by youth. Their necessity is expressing the uniqueness of the Dhamma sermon. Although the slang word (“පට්ට” - *paṭṭa*) has been attributed to the preaching.

10. ගුටි පූජාව (*Guṭi Pūjāva*) offering of fisticuffs

Here the sublime word “Pūjāva” (පූජාව - offering) has been utilized with fisticuffs in following manner; He was given *an offering of fisticuffs* for his fault.

11. බෝධි සාමි (*Bodhi Sāmi*)

Bo - tree is the sacred object of Buddhists in Sri Lanka. Buddhists worship the *Bodhi tree* just as they would worship the living Buddha. Sometimes the sacred *Bo - tree* is introduced as *Bodhi Sāmi* (බෝධි සාමි). The reason for this greeting would be the

influence of Tamil language. The word “*Sāmi*” (සාමී) cannonates “the monk” in Tamil. As a honorific “හාමුදුරුවෝ” (*Hāmuduruvo - monk*) is also attributed to *Bo -tree* by Buddhists as ,“ජය සිරිමහ හාමුදුරුවෝ” (*Jaya Siri Maha Hāmuduruvo*).

12. මල් බදුන් වෙන්දේසිය (*Mal Badun Vendesiya*)

Buddhist offer flowers to the Buddha as a ritual to honour him. Having offered flowers in front of a Stupa or a Buddha statue, they contemplate the impermanence of the life just as the flowers fade away. Besides this ritual, sometimes a basket of flowers is auctioned in some festivals on a higher price in modern society.

13. වෙසක් මේලා (*Vesak Melā*) Vesak festival

Noble *Vesak Poya-day* is celebrated by Buddhists to memorise the birth of the Buddha. Though majority of Buddhists engage in various spiritual activities such as observing *sil*, some Buddhists celebrate this Noble Poya with diverting festivals. The title “*Vesak Melā*” (වෙසක් මේලා - Vesak festival) has been attributed some of those festivals. In addition *Poson Melā* (පොසොන් මේලා), *Æsala Melā* (ඇසළ මේලා) named festivals can be observed in modern Sri Lankan society.

The complaisantness and accuracy of using such kind of corrupted words used by Buddhists in modern society should be considered critically. But ,it is not the purpose of this analysis and it should be mentioned that above discussed all modernized words have expanded the rims of colloquial Sinhala.

Chapter V

Conclusion

05.1 Conclusion

This study is based on Sinhala writing tradition, Sinhala word stock and colloquial Sinhala influenced by Buddhism. After the introduction of Buddhism by Venerable Mahinda as a result of the third Buddhist council in the 3rd century B.C. the aurora of Buddhism fell on Sinhala writing tradition. As discussed at the beginning of the second chapter several incidents which attest as writing activities in prehistoric era, the scripts or symbols which were used for writing could not be identified explicitly in an archaeological approach. The evidence for the art of writing can only be found soon after the advent of *Mahinda*. The writing of *Brāhmī* inscriptions had begun after the arrival of Buddhism. Some devotees who embraced Buddhism, restored some caves and they were offered to Buddhist monks. These offerings were reported on inscriptions in Sinhala, using the *Brāhmī* script. The main purpose of those inscriptions was only reporting the meritorious activities done by male and female devotees. Except for the names and professions of the donors, actually there was nothing beyond that. Therefore the wordstock and content of early inscriptions bear the Buddhist visage and background. Accordingly Buddhist influence on Sinhala language could be seen since 3rd century B.C.E. In course of time the *Brāhmī* alphabet evolved in shape of letters as well as expanded of other Pali and Sanskrit letters because of the need of writing Buddhist words entered Sinhala

tongue, through Pali and Sanskrit *languages*. This matter has been discussed in the second chapter.

The third chapter is fully devoted to analyze the Sinhala word stock influenced by Buddhism. Sinhala word stock is undoubtedly an interesting combination of various borrowed words from several languages. This complexity of the word stock has been discussed in this chapter and contribution of the Buddhist words which came through Pali and Sanskrit languages for the expansion of vocabulary is also studied here comprehensively.

The monks who belonged to the Māhāvihāra tradition compiled and protected Sinhala commentaries from the advent of Mahinda up to the arrival of Buddhaghoṣa in 5th century A.D. The events of translating Sinhala commentaries into Pali again by Buddhaghoṣa and transcription of *Tipiṭaka* at Aluvihāraya (The temple of light) are very important and valuable with respect to the Sri Lankan Buddhist dispensation as well as Sinhala language and literature. Therefore two sections in the third chapter itself are devoted to discuss each event which caused perfectly for the progression of Sinhala Language.

The influence of Buddhism could be observed not only in written Sinhala but also in spoken (Colloquial) Sinhala. Sinhala language accedes an unbroken history, which expands to some thousands of years. It evolved with a literary tradition gradually since Anurādhapura period. Usually a literary language is governed by a code of rules, called grammar. Therefore it does not undergo a rapid change. This situation was common for Sinhala language also and its spoken practice changed rapidly in course of the time, although written practice used for literary works did not alter so. Therefore an explicit difference which is identified

as diglossia by modern linguists arose between spoken (colloquial) practice and written practice. This matter is discussed in the fourth chapter because priority has been given to the colloquial Sinhala which nourished Buddhism. Buddhism, as it is practiced today in diverse cultures, is a veritable religion with the essential trappings of beliefs, cults, and rituals. As Buddhist monks utilized various strategies to spread Buddhism among people many rites and ceremonies gathered around Buddhism as well as some philosophical concepts discussed in early Buddhism, having been simplified, entered the colloquial language. As the temple was the most valuable social center connected with folk life since ancient times, Buddhists used a specific set of words with great honor for the activities of monks, equipments used by them, other objects in the surrounding of the temple. All these words used by folk caused to expand the wordstock of colloquial Sinhala. As discussed in the same chapter, there is not other book as the “*Pansiya Panas Jātaka Pota*” in Sinhala literary tradition which influenced Sinhala folk life. Those *Jātakā stories* have nourished colloquial Sinhala with a considerable number of words. These facts have been taken into consideration in the study of the fourth chapter. Accordingly this study has touched almost all extremes of the Sinhala language under influence of Buddhism.

05.2 Suggestions

After the introduction of Buddhism to the island Ven. Mahinda utilized various strategies to spread Buddhism throughout the country. He translated Pali commentaries into Sinhala. Although it should be further mentioned that some scholar do not accept the matter of bringing Pali commentaries with his mission. If Mahinda did not bring them, who wrote the Sinhala commentaries which were later translated by Ven. Buddhaghosa. Then it should be concluded that the monks belonged to Mahāvihāra may have compiled the Sinhala commentaries from the advent of Mahinda up to the arrival of Buddhaghosa. However this matter has fallen into disputes and further study should be done on this matter.

With the modernization, the concepts and attitudes of the people have changed an immense way when it is compared with the society in the Buddha's period. Those changes are highly affected by not only behavior of the people but also the contemporary literature and language of the country.

As a result of this social change, some Buddhist concepts used by people have modernized. A set of such kind of words which are used in modernized colloquial word have been mentioned at the end of the dissertation and it is suggested the complaisantness and accuracy of using such kind of corrupted words used by Buddhist in modern society should be studied critically.

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