

Sinhalese Grammatical Usages in Colophons in the Manuscript Literature in Sri Lanka

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ABSTRACT: In the broad field of manuscriptology, “Colophon is defined as an inscription placed at the end of a book or manuscript and giving details of its publication—e.g., the name of the printer and the date of printing” (Encyclopedia of Britannica). In the sphere of manuscriptology, the study of colophons is of paramount importance. Colophon, ‘Samamāpti vākya’ in the Manuscript Literature in Sri Lanka has been evident since the 6th century BC. The aim of this study is to identify colophons in the Manuscript Literature in Sri Lanka as disclosure of various Sinhalese Grammatical Usages. Grammar in a language according to Linguistics is the set of structural rules governing the composition of words, phrases, clauses and sentences. According to Hudson (1984:1) word grammar is a theory of language structure. At the most general level, it consists of generalization (Hudson, Richard, 1984, *Word Grammar*, Basil Blackwell Publisher Limited, England). This study was conducted through the content analysis of Colophons in those Ola-leaf manuscripts originally available in the National Museum of Sri Lanka with due attention to Micro-Linguistics. According to the findings of this research colophons in the manuscript literature in Sri Lanka could be read as a revelation of Macro- and Micro Linguistic features of Sinhalese.

Keywords: *Manuscriptology, Colophon, Manuscript Literature, Sinhalese Grammar, Macro and Micro Linguistic Features*

I. INTRODUCTION

According to the Encyclopaedia of Britannica, **Colophon** is an inscription placed at the end of a book or manuscript and giving details of its publication—e.g., the name of the printer and the date of printing. Colophons are sometimes found in manuscripts and books made from the 6th century BC on in Sri Lankan manuscript literature. The copyists were accustomed to note, in addition to the place of the copying, their own or the owner's places of origin, thus providing interesting historical information and the Linguistic features of languages concerned. In the history of Ola-leaf manuscripts in Sri Lanka which traces back to the 6th Century BC, the scribes have inscribed Ola-leaf manuscripts until the third Century BC, and with the introduction of the printing press by Dutch in 1737, those writings gradually became an extinct literature.

Most of the island's recorded manuscripts are related to folk religion outside the realm of classical literature. These manuscripts are mainly in the custody of temples in the island and are the manuscripts of the traditional elite and craftsmen. Foreign scholars who have studied the local culture during the British colonial period in Sri Lanka were the first to review these manuscripts, forcing them to be collected in a systematic and orderly manner. This has resulted in the preservation of Sri Lankan Ola-leaf manuscripts in the major libraries of several European countries.

With the inauguration of the Colombo Museum in 1875, the collection of manuscripts as well as the copying of copies of them in the associated library seems to have been an exercise. It is headed by HCP Bell, the first Archaeological Commissioner of Sri Lanka. WA de Silva has formally categorized and catalogued the collection of leaf manuscripts in the Colombo Museum.

The local manuscripts of European libraries are also often listed as catalogues. A few formal directories can be found in this regard. The British Library's collection of Sinhala books was published as *The Catalogue of the Sinhalese manuscripts in the British Museum* by Dr. DM de Z Wickremasinghe in the year 1900. *Catalogue of the Hugh Nevill Collection of Sinhalese manuscripts in the British Library* by KD Somadasa consists of five volumes. *Directory of Sinhalese Manuscripts at the Royal Library, Copenhagen, Denmark*, by CE Godakumbura as *The Catalogue of Ceylonese Manuscripts* should be noted. The English manuscript in the Denmark Copenhagen Royal Library, *The Catalogue of Ceylonese Manuscripts* of C. E Godakumbura, *The Catalogue of the Sinhalese manuscripts* by KD Somadasa, is available in the Library of the Wellcome Institute

for the History of Medicine kept in the Welcome Institute, United Kingdom. The Sinhalese Manuscripts Directory of the Colonial Office Collection, London by J. Wijeyeratne and Ananda Kulasoorya should be noted. Apart from the systematically deposited and recorded manuscripts, a large number of manuscripts of temples and personal possessions can be found in various parts of the island, mainly in the country. Mainly, the collection in the Library of the University of Peradeniya and the Colombo National Museum Library can be extensively used for formal research. The literary and sociocultural and Linguistic significance of the contents of them represent the socio-cultural and emotional status of the inhabitants in the island while being resources for studying the evaluation of Sinhalese, its Linguistic features particularly like morphological, syntactic, semantic and pragmatic value of Sinhalese. The only South Asian nation with a record of more than two thousand years of history and a living literature that has existed constantly for one thousand five hundred years is a vast heritage of Sinhalese literature. Hence, this study focuses on colophons in Sri Lankan manuscript literature not because of their antiquity but because of being resources for identifying the Linguistic features of Sinhalese.

II. DISCUSSION

The colophons in Sri Lanka can be classified according to their Linguistic features in relation to Sinhalese. According to Ferguson (1959, pp. 325-340), in many speech communities, two or more varieties of the same language are used by some speakers under different conditions. Perhaps the most familiar example is the standard language and regional dialect as used, say, in Italian or Persian, where many speakers speak their local dialect at home or among family or friends of the same dialect area but use the standard language in communicating with speakers of other dialects or on public occasions. There are, however, other, quite different examples of the use of two varieties of a language in the same speech community. Ferguson (1959, pp. 325-340) name this as a diglossic situation where H variety and L variety exist in the same language. Referring to this analysis of H variety and L variety Pematne (1986, pp. 29-30) claims that modern Sinhalese has two functionally different varieties which stand in a relationship for which Ferguson's term "Diglossia" can be applied. One variety may broadly be classified as colloquial Sinhalese and is similar to Ferguson's L variety. It is used for day to day conversation. The other variety may be classified as literary Sinhalese which is similar to his H variety. It is used in written materials ranging from newspaper articles to academic papers including various kinds of documents such as official statements and creative literature. The differences between the two varieties appear at several levels, vocabulary, orthography/phonology and morphology etc., and scholars have attempted to describe them in detail. Some important contributions in this respect are De Silva (1967, 1974a, 1974b), Dharmadasa (1967) and Gair (1968). As these studies indicate, the morphology of the verb shows a sharp distinction between the two varieties.

Following colophons manifest the H variety of Sinhalese while demonstrating various grammatical structures in the same. Following colophons include different mood of sentence in Sinhalese. For instance the final verb "utsāha kaṭayutu" (make an effort) in the following sentence is in an imperative mood which denotes a polite request in H variety in write form.

śrī saddharmaya śravaṇaya koṭa prārthanānukūgata tuntarā bōdhiyen ektrā bōdhiyakaṭa pāmiṇīma yayi kiyana lada pravaraṃrutha nirvāṇapura praviṣṭavimāṭa ēkāntayen ma hētuvē. Vāsana udāradhyāsāyēn yuktva sāsanābhivardhanaya karanṭa utsāha kaṭayutu(47 Sīma Sankara VinodaniM.4) -Utsāha kaṭayutu-Make an effort

Listening to śrī saddharmaya/sublime truth and becoming to wishful one of triple Bodhi. The aforementioned statements certainly contribute attending *nirvāṇapura*, the supreme enlightenment. Make attempts to develop the *sāsana* by way of effort with fortune.

The optative mood is predominantly evident in the verb colophon. For instance, the verb "nivan dakithvā" (May attend supreme enlightenment) denotes the wish. The suffix 'vā' is used with the verb as a sign of the mood. Geiger (1938, p. 151) suggests that -va: is originally a form of the verb of 'to be' (ve) with the optative meaning 'may it be (become) so'.

To indicate the obligation of an action the postposition /yutu/(must-should) is used in Sinhalese in its H variety. Postpositions in Sinhalese are words used after nouns, verbs and sometimes even after adjectives and adverbs to show their relationship to other words in order to build up a meaningful sentence. Following are instances where postposition /yutu/(must /should) has been used subsequent to a verb.

*mevan mahima yut apa samidungē ta tu
anan haṭa melakdiva upadinā ma tu
netin dakinnaṭa nolābuniya mele situ
kanin vat asā santōsa viya yu tu(1982 Saṃgharājavata 7 F. 8)*
Such a Bhikkhu has not been seen, but should be happy hearing about him)

Jīwitaya puja karamin āsuvā vū saddharma ratnakāi sita tabā matu labana svarga mōkṣa sampat hā nirvāṇa sampat sita tabā sādārayen bana āsiya yutu (901 Dahamguṇa 85- A.7).

Should listen to doctrine, the sublime truth well keeping in mind its worth listened with the dedication of life, keeping in mind the assest of Heavenly life andattending supreme enlightenment in the future.

- (*Budun duṭuvāk men ādara sambhāvanā ātiva upastāna koṭa kelavara amāmaha nivan dakinḍa utsāha kaṭayutu*.Sāma jātakaya yi) Make attempts to attend supreme enlightenment serving Buddha with love and respect as seeing him.

Mohu atadenama paṁcasīlaya āraṅkākoṭa pṁchāgñā aṣṭasmāpattilābhivethmaya tuṇayen vanāhi kramayen ma uttamayayi datayuthu.Mē āta tapasē vibhāgayayi-Siddhirastu(772 Aṭathapas evibhāga) 22.B.3).

Should know that all eight of them protecting the five precepts and the five virtues of the five octaves are gradually superior.

Akusalaṭa nonāmi kusalahi hāsira dev sāpath siddha kalāsē akusaliṁ duruva kusalahi pihīṭa ubhaya samurdhiya siddha kaṭayuthu. - Siddhirasthu

Pravara kīrthi ghōṣā āthi vādū –candra bhikṣūhugē maghamāna jāthakayayi.(503 Maga māna jāthaka w.A.d.S-72.7).

Everyone should make a commitment to attend very carm and compassioned ‘*nirvāṇa*’, the enlightenment which was claimed by the Buddha, *Pasē budu* and *Maharahat*.

Ohu put prākkramabāhuyayi datayutu (should know)- (*Dambadeni asna*)-siddhirastu

Should know that his son is *prākkramabāhu*- dambadeni asna- siddhirastu -Fullfil your every wish!

Hit āti nuwana āti sāmadenā visin kalpanāvata gatayutu-should think- siddhi rastu (1899 Loka viniścaya A.I 12).

Dharmavādi pakṣayehi ek dharmalabdhiyaku visin sesu ayāta hodin dāna gānīma venuvata śāsanābhivurdhiya sadahā mē saṁkara viniścaya liyā prasaddha kaḷa bava data yutu(should know) (48 Saṁkara viniścaya A.H. 5).

It should be noted that one of the observers of *Dharma* of the *Dharmavadi* party has written this *saṁkara viniścaya* compilation of judgment for the well-being of the Buddha *Sāsana* rather than for knowing by the others.

Trailōkai tilaka pradīpāya māna asaraṇasaraṇasaraṇa gata vajra paṁjara tubhūvana cūḍ āmāṅkya vū utum smyak sambuddha sarvajñ rājāttamayānan vahansēgē varṣa pramā ṇayen dedahas sārasiya devisi sambuddha sarvajña rājāttamayānan vahansēgē varṣa pramāṇayen dedahas sārasiya devisi vānnehi badulu palāta ūva disāva badi udukida vidurapaḷa sumāṅgalārāma vihārādhipati ratanajōti terun nānsē visi liyavā barapāndi – kolamba oriyāntal potgula venuvata –garutara āndukāra utumānan vahansēṭa tāgi piṇisa denalada anāpatti dīpaniya da sikhavaḷada vinisa piṭapata da herāna sikha piṇsa yana pot tuna yi – datayutu-(Should know) (32 Sikhavaḷada vinisa M.3).

Mesē paṁcaśīlaya aṭaśīlaya dasasīla grahastayan visin nokaḍakoṭa rāka dhyānādī kusal kaṭayutu(1305 Paspav vistaraya 85 F 20) *kaṭayutu*. -Should do merits.

As verbs in Sinhalese language are concerned, there are hardly any ‘be’ verb and instead verbal suffixes are added to nouns and they are named as ‘*Nāmakkhāta*. For instance, *potayi* in the following example, the verbal suffix ‘*yi*’ is attached to noun ‘*pota*’ (book) .

Siyambalāva lēkhanē nāti nisā sannayak sīmāna siṭṭuvak lābilā gamaṭa āvāya.Edā hitahaba nātuwāya- nītiyē *potayi*.

Budu pasē budu maharat yana uttamayan pavā sānta vū dānta vū karuṇānidhāna vū nivan daham pasak karannnaṭa āma satvayan visin utsāha kaṭayutu-sudarśana sūthra yi. (369 Sudarśana sūta 6 N 10)

‘Gauravanīya S . C .P. bael mantrītumāgē sīnhala lipikaruvek vu mātālē sāmiyēl kīrti ratana vana mā visin liyā nimakaraṇa lada saḡarāja vatayi. - *Varṣa ekadās aṭasiya anutunē*

It is evident that in colophons particularly the English words are recorded in English alphabet. For instance, in the following, the term Archeological is transliterated as *ārkiyōlojikal* and Sinhalese term *kantōruvē dīya* is attached to the transliterated term as *ārkiyōlojikal kantōruvē dīya*. The postpositional nature of Sinhalese is also evident in the following example. /*dī ya*/ is postposed after the noun /*kantōruvē*/and denote the meaning ‘in the office’.

Another instance of the usage of transliteration is evident in the following quotation.The term November is transliterated as *novāmbra* and the term in Sinhalese for the word month /*masa*/ is used.

khuddaka nikāyantargata mē preta kathā vastu prakaraṇāya śrī laṁkēśvara vū utumānan vahansēgē potgulaya tyāgi piṇisa liyavā bhāradenṭa yedunē devinuvāra padimci don pransisku abēguṇavardhana mātara piskal opisīyar liyana āracci vana mā visin varusa 1971 novāmbra masa 16 veni dina dī ya (82 Pētavattu L 6).

The post positional features of Sinhalese are evident in the following exmples. The postposition ‘*dī ya*’ is attached to a noun which indicate place my be a proper noun like ‘*anurādhapurē dīya*’(In Anuradhapura).

mæyi masa 27 veni dina koḷaṃba kautukāgārayē dī ya (The Sagaraja Vatha written by me, Samuel Keerthi Ratana, Matale, a Sinhalese clerk of the late Honourable MP S.C.P Bal Baal. – On May 27th 1883 at the Colombo Museum).

liyā niakaḷē varṣayen ekdās aṭasiya anūṭunē noimbra masa daha ēveni śāni dina anurādhapurē dīya (1934 Nūṭiyē pota A.R.11).

Vilacciya kōralē horivila pansale potē piṭapataya –liyā niakaḷē varuṣa ekdās navasiyak vū aprēl masa paḷamuvēni rividina anurādapurē ārkīyōlojikal kantōruvē dī ya (970 Dharama samgrahāya A.B .14).

Honorific Usages/Suffixes

An honorific is a title that conveys esteem, courtesy, or respect for position or rank when used in addressing or referring to a person. In Sinhalese, the usage of honorific terms in Sinhalese has a grammatical value. For instance, the term */vahansē/* is a honorific term occurs after a noun in masculine gender as in */sāmanērayan vahansē/* (Venerable sir) to denote respect for religious leaders and the term */sēka/* is posedposed a verb to denote the respect as in */praviṣṭa vū sēka/* (Attended) confirming the subject verb agreement in Sinhalese grammar.

Mesē sumana sāmanērayan vahansē saryjña sāsana nāmāti ākāśayehi hira sandamen babalamin asādhārana vū pratipattīn budunṭa budunṭa pudā āyupamañin vādahida nivan pura praviṣṭa vū sēka (1511 Sumana sāmanēra vastuva 6.7).

Mululovata prakāśa koṭa karuṇāven satiyak hikmavā satara apāyēn nagā amā maha nivanehi pihiṭuvana hein bhagavat nam vana sēka (1207 Nandōpananda damanaya W.A.D.S 1200).

Anēkākāra śrī sampat vinda eka tisvāra kalpayak muḷullē sampat vinda nivan dakitvā te svarayēni vadāḷa sēka (925 Dasa kusal vibhāgaya W.A.D 8-625).

Ekala taman vasana sīmāvaṭa giyāha. Rajjuruvō nam dedasthavirayō ya. Mūlika vū muva rajjuruvō nam budu vū mamma vē dāyi vadāḷa sēka (517 Muva jātakaya (W.A.D.S) 1037c).

Dasabaladhārī vū pāramitāvan bala dakvā māra parājaya kota dasādiga samanrās vihīduvā siyalu devi bambun mudunehi keḷinā amāpīdak

Tava da mē dharmaya livūvoda liyēvvōda nohot mila dī ārovvōda matu maître dakit vadala sēka (306 Saraṇa sutta W.A.D.S- 699).

Saraṇāgamana sūtraya nimavā vadāḷa sēka. Saraṇāgamana sūtrayayi (307 Saraṇāgamana sutta).

Siyalu duk atikrānt vūvā nam vadāḷa sēka (190 Dēvadūta sutta (88-B24).

The verb *'vadāḷa sēka'*-said in the above example is considered as a honorific verb which is used only with Buddhist religious dignitaries like Buddhist priests not with lay people.

In the following example *'babalana sēkvā'* may look at is formed with the suffix 'sēkvā'.

ē kāraṇayēn ē hēṭuyēn , sīhalindarājā , sīhalādhīsvāra vu apage maharajjuruvot, tvaṃ - ḍba vahanse , jayatu , śāstrā mathanaya karaṇasekvā, jayatu parabhibhavanaya kirimēn jayaprāptava babalana sekvā- siddha rastu (2245 Narēndrasimha āśīrvāda A.E.11).

III. SUBJECT VERB AGREEMENT

Greenberg (1966: 90) formulated a number of implicational universals that refer to the order of various syntactic elements of languages in the world. He classified languages on the basis of their order of subject, object, and verb into three types, which he labeled I, II, and III, and which correspond to what are commonly- known as VSO, SVO, and SOV languages, respectively. Sinhalese has SOV (Subject+ Object+Verb) word order particularly in H variety in written form. According to *Sinhalese* and other Indian languages and in English as well, with a singular subject singular verb should be used but deviating from the above grammatical acceptance of *Sinhalese Language* in the following example, with the singular subject */tissa kumārayā/* (Prince Tissa) the plural form of the verb */giyāhuya/* went has been used.

Ikbīti tissa kumārayā ruvuvāli maha sāya adāla karmānta karavā oṭuṇu pāḷnda noyek dāna sīlādī vū dharmayaṭa āṭuḷatva ema lesa pinrāskoṭa divyalōkayaṭa giyāhuya. Ruvan vāli vistara nīmi (1975 Ruvanvāli vistaraya A.B.7).

With the subject Pratikāno with the the suffix 'no' the plural verb *giyāha-* went in the past tense has been used in the following example.

Pratikāno koḷaṃba koṭuva olandesinḍa bārakara dī pratikāno goveṭa giyāha- me pōta vijēsuriya āraccige dōn dāvit appuhāmiḡe (1952 Rāvaliya A.K.5).

Batin samrddhikaravā janagahana karavā dēvēniva paḍuru bēda dunnē ya –nīmi

In Sinhalese grammar, 'Gender' difference in subject is considered. But in colophon in some occasion, with the subject in Masculine Gender, the verb in the form of Feminine Gender is used. In the following example *'Gajabāhu raja'-King Gajabāhu'* is in Masculine Gender and the verb *'rājajaya gattāya'* –Governed is in Feminine Gender is used. In the following example *'Gajabāhu raja'-King Gajabāhu'* is in Masculine Gender in the past.

E.g. *Mēse gajabāhu raja suvisi avuruddak rārajaya gattāya, mēse gajabāhu raja suvisi avuruddak rārajaya kōṭa svarprāpta vūha amkōṭa haṭṭanaya nimi (1816 Amkōṭa haṭṭanaya A.D 14).*

Evidence related to the word order in the syntactic structure of Sinhalese could be found in colophon. The word order refers to the order in which words appear in sentences across different languages. The basic word order in Sinhalese remains as SOV, but this order may vary depending upon the context and the focus” (Gair 2003, p. 788).

The syntactic structure of Sinhalese in relation to the other Indo-Aryan languages is SOV. The subject (S) comes in the initial position, then, the object (O) and the verb (V) comes at the end position of the sentence.

In the following colophon there is an agreement between the subject ‘*Uttamayo*’ –‘important persons’ and the subsequent plural verb verb ‘*Nūpaditi*’ - **will not be born.**

Budu pasebudu sakviti yana uttamayo mēyin piṭata nūpaditi. praśnottaraya nimi yana uttamayo mēyin piṭata nūpaditi- praśnottaraya nimi.

According to Kariyakarawana (1998, p. 1) one of the most extensively used aspects of Sinhalese syntax is its focus construction. The salient feature of Sinhalese focus is that a focused constituent of a sentence can occur preverbally or postverbally. In the following example the focus marker ‘*e*’ has occurred postverbally.

Vannihatpattuvaṭa ayiti bōruvāve pansale pōte piṭapata ya- **liyā nimakaḷe** - 1897-3-22 dina ya (1354 *Praśnottaraya V.i*).

In the above example the term ‘*liyā nimakaḷe*’ with the focus marker ‘*e*’ denotes ‘completed writing’.

Sakavarṣa ekdās hatsiya anūṭunaya pat āsala masa avaguru dina rehenē lath mema davasa Kadubodagama sumāṅgala bhikṣūn visin liya vū potayi (Dambadeni asna L.S.A).

śvilaciciye korale rāulavināvāve pansale navagattegama gama tērun vahansege piṭapatayi . liyā nimakaḷe - 1899-6-1 dī ya (1984 *Samgharājottama Sādhu Caritaya K. 5*).

The book written by Ven. *Kadubodagama Sumāṅgala in the month of July in 1793.*

In colophon both active and passive sentence constructions are evident. For instance in the above example ‘*Kadubodagama Sumāṅgala bhikṣūn visin liya vū potayi*’- The book was written by *Kadubodagama Sumāṅgala*. The noun *Kadubodagama Sumāṅgala bhikṣūn visin* is in Instrumental Case which denotes the agent and the verb ‘*liya vū*’- written is a past participle verb. The noun in the Instrumental Case is followed by the postposition ‘*visin*’-by- like in *Kadubodagama Sumāṅgala bhikṣūn visin*. Then, followed by the verb ‘*liya vū*’- written.

Kaṭugampala korale yaṭikahapattu galpōla durayā visin liya vu pōte patiru dēsiya tihaka me pōta liyavuye kuliyāpiṭiye nayide ya. siddha rastu (878 Butsarānaya 9 .A.A.9).

In the above example the term ‘*durayā visin*’ by *durayā* is in Instrumental Case and the verb *liya vu-written* is a Past participle.

‘*Budun visin*’-By the Buddha is in Instrumental Case and the usage of the root ‘*lada*’ along with the verb ‘*karana*’ –done, the full past plural verb *dēsanā karaṇa laddāhuyi* – have been delivered with the conjugation *laddāhuyi* to indicate past plural.

Sampūrṇakōṭa sūrya bandhu vu budun visin dēsanā karaṇa laddāhuyi - dampiyāva nimi-(394 Dampiyā Gāthā Sannaya A.F. 6) .

The passive form of construction is evident in the following colophons.

Sasiribara mēsirilaka rakitvā rakitvā -- ṣaṭbhāṣā paramēsvara tripiṭakavāgēsvara utturumula mahatēridu visin prabandhanaya karana ladi- kuveṇi maha asna sampūrṇa karana ladi. - varṣa 1906 nōvembra masa 30 dina dina dīya(1886 kuveṇi asna A.J.13) .

mānēl naḷuve varakāpōlē yana nam **dēkehi** vasannāhu upāsikāvan **sataradēnēkuge arādhanayēn** mōllogōḍa **silvat tēna visinliyana lada** tunsaraṇa ya liyā samāptayi. (1547 *tun Sarānaya Amṛtāvaha (8.C.C 2)*

Mēma sutraya buddha desanāve kisitēnaka nōpēne. Kēnēk visinsādana laddak bæv hæge.welagamuve pansale pōte piṭapata ya. (1515 sumana sutraya (7 .H.I)Munnankulame raṭe mahatmayāge pōte piṭapata yi. 1894- 5-10(1957 rājavaliya (Saddharmālamkāraya).

In the above example, according to Sinhala Grammar, the subject in passive sentence should be in Instrumental case but in the above colophon it is in Nominative Case ‘*Kēnēk visin*’ by *someone* and the verb ‘*bæv hæge*’-felt is in Present Participle.

It is evident in the following example that the passive form has been used without the postposition ‘*visin*’ -by. *śrī lamkādhīpati garutara goravārnadōr utumānan vahansē visin lōkayāgē nānābhvṛddhi vardhanaya sandahā koḷompurayehi tabā vadāraṇa lada pālipot bhāndāgārayaṭa dakuṇu diśāvē gāllē gṛahastha pravṛjjita sabhā māṅḍalikavarū visin śrī .bu. varṣyen dedāhas sārasiya tudus varṣayaṭa pāmini bakmāsayē dī vinayālamkāra mema pota liyavā nimakoṭa evana ladi (30 Vinayālamkāraya F 2) .*

In Colophon some usages which are not accepted in the present Sinhalese grammar have been used.

For instance, in the following colophon *bhikṣuhu visin- by the Bhikku* is in Instrumental case and the verb *liyāsamāpta kalā ya -Completed writing-* is in active form but it should be with the roots ‘*lada*’ or ‘*laba*’ in Sinhalese grammar. The term ‘*kalā ya*’ ‘*did*’ is in Feminine gender which has a gender inconsistency with that of the subject ‘*bhikṣuhu visin*’ by the *Bhikku (Masculine Gender)*

Saka varṣa ēkvādahas satsiya asutunaya lat sataravēni kakuḷu bhānu samprāpata pasaloṣvēni rividina dēbalgala viharē viharāṇa karaṇa kapiriggāta candajoti bhikṣuhu viṣin nirvāṇa sampadā nisā pattiru tishayaka ruvan sūtra artha saha pada ceṇuma liyā samāpta kaḷā ya – (286 Ratana Sūtra Pada Āṇuma saha Artha Vyākhyānaya 6. M. 2) .

According to Linguist, as far as language groups are concerned Sinhalese is considered as an inflected language since nouns and verbs are inflected according to cases. The case markers have been extensively used in colophons.

In the following examples ‘*Matale*’ (In Matale) ‘*Uturu palāte ināmaḷuva korale*’ (In *Ināmaḷuva korale in the Northern Province*), *Pahala valavve Mudiyansege pōte* (In the book of Mudiyanse in the Phala valavva)

Mātale uturu palāte ināmaḷuva korale inava piṭapata ya - liyā nimakale 1900- 11-30) (1866 Kaḍayim Pōta A.G.9).

Brahmasvarayēn vadārannāvu bhāgyavat hu pahala valavvemudiyansege pōte vacanayē, abhinanduntī, santoṣayēn anumodanva subhāsītaya sādhu sādhu kiyā mastakayēn piḷigattāhuyi.siddha rastu brahmāyu sūtra sannaya (A.E.7)

Anurādhapurē- In Anuradhapura- Case marker ‘ē’ is used to indicate Locative Case.

Liyā nimakalē Kri. Va. 1904 k vū agōstu masa 1 veni dina anurādhapurē purā ṇa lēsevīmē komasāris unnānsēgē kantōruvē dī ya- Siddha rastu (1892- Lamkā Bōdhi Vastuva A.G. 9 0) .

Following examples also demonstrate the inflected feature of Sinhalese. ‘*Dharmayēhi*’- in Dhamma- is in Locative Case.

Nuvaṇaeti siyalū satvayā ēk puruṣa dharmayēhi pavatinne ya ya.liyā nimakarana kaḷe varuṣa 1871 k vu janavāri masa dēvēni dinadiya (1535 Tēlakaṭāha Gāthā Sannaya N.6).

In the following example, upāsikāvan sataradēnēkuge- Of the four female deciples – is in Possessive form but **ārāadhanayēn**-by invitation is in Auxiliary case.

In the following example mēyin piṭata nūpaditī – Outside of this is in Ablative case.

ēse ma navasiyak yōdun pamaṇa vaṭa pradēsasayi - budu pase budu sakviti yana uttamayo mēyin piṭata nūpaditī . praśēnātataraya nimi vannihatpattuvaṭa ayatbēruvāve pansale pōte piṭapataya - liyā nimakalē 1897-3) (1354 Praśēnātataraya V.1).

Me śāsanayēhi- in this śāsana is in locative case. The suffix ‘*hi*’-in is a case marker in the Locative Case.

Me śāsanayēhi prāḷiṇayo nuvanin bōho kalak piḷipāda svargamōkṣa siddhiya kērtvā - brahmajāla sūtrārtha vyākhyānayaḷi.- (131 Brahmajāla Sutta 85 –J 15).

mēse daruṇu duk aeti peratātma bhāvayēhi siṭi peratayo pavā ēse vu duk nōsalakā manākōṭa bana asā divasapat hā nivansapat laddāhuya (1183 Namaskāra Sannaya 85- B. 13).

Nakula vatipati hayā rōhaṇa pralambha gaṇa sukhalaṃkara m

Nimala guṇa manu nīti pālana dāna samharī candana m

Acala dṛuṭabala tridiva paratrāpa makuṭa maṇi caraṇambuja m

Dhavalā satasana asana bhāsura ārādhita subha maṃgala m

The case marker ‘ē’-in has been used in Locative case.

Anurādhapura palātē huruḷu pattuvē ulagalla kōrlē karavana davlāgala baṇḍāra mahatmayāgē potē pita pata ya. Liyā nimakalē 1889-8-25 dinaya –kīrtiratna (2290 Śrūṃgāraya -A.B.I)

Vena Honda potakin-From another good book is in Ablative Case with the case marker ‘*in*’ as in ‘*potakin*’

Mehi bohō adu vādi tibeyi.Vena Honda potakin mehi karuṇu parīkṣākara gata yutu yi. Periyakulamē rējistrārgē potē pitapata yi(Aṃkota hatanaya) .

Liyā nimakalē Kri. Va. 1904 k vū agōstu masa 1 veni dina anurādhapurē purā ṇa lēsevīmē komasāris unnānsēgē kantōruvē dī ya- Siddha rastu (1892- Lamkā Bōdhi Vastuva A.G. 9 0) .

ē karaṇayen ē hētuyen ; sihalindarāja sihalādhīvara vū apagē maharajjuvet, tvam obavahansē, jayatu jayatu śāstru mathanaya karaṇasēkvā; jayatu parabhibhavanaya kirīmen jayaprāptava babalana sēkvā...(2245 Narēndrasimha Āśīrvādaya A.E. 11).

(Nuwara kalāviyē kādākōralē pāḍiyamkaḍavala pansalē pallēkāgama dhammānanda sōbhita terunnānsēgē potē pitapataya. Liyā nimakalē varuṣa ekdahas atasīya anūnamayē dēsāmbra masa pahalosveni dina anurādhapurayēḍīya(Anāgata Vamśa Dēsānāva -719).

There are many Pāli and Sanskrit terms and the translated form in Sinhalese in colophon.

In the following examples, **Pacāmi - pacāma -cook** are Pāli terms- The two verbs **Pacāmi - pacāma –cook** are conjugated according to the number and then, **dān pisami**-Now I cook is the translated form.

Pacāmi , dān pisami, mayam api **pacāma** , dān pisamu - paraṣaṭkayēhi artha mēse māyī – siddharastu)

In the following example, the term **subha siddhi jaya rastu- Wish you all the best!** is a Sanskrit term used.

Mahapōlōve siṭan tārukā divyalokayāta haetākma ganana paslakṣa dēsātatapā dahasayi .paḷamutēna siṭa ēma divya lokayāta bamba ganana asulakṣa hatalis hakoṭiyayi. yōdun ganana dēsālis dahasayi. subha siddhi jaya rastu(2189 Gaman Sivpada 55 .A 4) .

numbhavahanseṭa abhiprānukūlava vu utum visituru parama ramanīya vu utum śrī saddharmayak dēsānākara vadāla mānavi (965 Dharmārāghanā 82 – S.5) .

In the following example many Sanskrit terms have been used.

Manōpranidhānaya vayōpranidhānayeḥi soḥsa saṁkhyātakaplaṣayaksārāsṁkheyyakaplaṣayak sūvisi vivara ṅa nimi-(1527 *Sūvisi Vivara ṅaya G.p. 8*).

IV. IMPARATIVE FORM

Imparative mood expresses a command, request or exhortation (Gunasekara 1962: 182)

In the following example, ‘utsahā situ yahapati’ It is better to make an effort is in imperative mood.

utsahā kaṭayutu-make an effort is also in the same form.

Matu svargamōkaṣapat saṁkhyāta sakalābhimatārtha siddhiyaṭa pæmiṅēna lēsa utsahā situ yahapati.valagam pāye abhayarāja pirivēn tēra svāmin visin lovæḍa sasun væḍa piṅisa karaṅa lada rājaratnākara nam pōṭayi (1945 *rājaratnākara* 6. J. 7).

æsu pamaṅin dānāmānādi piṅkam kōṭa matu divyalōka manuṣyalōka sampat vadālā ikbiti maitri budun dæka nivan sampat atkaraṅaṭa utsahā kaṭayutu - kusala sūūtra desanāvayi (230 *kusala sūtra dēsanāva* (7.0.1)

Bōho sirivida kēlavara nivansampat atkaraṅaḍa utsahā kaṭayutu- maṅḍuka divya pūtra kathā vastuva nimi (1896 *laṁkā kathāva* (A.F.S).

In the following examples, *bala data yutu-should know, nivan dakiṅḍa utsahā kaṭayutu-should make an effort to attend supreme enlightenment, situvā mænavi-better to think , vadāla mænavi , better to deliver*, are in imperative mood.

Mē buddhōtpādayēhi ēkacchutrakōṭa oṭunu pælada rajakala rajun ēksiya susæṭa dēnēk vēti, mōhu hæmage vēna vēna ma nam mahavaṁśayēn suḷu vaṣēn bala data yutu - siddha rastu - me raṭa kaḍayim pōṭa ya- (1865 kaḍayimpōṭa - racanā rājāvaliya L. 1).

*Strī puruṣayan visin me anitya lakuṅu mēnēhi kōṭa bhāvanā vaḍā nivan dakiṅḍa utsahā kaṭayutu - anit lakuṅu bhāvanāva yi- (741 *Anit Lakuṅu Bhāvanāva* 22 .A.1).*

śrī laṁkāvāsi samasta satvayan visin dænaḡæṅimēn væda pudā divya manuṣya sampat saha nivan sampat labannaṭa utsahā vīrya sādaraṅēn sōdinma situvā mænavi- siddhim

Meveni mahat vūiṣṭhārtha śubha maṅḡya sodin siddhavana śaṭiyaṭa karuṅākara vadāraraṅa yahapati(1831 *Cuṅṅikā Pota J. 3).*

vadāraraṅa yahapati- It is better to deliver or say- yahapathi is in Imperative Mood.

The Optative Mood

The Optative mood expresses a wish or desire (Gunasekara 1962, p. 288) .It is notable that many writers mention something in their own style in their work. It is noteworthy in the folk culture, Buddhism is the supreme stage. Following is evident that people in Sri Lanka as a result of the influence of Buddhism have a self wish to attend supreme enlightenment. The last line of the following poem *mama da buduvemvā lovtu rā- I may attend the Buddhahood* expresses wish with the verb with the suffix ‘vā’ which denotes the wish. It should be noted that the verb is conjugated preserving the subject verb agreement demonstrating the inflected nature of Sinhalese language. As the subject ‘mama’- I is in first person the verb is in the same person ‘vemvā’ -may attend.

mē livu piṅ purā rā

vidisavu sæpat nito rā

novædabiya sasa rā

mama da buduvemvā lovtu rā

(*varṣa 1859 juni masa 30 veni dina valdeniyē gedara horatalage pota tun saraṅē*

(*1550tun saraṅa 22 H*).

There is also a belief in Maithree Buddha in the future. The final line of the following poem ‘*met matu budun vivarana labami mokpu re*’ poem denotes the wish of attending ‘Nibbāna’ in the *Maithree Buddha Sāsana*. The verb ‘*labami*’ will attend indicate the wish. Hence, it is evident that the different verbs with suffixes like ‘vā, mi’ have been used in Optative Mood.

Hāma satvayek ma me baṅa asā nopamāva piṅkoṭa divya lōkayē sampat vinda matu buduvana maitrī budun dāka nivan dakivā (412 *patipūtikā vastu* 6. L. 1).

May every creature hearing this doctrine, the sublime truth and immediately doing merits may attend supreme enlightenment seeing the *Maithree Buddha* in the future!.

akvala dasadahas yut padaya akṣa rē

sakvala mula aḡaṭa kī mepada vista rē

vas hæra pada bedā kaḷa candas akurē

met matu budun vivarana labami mokpu re (1978 *sakvala vistaraya A.V.I*).

The wish of the literary creator of the details of relics is to attain ‘Nibbāna’ by hearing the details of relics. The author states that this can be realized especially by listening to the Buddha. The last stanzas ‘*savaṁ namā æsuvōūin savista rē- nivaṁ dakiyi æsu aya dātu vista rē*’ of the following colophon indicates the wish.

kiyaṃ budugunē sihikara niraṃta rē
dahaṃ amāpada melovaṭa puvata rē
savaṃ namā əsuvōṭin savista rē
nivaṃ dakiyi əsu aya dātu vista rē (982 dhātu vistaraya w.A.D.S – 71).

Varṣa 1865 dī liyā nima kalē doḍanduva sayilabimbārāma vihārasthānāyē dī ya. (Written in 1865 at the Sailabimbārāma temple-Dodanduwa) (498 mahā karaṇa jātaka .22.F.3).

dānādi piṃkam koṭa divya munuṣya sampat vida kelavara amā mahā nivaṃ dakinnaṭa utsahā kaṭayutu kusala sūtra dēsanāva nimavā vadāḷa sēka- siddha rastu

Make effort to do charity and attend the supreme enlightenment-Nibbāna-(Wish you all the best as you wish!)(234 kusala sutra 85 - G.8).

Ven **vaeliviṭayē saṃgharāja** is the founder of the enlightment of the modern literature and Buddha sāsaṇa. The poet syas to be happy listening to the biographical information of this Bhikku.

Wishing attening niwan is a common feature. The following shows that the Optative Form of the “Sanskrit language” has been used.

sakala guṇa vibhūti gnāna sīlādi yuddhi
nikhila muṇi samesam śrī nivāsendu gadya m
tata mini bhava sārāṃ tinna bavasuvatāra m
ajaramara visuddham prāpti nirvāṇa saukhya m (1503 śrī nivāsa gadya
A.R. 15).

‘mē pot vahansē liyu pinin situ pætu læbēvā’

May the blessings of this book be written (198 dhammacakka sūtra sanna ya 85 - F 19). It seems that the poets have inspired worldly aspirations in writing. The poet mentions that with the blessings of the sermon **‘ratana sūtra’** let all the sufferings end.

evan alavu yaku bala dasane ndō
mevan rōga piripata durala ndō
ruvan pirita muni desu balē ndō

memaṃ dōsa piripata durala ndō (712 alavu sēhælla 7 – 1.6).

V. CONCLUSION

In this research, it was found that colophons disclose the various grammatical structures of the H variety of Sinhala language. The linguistic factors like the contacts and the influence of other regional languages like ‘Pāli’ and ‘Sanskrit’ are manifested. Colophons could be used as a revelation of Sinhalese grammatical structures particularly Morphological and Syntactic variations. More importantly, as far as Historical linguistic value is concerned, there are many pieces of evidence found in colophons in respect of the evolution of Sinhalese language. Throughout this study, it was found that the writers have used both derived form from the *Sanskrit* original terms with the same meaning in similar situation.

VI.

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