

1. Chapter - Introduction

1.1. Purpose of the research

Research on the noun morphology of Sinhalese Prakrit, Proto-Sinhalese and Middle Sinhalese eras which cover historical as well as structural aspects is found in Wijeratne 1943, Wijayaratne 1956, Karunatillake 2001. However, there are hardly any studies on verb morphology in Sinhalese covering the relevant period of language history (Paranavitana 1956). Therefore the purpose of this research is to examine the verb morphology and its structure in Middle Sinhalese language according to the data attested in Jātākā tales.

1.2. The choice of the Jātākā text for the research

This text was selected from among the other literary works of the period because the Jātākā tales represent a mixture of the written and spoken varieties of Sinhalese language. Each literary work in Middle Sinhalese was authored by a single person; whereas the Jātākā tales were written by a group of scholars. Therefore, different styles of literature, different schools of tradition, as well as different regional varieties contribute to the compilation of this text. As a result, the verb morphology of this text is very rich when compared to other literary works. These are the main reasons for the selecting the Jātākā tales for linguistic analysis.

1.3. The Sinhalese language, history and development

Sinhalese language is a member of the Indo-Aryan language family and is spoken by approximately 75% of the population in Sri Lanka. Sri Lankans use three languages, Sinhalese and Tamil as official languages, and English as a link or international language. Sinhalese became the official language in 1956, and Tamil was also named as an official language in 1987 (Gair 1992:439-40).

According to S. K. Chatterji (1926:15) and G. Cardona (1980:440-41) Sinhalese language is a member of the South-western branch of Indo-Aryan family while S.M. Katre (1968:24) grouped it as a member of the southern branch. R. L. Turner did not give a clear idea whether it is south-western or eastern, but he preferred to connect it with the eastern branch (1966: xi).

1.3.1. The Position of Sinhalese in Indo-Aryan Languages

There is no doubt that the Sinhalese language is a member of Indo-Aryan family. The problem is the ascertainment of the place of origin of Sinhalese among the New Indo-Aryan languages. This is an unresolved debate. The controversial situation seems to have been partly based on the interpretation of the ‘Aryan colonization’ of Sri Lanka as mentioned in Pāli chronicles such as *Dīpāvamsā* (Oldenberg 1879: Chap-ix. 21-22) and *Mahāvamsā* (Malalasekara 1937: Chap-7.3). The main debate is centered on the identification and location of *Lāḷa*, the homeland of *Vijāyā* who was the leader of the first Aryan-band who colonized Sri Lanka. The following are the views of some leading scholars in this matter.

“H. W. Codrington, W. Geiger, and S. K. Chatterji identify *Lāḷa* with *Lāṭa* in Gujarat and conclude that the first band of Aryans to Sri Lanka were from Western India” (Karunatilake 1977:2).

“Max Muller, R. Siddhārtḥa, M. Sahidullah, and P. B. F. Wijeratne identify *Lāḷa* with *Rāḍḥa* in West Bengal and conclude that the first band of Aryans to Sri Lanka were from Eastern India” (ibid 2).

Therefore the establishment of a definite proposal about the origin of Sinhalese among Indo-Aryan languages remains as controversial matter.

1.3.2. History of the development of Sinhalese language

There are four periods in the development of Sinhalese language (Geiger 1938:1-6). They are as follows:

- i. Sinhalese Prakrit (200 B. C. - 4/5th c. A. D.)
- ii. Proto-Sinhalese (4/5th c. A. D. - 8th c. A. D.)
- iii. Mediaeval Sinhalese (8th c. A. D. - Middle of 13th c. A. D.)
- iv. Modern Sinhalese (Middle of 13th c. A. D. onwards)

Geiger further divides the Modern Sinhalese era into two sub-sections (1937:16).

- i. Classical Sinhalese era (Middle of 13th c. A. D. - 17th c. A. D.)
- ii. Modern Sinhalese era (17th c. A. D. onwards)

A brief description is provided under each period mentioned in 1.3.2.

1.3.2.1. Evidences for Sinhalese Prakrit period

The earliest inscriptions of Sinhalese language are datable to as far back as 3rd c. B. C. These were mainly cave or rock inscriptions which contained Brāhmī scripts. These are very short, and include the title and the name of the patron or donor.

According to archaeological excavations, no written documents exist in Sri Lanka dating before the establishment of Buddhism (Geiger 1938:1). Sinhalese language has chronologically distributed inscriptions from the 3rd c. B. C. onwards. Some of them are listed below.

- 1.3.2.1.1. 3rd c. B. C. - Brāhmī cave-inscriptions at Mihintalē
(Paranavitana & Godakumbura 1963:209)
- 1.3.2.1.2. 2nd c. B. C. - Vessāgiri cave-inscriptions (Wickramasinghe 1912:21)
- 1.3.2.1.3. 1st c. B. C. - Vēvæl Tænnə cave-inscription (ibid 149)
- 1.3.2.1.4. 1st c. A. D. - Maha-Ratmale rock-inscription (ibid 61-62)
- 1.3.2.1.5. 2nd c. A. D. - T^hūpārāmə slab-inscription (Wickramasinghe 1933:116)
- 1.3.2.1.6. 3rd c. A. D. - Jētəvanārāmə inscription of king Maḷu-Tisə
(Wickramasinghe 1912:255-56)
- 1.3.2.1.7. 4th c. A. D. - Tōniḡalə rock-inscription (Wickramasinghe 1933:177-78)

1.3.2.2. Evidences for Proto-Sinhalese period

Some inscriptions can be identified as belonging to this era.

- 1.3.2.2.1. 5th c. A. D. - Ruvanvælisæyə pillar-inscription
(Wickramasinghe 1933:122)
- 1.3.2.2.2. 6th c. A. D. - Nāḡirikandə rock-inscription (Codrington 1934:123)
- 1.3.2.2.3. 7th c. A. D. - Barrow's pavilion inscription (ibid 139-40)

1.3.2.3. Evidences for Mediaeval Sinhalese period

We can identify inscriptions as well as literary works, which belong to this period.

1.3.2.3.1. 8th c. A. D.

- i. Gæraṅḡiḡalə rock-inscription (Wickramasinghe 1933:198)
- ii. Sigiri graffiti (Paranavitana 1956, Vol-ii)

1.3.2.3.2. 9th c. A. D.

- i. Kivulēkaḍa pillar-inscription of king Sēnā-I (Wickramasinghe 1933:290)
- ii. Siyābas Lakārā - (author unknown)

1.3.2.3.3. 10th c. A. D.

- i. Badullā pillar inscription (Wickramasinghe 1933:74-78)
- ii. D^hampiyā Aṭuvā Gæṭapadāyā - king Sēna (author)

1.3.2.3.4. 11th c. A. D.

- i. Jētavanārāmā slab-inscription of king Mahindā-IV(Wickramasinghe 1912:234-37)

1.3.2.3.5. 12th c. A. D.

- i. Galāpātā Vihārā rock-inscription (Codrington 1934:205-8)
- ii. D^harmaprādīpikāvā (prose) (Author - Guru[ugōmī])
- iii. Amāvaturā (prose) (Author - Guru[ugōmī])
- iv. Butsarāṇā (prose) (Author - Vidyācakrāvartī)
- v. Muvādevdāvātā (poetry) (Author unknown)
- vi. Sasādāvātā (poetry) (Author unknown)

1.3.2.4. Evidences for Modern Sinhalese period

In this era, numerous literary works as well as inscriptions were found. Some of them are as follows.

1.3.2.4.1. 13th c. A. D.

- i. Sidat Saṅgārāvā (grammar) (Author - Rev. Anāvamādarjī or Vēdēhā)
- ii. Pūjāvāliyā (prose) (Author - Rev. Mayūrāpādā)
- iii. Sadd^harmā Ratnāvāliyā (prose) (Author - Rev. D^harmāsēnā)
- iv. Kav Siḷumiṇā (poetry) (Author - Paṇḍitā Parākrāmābāhu)

1.3.2.4.2. 14th c. A. D.

- i. Pansiyā Panas Jātākā Potā (prose) (Group of authors)
- ii. Daḷadā Siritā (prose) (Author - Devradā pasāḅgināvan)

1.3.2.4.3. 15th c. A. D.

- i. Kāvyaḅḅek^hārāyā (poetry) (Author - Rev. Toṭāgamuvē Rāhulā)

From the data we can examine the chronological evolution of the Sinhalese language. A classification of the Old, Middle and New Indo-Aryan languages is given below for the better understanding of Sinhalese eras.

1.4. The classification of Old, Middle and New Indo-Aryan languages

There are three periods in the development of IA languages. They are as follows:

- i. Old Indo-Aryan (OIA) (1500 B. C. - 600 B. C.)
- ii. Middle Indo-Aryan (MIA) (600 B. C. - 1000 A. D.)
- iii. New Indo-Aryan (NIA) (1000 A. D. onwards)

(Chatterji 1926:17-19, 1942:3, Nara 1979:1)

According to this classification the Sinhalese language belongs to the Middle and New Indo-Aryan periods. It is postulated that the Sinhalese language is derived from the OIA and MIA languages such as Sanskrit and Pāli (Balagalle 1992:1). There are some common features which can be seen in all the NIA languages and some innovations found only in Sinhalese. These are described below with examples.

1.4.1. Sound Change in Sinhalese Language

Sound changes occurred in the development of IA from middle to modern stages. We observe some of these sound changes in mediaeval Sinhalese. The sound changes observed in the Jātākā text are described below.

1.4.1.1. OIA/MIA aspirated stops become de-aspirated in Sinhalese

The aspirated sounds are more prominent in OIA and MIA languages whereas they are completely lost in NIA language like Sinhalese (Balagalle 1992:39). The segments ‘**k^h**, **g^h**, **c^h**, **j^h**, **ṭ^h**, **ḍ^h**, **t^h**, **d^h**, **p^h**’ and ‘**b^h**’ are aspirated sounds in borrowed items in Sinhalese. The de-aspirated counterparts are substituted instead of aspirated. However, de-aspirated counterparts of ‘**c^h**, **j^h**’ stops are not observed in Sinhalese (see 1.4.1.5.4 and 1.4.1.6.4). We illustrate this change from Pāli to Sinhalese with examples of verbal forms. (All the Sinhalese forms given below are derived from corresponding Pāli verbs).

1.4.1.1.1. **k^hādanti** > **kati** ‘eat-III.PRES.PL.’ (P. 195²⁷) (kā-ti > ka-ti) (**k^h** > **k**)

1.4.1.1.2. **agg^hāti** > **agī** (da) ‘value-III.PRES.SG.’ (P. 13⁸) (agā-ī) (**g^h** > **g**)

1.4.1.1.3. **atṭ^hāsi** > **siṭiyēyā** ‘stay-III.PST.SG.M.’ (P. 282³) (siṭā-iyē-yā) (**ṭ^h** > **ṭ**)

1.4.1.1.4. **vaḍḍ^hissanti** > **vaḍannāhə** ‘feed-III.FUT.PL.’ (P. 310²⁵)
(vaḍā-annāhə) (**ḍ^h** > **ḍ**)

1.4.1.1.5. **patth^hayissati** > **patanniyā** ‘wish-III.FUT.SG.F.’ (P.159¹¹)

(patə-annī-yə) (**t^h** > **t**)

- 1.4.1.1.6. band^hāmə > ba^ñdimhə ‘tie-I.PRES.PL.’ (P. 295²⁴) (**d^h** > **ñd**)
1.4.1.1.7. pup^hhissəti > pipennēyə ‘bloom-III.FUT.SG.M.’ (P. 143-37) (**p^h** > **p**)
1.4.1.1.8. lab^hanti > labəti ‘receive-III.PRES.PL.’ (P. 182¹³) (labə-ti) (**b^h** > **b**)

1.4.1.2. OIA/MIA geminates are de-geminated in Sinhalese

The geminated forms are more common in the verbs of OIA and MIA languages whereas the de-geminated forms are mostly found in NIA languages like Sinhalese (Balagalle 1992:40). Some examples from Jātəkə text are given below.

- 1.4.1.2.1. vikkiṇāmi > vikuṇəmi ‘sell-I.PRES.SG.’ (P. 5⁵) (vikuṇə-mi) (**kk** > **k**)
1.4.1.2.2. paṭijaggissanti > piḷijagit ‘maintain-III.PRES.PL.’ (P. 171⁴)
(piḷijagə-it) (**gg** > **g**)
1.4.1.2.3. ti^{tt}hāmə > siṭimhə ‘stay-I.PRES.PL.’ (P. 232²³) (siṭə-imhə) (**tt^h** > **t**)
1.4.1.2.4. vad^qdhissanti > vadannāhə ‘feed-III.FUT.PL.’ (P. 310²⁵)
(vadə-annāhə) (**q^h** > **q**)
1.4.1.2.5. pavattanti > pavatvəti ‘hold-III.PRES.PL.’ (P. 197¹) (pavatvə-ti) (**tt** > **t**)
1.4.1.2.6. patthəyissati > patannīyə ‘wish-III.FUT.SG.F.’ (P. 159¹¹)
(patə-annī-yə) (**tt^h** > **t**)
1.4.1.2.7. uppajjissəti > upədənēyi ‘originate-III.FUT.SG.’ (P. 541³⁴)
(upədə-nē-yi) (**pp** > **p**)
1.4.1.2.8. vassissəti > vasinnēyə ‘rain-III.FUT.SG.’ (P. 384¹⁴) (vasə-innē-yə) (**ss** > **s**)

1.4.1.3. Loss of vowel length in Sinhalese

The long vowels found in OIA and MIA languages undergo shortening in NIA languages like Sinhalese (Balagalle 1992:39). According to this rule ‘ā > a, ī > i, ū > u’, and ‘ē > e’. Some examples from Jātəkə text are given below.

- 1.4.1.3.1. mārenti > marəti ‘kill-III.PRES.PL.’ (P. 271¹³) (marə-ti)
1.4.1.3.2. mīyanti > miyəti ‘die-III.PRES.PL.’ (P. 251¹⁰) (miyə-ti)
1.4.1.3.3. pūjəyāmi > pudəmi ‘offer-I.PRES.SG.’ (P. 270⁹) (pudə-mi)
1.4.1.3.4. dēti > deyī ‘give-III.PRES.SG.’ (P. 377¹⁰) (de-yi)

1.4.1.4. OIA/MIA homogeneous clusters become semi-nasal in Sinhalese

Homogeneous clusters found in OIA and MIA languages become semi-nasals in Sinhalese. These clusters and semi-nasals are mentioned below.

ŋg > ŋ̃g, ɲj > ɲ̃j, ɳd > ɳ̃d, nd > ñd, mb > m̃b

Some of them are used often and some are rarely used. The semi-nasal ‘*j̃j*’ is not found in standard Sinhalese language whereas it is used only in spoken Sinhalese.

1.4.1.4.1. vanditvā > vāñdā ‘worship-ABS.’ (P. 187⁹) (vañdā > vāñdā)

1.4.1.4.2. c^hinditvā > siñdā ‘destroy/break-ABS.’ (P. 217⁵) (siñdā-ø)

1.4.1.4.3. band^hāmā > bañdimhā ‘tie-I.PRES.PL.’ (P. 295²⁴) (bañdā-imhā)

1.4.1.4.4. cumbantō > iṃbimin ‘kiss-PRES.PTCPL.’ (P. 286³⁸)

(iṃbā-min > iṃbi-min)

1.4.1.5. OIA/MIA ‘c’ becomes ‘s’ in Sinhalese

The segment ‘c’ found in OIA and MIA becomes ‘s’ in NIA languages like Sinhalese (Balagalle 1992:45). Some examples are given below.

1.4.1.5.1. cintāyanti > sitāti ‘think-III.PRES.PL.’ (P. 159⁸) (sitā-ti)

1.4.1.5.2. cali > selāviṇā ‘shake-III.PST.SG.’ (P. 280¹¹) (solāvē-iṇā > selāvē-iṇā)

1.4.1.5.3. carissāmi > sarannem ‘roam-I.FUT.SG.’ (P. 241¹³) (sarā-annem)

1.4.1.5.4. c^hinditvā > siñdā ‘destroy/break-ABS.’ (P. 217⁵) (siñdā-ø)

1.4.1.6. OIA/MIA ‘j’ becomes ‘d’ in Sinhalese

The segment ‘j’ found in OIA and MIA becomes ‘d’ in NIA languages like Sinhalese (Balagalle 1992:45). Some examples which are quoted from Jātākā tales are given below.

1.4.1.6.1. pūjāyāmi > pudāmi ‘offer-I.PRES.SG.’ (P. 270⁹) (pudā-mi)

1.4.1.6.2. jānissati > dannēyā ‘know-III.FUT.SG.’ (P. 167⁹) (dan-ē-yā > dan-n-ē-yā)

1.4.1.6.3. uppajjissanti > upādinnāhā ‘originate-III.FUT.PL.’ (P. 222⁸)

(upādā-innā-hā)

1.4.1.6.4. vijj^hinsu > viddāhā ‘pierce-III.PST.PL.’ (P. 364⁴⁰) (vidā-ā-hā > viddā-āhā)

After the discussing of sound change in the development of Sinhalese from Pāli, we move to a description of the syllabic structure of Sinhalese verb.

1.5. Syllabic structure in Sinhalese verb

The syllables of the verbal roots of Sinhalese differ from one (monosyllable) to four (quadrisyllables) (Karunatillake 1997:18-20, 174). Therefore, the structure of these verbal roots can be identified under four sub-categories as follows:

1.5.1. Monosyllabic roots

There are some verbal roots with one syllable. They are named monosyllabic roots. The structures V, \bar{V} , VC, CV, $C\bar{V}$, CVC and $C\bar{V}C$ are identified in the Jātākā text.

- 1.5.1.1. V - e (*evə* ‘come-II.IMP.SG.’) (P.239²¹) (e-və)
- 1.5.1.2. \bar{V} - \bar{o} (*ottehi* ‘lay-II.PST.SG.’) (P. 122²⁰) (\bar{o} -ehi > ot-ehi > ot-t-ehi)
- 1.5.1.3. VC - is (*issāhə* ‘sprinkle-III.PST.PL.’) (P.328²⁶) (is-āhə > is-s-āhə)
- 1.5.1.4. CV - ya (*yavə* ‘go-II.IMP.SG.’) (P. 250¹⁸) (ya-və)
- 1.5.1.5. $C\bar{V}$ - $\bar{k}\bar{a}$ (*kami* ‘eat-I.PRES.SG.’) (P. 324¹²) ($\bar{k}\bar{a}$ -mi > ka-mi)
- 1.5.1.6. CVC - gan (*ganit* ‘take-III.PRES.PL.’) (P. 169⁶) (gan-it)
- 1.5.1.7. $C\bar{V}C$ - $\bar{v}\bar{a}s$ (*vāheti* ‘pour-III.PRES.PL.’) (P. 210²³)
($\bar{v}\bar{a}s$ -eti > $\bar{v}\bar{a}s$ -eti > $\bar{v}\bar{a}h$ -eti)

1.5.2. Disyllabic roots

There are some verbal roots with two syllables. They are named disyllabic roots. The structures VCV, CVCV, VCVC, CVCVC, VCCV, CVCCV, $\bar{V}CV$, $C\bar{V}CV$ and $CVC\bar{V}$ are identified in the Jātākā text.

- 1.5.2.1. VCV - asə (a.sə) (*asannāhə* ‘hear-III.FUT.PL.’) (P. 314²) (asə-annāhə)
- 1.5.2.2. CVCV - kərə (kə.rə) (*kərəmi* ‘do-I.PRES.SG.’) (P. 131³⁸) (kərə-mi)
- 1.5.2.3. VCVC - ugan (u.gan) (*ugannēyə* ‘learn-III.FUT.SG.’) (P. 283⁴)
(ugan-ē-yə > ugan-n-ēyə)
- 1.5.2.4. CVCVC - pavat (pa.vat) (*pavətit* ‘exist-III.PRES.PL.’) (P. 159⁶) (pavat-it)
- 1.5.2.5. VCCV - allə (al.lə) (*alləvə* ‘catch-II.SG.’) (P. 219²⁸) (allə-və)
- 1.5.2.6. CVCCV - galvə (gal.və) (*galvəti* ‘apply-III.PRES.PL.’) (P. 207³³) (galvə-ti)
- 1.5.2.7. $\bar{V}CV$ - $\bar{a}r\bar{a}$ (ā.rə) (*ārālā* ‘try-ABS.’) (P. 332³²) ($\bar{a}r\bar{a}$ -ā-lā)

1.5.2.8. C \bar{V} CV - tōrə (tō.rə) (*tōrā* ‘select-ABS.’) (P. 173⁶) (tōrə-ā)

1.5.2.9. CVC \bar{V} - palā (pa.lā) (*palā* ‘flee-ABS.’) (P. 329³¹) (palā-ø)

1.5.3. Tri-syllabic roots

There are some verbal roots with three syllables. They are named trisyllabic roots. The structures VCVCV, CVCVCV, VCVCVC, CVCVCVC, VCCVCV, CVCCVCV, CVC \bar{V} CV, CVCVC \bar{V} and CVCCVC \bar{V} are identified in the Jātəkə text.

1.5.3.1. VCVCV - ævidu (æ.vi.du) (*ævidimhə* ‘walk-I.PRES.PL.’) (P. 316³⁸)
(ævidu-imhə)

1.5.3.2. CVCVCV - parədə (pa.rə.də) (*parəditi* ‘defeat-III.PRES.PL.’) (P. 151⁷)
(parədə-iti)

1.5.3.3. VCVCVC - anudan (a.nu.dan) (*anudanvā* ‘consent-ABS.’) (P. 219¹⁴)
(anudan-ā > anudan-v-ā)

1.5.3.4. CVCVCVC - piḷigan (pi.ḷi.gan) (*piḷigattēyə* ‘accept-III.PST.SG.M.’)
(P. 225²⁵) (piḷigan-ē-yə > piḷigat-ēyə > piḷigat-t-ēyə)

1.5.3.5. VCCVCV - asvasə (as.va.sə) (*asvæsūhə* ‘console-III.PST.PL.’)
(P. 53³⁵) (asvasə-ū-hə > asvæsə-ūhə)

1.5.3.6. CVCCVCV - sansiñdu (san.si.ñdu) (*sansiñdeyi* ‘settle-III.PRES.SG.’)
(P. 360²) (sansiñdu-eyi)

1.5.3.7. CVC \bar{V} CV - kakārə (ka.kā.rə) (*kakārəti* ‘boil-III.PRES.PL.’) (P. 192²⁵)
(kakārə-ti)

1.5.3.8. CVCVC \bar{V} - nerapā (ne.ra.pā) (*nerapīmi* ‘expel-I.PST.SG.’) (P. 411¹)
(nerapā-īmi)

1.5.3.9. CVCCVC \bar{V} - pasvikā (pas.vi.kā) (*pasvikā* ‘remind-ABS.’) (P. 238²²)
(pasvikā-ø)

1.5.4. Quadrisyllabic roots

There are some verbal roots with four syllables. They are named quadrisyllabic roots. The structure CVCVCVCV is identified in the Jātəkə text.

1.5.4.1. CVCVCVCV - pirihe[ə] (pi.ri.he.[ə]) (*pirihe[uvāyə]* ‘destroy-III.PST.SG.F.’)
(P. 157³) (pirihe[ə-uvā-yə)

After the syllabic structures of Sinhalese verb we pay attention on verbal categories or verb types.

1.6. Verb types (description of verbal categories in Sinhalese)

As a member of Indo-Aryan languages Sinhalese represents the Middle and New Indo-Aryan eras (Balagalle 1992:17). The establishment of the gradual change and the development of Sinhalese is not difficult, because of inscriptions, graffiti and literature which belong to relevant stages of language history. In the following section, the categorization of verbs is given according to view of traditional grammarians as well as modern linguists.

1.6.1. Transitivity

There are intransitive, transitive and di-transitive verbs in Sinhalese. Some definitions given by scholars on transitivity are mentioned below. “The sentences containing a single argument were regarded as intransitive, and the ones containing two (or more) arguments...were regarded as transitive” (Bhat 1988:30). An intransitive verb is “a verb which cannot take a direct object whereas the transitive verb is a verb which can take a direct object”. The “verbs which take two objects are sometimes called di-transitive” (Crystal 2003:473). Examples are as follows:

1.6.1.1. Intransitive

1.6.1.1.1. *pæmiṇeyi* ‘come/reach-III.PRES.SG.’ (P. 222¹⁸)

(pamuṇə-eyi > pæmiṇə-eyi)

1.6.1.1.2. *aṅḍayi* ‘cry-III.PRES.SG.’ (P. 275⁸) (aṅḍə-yi)

1.6.1.1.3. *yamhə* ‘go-I.PRES.PL.’ (P. 156²²) (ya-mhə)

1.6.1.2. Transitive

1.6.1.2.1. *kərami* ‘do-I.PRES.SG.’ (P. 289³⁵) (kəṛə-mi)

1.6.1.2.2. *kiyayi* ‘tell-III.PRES.SG.’ (P. 165¹⁰) (kiyə-yi)

1.6.1.2.3. *kami* ‘eat-I.PRES.SG.’ (P. 138⁵) (kā-mi > ka-mi)

1.6.1.3. Di-transitive

1.6.1.3.1. *deti* ‘give-III.PRES.PL.’ (P. 190²¹) (de-ti)

1.6.2. Voices

We can identify three types of voices namely active, passive and reflexive in Sinhalese language. They are mentioned below with examples.

1.6.2.1. Active voice

1.6.2.1.1. *kərəmi* ‘do-I.PRES.SG.’ (P. 289³⁵) (kərə-mi)

1.6.2.1.2. *dakimhə* ‘see-I.PST.PL.’ (P. 163¹⁴) (dak-imhə)

1.6.2.1.3. *labannehiyə* ‘receive-II.FUT.SG.’ (P.141²⁹) (labə-annehi-yə)

1.6.2.2. Passive voice

There are two methods to form passive verbs in Sinhalese. The common method is to add the conjugated forms of root *labə* or its past participle form *ladə* after any present participle form. The other method is the conjugation of the verbal root adding passive voice suffix between the root and active voice suffix. The second type of verbs is very rare in mediaeval period.

1.6.2.2.1. *kərənə laddemi* ‘do-PRES.PTCPL, PST.PTCPL.I.SG.’ (P. 154¹⁸)
(kərə-nə labə-emi > ladə-emi > lad-də-emi)

1.6.2.2.2. *kərənə laddehi* ‘do-PRES.PTCPL, PST.PTCPL.II.SG.’ (P. 161³⁶)
(kərə-nə labə-ehi > ladə-ehi > lad-də-ehi)

1.6.2.2.3. *denə ladī* ‘give-PRES.PTCPL, PST.PTCPL.III.SG.M.’ (P. 27²)
(de-nə labə-ī > ladə-ī)

1.6.2.3. Reflexive voice (Middle voice)

The forms of reflexive voice are rarely found in the period of Middle Sinhalese. Cristal defines the reflexive voice as “A verb or construction where the subject and the object relate to the same entity” (2003:392). We can examine that the vowel ‘e’ is added between verbal root and the suffix to form the reflexive voice.

1.6.2.3.1. *dəneyi* ‘feel-REFL.III.PRES.SG.’ (P. 270¹) (dan-e-yi > dən-eyi)

1.6.2.3.2. *kereyi* ‘do/happen-REFL.PRES.III.SG.’ (P. 360¹⁸) (kərə-e-yi > kerə-eyi)

1.6.3. Finite and Non-finite verbs

All the verbs in a language can be divided into two main types. They are finite verbs and non-finite verbs. The definitions given by scholars are mentioned below.

1.6.3.1. Finite verbs

The finite verb can be used as main verb of the sentence. The finite verb may be defined as “a form that can occur on its own in an independent sentence or main clause; it permits formal contrasts in tense and mood” (Crystal 2003:180). A detailed description is given in chapter 2.

1.6.3.1.1. Indicative mood (see 2.1)

1.6.3.1.2. Imperative mood (see 2.3.1)

1.6.3.1.3. Optative mood (see 2.3.2.)

1.6.3.1.4. Causative verbs (see chapter 3)

1.6.3.2. Non-finite

These types of verbs are defined as follows: Palmer defines the non-finite verbs as “they are not marked for person, a more satisfactory and general definition is that they do not occur as the verbs of main clauses” (1986:114). The non-finite verb types are given below:

i. Conditional mood (see 2.3.3)

ii. Absolutes (see chapter 4)

1.6.4. Tenses

There are three tenses namely past, present and future in Sinhalese language. But present and future are categorized under non-past (see 2.1.2, 2.1.2.1 & 2.1.2.2 for details). These two tenses overlap in the usages of Sinhalese language. Some examples are found in the inscriptions of mediaeval period which show the overlapping between past and future tenses in Sinhalese (see 2.1.1.2.ii).

1.6.4.1. Past tense

Some definitions of past tense are given below. Comrie defines the past tense as follows: “past tense means location of the situation prior to the present moment” (1987:36), and Asher defines the past tense as “if the situation located in time precedes the present moment - past tense” (1994:4559).

1.6.4.1.1. *kəlamhə* ‘do-I.PST.PL.’ (P. 159¹⁹) (kərə-amhə > kələ-amhə)

1.6.4.1.2. *miduṇāyā* ‘release-III.PST.SG.’ (P. 165²⁵) (mudə-uṇā-yə > midə-uṇā-yə)

1.6.4.1.3. *tubūhə* ‘keep-III.PST.PL.’ (P. 136³¹) (tabə-ū-hə > tubə-ū-hə)

1.6.4.2. Present tense

Some definitions of present tense are given below. Comrie defines the present tense as follows: “present tense means coincidence of the time of the situation and the present moment” (1987:36), and Asher defines the present tense as “if the situation located in time overlaps with the present moment - present tense” (1994:4559).

1.6.4.2.1. *kərəmi* ‘do-I.PRES.SG.’ (P. 289³⁵) (kərə-mi)

1.6.4.2.2. *kiyayi* ‘tell-III.PRES.SG.’ (P. 165¹⁰) (kiyə-yi)

1.6.4.2.3. *kami* ‘eat-I.PRES.SG.’ (P. 138⁵) (kā-mi > ka-mi)

1.6.4.3. Future tense

Some definitions of present tense are given below. Comrie defines the future tense as “Future tense means location of the situation after the present moment” (1987:36), and Asher defines the future tense as “if the situation located in time follows the present moment - future tense” (1994:4559).

1.6.4.3.1. *dennemi* ‘give-I.FUT.SG.’ (P.126⁴⁰) (de-nnemi)

1.6.4.3.2. *labannehiyā* ‘receive-II.FUT.SG.’ (P.141²⁹) (labə-annehi-yə)

1.6.4.3.3. *damannāhuyā* ‘put-III.FUT.PL.’ (P.150²²) (damə-annāhu-yə)

1.6.5. Vowel and Consonant endings

All the roots of Sinhalese are categorized under two types according to the final segment. They are vowel ending and consonant ending roots.

1.6.5.1. Vowel ending root

The root ending with vowel is named vowel ending root.

- 1.6.5.1.1. *de* ‘give’ *dennemi* - ‘give-I.FUT.SG.’ (P.126⁴⁰) (de-nne-mi)
- 1.6.5.1.2. *parədə* ‘defeat’ - *parəditi* ‘defeat-III.PRES.PL.’ (P. 151⁷) (parədə-iti)
- 1.6.5.1.3. *damə* ‘put’ - *damannīyə* ‘put-III.FUT.SG.F.’ (P.152²⁷) (damə-annī-yə)

1.6.5.2. Consonant ending root

The root ending with consonant is named consonant ending root.

- 1.6.5.2.1. *dan* ‘know’ - *danimi* ‘know-I.PRES.SG.’ (P. 139²⁸) (dan-imi)
- 1.6.5.2.2. *gan* ‘take’ - *ganit* ‘take-III.PRES.PL.’ (P. 169⁶) (gan-it)
- 1.6.5.2.3. *dak* ‘see’ *dakimhə* ‘see-I.PRES.PL.’ (P. 163¹⁴) (dak-imhə)

1.6.6. Verbal groups or *gaṇə*

According to traditional grammar there are six verb classes in Sinhalese. The grammarians use the term *gaṇə* (root-class) to identify these groups of verbs (Whitney 1924:228, Munidasa 1958:219, Karunatilaka 2003:175). These verbs are categorized as *gaṇə* according to the conjugation pattern and the suffixes which they used. They are as follows:

- 1.6.6.1. *gaṇə* of *balə* ‘look’ - *baləvə* ‘look-II.IMP.SG.’ (P. 237¹⁸) (balə-və)
- 1.6.6.2. *gaṇə* of *bamə* ‘rotate’ - *kərəmi* ‘do-I.PRES.SG.’ (P. 289³⁵) (kərə-mi)
- 1.6.6.3. *gaṇə* of *baṇə* ‘talk’ - *bəṇəṇvīyə* ‘talk-III.PST.PL.’ (P. 180¹²)
(baṇə-ū-yə > bəṇə-ūyə > bəṇə-v-ūyə)
- 1.6.6.4. *gaṇə* of *pihiṭə* ‘establish’ - *pihiṭiyēyə* ‘establish-III.PST.SG.M.’ (P. 180⁵)
(pihiṭə-i-ē-yə > pihiṭi-ēyə > pihiṭi-y-ēyə)
- 1.6.6.5. *gaṇə* of *rak* ‘protect’ - *rakimi* ‘protect-I.PRES.SG.’ (P. 186²⁷) (rak-imi)
- 1.6.6.6. *gaṇə* of *bas* ‘descend’ - *basināhə* ‘climb down-III.FUT.PL.’ (P. 328²⁵)
(bas-nā-hə > bas-i-nāhə)

1.6.7. Regular and Irregular verbs

1.6.7.1. Regular verbs

The verbs which have regular conjugation are called regular verbs. eg: *kərə* ‘do’, *balə* ‘look’ etc.

1.6.7.1.1. *kərannemi* ‘do-I.FUT.SG.’ (P. 156²⁶) (kərə-annemi)

1.6.7.1.2. *kərannemu* ‘do-I.FUT.PL.’ (P. 285³⁹) (kərə-annemu)

1.6.7.1.3. *veyi* ‘be-III.PRES.SG.’ (P. 245⁵) (və-eyi)

1.6.7.1.4. *veti* ‘be-III.PRES.PL.’ (P. 240³³) (və-eti)

All the forms of root *kərə* ‘do’ found in Jātākā tales are given below to identify the regular verb formation in Sinhalese.

1.6.7.1.5. Paradigm of root *kərə* ‘do’ (Past)

	Singular	Plural
I	<i>kə emi~ke emi</i> (P. 279 ³⁰) (P. 279 ²⁵) (kərə-emi > kə ə-emi ~ kərə-emi > kə ə-emi > ke ə-emi)	<i>kə amhə</i> (P. 159 ¹⁹) (kərə-amhə > kə ə-amhə)
II	<i>ke ehi</i> (P. 13 ³⁵) (kərə-ehi > kə ə-ehi > ke ə-ehi)	<i>kə əhu</i> (P. 21 ¹⁰) (kərə-hu > kə ə-hu)
III	<i>kə āyā</i> (P. 153 ⁹) (kərə-ā-yā > kə ə-āyā) <i>ke ēyā</i> (P. 250 ⁶) (kərə-ē-yā > kə ə-ēyā > ke ə-ēyā)	<i>kə āhā</i> (P. 223 ²²) (kərə-āhā > kə ə-āhā) <i>kə āhuyā</i> (P. 201 ³²) (kərə-āhuyā > kə ə-āhuyā) <i>kə ōyā</i> (P. 180 ²⁹) (kərə-ō-yā > kə ə-ōyā) <i>kə əhā</i> (P. 292 ¹²) (kərə-hā > kə ə-hā)

Table 1.1 Past paradigm of root *kərə* ‘do’

1.6.7.1.6. Paradigm of root *kərə* ‘do’ (Present)

	Singular	Plural
I	<i>keremi</i> (P. 128 ⁴⁵) (kərə-emi > kerə-emi) <i>kərāmi</i> (P. 131 ³⁸) (kərə-mi)	<i>kəramhə</i> (P. 207 ³⁴) (kərə-amhə > kər-amhə)
II	<i>kərannē</i> (P. 365 ¹²) (kərə-annē) <i>kərāvā</i> (P.133 ²⁷) (kərə-vā)	<i>kərāhu</i> (P. 134 ⁸) (kərə-hu)
III	<i>kereyi</i> (P. 326 ³²)	<i>kərat</i> (P. 159 ¹³) (kərə-t) <i>keret</i> (P. 331 ³²) (kərə-et > kerə-et)

(kərə-eyi > kerə-eyi)	<i>kereti</i> (P. 128 ²⁰) (kərə-eti > kerə-eti) <i>kərati</i> (P. 202 ³³) (kərə-ti)
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Table 1.2 Present paradigm of root *kərə* ‘do’

1.6.7.1.7. Paradigm of root *kərə* ‘do’ (Future)

	Singular	Plural
I	<i>kərannem</i> (P. 336 ⁷) (kərə-annem) <i>kərannemi</i> (P. 156 ²⁶) (kərə-annemi)	<i>kərannemu</i> (P. 285 ³⁹) (kərə-annemu)
	Forms not attested	Forms not attested
III	<i>kərannīyā</i> (F.) (P. 155 ⁶) (kərə-annī-yə) <i>kərannēyā</i> (M.) (P.145 ²¹) (kərə-annē-yə)	<i>kərannāhə</i> (P. 245 ¹⁷) (kərə-annāhə) <i>kərannāhuyə</i> (P. 240 ¹⁹) (kərə-annāhu-yə)

Table 1.3 Future paradigm of root *kərə* ‘do’

1.6.7.2. Irregular verbs

The verbs which have irregular conjugation are called irregular verbs. eg: *yə* ‘go’, *e* ‘come’ etc.

1.6.7.2.1. Paradigm of root *yə* ‘go’ (Past)

	Singular	Plural
I	<i>giyemi</i> (P. 263 ⁸) (ya-emi > gi-emi > gi-y-emi)	<i>giyamhə</i> (P. 173 ⁴) (ya-amhə > gi-amhə > gi-y-amhə)
II	Forms not attested	<i>giyəhu</i> (də) (P. 3 ²⁹) (ya-ə-hu > gi-əhu > gi-y-əhu)
III	<i>giyāyā</i> (F.) (P. 143 ¹³) (ya-ā-yə > gi-āyā > gi-y-āyā) <i>giyēyā</i> (M.) (130 ²⁶) (ya-ē-yə > gi-ēyā > gi-y-ēyā)	<i>giyōyā</i> (P. 309 ⁵) (ya-ō-yə > gi-ōyā > gi-y-ōyā) <i>giyāhə</i> (P.138 ²²) (ya-ā-hə > gi-āhə > gi-y-āhə) <i>giyəhə</i> (P. 130 ²⁴) (ya-ə-hə > gi-əhə > gi-y-əhə)

Table 1.4 Past paradigm of root *yə* ‘go’

1.6.7.2.2. Paradigm of root *yə* ‘go’ (Present)

	Singular	Plural
I	<i>yami</i> (P. 246 ¹⁷) (ya-mi)	<i>yamhə</i> (P. 246 ²⁴) (ya-amhə)
II	<i>ya</i> (P. 203 ¹⁵) (ya- \emptyset) <i>yavə</i> (P. 250 ¹⁸) (ya-və) <i>yannē</i> (P. 356 ²²) (ya-annē)	<i>yav</i> (P. 247 ¹⁵) (ya-v)
III	<i>yeyi</i> (P. 364 ³⁷) (ya-eyi)	<i>yeti</i> (P. 324 ¹⁵) (ya-eti)

Table 1.5 Present paradigm of root *yə* ‘go’

1.6.7.2.3. Paradigm of root *yə* ‘go’ (Future)

	Singular	Plural
I	<i>yannemi</i> (P. 155 ³¹) (ya-annemi)	<i>yamhə</i> (P. 246 ²⁴) (ya-amhə)
II	Forms not attested	Forms not attested
III	<i>yannēyə</i> (M.) (P. 158 ³⁷) (ya-annē-yə) <i>yannīyə</i> (F.) (P. 151 ²²) (ya-annī-yə)	<i>yannāhə</i> (P. 301 ²⁶) (ya-annāhə) <i>yannāhuyə</i> (P. 204 ¹⁵) (ya-annāhu-yə) <i>yannəhə</i> (P. 43 ⁴) (ya-annəhə)

Table 1.6 Future paradigm of root *yə* ‘go’

Some other irregular forms of root *yə* are also found in the Jātəkə tales.

Absolutives - *gos* ~ *gosin* ~ *gosinlā* (P. 2³⁷), (P. 221²³), (P. 225²⁹) ‘go-ABS.’

Conditional - *giyot* (P. 318¹⁵) ‘go-COND.’ (ya-ot > gi-ot > gi-y-ot)

1.6.7.2.4. Paradigm of root *e* ‘come’ (Past)

	Singular	Plural
I	<i>āyemi</i> ‘come’ (P. 160 ⁷) (e-emi > ā-emi > ā-y-emi) <i>āmi</i> (P. 263 ⁸) (e-mi > ā-mi)	<i>āmhə</i> ‘come’ (P. 139 ²¹) (e-mhə > ā-mhə)
II	Forms not attested	Forms not attested

III	<i>āvēyā</i> (P. 298 ²⁸) (e-ē-yā > ā-ēyā > ā-v-ēyā)	<i>āhā</i> ‘come’ (P. 293 ¹⁰)
	<i>āyā</i> ‘come/reach’ (P. 304 ³) (e-yā > ā-yā)	(e-hā > ā-hā)
	<i>āyēyā</i> (P. 252 ⁵) (e-ē-yā > ā-ēyā > ā-y-ēyā)	<i>āvāhuyā</i> (P. 251 ³³) (e-āhu-yā >
	<i>avuyā</i> (P. 209 ⁴⁰) (e-u-yā > ā-uyā > ā-v-uyā > a-vuyā)	ā-āhuyā > ā-v-āhuyā)

Table 1.7 Past paradigm of root *e* ‘come’

1.6.7.2.5. Paradigm of root *e* ‘come’ (Present)

	Singular	Plural
I	<i>emi</i> (P. 246 ³⁰) (e-mi)	<i>emhā</i> (P. 246 ¹⁸) (e-mhā)
II	Forms not attested	Forms not attested
III	<i>eyi</i> (P. 274 ²⁵) (e-yi)	<i>eti</i> (P. 214 ⁶) (e-ti)

Table 1.8 Present paradigm of root *e* ‘come’

1.6.7.2.6. Paradigm of root *e* ‘come’ (Future)

	Singular	Plural
I	<i>ennemi</i> (P. 145 ⁸) (e-nnemi)	Forms not attested
II	Forms not attested	Forms not attested
III	<i>ennēyā</i> (M.) (P. 206 ³⁶) (e-nnē-yā) <i>ennīyā</i> (F.) (P. 156 ¹¹) (e-nnī-yā)	<i>ennāhā</i> (P. 330 ³⁵) (e-nnāhā) <i>ennāhuyā</i> (P. 302 ⁵) (e-nnāhu-yā)

Table 1.9 Future paradigm of root *e* ‘come’

Some other irregular forms of root *e* ‘come’ are also found in the Jātākā tales. Absolutes - *ævit* ~ *avut* ~ *avudin* ‘come-ABS.’ (P. 33⁴), (P. 181¹⁶), (P. 205⁹)
The past paradigms and absolutes of roots *yā* and *e* are mainly irregular. But other forms such as present and future are regular.

1.6.8. Volitive and Involitive

The action done with intention is volitive and without intention is involitive (Gair 1976:39 & 64, Bhat 1988:170-71). Most of the Sinhalese verbs have two sets of verbal paradigms under the volitive and involitive. We can identify the vowel fronting in the formation of these verbs. It is a regular process in Sinhalese. Three types of vowel fronting can be identified. They are as follows:

- i. $a/\bar{a} > \text{æ}/\bar{\text{æ}}$
- ii. $u/\bar{u} > i/\bar{i}$
- iii. $o/\bar{o} > e/\bar{e}$

The relevant examples are given below with full paradigms of verbs.

1.6.8.1. Volitive and involitive paradigm of root *balə* ‘look’ (Type -1 $a > \text{æ}$)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	baləmi	baləmu	bælemi	bælemu
II	baləhi	baləhu	bælehi	bælehu
III	balayi	baləti	bæleyi	bæleti

Table 1.10 Volitive and involitive paradigm of root *balə* ‘look’

1.6.8.2. Volitive and involitive paradigm of root *hārə* ‘dig’ (Type -1 $\bar{a} > \bar{\text{æ}}$)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	hārəmi	hārəmu	hæremi	hæremu
II	hārəhi	hārəhu	hærehi	hærehu
III	hārayi	hārəti	hæreyi	hæreti

Table 1.11 Volitive and involitive paradigm of root *hārə* ‘dig’

1.6.8.3. Volitive and involitive paradigm of root *uturə* ‘over flow’ (Type -2 *u > i*)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	uturəmi	uturəmu	itiremi	itiremu
II	uturəhi	uturəhu	itirehi	itirehu
III	uturayi	uturəti	itireyi	itireti

Table 1.12 Volitive and involitive paradigm of root *uturə* ‘over flow’

1.6.8.4. Volitive and involitive paradigm of root *sūrə* ‘scratch’ (Type -2 *ū > ī*)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	sūrəmi	sūrəmu	sīremi	sīremu
II	sūrəhi	sūrəhu	sīrehi	sīrehu
III	sūrayi	sūrəti	sīreyi	sīreti

Table 1.13 Volitive and involitive paradigm of root *sūrə* ‘scratch’

1.6.8.5. Volitive and involitive paradigm of root *soləvə* ‘shake’ (Type -3 *o > e*)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	soləvəmi	soləvəmu	seləvemi	seləvemu
II	soləvəhi	soləvəhu	seləvehi	seləvehu
III	soləvayi	soləvəti	seləveyi	seləveti

Table 1.14 Volitive and involitive paradigm of root *soləvə* ‘shake’

1.6.8.6. Volitive and involitive paradigm of root *sōdā* ‘wash’ (Type -3 $\bar{o} > \bar{e}$)

	Volitive		Involitive	
	Singular	Plural	Singular	Plural
I	sōdāmi	sōdāmu	sēdemi	sēdemu
II	sōdrāhi	sōdāhu	sēdehi	sēdehu
III	sōdayi	sōdāti	sēdeyi	sēdeti

Table 1.15 Volitive and involitive paradigm of root *sōdā* ‘wash’

After giving the paradigms of volitive and involitive verbs we move to a brief description of the Sinhalese traditional grammar named Sidat Saṅgārāvā.

1.7. Sidat Saṅgārāvā

The Sidat Saṅgārāvā is the oldest and standard grammar work written in 13th c. A. D. by a Buddhist monk. This grammar was written representing the contemporary literature. Many grammatical works existed in Sinhalese before Sidat Saṅgārāvā but they were all lost and replaced by this. In this research, the comparison will be done between the verbal forms of Sidat Saṅgārāvā and Jātākā tales. There are 12 chapters in Sidat Saṅgārāvā. The contents are as follows:

1.7.1. san adiyārā (terminology/orthography)

1.7.2. saṅdā adiyārā (Sand^hi)

1.7.3. liṅgu adiyārā (gender)

1.7.4. vibat adiyārā (case)

1.7.5. samas adiyārā (compounds)

1.7.6. vesesunveses adiyārā (modifiers and modified nominals)

1.7.7. kiriya adiyārā (verbs)

1.7.8. pasārut adiyārā (derivation)

1.7.9. vut avut adiyārā (predication)

1.7.10. kiriyaḅkaru pada sabāṅdā adiyārā (case-verb relations)

1.7.11. iṭu anīṭu adiyārā (auspicious and inauspicious use of letters)

1.7.12. lakārā adiyārā (poetic embellishments) (Gair 2013:xvii-xviii)

These sub-categories mentioned above are described with suitable examples quoted from various literary works in Sidat Saṅgārāvə.

1.8. Jātəkə Tales

Jātəkə is a portion of nine parts of Buddhism or navāṅgə satt^hu sāsənə. It is mentioned as follows: “suttam geyyam veyyākaraṇam gāt^hā udānam iti vuttakam jātakam abb^hūta d^hammam vēdallam”. The ‘jātakam’ basically consists of stanzas or gāt^hās and later period the tales were added to it (Kulasuriya 204:2). The groups of tales which consist of previous births of bōd^hisatvə are named Jātəkəs. This collection of tales is known as Pansiyə Panas Jātəkə Potə (the book of 550 Jātəkə tales) in Sinhalese. They were written around 13/14th c. A. D. by the group of writers who represent various regions and schools of the country. The language which is used to write the tales is a mixture of spoken and written varieties of Sinhalese. The monks or b^hikk^hūs who bear the post of Jātəkə b^hāṅəkə (Jātəkə Preachers) are responsible for protecting and maintaining Jātəkəs for future generation (Paṇṇāsīhə 1986: xxiv).

1.8.1. Structure of Jātəkə Tales

There are five characteristic features in every Jātəkətt^həkāt^hā (commentary of Jātəkə) which is written in Pāli. They are as follows:

- 1.8.1.1. Present story (paccuppannə vatt^hu)
- 1.8.1.2. Past story (atītə vatt^hu)
- 1.8.1.3. Stanzas (gāt^hās)
- 1.8.1.4. Grammatical description of stanzas (veyyākaraṇə)
- 1.8.1.5. Matching of previous and present characters (samōd^hānə)

However, there are only three features in Jātəkə tales of Sinhalese. They are 1.8.1.1, 1.8.1.2 and 1.8.1.5. The features mentioned in 1.8.1.3 and 1.8.1.4 are found only in Pāli.

1.8.2. Categorization of Jātəkə Tales

Whole set of Jātəkə tales are categorized under 22 sections or nipātəs. This categorization is made by scholars according to the number of stanzas or gāt^hās which are included in Jātəkə. They are mentioned below.

- 1.8.2.1. ēkə (section with one stanza)
- 1.8.2.2. dukə (section with two stanzas)
- 1.8.2.3. tikə (section with three stanzas)
- 1.8.2.4. catukkə (section with four stanzas)
- 1.8.2.5. pañcəkə (section with five stanzas)
- 1.8.2.6. c^hakkə (section with six stanzas)
- 1.8.2.7. sattəkə (section with seven stanzas)
- 1.8.2.8. aṭṭ^həkə (section with eight stanzas)
- 1.8.2.9. navəkə (section with nine stanzas)
- 1.8.2.10. dasəkə (section with ten stanzas)
- 1.8.2.11. ēkādasəkə (section with eleven stanzas)
- 1.8.2.12. dvādasəkə (section with twelve stanzas)
- 1.8.2.13. tērasəkə (section with thirteen stanzas)
- 1.8.2.14. pakiṇṇəkə (section with different numbers of stanzas)
- 1.8.2.15. vīsəti (section with twenty stanzas)
- 1.8.2.16. tinsəti (section with thirty stanzas)
- 1.8.2.17. cattālisə (section with forty stanzas)
- 1.8.2.18. pañṇāsə (section with fifty stanzas)
- 1.8.2.19. saṭṭ^hi (section with sixty stanzas)
- 1.8.2.20. sattəti (section with seventy stanzas)
- 1.8.2.21. asīti (section with eighty stanzas)
- 1.8.2.22. mahānipātə (section with large number of stanzas)

1.8.3. Number of Jātəkə Tales

The common idea about the number of Jātəkəs found in that collection is 550. But there are not 550 tales found in any printed book of Jātəkə. Maximum number of Jātəkəs found in the books is 547 (Kulasuriya 1994:59).

1.8.4. Translation of Pāli Jātəkə Tales to Sinhalese

The Budd^hə preached the Jātəkə stanzas and other great monks expanded them into stories. These stories are known as Jātəkəṭṭ^həkəṭṭ^hā and were translated into Sinhalese by the group of scholars with the help of king Parākrəmabāhu-II in 13/14th c. A. D (Kulasuriya 1994:69). It is mentioned in the great chronicle Mahāvamsa also.

“jātəkē pālib^hāsātō sīhə[āyə niruttiyā
kamətō parivattetvā piṭəkattayə d^hārinam
mahāt^hērānə majj^hamhi sāvetvā parisōd^hiyə
laṅkāyam paṇə sabbatt^hə lēk^hāpetvā pavattəyī”

(Mahāvamsa Chap-88, verses 84-85)

These Jātəkə tales had been translated from Pāli to Sinhalese, read out in the presence of great monks and spread all over Sri Lanka.

1.8.5. Content of the Jātəkə Tales

All the Jātəkə tales can be divided into several groups according to content.

- 1.8.5.1. Fables (upəmā kat^hā)
- 1.8.5.2. Stories about heaven (fairy tales) /Animal stories
(suraṅgəṇā kat^hā / satvə kat^hā)
- 1.8.5.3. Short stories / Humorous stories (keṭi kat^hā / vinōdə kat^hā)
- 1.8.5.4. Fiction / Tales (prəband^hə kat^hā / āk^hyānə)
- 1.8.5.5. Stories of doctrine (d^harmōpədēṣə kat^hā)
- 1.8.5.6. Stories of proverbs (āptōpədēṣə kat^hā)
- 1.8.5.7. Legends (purāk^hyātə or vṛttāntə) (Kulasuriya 1994:71-72)

After giving the brief description of Jātəkə tales we now list the particular objectives of the research.

1.9. Objectives of the research

The main objectives of this research are as follows:

- 1.9.1. To identify and examine the verb forms and their usages in mediaeval Sinhalese period
- 1.9.2. To compare the verbal forms found in Sidat Saṅgərāvə (the oldest grammar in Sinhalese written in 13th c. A. D.) and Jātəkə tales (written in 13/14th c. A. D.)
- 1.9.3. To document the historical changes in the Sinhalese language in mediaeval period
- 1.9.4. To identify the innovations in the Sinhalese language in the relevant period

1.10. Research Methodology

The verbal forms used in Mediaeval Sinhalese period (8th c. A. D. - Middle of 13th c. A. D.) are mainly taken into account in this research. The Jātākə tales or previous birth stories of Buddha (translated from Pāli to Sinhalese in mediaeval period) are the main resource in the research. The comparison of the verbal forms between the Sidat Saṅgārāvə and Jātākə tales is pointed out to get a clear picture about the verbal forms in this era. Sometimes the verbal forms found in inscriptions, Sigiri graffiti (collection of poems written by common people in 7th-9th c. A. D.) and contemporary literary works are taken into account. Here all the verbal categories are described under following sub-topics:

1.10.1. General remarks on each verbal category

1.10.2. Brief history of the development of the relevant verbal category

1.10.3. Different types of verbal paradigms in Jātākə text

1.10.4. Morphophonemic rules used in the formation of relevant verbs in Jātākə text

1.10.5. Detailed description of structure and usages of the relevant verbal category with illustrations

A short description about the organization of the chapters is given below:

1.11. Organization of chapters

1 Chapter - Introduction

The chapter of introduction includes the objectives, research methodology, verb morphology in Middle and New Indo-Aryan languages, verb structure in Sinhalese, the description of verbal categories in Sinhalese, history of the development of Sinhalese language and basic information on Jātākə tales.

2 Chapter - Tense, Aspect and Mood in Sinhalese

2.1/2.2 Tense and Aspect in Sinhalese

This sub topic of chapter two includes general remarks on past, present and future verbs, a brief history of the development of these verbs in classical Sinhalese, the different types of verbal paradigms, the morphophonemic rules which are

identified in the formation of these verbs, and the detailed description of structure and usages of tense and aspect in Middle Sinhalese language.

2.3 Moods in Sinhalese

2.3.1 Imperative mood

This sub topic includes general remarks on imperative mood, a brief history of the development of these verbs in classical Sinhalese, the morphophonemic rules which are identified in building these forms, the detailed description of structure and usages of imperative forms attested in the *Jātākā* tales and the sociolinguistic view of the use of imperative forms in Sinhalese.

2.3.2 Optative mood

This sub topic includes general remarks on optative mood, a brief history of the development of the optative mood in classical Sinhalese and the detailed description of structure and usages of optative forms with illustrations.

2.3.3 Conditional mood

This sub topic includes general remarks on conditional mood, a brief history of the development of the conditional mood in classical Sinhalese and the detailed description of structure and usages of conditional mood with illustrations.

3 Chapter - Causative verbs

This chapter includes general remarks on causative verbs, a brief history of the development of the causative verbs in classical Sinhalese, the morphophonemic rules which are identified in the formation of these verbs, the different types of verbal paradigms of causatives and the detailed description of structure and usages of causative verbs attested in the *Jātākā* tales with illustrations.

4 Chapter - Absolutes

This chapter includes general remarks on absolutes, a brief history of the development of the absolutes in classical Sinhalese, the main types of absolutes found in Sinhalese, the morphophonemic rules posited for absolutes and the detailed