

The Indeclinables in Sinhalese

THE indeclinables in Sinhalese, such as prepositions, postpositions,¹ adverbs, conjunctions, interjections, postfixes, enclitics, etc.,—which for the sake of convenience, I have preferred to call by this name as they correspond largely, to the English, Pali or Sanskrit prepositions, etc.,—may be divided into several categories in respect of their origin. Some indeclinables are wholesale or semi-adapted borrowings from Sanskrit or Pali, while others are indigenous or purely Sinhalese formations. Besides those indeclinables that occur as such in Pali or Sanskrit, there are many of substantival or of verbal origin. Sometimes a particular declensional or conjugational form occurs as a stray word, even when the other forms of that declension or conjugation have disappeared or have grown obsolete, and is used as an indeclinable. It is interesting to note also that at times words, which were indeclinables in Sanskrit or Pali, have been made into substantival stems in Sinhalese and have various case-endings added to them.

I propose to discuss in these articles the different classes of indeclinables found in Sinhalese.

I. Those of verbal origin :

1. *Araba, āraba, ārābā arabayā, arabhayā* lit. beginning from, on behalf of, for the sake of, for, concerning, with regard to. *e.g.*, *ruvan tiyā arobhayā* concerning the Triple Gem,² SkhVn 8¹³ (ed. 1924) (= trsl. of P. *ratanaṭṭayam ārabbhā*) ; *tunu-ruvan arabhayā* with regard to the Triple Gem, Sdhk 510¹⁵⁻¹⁶; *para-vāḍa arabayā* for the sake of (doing) good to others, Bdg 426; *ārābā* Sid 49 ;—The first three are the historical forms of the gerund = P. *ārabbhā*, Sk. *ārabhya*, whereas the last two are Sinhalese formations of the gerund.
2. *Āra, hāra, hārā* lit. having left aside, except, without, besides. *e.g.*, *hāra aṃbu-daruwan* leaving behind the wife and children, Lōv 65 ; *āsavakkhaya nāṇa hārā* except the knowledge of the extinction of the *āsavas*, DhAGp 97¹²; *maccu-mārayā hārā* without the Māra in the form of death, ib. 288²; *mā āra* without me (coll.).—The gerund of *arī, harī* = P. Sk. *harati*; Cf. Tam. *tavira*.

1. For a general treatment of these in Indo-Aryan, see Bloch—*L'Indo-Aryen* pp. 181-183, and S.K. Chatterji—*Origin and Development of the Bengali Language* § 81; for Marathe: Bloch—*La Langue Marathe* §§ 197-202; for Awadhi: Saksena—*Evolution of Awadhi* §§ 267-287; for Assamese: Kakati—*Assamese, its Formation and Development* §§ 785-786; for Koṅkani: Katre—*The Formation of Koṅkani* §§ 216-223; for Hindi: Kellogg—*Grammar of the Hindi Language* §§ 630-671.

2. The abbreviations used in these articles are those adopted in A Dictionary of the Sinhalese Language published under the auspices of the Royal Asiatic Society of Ceylon.

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3. *Avaksā* lit. having had in view, with regard to, for the sake of. e.g., *yamak'hu avaksā pahala ohu-mā mala pariñi ve* if (one) deals a blow with a particular person in view, and if he himself dies (of it) the (striker) incurs a grave sin, SkhVn 23¹⁵⁻¹⁶; *bik-saṅgun avaksā mārā masu-du* and also the meat (of animals) killed for the sake of monks, ib. 5¹⁹⁻²⁰; *kelanā risin nam-got ādi avaksā musavā kiva* if one tells a lie regarding (one's) name, clan, etc., for the sake of fun, ib. 41²⁹⁻³⁰.— Prob. for *aveksā* corresponding to Sk. *apekṣya*. Cf. *pravrajyāpekṣa-vā ā kula-putrayaku āta* if there is a person who has come with the hope of (receiving) ordination, Katk 9⁸. *avaksā* or *aveksā* is prob. the gerund of a verb *avaksayi* or *aveksayi* = Sk. *apekṣate*. Cf. *piriksā* 'having investigated, with care' (Katk 5¹²) from *piriksayi* (DhpAGp 286¹¹, SkhVn 79³, AmāV 54¹⁶) = Sk. *par kṣate*.
4. *Udesā* lit. pointing to, with reference to, with regard to, for, on behalf of. e.g., *mē gāthā tunu-ruvan hā kāma-gu, a udesā tā risin kavara kaleka karana-ladāyi vadālahā* (the Buddha) asked 'When did you compose these verses regarding the Triple Gem and the pleasures of sense.' AmāV 252³⁰⁻³¹; *ohu udesā* for him, Bdg 171.—The gerund of *udesayi* = P. *uddisati*; or = P. *uddissa(-ka)*, Cf. P. *odissaka* and *anodissaka*.
5. *Uvanisā* in the vicinity of. e.g., *maha-veher nakā manisā pihiti kapugam pirivena* for Kapugam *pirivena* situated in the vicinity of the monastery of Maha-veher, EpZ III 222 B¹¹⁻¹³; Cf. EpZ I 35 n. 8.—= P. *upanissāya*.
6. *Gāvā* lit. rubbing against, near, with. e.g., *rathaya gāvā* near the chariot, D!Sir 58; *mā gāvā* with me (coll.).—The gerund of *gāvayi*, the causative of *gāyi* 'rubs,' prob. a contracted form of *gahayi* = P. *ghamsati*, Sk. *gharṣati*, (Cf. *gahanuyō* = P. *upanighamsantiyō*, DhpAGp 32⁸), as has been suggested by Geiger in his Etymological Glossary of the Sinhalese Language (EGSL). Cf. also *gāvāta* (mod.) in: *kāveri-gaṅga gāvāta* near river Kāveri, Pattini Hālla 26.
7. *Gāna*, *gānā*, *gena* lit. taking (into account), with regard to, with reference to, concerning. e.g., *me-tun tanhi viśajana-lada . . . dhana gāna* with reference to the wealth (or money) spent on these three occasions, DhpAGp 9⁸⁻²⁹; *de-devu-levhi nāti tān gānā* concerning places not found in the two heavens, ib. 91²²; *nīyari-vāsī mahaṅṅun gena kiya* the statement is made (having taken into consideration or) concerning the monks resident in the towns (or the provinces), ib. 14¹²⁻¹³.—Prob. the gerund of *ganā* and = MInd. *ganhiya*, *geṅhiya* from Sk. $\sqrt{\text{grah}}$; or if the *n* is cerebral, the gerund of *gaṇi* = Pk. **gaṇai*, *gaṇei*, P. *gaṇeti*, Sk. *gaṇayati*.

8. *Takā* lit. having reflected on, having had in view, for the sake of, out of regard to, on account of. *e.g.*, *saṅgrāma takā kālā* constructed for purposes of war, DhpaGp 101²¹; *kumīrikā kenakun takā* for the sake of a girl, SdhRv 664¹⁷⁻¹⁸; *vana vāḍa takā* having in view the benefits that would accrue, Bdg 480.—The gerund of *takayī* = Pk. **takkai*, *takkei*, P. *takketi*, Sk. *tarkayati*.
9. *Tabā* setting aside, apart from, besides, except. *me-bañḍu guṇa-muhudu satharun tabā* setting aside teachers like this who are oceans of virtues, AmāV 109⁷; *anudattan tabā* apart from those approved, SkhVn 63².—The gerund of *tabayī* = Pk. **thāvai*, **thāvei*. (Cf. Pk *thāvana* = Sk. *sthāpana*; Pk. *thāvaya* = Sk. *sthāpaka*), Sk. *sthāpayati*. Geiger points out in his EGSL that the Pali word *thapetvā* (= Sk. *sthāpayitvā*) is used in the same manner as *tabā*. Cf. *ūra* and *hāra* and Tam. *tavira*.
10. *Tiyā* (mod.) id. *e.g.*, *duvanavā tiyā* apart from running.—The gerund of *tiyayī* 'keeps,' *tibayī* prob. a variation of *tabayī*.
11. *Dakvā*, *dakvay* lit. having shown or pointed out (the furthest limit), as far as, up to. *e.g.*, *arahat-phalu dakvā* up to the Fruit of Arahatship, SkhVn 67³; *sat-vana kula-pirivata dakvā* up to the seventh generation, DhpaGp 38¹⁹⁻²⁰ (= trsl. of P. *yāva sattamā kula-parivattā*).—The gerund of *dakvayī*, the causative of *dakī* 'sees' = Pk. *dakkhai*, P. *dakkhati*, Sk. *drakṣyati*. Cf. *paṇvā*.
12. *Nāta-hot*, *nātot* were it not so, if not, or else, otherwise. *nātot aṅga-vikala vāda* or else if (the messenger) is deformed in limbs, YōgRk 56. Cf. EpZ II 273³¹ and DhpaGp 286³.—These consist of *nāta* and *hot* or *-ot*. *nāta* 'not, no' = Pk. *ṇatthi*, P. *natthi*, Sk. *nāsti*. *hot* or *-ot* is the postfix usually added to the present or the past participial base to form the conditional verb. In its origin it may be traced to the present participle *honta*³ of Middle-Indian. Cf. Kakati—Assamese. *Its Formation and Development* § 787. The explanation given by Geiger in his Grammar of the Sinhalese Language (GSL) (§ 152.3) for *hot*, as consisting of *hō* (meaning 'or') and *t* (= *da*) cannot be considered plausible. Cf. *nohot*.
13. *Nāvata*, *nāvata*, *nāvātā* again. *e.g.*, *nāvata nāvata* again and again, SkhVn 48³²; *nāvata* ib. 54⁷; *nāṅgi si ā nāvātā hiṅḍā* having stood up once and again being seated, ib. 44¹⁷; *nāvātā-da eṣē-mā pavatitnam* and if again he continues to act in the same manner, EpZ II 273³⁰.—Geiger's explanation that *nāvata* is made of *nava* + *ata* like *ihata*, *pahata*, etc. is fanciful. See his EGSL. There can be no doubt that it is, as has been suggested by Julius De Lanerolle,

3. See The University of Ceylon Review, Vol. I No. 1 pp. 84-85.

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the gerund of *navatī* 'turns back,' 'returns' = P. *nivattati*, Sk. *nivartate*. The existence of the older forms *nāvāta* and *nāvātā* confirms the view that *nāvata* was, in its origin, a gerund.

14. *Nisā*, *nisay* because of, on account of, for, through, near. e.g., *dham nisā* on account of the Dhamma, DhpaGp 269²⁷; *goduru nisā* for food, Pjv(H) 76²⁸; *jaḍa nuvaṭṭun nisā* for the silly nigaṇṭhas, Bdg 130; *nisā sudovun maha radāṇan* through the great king Suddhodana, Gut 25; *kurara-giri nuvara nisā* near the city of Kurara-giri, DhpaGp 273² (= P. *kurara-gharam nissāya*); *dhana nisay* on account of wealth, ib. 81¹; *buhusu-bav nisay* for (acquiring) proficiency in learning, ib. 243³⁵ (= P. *bahussuta-bhāvam nissāya*). — = P. *nissāya* gerund of P. *nissavati*, Sk. *ni* + $\sqrt{\text{sri}}$. *nisā* is sometimes used as a pure gerund in its original sense. e.g., *vahansē piyā yemi, nisā no-vesemi* Sire, I shall leave (you) and go away, and not live in dependance or in association, AmāV 152⁹; *vanak'hu nisā* in association with a letter, Sid 23¹.
15. *Nohot* lit. if it not be so, or else, if not, or, e.g., *nohot to kavarahi* or else who are you, DhpaGp 22²⁶; *nohot vaṭṭāhi sūtā* or having remained in the cycle of births, ib. 46³²; Also ib. 155⁶, KSēk IX 33.— This consists of *na* or *no* (the negative particle) and *hot* as in *nāta-hot*. See No. 12 above.
16. *Paṭan* beginning from, from, since. e.g., *satara-deneku keren paṭan* from four persons (upwards), SkhVn 13²⁶⁻²⁷ 'e-tān paṭan from that place, since then, Pjv 10²⁷; e-tana-paṭan id. AmāV 212¹⁹.

Geiger equates this word, both in his EGSL and in his GSL (§162) to P. *paṭhānam*, Sk. *prasthānam*. Although there is a substantival form *paṭan*¹ in Sinhalese meaning 'beginning, commencement' (= P. *paṭhānam*), the postpositive *paṭan* is, in my opinion, a gerund² ending in *-n*, and going back to the Middle-Indian gerunds ending in *-na*. Cf. P. *katvāna, kātūna*, Pk. *kāūna, kariūna* etc.

Of the different substitutes in Middle-Indian for the Sk. $\sqrt{\text{sthā}}$, *thakka*, *thā* and *cittḥa* are the commonest. The gerund *thakkia* from $\sqrt{\text{thakka}}$ has given rise to the Bengali postpositive *theke* meaning 'from.'

The gerund *paṭṭhāya* from *thā* preceded by the prefix *pa* (= Sk. *pra*) has given rise to several postpositives in Sinhalese, all meaning

1. Cf. *de-uga-savvan paṭan koṭa* beginning with the two chief disciples, AmāV. 173⁶⁻⁷ *paṭanabidan pasā* at the commencement of a line (of verse) or on either side of a name, Sid 1646; *pāvāru dāvas paṭanin* (commencing) from the day of conclusion (of the Vassa ceremony), DhpaGp 152-32; *paṭan suriṇḍu dun upades sihi koṭa* remembering the advice the king of gods gave at the outset, Gut 305.

2. The Sinhalese root would have been *paṭa* = P. *pa-tthā*, Sk. *pra-sthā*—. Cf. *no-pātiyē* 'that which has not (yet) commenced,' Sid 137²

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'from.' viz. (1) *paṭay* : e.g., *magha meṇev kalhi paṭay* from the time of Magha *mānavaka*, DhpaGp 87²⁸⁻²⁹; also ib. 56¹⁹, 78²⁹, 79²⁰; (2) *paṭā* : *paṭhama-jjhanhi paṭā* from the first jhāna, ib. 43³⁰; *mahā-bhinikmanhi paṭā* from the great renunciation, ib. 71⁹, also ib. 2¹⁸, 24²⁴, 27²⁴; SkhVn 1⁹; (3) *paṭāy* : *nekkhāmi paṭāy* from the renunciation, DhpaGp 60¹⁸ (= P. *nekk'ammato paṭṭhāya*); (4) *pa'ya* (?) : e.g., *ajavā paṭya yī* that means 'from today,' ib. 54³³ (= trsl. of P. *ajjatasge*); (5) *-vaṭay* (?) : *bhinikmanhi vaṭay—sasuna janavū tānhi pa'ay yū-sēyi* from the renunciation (of the Buddha)—i.e., from the time (He) began the sāsana, ib. 79¹⁹⁻²⁰ (= P. *abhinikkamaṇato paṭṭhāya*); and (6) *paṭan* referred to above.

The gerunds of *cīṭha* have given rise to the following postpositives, also meaning 'from': (1) *siṭā* : e.g., . . . *ṇana tān siṭā* from the place . . ., ib. 112³⁴; *me tāna siṭā* from this place, ib. 103²⁴.—(2) *siṭa* : *me tāna siṭa* from this place, from here, JAGp(DBJ) 5³², (3) mod. *hiṭa* : e.g., *ada hiṭa* from today, hence forth; (4) *siṭan* and (5) *hiṭ n* (mod.) : e.g., *giya dā siṭan* or *hiṭan* from the day (he) went. The two last mentioned forms *siṭan* and *hiṭan*, used in identically the same way as *paṭan* lend much support to the supposition that *paṭan* itself is a gerund and not a substantival form. Cf. also the gerunds : *koṭin* 'having done,' *gosin* 'having gone,' *avudin* 'having come,' etc.

It is interesting to note that this method of expressing the idea of 'from a place' by 'having stood or remained in that place' is a construction obtaining also in Dravidian. Cf. Tamil : *inge ninru or irundu* lit. having stood or sat or remained here, i.e., from here. See S. K. Chatterji—Origin and Development of the Bengali Language § 81; K. Ramakrishnaiah—Studies in Dravidian Philology p. 30.

17. *Paṭay*, *paṭā*, *paṭāy*, *paṭya* from. See *paṭan*.
18. *Pavā* lit. having showed or pointed out (the furthest limit), up to, as far as. e.g., *tumu vaṇa dham-saṅgā pavā* up to the Third Buddhist Council, DhpaGp 5²⁵; *ada pavā* up to this day, ib. 29¹⁷ (= trsl. of P. *yāva ajja-kālā*).—*pavā* is a gerund from the causative of *pāyi* 'shows.' Cf. *dakvā*.
19. *Paharavā* lit. having caused to strike (against the furthest limit), so far as, up to. e.g., *upadiseṣ maraṇayehi paṭay lovturā maṅgahi paharavā* from the death in which rebirth substrata are left up to the (time of attaining the) supramundane paths, DhpaGp 78²⁹⁻³⁰;

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bō palagnen pīvinivanhi paharavā from the Enlightenment up to (the time of) passing away, Dhmpdp 236²³.—The gerund of the causative of *paharayi* 'strikes' = P. *paharati*, Sk. *praharati*. Cf. *gāvā* No. 6.

20. *Piṇisa, piṇisā* concerning, on account of, in connection with, for, for the purpose of. e.g., *tun siyak vat piṇisa desū* preached in connection with three hundred stories, DhpaGp 4¹²; *nigrōdhārāma piṇisa* concerning the Nigrodhārāma, ib. 9³⁵; *sat vūḍa piṇisa* for the purpose of (doing) good to beings, ib. 33²; also SkhVn 79²¹ (*piṇisā*). — = P. *paṭicca*, BSk. *pratitya*.

Geiger explains this word through a hypothetical MInd. form **paṇissāya* = Sk. *pra* + *ṇi* + $\sqrt{\text{sri}}$. No such assumption is needed because *paṭicca* explains *piṇisa* quite satisfactorily. An initial *p* of Old or Middle Indian is retained in Sinhalese. *cc* of MInd. regularly develops into *s*. A single intervocalic *c* of MInd. becomes usually a *l* in Sinhalese, but that *l* sometimes develops further to *ṇ*. e.g., *piṇisayi* 'accepts' (= P. *paṭicchati*) in *piṇisa genū* 'having accepted or received,' DhpaGp 58²⁵ (trsl. of P. *paṭicchitvā*), *piṇisvī* 'caused to accept, offered' ib. 170⁷ (= P. *paṭicchāpesi*), *puṇusvā*, *puṇusvāy* (ib. 69³⁰, 71²⁹) gerunds of *puṇusvayī* (= P. *paṭicchāpeti*); *sapiṇisana* 'receiving, ib. 99⁵ (= P. *sampaṭicchana*). Cf. also *keṇesi* 'spoon' ib. 142²⁷ (= MInd. **kaṭacchika*, P. *kaṭacchu*), *keṇeri* 'axe, hatchet' ib. 179²⁷ (= P. *kuthāri*). Furthermore, the hypothetical form **paṇissāya* would have developed normally to *piṇisā* with the final vowel long and not short as it is in *piṇisa*. Cf. *paṭā* < *paṭay* < P. *paṭṭhāya*; *nisā* < *nisay* < P. *nissāya*.

21. *Piḷibaṇḍin* in connection with, with reference to, concerning. e.g., *jīvitindriya piḷibaṇḍin mallikāva anusāsīyō* admonished Mallikā concerning the faculty of life, DhpaGp 110¹².—*Piḷibaṇḍin* seems to be an Instrumental form of the past passive participle *piḷibaṇḍa* (= P. *paṭibaddha*, Sk. *pratibaddha*) which is used adjectivally. Cf. *piḷibad* in *keles piḷibad koṭin* concerning sinful things, SkhVn 2, and *piḷibādi* (DhpaGp 38²¹, 39¹⁶).
22. *Balā* (mod.) lit. having had in view, towards, for. e.g., *eṃgalantaya balā niḥmunṇēya* started for England.—*balā* is a gerund from *balayi* 'looks.' Its use in this sense seems to be due to Dravidian influence. Cf. Tamil: *iṃḡilantai nōkki senrān* started for England. Cf. also *aveksā*.
23. *Misā, misa, misak* (mod.), apart from, except, unless. e.g., *temiyatiyan misā sessan no-temana vāssa* the rain that does not wet others excepting those desirous of getting wet, DhpaGp 198²⁷⁻²⁵; *budun*

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hā sakvittan kala misā except during the times of Buddhas or of universal monarchs, *ib.* 200⁸⁻²⁹; *āvot misa* unless (you) come; *katāva misak vena vāḍak nāhā* There is no other work except talking, *coll.*— = P. *muñciya*; or the gerund of *musī* (= P. *muñcati* or *muccati*); Cf. DhpAGp 37¹⁰ (*no-musī*), 39 (*musnahata*). In *misak* a suffix *-(a)k* seems to have been added to *misa*. Cf. *naham* and *nahamak*.

24. *Mut* apart from, except, besides. *e.g.*, *mē maha-tera de-tena mut* except these two Elders, *Katk* 13²⁰; *sudusu lesa mut* except in the proper way, *ib.* 16¹⁵.— = Pk. P. *mutta*, Sk. *mukta*. This word is used as a postpositive, as well as an adjective. Cf. *mut sit* the liberated mind, DhpAGp 268°. Geiger however is inclined to trace it to MInd. **muttā* < Sk. *muktvā*. See his EGSL.
25. *Men* like, as if. *e.g.*, *bohō denāgē ās tamandā karā adanā men* as if drawing (or attracting) the eyes of many towards himself, *SdhRv* 987³⁶⁻³⁷.—P. *maññe*, Sk. *manye*. Even in Pali, *maññe* occurs more or less like an adverb, meaning 'methinks, I guess, presumably.' Geiger in his EGSL, equates this word to P. Sk. *samena*, but that is very unlikely.
26. *Vaṭā-lā* lit. having turned round, again, further more. *e.g.*, *vaṭā-lā esē no-karā-yi* saying do not do so again, *AmāV* 97¹⁵; *vaṭā-lā śilpa ugannaṭa ennō no-veṭi* there will be no others coming there again for studies *ib.* 115⁷⁻⁸.—*vaṭā-lā* seems to consist of the gerund *vaṭā* from *vaṭayi*. (Cf. *KSil* 628, *Dhmpdp* 58⁴), and *lā* the gerund of the auxiliary verb *layi*. Cf. *vaṭā* in DhpAGp 50¹ = P. *bhivvyo*. Cf. also *nāvata*.
27. *Vaḍā* more than. *e.g.*, *maḷa vaḍā mahat kenek* a person bigger (or greater) than myself, *AmāV* 233¹; *cyāṭa vaḍā ramaṇi tūnek* a place lovelier than that *ib.* 236¹⁷⁻¹⁸.—The gerund of *vaḍayi* (= P. *vaddhati*, Sk. *vardhate*). In discussing the absence of affixes in the comparison of the adjective in both New Indo-Aryan and Dravidian, Suniti Kumar Chatterji observes: "The old Indo-Aryan affixes *īyas*, *iṣṭha*, etc., are lost, and comparison is denoted by employing the positive form of the adjective with the noun with which comparison is made, the latter being put in the dative or ablative or locative with some nominal or verbal post-position. *e.g.* Bengali: *ēra cēyē bhālō* better than this, lit. good having looked at this. This is also the Dravidian way to indicate comparison." (Origin and Development of the Bengali Language 81). It will be noted that this construction is identically the same in Sinhalese as in other forms of new Indo-Aryan and in Dravidian.

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28. *Varā*, *varay* lit. barring, more than. e.g., *udenā aruṇu āt'hu varā java āti kotā jāvavūhu* drove (it) quicker than the elephant mounted by Udena, DhpaGp 68²⁷⁻²⁸; *e varā veses ruvak* a form lovelier than that, JAGp 16²⁹; *maha uvam kaḷahu varay* more than one who has led the life of a monk, DhpaGp 72³⁴.—The gerund of *varayi* (Cf. ib. 1²⁸, 23³², 34³) = P. *vāreti*, Sk. *vārayati*.
29. *Valay* from, since.— = P. *paṭṭhāya*, Sk. *prasthāya*. In connection with this word, it must be admitted that it has been noticed only once in the DhpaGp (79³⁰) as quoted above. See under *paṭan*. If that reading is correct, it may be explained through P. *paṭṭhāya* itself. As the postpositive *valay* occurs invariably as the second element after another word, the initial *p* must have been softened to *v*. Cf. *vanāhi* = P. Sk. *pana* + . . .; *vā* 'palace' < P. *-pāsāda*, Sk. *-prāsāda*, besides the usual *pā*; *vāna* 'stone' < P. *-pāsāna*, Sk. *-pāsāna*. *th* of MInd. usually becomes *ṭh* in early mediaeval Sinhalese, and latterly *ṭ*. But sometimes that *ṭ* is further changed to *l*. e.g., *iṅḍul* 'left over' (from a meal), impure, remaining crumbs (DhpaGp 99⁶, 127³, 146³¹, 149³², 192³⁰, 204⁵, 272⁶), *ujul* (ib. 186⁴) = P. *ucchiṭṭha*, Sk. *ucchiṣṭa*; *ulu* 'bricks' = P. *iṭṭhaka*, *iṭṭhakā*, BSk. *iṣṭakā*; *kili* 'leper' DhpaGp 218¹⁸ = P. *kuṭṭhi*, Sk. *kuṣṭhīn*; *tuḷul* wicked, lewd, SkhVn 1²¹, 57¹, *duḷul* id. ib. 1⁴ = P. *duṭṭhulla*.
30. *Sakasā* respectfully, thoroughly, well. e.g., *sakasā bhūmanin ka a-yutu* that should be done respectfully (or) with due regard, DhpaGp 45⁵; *sakasā uganvā* having taught well, Katk 9¹⁰. There is in Sinhalese, another form *sakas* which is used either adjectivally or adverbially. e.g., *sakas bimhi* on a smooth or well-prepared floor, SkhVn 76³⁵; *sakas meheven* through excellent service or serving excellently, DhpaGp 278¹⁰ (trsl. of P. *sammā paricaranēna*); *sakas koḷa* well, Katk 10¹⁴. *sakas* exactly corresponds to P. *sakkacca*, BSk. *sakṛīya*. *sakasā* seems to be either the gerund of a Sinhalese verb *sakasayi* formed from *sakas*, or it may have developed from an adjectival base *sakkaccaka*. The existence of the adverb *sakkaccam* in Pali formed from a base *sakkacca* seems to lend some support to the latter view. In Sinhalese there is also the form *sakasān* 'well' (K/ Koṇḍ 154, 257, 416) which is probably the Instrumental form of the stem *sakas*.
31. *Saṅdahā*, *saṅdahay*, *saṅdahāy*, concerning, with reference to, for the purpose of, in order to. e.g., *sit-pasayen vū tān saṅdahā* with reference to those things caused by the mind, DhpaGp 17⁹ (= P. *citta-paccayena bhūtāni ṭhānāni sandhāya*); *yam rahat phalak saṅdahā*

1 Cf. *sakashi* 'thou polishest,' Same of P. *parimajjasi*, DhpaGp 278³⁰.

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for the purpose of which Fruit of Arahantship, ib. 48⁵ (= P. *yaṃ arahatta-phalaṃ sandhāya*) ; *saṅgavanu saṅdahā* in order to conceal or take care of, ib. 65¹⁹ (= P. *saṃgoṇanaṃ sandhāya*) ; *satta vata-pada saṅdahay* concerning the seven vows or duties, ib. 87³⁰ (= P. *satta vata-pādāni sandhāya*) ; *sit upanibaṅdana saṅdahāv* in order to fix the mind (on . . .), ib. 82¹⁵⁻¹⁶ (= P. *cittassa upanibandhanaṃ sandhāya*) ; *hāt-kat maturu saṅdahāv* with reference to the spell for charming elephants, ib. 69²³ (= P. *hatthi-kanta mantam sandhāya*). —=P. *sandhāya*.

32. *Siṭa, siṭā, siṭan*, from. See No. 16, s.v. *paṭan*.
33. *Hāra, hārā*, except, without. See No. 2, s.v. *ūra*.
34. *Hiṭa, hiṭan* from. See No. 16 s.v. *paṭan*.
35. *Hota* if it be, whether it be. e.g., *piyavi nisā hota no-nisā hota* whether it be in association with a stem or not, Sid 32. The author of the Sidat-Saṅgarāva himself looks upon *hota* as a *nipā-sada* or a *nipā-tana*. *hota* occurs in a conditional sense both singly, as well as a post-fix in combination with a participial base. For a discussion on *hota* see The University of Ceylon Review, Vol. I, No. 1, pp. 84-85. Cf. also *nātahot, nātot*.—*hota* occurs in combination with the particle *-j* or *-du* (= P. Sk. *ca*) in the sense of 'even though it be, although'. e.g., *me artha hāma siṭata yejet hotuj* although this sense applies to every thought, DhpaGp 15¹⁷; *sekhaju-hotuj* though not yet perfected (or learners still), ib. 3¹⁸.

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(To be Continued)