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The Structure and usages of future forms in Classical Sinhalese Literature

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Abstract

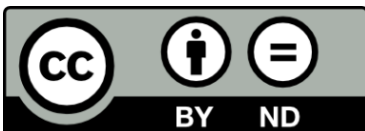
This research paper is presented to identify the morphological and practical approaches to the future verb appearing in the prose language of classical Sinhalese. According to records, five formations of the future verb can be identified. This shows that the future verbs of the Sinhalese language were not clearly identifiable in classical literature. Therefore, it is possible to observe how different formations were used to convey the same linguistic meaning. There are two future formations in the traditional standard grammar of Sinhalese. According to the facts found in religious texts which were written in the Classical Sinhalese Period, some other formations of future verbs are realized. This research is mainly based on the qualitative research method. The data is collected from primary and secondary resources. The future forms used in the Classical Sinhalese Period are taken into account in this research. The religious texts such as *Dharma Pradīpikā*, *Amāvaturā*, *Butsarāṇā*, *Pūjāvālijā*, *Saddharmā Ratnāvālijā*, and *Pansijapaṇas Jātaka Potā* are considered as main primary resources in the research. These literary works which were written in the Classical Sinhalese Period have been selected for the research because they represent the written and spoken varieties, the standard and non-standard varieties of the Sinhalese language. The data collected from the texts is categorized and analyzed according to the relevant formations of the future tense. According to the facts found in the above-mentioned religious texts, there are five formations of future forms. They are as follows: the future form with future meaning, the future form with present meaning, the adverb of (future) time with the future verb form, the adverb of (future) time with the present verb form and the representation of the future meaning by the present form. Therefore, two future formations of traditional grammar are developed up to five in the Classical Sinhalese literature.

Keywords: Classical Sinhalese, Future suffix, Future verb, Spoken varieties, Standard varieties

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INTRODUCTION

This research paper is presented to identify the morphological and practical approaches to the future verb appearing in the classical Sinhala language. Paying special attention to the classical Sinhala prose language, five classifications used under the future verb can be identified. This shows that the future verbs of the Sinhala language are not clearly identifiable in classical literature. Therefore, it is possible to observe how different formations were used to convey the same linguistic meaning. This research paper outlines several types that have been identified in classical Sinhalese literature.

According to the facts found in the Classical Sinhalese Period five future formations can be identified. They are as follows:

- i. The future form with future meaning. This is the common agreement of this type of sentence pattern in Sinhalese.
- ii. The future form with present meaning. (The future form which occurred in this type implies the meaning of the present. Therefore, it has a function of the present. In this type, the future suffix is used with the verbal root to give the present meaning.)
- iii. The adverb of (future) time with the future verb form. (The adverb of (future) time and verbal form of the future are used to imply the future meaning.)

- iv. The adverb of (future) time with the present verb form. (The adverb of (future) time and the verbal form of the present are used to imply the future meaning.)
- v. The representation of future meaning by the present form. (The verbal form of present time implies the meaning of the future. But it does not contain the grammatical features of future forms.)

This research is mainly based on the qualitative research method. The future forms used in the Classical Sinhalese Period are taken into account in this research. The religious texts such as *D^harma Pradīpikā*, *Amāvaturā*, *Butsarāṇā*, *Pūjāvālijā*, *Sadd^harmā Ratnāvālijā*, and *Pansijapaṇas Jātakā Potā* are considered as the main primary resources in the research. Among these texts, Jātakā tales represent the written and spoken, standard and non-standard varieties of the Sinhalese language.

RESEARCH PROBLEM

According to traditional Sinhalese grammar, two future formations are found. But the classical literature of Sinhalese prose identifies five formations of future formations. The research problem of this paper is 'how are they realized in classical prose in the Middle Sinhalese era.

OBJECTIVES OF THE RESEARCH

- i. To recognize the future formations of traditional grammar



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- ii. To identify the other formations of the future in the Classical Sinhalese era
- iii. To find out the usages of future formations with examples in the Classical period

LITERATURE REVIEW

Some scholars have identified several characteristic features of the future verbs in the Sinhalese language. The significant views can be summarized as follows:

- i. Generally, the verbal forms of Sinhalese do not show agreement to gender. The agreement with number and person is compulsory. But the past and the future forms of III.SG. are specially marked with gender. The separate verbal form shows agreement for the feminine gender and the common form agrees with either the masculine or the neuter. But there is a distinction of animate and inanimate. The other whole set of verbal forms (i.e. PRES. verbs, PST./FUT. III.PL. & III.SG. & PL.) in Sinhalese except PST./FUT.III.SG. do not show the agreement for gender.
- ii. The Sidat Saḡārāvā (written in 13th c. A. D.) gives some examples in connection with the future tense of Sinhalese. According to this grammar, these suffixes are used to form future verbs (Alwis 1852:56-57).

| | Singular | Plural |
|-----|-------------------------|-----------------------|
| I | -ennem, -ennemi | -ennemu, -ennəmō |
| II | -ennehi | -ennehu |
| III | -annē, -ennē, onnē, -nē | -annō, -annāhu, -nāhu |

Table-1 Future suffixes used in Sidat Saḡārāvā

- iii. According to Geiger, suffixes such as '*anə*' in conjugation - I, '*inə*' in conjugation - II and '*enə*' in conjugation - III are used with the verbal root to form the future verbs in the modern Sinhalese language (Geiger 1938:148).
- iv. According to Paranavitana, 'the future forms are built up by appending the personal suffixes to the inflected forms of the verbal noun generally referred to as the present participle.' (Paranavitana 1956:136)
- v. According to Kumaratunga Munidasa, there are no future forms in Sinhalese. It normally happens that the particle (*nipātə*) which denotes the future time is added before the present form to make future form. The adverbs of (future) time or future particle such as *matu* 'future', *sat vāni davəsə* '7th day' can be used to form future verbs (Munidasa 1999:45).

The demarcation of the future verbs in Sinhalese is not clear. Sometimes the present form of Sinhalese can be used to imply the future meaning too.



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RESEARCH QUESTION

What are the different future formations in the Classical Sinhalese language?

RESEARCH METHOD

The qualitative research method is mainly used in this article. The future forms used in the Classical Sinhalese period are taken into account in this research. Basically, the relevant data is quoted from the primary resources. The examples quoted from texts are categorized under the different formations of the future tense and systematically analysed. The secondary resources are used for further clarification of the concept. Religious texts such as *Darma Pradīpikā*, *Amāvaturā*, *Butsarāṇā*, *Pūjāvālijā*, *Sadd^harmā Ratnāvālijā*, and *Pansijapaṇas Jātaka Potā* are considered as the main texts in the research. These literary works which were written in the Classical Sinhalese Period have been selected for the research because they represent the written and spoken varieties, and the standard and non-standard varieties of Sinhalese language.

THE IMPORTANCE OF THE RESEARCH

The general view of Sinhalese grammarians on the future tense is very narrow and conventional. They think that there are only two formations under the guidance of the Sidat

Saḡārāvā. But according to the facts found in literary works, five formations are identified. Therefore, this research is very important to know the origin and the continuous development of the Sinhalese language.

RESULTS AND DISCUSSION

A Brief History and Development of Future Forms

- i. The future forms found in graffiti reveal that there are no pure future forms in Sinhalese. According to the Sigiri graffiti, several future verbs found in Sinhala can be identified. However, these verbs do not appear in the forms of singular and plural in all three persons. Some forms are mentioned below quoted from Sigiri graffiti:

| | Singular | Plural |
|-----|----------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| I | <i>vannemi</i> 'become' (No.536) | <i>baṇannumu</i> 'speak' (No.208), <i>jannamaha</i> 'go' (No.180), <i>jannamo</i> 'go' (No.647) |
| II | <i>janāne</i> 'know' (No.527) | Forms not attested |
| III | <i>vanneji</i> 'become' (No.487), <i>balānejā</i> 'look' (No.518) | Forms not attested |

Table- 2 Future verbs found in Sigiri graffiti

- ii. Some future forms are found on inscriptions written in the Medieval Sinhalese era. Some of them are as follows: *sagannejæ* 'protect-III.FUT.SG.', *raknejæ* 'secure-III.FUT.SG.' are found in Hætādāgē



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slab inscription (Wickramasinghe 1928:89²²), and *kāraṇejā* ‘do-III.FUT.SG.’ (ibid 114C²⁴), *ajādaṇejā* (request-III.FUT.SG.) (ibid 114C²⁴), *kāraṇāhā* ‘do-III.FUT.PL.’ (ibid 113C⁶), *dennāhā* ‘give-III.FUT.PL.’ (ibid 113C⁷), *pavatnējā* ‘be-III.FUT.SG.’ (ibid 113C¹⁰), *siṭṭinējā* ‘live-III.FUT.SG.’ (ibid 113C¹²) are found in Galpotā slab inscription of king Niṣṣankā-Mallā (1187-96 A. D.). The terms *pavatnejā* ‘endure-III.FUT.SG.’ (Wickramasinghe 1928:225A²¹⁻²²), and *vannejā* ‘be-III.FUT.SG.’ (ibid 225A²²) are seen in slab inscription of king Sāhāsā-Mallā (1200-1202 A. D.), Most frequently III.SG/PL. future forms are found in inscriptions. These forms are chronologically listed to point out the evolution of the Sinhalese language.

iii. Pāli Future Verb > Sinhalese Future Verb

Here Pāli future forms correspond with Sinhalese forms bearing the same properties. The examples given below are quoted from the D^hampijā Aṭṭvā Gāṭṭapadājā (10th c. A. D.) written in the Medieval Sinhalese era (Hettiarachchi 1974). The correspondences between Pāli and Sinhalese are as follows:

| Pāli Verb | Future | Sinhalese Future Verb |
|-------------------------------------------------------|-----------|--------------------------------------|
| 1 <i>vahissā</i> <i>mi</i> ‘carry’ | (I.SG.) > | <i>usulānemi</i> (I.SG.) (P. 98) |
| 2 <i>pasād^hes</i> <i>sāmi</i> ‘wear’ | (I.SG.) > | <i>palāḍānemi</i> (I.SG.) (P. 12) |

| | | |
|----------------------------------------------------------|------------|---------------------------------------------------|
| 3 <i>āharissā</i> <i>mi</i> ‘bring’ | (I.SG.) > | <i>arānemi</i> (I.SG.) (P. 124) |
| 4 <i>ṭ^hapessā</i> <i>mi</i> ‘keep’ | (I.SG.) > | <i>tabānemi</i> (I.SG.) (P. 205) |
| 5 <i>upatt^hāh</i> <i>issāmi</i> ‘treat’ | (I.SG.) > | <i>mehe</i> (I.SG.) <i>kāraṇemi</i> (P.181) |
| 6 <i>vaṇcess</i> <i>āmi</i> ‘cheat’ | (I.SG.) > | <i>naḷānemi</i> (I.SG.) (P. 14) |
| 7 <i>lab^hissā</i> <i>mā</i> ‘receive’ | (I.PL.) > | <i>labānāmō</i> (I.PL.) (P. 51) |
| 8 <i>parigaṇ</i> <i>hissāmā</i> ‘check’ | (I.PL.) > | <i>piriksānā</i> (I.PL.) <i>mō</i> (P. 5) |
| 9 <i>dēseyyā</i> <i>si</i> ‘preach’ | (II.SG.) > | <i>desnehi</i> (II.SG.) (P. 208) |

Table – 4 Translation of Pāli future verbs into Sinhalese future verbs

All the above Pāli verbs in the D^hampijā Aṭṭvā Gāṭṭapadājā have been translated into Sinhala based on the same number, person and tense. It’s a tradition that is usually followed in the translation work.

iv. Pāli Future Verb > Sinhalese Present Verb

Sometimes Pāli future forms which are translated into Sinhalese do not correspond with original forms bearing the same properties. The person and number are the same, but the time period is different. Therefore, Pāli words can be seen to be translated into Sinhala in a different way from that of the standard method (Hettiarachchi



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1974). Some examples are given below.

| Pāli Future Verb | Sinhalese Present Verb |
|---------------------------------------------------------------------------------------------------|------------------------|
| 1 <i>kīḷissāmā</i> (I.PL.) > <i>keḷimhā</i> (I.PL.) 'play' (P. 124) | |
| 2 <i>carissāsi</i> (II.SG.) > <i>ævijihi</i> (II.SG.) 'walk' (P. 214) | |
| 3 <i>paṇṇājiss</i> (II.PL.) > <i>pænev</i> (II.PL.) <i>at^hā</i> 'see' (P. 40) | |
| 4 <i>vinā</i> (III.SG.) > <i>vijō</i> (III.SG.) <i>karissāti</i> 'give up' (P. 46) | |
| 5 <i>gamissāti</i> (III.SG.) > <i>jē</i> (P. 166) (III.SG.) 'go' | |
| 6 <i>b^havissāti</i> (III.SG.) > <i>veji</i> (P. 209) (III.SG.) 'be' | |
| 7 <i>paṭijaggi</i> (III.PL.) > <i>piḷiyagit</i> (III.PL.) <i>ssanti</i> 'maintain' (P. 171) | |
| 8 <i>gāhāpess</i> (III.PL.) > <i>ganvat</i> (III.PL.) <i>anti</i> 'take' (P. 200) | |
| 9 <i>kilissanti</i> (III.PL.) > <i>peḷet</i> (P. 197) (III.PL.) 'oppress' | |

Table - 5 Translation of Pāli future verbs into Sinhalese present verbs

The above verbal forms of the future which are found in the original text of Pāli correspond to the verbal forms of the present in the Sinhalese translation. According to the aforesaid facts, the Sinhalese language does not follow strict or stable rules in the usage of future and present forms.

Different types of verbal paradigms

The following forms referring to future verbs were attested in the Jātaka text. The future verbs marked with gender (feminine, masculine/neuter) in III.SG.

and the other verbal forms of I, II. SG. & I, II, III. PL. remains unmarked.

i. Suffixes Used to Form Future Active Verbs

Some suffixes are used to conjugate the stem or root of the Sinhalese verbs in the Jātākā tales in classical period. They are as follows:

| | Singular | Plural |
|-----|-------------------------------------------------------------|------------------------------------------------------------------------------------------|
| I | -annemi, emi, ennemi, nnemi | - annemu - - - |
| II | -annehi, ennehi(jə), nehi | - Suffixes not attested - - |
| III | -annī(jə), annē(jə), ennē(jə), -nē(jə), nnī(jə) | - annāhə, -annāhə, - - annāhə, -annāhu(jə), - annō(jə), -ennāhu(jə), - nāhu(jə) |

Table - 6 Future suffixes used in Jātākā tales

ii. The Paradigm of Future Active Verbs

These forms are attested in the Jātākā tales under the paradigm of future verbs in Sinhalese.

| | Singular | Plural |
|-----|----------------------------------------------------------|----------------------------------------------|
| I | <i>kārannem</i> (P. 336) (kārə-annem) | <i>kārannemu</i> 'do' (P. 285) (kārə-annemu) |
| II | <i>labannehi</i> 'receive' (P. 161) (labə-annehi) | Forms not attested |
| III | <i>elāvannējā</i> 'bring' (P. 170) (elāvə-annē-jə) | <i>jānnāhā</i> 'go' (P. 43) (jə-annāhə) |

Table - 7 Future verbs used in Jātākā tales

Usages of Future Forms

According to the classical Sinhala language, five types of future usages are identified in our literary books.



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Future verbs in Sinhalese are mixed with present verbs in such a way that they cannot be distinguished. Therefore, those verbs should be identified according to the linguistic context in which the sentence is used. These different types of verbal formations are used to indicate the contextual meaning of the relevant sentence. Several types of usages which have been quoted from the classical text are mentioned below.

i. The Future Form with the Future Meaning

This is the common agreement of this type of sentence pattern in Sinhalese. In general, the future forms in the Sinhalese language are formed by adding the future suffixes to the verb root. In such a combination, the first person shows a gender difference only in the singular and no such distinction is found in the other paradigms.

arhat mārgəjə hā p^haləjə dennējə
(Amaramoli, 1961, p. 4)

| | | | | |
|----------------------------------------------------------|-------|--------------|---------|--------------------|
| arhat | mārgə | -ə | hā | p ^h alə |
| enlightenment | path | DEF. | and | result |
| -ə | de | -nnē | jə | |
| DEF. | give | III.FUT .SG. | PTC LE. | |
| (It) will give the path and result of the enlightenment. | | | | |

According to this sentence, the Buddha gives instructions to those who haven't got the enlightenment. They will understand that doctrine at some point in the future. Therefore, the meaning of the word '*dennējə*' (will give) mentioned here is that which is fulfilled

at some point in the future. So, this verb really implies the future time and the meaning.

māgē vastuvə nəsī jannējə (Amaramoli, 1961, p. 203)

| | | | | | | | |
|-----------------------------|------|----------|---------|------|---------|-----------|--------|
| mā | -gē | vastuvə | nəsə | -ī | jə | -annē | jə |
| I | GEN. | property | destroy | ABS. | go-AUX. | III.FUT.S | PTCLE. |
| 'My property will destroy.' | | | | | | | |

The verb '*nəsī yannēyə*' (will destroy) which is mentioned in this sentence is futuristic. Accordingly, the '*vastuvə*' (property) found in the sentence has not yet been destroyed. They will be destroyed someday in the future. Therefore, the vector verb '*nəsī yannējə*' is morphologically as well as semantically future form.

nājangē samagi vīmə jahapat vannējə
(Amaramoli, 1961, p. 183)

| | | | | |
|--------------------------------------------|----------|--------------|--------|------|
| nā | -an | -gē | samagi | vīmə |
| relative | ACC. PL. | GEN. | unity | be |
| jahapat | və | -annē | jə | |
| good | be | III.FU T.SG. | PTCLE. | |
| 'The unity of the relatives will be good.' | | | | |

putun ladə kalə valə damannāhə
(Surawira, 1998, p. 379)

| | | | | | |
|-------------------------------------------------------|-------|------|------|------|--------------|
| putun | ladə | kalə | valə | damə | -annāhə |
| son-ACC.PL. | get | tim | fore | put | III.FUT. PL. |
| | - | e | st | | |
| | PS T. | | | | |
| When they got sons, they will put them to the forest. | | | | | |



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The verbs '*vannējā*' (will be) and '*damannāhā*' (will put) imply the future meanings. The ideas mentioned in the sentences have not yet been fulfilled. Therefore, these two verbs realize the future meaning morphologically as well as semantically.

ii. The Future Form with the Present Meaning

Here a future verb is used but its meaning should be in accordance with the present tense. Sometimes a future verb is used with a future suffix, but it implies a present tense. But in the context in which that sentence applies, it can never have a future meaning. Therefore, it must be concluded that there is a present meaning or function in it. Anyway, there is no semantic difference whether the form is in the present or the future.

ekalā ē gamā geval tisek vannējā
(Amaramoli, 1961, p. 81)

| | | | | | |
|-----------------------------------------------------|--------|---------|---------|---------------|---------|
| e | - | ē | gam | -ə | ge |
| that | time | that | village | LOC. | house |
| -val | tis | -ek | və | -annē | jə |
| PL. | thirty | IND EF. | be | III.F UT.S G. | PTCL E. |
| 'At that time there are 30 houses in that village.' | | | | | |

The verb '*vannējā*' (will be) implies the meaning of present. The 30 houses mentioned in this sentence already exist in that village. So, the verb '*vannējā*' does not have to be a future verb. Anyway, this verb is future in form but present in meaning. What has

happened here, however, is the use of a future verb which is formed by the root and future suffix.

ohu dedenāmə rajagejā ætu|ətama
vasannāhā (Amaramoli, 1961, p. 29)

| | | | | |
|----------------------------------------|------------|---------|--------------|---------|
| ohu | deden ə | -mə | rajə | gejə |
| they | both | EMPH R. | royal | house |
| ætu ə tə | -mə | vasə | -annā | hə |
| insid e | EMPH R. | live | III.FUT. PL. | PTCL E. |
| 'Both of them live inside the palace.' | | | | |

According to the text, both the people are already living inside the palace. Hence there is no need to apply a future verb. The grammatical elements related to the verb '*vasannāhā*' (will live) show the features of future verb (live-III.FUT.PL.). But according to the context it gives the meaning of present.

gæl barəvə ennējā (Amaramoli, 1961, p. 6)

| | | | | | |
|----------------------------------------|------|---------|----------|--------------|---------|
| gæl | barə | -və | e | -nnē | jə |
| bullock cart-PL. | load | EMP HR. | co me | III.FUT .SG. | PTC LE. |
| 'Over-loaded bullock carts move/come.' | | | | | |

According to the context of this sentence, the word '*ennējā*' (will come) is used to refer to something that happens at that moment. Accordingly, it is not something that is going to happen in the future. Therefore, it denotes a present meaning. But what is used here is a verb with a future suffix.

tapasvīhu... boru nokijannāhā (Buddhist Cultural Centre, 1998, p. 65)



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| | | | | |
|-------------------------------|-------------|-----|----------|------------|
| tapasvīh u | bor u | no | kij ə | -annāhə |
| hermit- PL. | lie- PL. | NEG | tell | III.FUT.PL |
| 'Hermits will not tell lies.' | | | | |

The term found in this sentence '*kijannāhə*' (will tell) is used to refer to something that happens at that moment. But it is not something that is going to happen in the future. Although this word represents the present meaning, the suffix used in it belongs to the future verb form.

iii. The Adverb of (Future) Time with the Future Verb Form

In this type, the adverb of (future) time and verbal form of future are used to imply the future meaning. Perhaps even in classical Sinhala literature, the future verbal form itself is used to describe the future tense, with an adjective related to time. In fact, if an adjective is used to denote the future, there is no need to repeat the future tense. Then we see a verb that doubles as a future tense, which is different from the usual grammatical pattern.

ADV. of FUT. + R + FUT.SUF. = FUT. T.

seṭṭa davas...asveḷendek...asun genə ennējə
(Amaramoli, 1961, p. 21)

| | | | | | |
|----------------------------------------------|----------------|---------------|-------------------|------------|------------|
| seṭṭa | davas | as | veḷendə | -ek | as |
| tomo- rrow | day- LOC. | horse | seller | IND EF. | hor- se |
| -un | genə | e | -nnē | jə | |
| ACC. PL. | bring- ABS. | come- AUX. | III.FUT. SG.M. | PTC LE. | |
| 'Tomorrow a horse seller will bring horses.' | | | | | |

*samuddāvāṇijə jātəkəjehi matu pahaḷə
vannējə* (Amaramoli, 1961, p. 36)

| | | | |
|-------------------------------------------------------|--------|-----------------|------------|
| samuddāvāṇijə | jātəkə | -ehi | matu |
| Samuddāvāṇijə | jātəkə | LOC. | future |
| pahaḷə | və | -annē | jə |
| appear | be | III.FUT. SG. | PTCL E. |
| '(It) will appear in Samuddāvāṇijə jātəkə in future.' | | | |

The forms '*seṭṭa davas*' (tomorrow) and '*matu*' (future) which have been mentioned in above respectively are used in Sinhalese as adverbs of (future) time. According to the traditional grammar 'Adverb of (future) time + present verb' give the meaning of future (Munidasa 1999:45). If there are adverb of (future) time and verbal form of future they will imply double future meaning.

iv. The Adverb of (Future) Time with the Present Verb Form

In this type, the adverb of (future) time and verbal form of present are used to imply the future meaning. In classical Sinhala, the present tense is sometimes used with an adjective indicating the future tense. In fact, if an adverb is used to denote the future, it should use the present tense form. Because of that usage the future meaning of the sentence can be seen under the standardization of traditional Sinhalese grammar.

ADV. of FUT. + R. + PRES.SUF. = FUT. T.

mam detun davəsak giḷə kalə emi
(Amaramoli, 1961, pp. 122-23)

| | | | | |
|-----|----|-----|-------|-----|
| mam | de | tun | davəs | -ak |
|-----|----|-----|-------|-----|



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| | | | | |
|-------------------------------------|----------|-----------|----------------|------------|
| I | tw o | thre e | day | INDE F. |
| gijə | kal ə | e | -mi | |
| go- PST.PTCP L. | tim e | com e | I.PRES.S G. | |
| 'I will come after two-three days.' | | | | |

The usage '*detun davəsak gijə kalə*' (having passed 2-3 days) is a term that refers to the future time. When '*emi*' is used with it, the meaning of future is given. This is because the present tense verb is used with the future tense.

satvenidā topə hā mā...judd^{hə} kəramhə (Amaramoli, 1961, p. 324)

| | | | | | | | | |
|-----------------------------------------------|---------------|---|----|---|-----------------|-----|---|-------|
| sat | v | d | to | h | m | jud | k | - |
| e | ā | p | ā | ā | d ^{hə} | ər | ə | amhə |
| ni | | | | | | | | |
| se | th | d | y | a | I | fig | d | I.PRE |
| ve | | a | o | n | | ht | o | S.PL. |
| n | y | u | d | | | | | |
| 'You and I fight at the 7 th day.' | | | | | | | | |

The term '*satvenidā*' (7th day) is also an adverb of future. '*kəramhə*' (do) is a present form. The combination of the two gives the future meaning.

anāgətəjehi strīhu...alaṅkārəjehi lol veti (Amaramoli, 1961, p. 191)

| | | | | |
|--------------------------------------------|------|------|------------------|---------------|
| anāgətə | -ehi | strī | -hu | alaṅkārə |
| future | LOC. | lady | NOM.PL. | orname nts |
| -ehi | lol | və | -eti | |
| LOC. | lust | be | III.PRES. PL. | |
| 'Ladies lust for the ornaments in future.' | | | | |

'*anāgətəjehi*' (in the future) is a term that refers to the future time. When '*veti*' (be) is used with it, the future tense is obtained. This is because the present

verb is used with the future tense. The combination of the two gives the future meaning.

(*mamə mejin matu ætkuṇu nokami* (Amaramoli, 1961, p. 315)

| | | | | | | | |
|-----------------------------------------------------------|----|-----|------|-----|----|---|-------|
| m | - | ma | æt | kuṇ | no | k | -mi |
| e | in | tu | | u | | ā | |
| t | fr | fut | elep | cor | N | e | I.PRE |
| hi | o | ure | hant | pse | E | a | S.SG. |
| s | m | | | s | G. | t | |
| '(I) will not eat rotten corpses of elephants hereafter.' | | | | | | | |

matu ætivistə nodemi (Surawira, 1998, p. 383)

| | | | | |
|----------------------------------------------------------|----------|------|------|------------|
| matu | ætivistə | no | de | -mi |
| future | arise | NEG. | give | I.PRES.SG. |
| (I will) not give the permission to arise in the future. | | | | |

matu... mamə ācārī vemi (Surawira, 1998, p. 380)

| | | | | |
|--------------------------------------|------|---------|----|------------|
| matu | mamə | ācārī | və | -mi |
| future | I | teacher | be | I.PRES.SG. |
| I will be the teacher in the future. | | | | |

The term '*matu*' (future) refers to the adverb of future time. When the present verbs '*kami* (eat), *demi*' (give) and '*vemi*' (be) are used in the sentences, the future is derived from the combination. This is because the present tense verbs are used with the future happenings.

mamə seṭə gos ganmi (Buddhist Cultural Centre, 1998, p. 62)

| | | | | |
|-----|------|-----|-----|-----|
| mam | seṭə | gos | gan | -mi |
| ə | | | | |



Original Article

| | | | | |
|--------------------------------|--------------|------------|----------|----------------|
| I | tomorro w | go- ABS | tak e | I.PRES.SG . |
| 'I will go and take tomorrow.' | | | | |

The term '*setə*' (tomorrow) refers to the adverbs of future time. When '*ganmi*' (take) is used with it, the future meaning is obtained. This is because the present verb is used with the future tense. The combination of the two gives the future meaning.

v. The Representation of Future Meaning by the Present Form

In this type of sentence, the present form signifies the meaning of future. It is important to note here that the present verb is subject to the future without any change. Accordingly, this present tense verb implies futurism, but in no way changes its grammatical features.

kæməti paridden agəjə tabāgenə baḍu vikuṇəmi (Amaramoli, 1961, p. 5)

| | | | |
|-------------------------------------------------|----------|----------------|------------|
| kæməti | paridden | agəjə | tabā |
| like-ADV. | as | value- DEF. | keep-ABS. |
| gəṇə | baḍu | vikunə | -mi |
| take-ABS. | good-PL. | sell | I.PRES.SG. |
| '(I) sell goods keeping the value as (I) wish.' | | | |

According to this sentence, the traders are planning to go for trade long before the date. They determine the price at which they expect to sell goods in the future. But they have not yet gone to market. So, the verb '*vikuṇəmi*' (sell) here is present form in morphologically but belongs to the future tense in semantically.

mam mæ ohu daməmī (Gnanaloka, 1959, p. 237)

| | | | | |
|---------------------------|--------------|-----------------|---------------|----------------|
| ma m | mæ | ohu | damə | -mī |
| I- SG. | particl e | he- AC C. | subjugat e | I.PRES.S G. |
| 'I subjugate him myself.' | | | | |

The verb '*daməmī*' (subjugate) is an unfulfilled function. Often something comes true in the future. So, there is a present tense but this implication is a future tense. Therefore, this word is present in grammatical features and future in meaning.

mamə veṇedām koṭə væṭemi (Dharmarama, 1951, p. 96)

| | | | | |
|--------------------------------|----------------|-------------|------|------------|
| mamə | veṇedām | koṭə | vəṭə | -mi |
| I-SG. | trade- ACC. | do- ABS. | live | I.PRES.SG. |
| 'I had done trading and live.' | | | | |

mo tāpəsə və jīvikā kereji (Dharmarama, 1951, p. 296)

| | | | | | |
|------------------------------------|------------|-----------------|------------|----------|------------------|
| m o | tāpəs ə | və | jīvik ā | kər ə | -eji |
| sh e | herm it | be- PS T. | live | do | III.PRES.S G. |
| 'She had become hermit and lives.' | | | | | |

The verbs '*væṭemi*' (live) and '*kereji*' (do) refer to unfulfilled actions. These functions come true in the future. So, these verbs are present in form but the future in functions. Therefore, these words represent the present grammatical features and imply future meanings.

tavat musuppu upadəvəmi (Pracina Bhasopakara Samagama, 2015, p. 44)

| | | | |
|-------|---------|---------|-----|
| tavat | musuppu | upadəvə | -mi |
|-------|---------|---------|-----|



Original Article

| | | | |
|--------------------------|--------|------|------------|
| More | regret | make | I.PRES.SG. |
| I will make more regret. | | | |

dan vaḷeḍḍvālā praḷṇa vicāraṃi (Pracina Bhasopakara Samagama, 2015, p. 47)

| | | | | |
|----------------------------------------------------|----------------|------------------|-------------|----------------|
| dan | vaḷeḍḍv ālā | praḷṇa | vicāra ḷ | -mi |
| food | get eat | questio n-PL. | ask | I.PRES.S G. |
| After having given the food, I will ask questions. | | | | |

d^hanā hānijakut nokāraṃi (Surawira, 1998, p. 381)

| | | | | | |
|----------------------------------------------|-----------------|---------------|----------|-----------|----------------|
| d ^h an ḷ | hānijak | - (u) t | no | kāra ḷ | -mi |
| mon ey | destruct ion | also | NE G. | do | I.PRES. SG. |
| I will not do the destruction of money also. | | | | | |

When we examine the above verbs '*upadāvāmi*' (make) '*vicāraṃi*' (ask) and '*kāraṃi*' (do) refer to future actions. Therefore, these functions come true in the future. So, these verbs represent the grammatical features of present time but imply the meanings of future.

CONCLUSION

According to the observations noted above we can identify some characteristic features on the future tense in Sinhalese. When we examine the examples found in Classical Sinhalese literature, 5 types of future verbal forms can be identified. The distinction between the past and the non-past is clearly observed in the Classical Period. But the function of present and future forms overlaps in Sinhalese. Accordingly, future verbs are used with the agreement of the

general rules of language, as well as in effects other than that. Therefore, its use can be seen to be a bit complicated. The future verbal forms of Pāli correspond to the future/present verbal forms in the Medieval Sinhalese language. However, it seems that there was a more complex form associated with these verbs than is used today.

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