

DOWNLOAD PDF THE EVOLUTION OF THE SINHALESE SCRIPT FROM THE 6TH TO THE 10TH CENTURY

Chapter 1 : Albatross | Scripts of Maldives “ Eveyla Akuru, Dhives Akuru and Thaana “ Naseema Moh

History Of The Evolution Of The Sinhala of the Sinhalese Script from the 6th to the 10th Century" the Sinhalese Script from the 6th to the 10th Century.

The Evolution of Islamic Calligraphy Timeline created by I. It was developed in in the northern Arabian Peninsula in the cities of Mecca and Medina. The creator of this alphabet is unknown, but it is guessed that it was compiled by many scholars and poets. This original alphabet has no cursive aesthetic of modern Arabic. It is the basic form that modern Arabic was created upon. This was known as Kufic script and was created in Kufa, Iraq. Kufic script was the first widely used and commonly agreed upon written script in the Umayyad Dynasty of the Islamic Empire. This script is characterized by short vertical strokes coupled with long horizontal strokes. There is a strong visual rhythm within lines of varying thickness. Jan 1, Ibn Mulqa creates guidelines for calligraphy Ibn Mulqa set the foundational for all forms of Islamic calligraphy. Ibn Mulqa was a scribe during the Abbasid Dynasty in the 10th century. He established a proportional system for Arabic letters to follow. He developed a circle guide called, alif, that is the structure each letter in calligraphy is based around. Every letter must be created as if there is an imaginary circle directing the strokes of the calligrapher. Scripts created in later years all followed this proportional system. Jan 1, Maghribi Script The only major script created in North Africa was the Maghribi script created in the 10th century. This script was used in Morocco, Algeria, Tunisia, and also Spain. Maghribi was developed around the same time as Thuluth script. The script has long descending lines with large unified thickness making it easy to read. Along with easy readability, it is also decorative in nature. Maghribi was used to created writings, inscriptions, and Islamic monuments. Jan 1, Thuluth Thuluth script was developed after Kufic script in the mid 10th century. Thuluth script is cursive with larger strokes and varying thicknesses. It is characterized with clear structure and good readability. In the 11th century Naskh script was developed. Naskh script contains open strokes that allows for excellent readability. Due to its good legibility, Naskh was used for long texts and lengthy Quranic inscriptions. This script was used for messages, books, letters, and poems. However, it is the most easily identifiable Persian Islamic script. Diwani is cursive script with complex forms in long texts that can be hard to read. It was created for official documents, mostly legal contracts. However, because of its curved complexities it was also used for calligrams. For that reason it is commonly used today by many graphic designers to create easily readable works of art.

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Chapter 2 : Kadamba alphabet - Gpedia, Your Encyclopedia

In this study an attempt is made to examine the Evolution of the Sinhalese script from the 6th to the 10th century which is considered the transitional period of the Evolution of the Sinhalese script.

Dhivehi language and History of the Maldives The most ancient Dhivehi script Divehi Akuru "island letters" is a script formerly used to write the Dhivehi language. Unlike the modern Thaana script, Divehi Akuru has its origins in the Brahmi script and thus was written from left to right. Bell was British and studied Maldivian epigraphy when he retired from the colonial government service in Colombo. Bell wrote a monograph on the archaeology, history and epigraphy of the Maldives. He was the first modern scholar to study these ancient writings and he undertook an extensive and serious research on the available epigraphy. The division that Bell made based on the differences he perceived between the two types of Dhivehi scripts is convenient for the study of old Dhivehi documents. The Divehi Akuru developed from the Grantha alphabet. The letters on old inscriptions resemble the southern Grantha of the Pallava dynasty and Chola dynasty periods of South India. However, this does not mean that the Maldives were dependent on those kingdoms, for the Maldives have been an independent nation for practically all their history. There has been very little interference, cultural or otherwise, from other neighboring kingdoms in South India and Sri Lanka. Bell in order to distinguish it from the more recent variants of the same script. This is the script that evolved at the time when the Maldives was an independent kingdom and it was still in use one century after the conversion to Islam. This table is provided as a reference for the position of the letters on all the tables. Two of the few copper plate documents that have been preserved are from Haddhunmathi Atoll. Even though long before that time Maldivian Buddhist monks had been writing and reading manuscripts in their language, older documents have not yet been discovered yet. The reason why even at that time the local script was known as "Divehi Akuru" by Maldivians was because another non-Maldivian script was used in the country. This was a Devanagari script related to the form used by Bengali and it had a ceremonial value. The oldest paleographically-datable inscription found in the Maldives is a Prakrit inscription of Vajrayana Buddhism dating back to the 9th or 10th century AD. This inscription is written in an early form of the Nagari script. Thus the name "Divehi Akuru" was used historically by Maldivians to distinguish their own writing system from foreign scripts. Foreign scripts were learned and introduced at that time when Maldivian monks visited the Buddhist learning centers of Nalanda and Vikramashila. It was still used in some atolls in the South Maldives as the main script until around 70 years ago. Since then it is rarely used, not even having a ceremonial role in scrolls of coats-of-arms or badges of government entities and associations, where Arabic is favoured. Bell obtained an astrology book written in Divehi Akuru in Addu Atoll, in the south of Maldives, during one of his trips. Apparently, the Dhivehi script was abandoned in other parts of the Maldives in favour of the modern Thaana script about years earlier, perhaps at the beginning of the 18th century. Some modern Dhivehi historians want to believe that the Thaana script was introduced a few centuries before that. But the claim that the Thaana letters were devised in the 16th century is not supported by historical documents, for the oldest writing specimens in the Thaana script, interspersed with Arabic, are from the 18th century. The modern script[edit] Main article: Thaana Thaana, the contemporary official Dhivehi script Thaana is the first Dhivehi script written from right to left. It was inspired by numbers. It uses numerals as consonants and adds the diacritical vowel marks of the Arabic language. The first Thaana manuscripts are written in a crude early version of this script called Gabulhi Thaana incipient Thaana, where the Arabic numerals have not yet been slanted 45 degrees and still look like numbers. Since no ancient writings in Thaana written before the 18th century have been found, it is doubtful that this script could be much older. The main reason why the Divehi Akuru were abandoned in favour of the Thaana script was owing to the need the learned Maldivians had to include words and sentences in Arabic while writing in the Dhivehi language. Its sequence does not follow the ancient order of the other Indic scripts like Sinhala or Tamil or the order of the Arabic alphabet. In fact, the order of the Thaana alphabet has no logic

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at all. This points to a likely esoteric origin of Thaana, namely to a script that was scrambled on purpose in order to keep it secret from average islanders. At their origin the Thaana characters, which are based on Arabic numerals and other symbols, were used in fan-dita local magic or sorcery to write magical spells. Many of these arcane incantations included Arabic quotations, which were written from right to left. Maldivian learned men, who were all well versed in sorcery, eventually saw the advantages of writing in this simplified hidden script. Hence, with the passing of time, Thaana came out of the shadows and was gradually adopted for everyday use. While at their origin documents written in Thaana were full of Arabic words and quotations, the tendency is now to include as little Arabic script as possible, especially since special Thaana letters with dots were introduced to replace Arabic letters. The Thaana script is widely used nowadays by Maldivians both in official and unofficial documents, for the literacy rate of the Maldivian society is very high by South Asian standards. The reason why this particular retroflex sound was abolished and not others like Lhaviyani, Daviyani or Taviyani is not known. It is still seen in reprints of traditional old books like the Bodu Tartheebu. It is also used by people of Addu and Fuvahmulah when writing songs or poetry in their language variants. Thus, he contacted As-Sayyid Bodufenvalhuge Sidi, an eminent Maldivian scholar, who swiftly obliged. Cover of the "Divehi Akuru" book written by Bodufenvalhuge Sidi By means of this small book Bodufenvalhuge Sidi "wanted to clearly show the fact that in ancient times Maldivians were writing from left to right in their own script. Hence Divehi Akuru is perhaps the only book ever written in Thaana that opens from the left side. As-Sayyid Bodufenvalhuge Sidi was one of the very few Maldivian people of modern times who understood the now-forgotten ancient Dhivehi letters in which parts of royal grants, warrants and deeds were written. He learnt this ancient script in Addu Atoll. The last chapter of this book shows a text where the Divehi Akuru are coming along with Arabic script. As the reader acquainted with Dhivehi writing can see, this book is Volume 1 evvana bai. Perhaps Bodufenvalhuge Sidi had the intention of publishing a second, or perhaps even a third volume on the subject. But he died before being able to do so. A staunch Maldivian nationalist, Nasir took this issue as a matter of national pride. The new telex equipment was viewed as a great progress, however the local Thaana script was deemed to be an obstacle because messages on the telex machines could only be written in the Latin script. Following this, Dhivehi Letin, an official Latin transliteration, was swiftly approved by the Maldivian government in and was quickly implemented by the administration. Booklets were printed and dispatched to all Atoll and Island Offices, as well as schools and merchant liners. This was seen by many as the demise of the Thaana script. Clarence Maloney, the American anthropologist who was in the Maldives at the time of the change, lamented the crude inconsistencies of Dhivehi Letin and wondered why the modern IAST Standard Indic transliteration had not been considered. Standard Indic is a consistent script system that is well adapted to writing practically all languages of South Asia. There was widespread relief in certain places, especially rural areas, where the introduction of Latin had been regarded as a preliminary to the introduction of infidel mores. However, the substandard Latin transcription of continues to be widely used. Devanagari script for Mahl[edit] Devanagari script for Mahal Although the Mahl dialect of the Dhivehi language spoken in the island of Minicoy in Union territory of Lakshadweep, India is also written mainly using the Thaana alphabet, in the s a Devanagari script was modified to write the Maldivian dialect. Monograph on the History, Archaeology and Epigraphy. Divehi Akuru; Evvana Bai. Vols 1 to 5. The Evolution of the Sinhalese Script. Bulletin of the Madras Government Museum.

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Chapter 3 : The Evolution of Islamic Calligraphy timeline | Timetoast timelines

Evolution of the Sinhala language Asiff Hussein T he foundation of the Sinhalese nation is tradition ally assigned to the 6th century B.C, when the leg endary Prince Vijaya of Singhapura (a city in the Lala Country of North-East India, present-day West Bengal) and his compatriots landed upon the shores of Sri Lanka.

Origin of the Sinhala race This has relevance to Mr. No one needs to have specialist qualification to arrive at rational and logical conclusions from the works of research workers. There are many instances of doubt cast on the early conclusions on archaeological and historical inscriptions found in Ceylon or Sri Lanka. Most of the controversial issues in relation to the Tamil, Sinhala race and language can be solved if we understand and accept that Sinhalese are as much Dravidians as the Tamils themselves. Pioneer priests who introduced Buddhism in Ceylon were Dravidians, who were born Hindus. That is why Asian Buddhists adopted Hindu gods in their worship pattern. Sinhala scholar Mudliyar Gunawardena at a lecture delivered at Ananda College on The grammar of the Sinhala language is Dravidian Dissanayake in his book "Understanding the Sinhalese" at page states " Sinhala occupies a unique position among the languages of South Asia because of its close affinity, with two of the major linguistic families of the Indian sub continent Indo-Aryan and Dravidian Thus early Dravidian Buddhist priests were scholars in Tamil, Pali and Sanskrit, to make Sinhala in spoken and written form possible. Sinhala language is classified as a modern Indo-Aryan language. All modern Indo-Aryan languages date after 10th century A. Earliest Sinhala classics Amavatura and Buthsarana date after 12th century A. Sinhala scripts resemble those of Malayalam and Tamil. There is a claim that a Malayali without prior knowledge in Sinhala is able to read many words from a Sinhala daily. In Malayalam about scripts are possible and Sinhala about Two languages with largest number of scripts? Vowels in Malayalam are called Isuwarangal and in Sinhala Isuvara. In Malayalam and Sinhala consonants are called Viyanchana. After 6th century A. This tradition continued even up to 15th century A. Robert Knox time and long after. A separate essay is necessary on how this situation arose. Following are some points of interest! Galle trilingual slab dates back to 8th Century A. It is in Chinese, Persian and Tamil. Sinhala was not developed in written form at that time hence its absence. Arab settlers came to Ceylon about 7th century A. Their descendants are now called Muslims and Moors. They learned Tamil because that would have been the language in use. Examination of Sigiri Epigraphy reveals the scripts in many instances are of Tamil Malayalam and Sinhala, some in mixed form. Royal edicts of Vijayabahu A. Kandyan Convention was signed in Examination of the scripts of the signature of Kandyan chiefs reveal a mixture of Malayalam, Sinhala and Tamil. It was held that learning and understanding of Buddhist Pali scriptures were made easier if one had a sound knowledge of Tamil and Sanskrit. All these contribute to the conclusion that Sinhalese are as much Dravidians as the Tamils themselves and Sinhala race and language was still developing upto 10th century A.

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Chapter 4 : Thiriyai - Wikipedia

Thiriyai is among the ancient Tamil villages of the district and was an international emporium with an old sea port which existed since at least 6th century BCE. [2] [3] Due to the ethnic conflict, most families fled the village and are now living elsewhere in the country or overseas.

Dhives Akuru Eveyla Akuru underwent many changes over the centuries and evolved into the later form, now called Dhives Akuru or Dhivehi Akuru. Many features of Eveyla Akuru were retained in Dhives Akuru. It was also written from left to right, and consonant characters standing on their own had the inherent a sound. Many modifications had been made to the shapes of letters and new symbols had been incorporated into the Dhives alphabet, to represent new sounds. In the Dhives Akuru alphabet, the consonant symbols numbered forty-one and there were fifteen symbols for vowels, including in some cases, more than one symbol for the same vowel. In documentation written in Dhives Akuru, verses from the Quran as well as all Arabic words, including Arabic names and words commonly used in Dhivehi, were always written in the Arabic script. This often led to difficulties since Dhives was written from left to right and Arabic from right to left. Very beautiful examples of Dhives Akuru can be seen in the inscriptions on the walls of the Hukuru Miskiy, on ancient tombstones carved from coral slabs, and in some finely written official land grants, inscribed on wood or parchment. This script was used extensively for all official purposes until the end of the 17th century and the beginning of the 18th century. A few copperplates written in later years have been written in this script. Thaana Akuru Thaana is a system of writing developed to meet the needs of the Dhivehi language. Although the influence of Arabic and Persian can be seen clearly, vestiges of the early Dhives Akuru writing system can still be found in its basic rules. Mohamed Early Dhivehi scripts were written in the left to right direction, unlike scripts used in many Islamic countries. The late 16th to the 18th centuries was a period when trade was well-established between Maldives and other countries, and Maldivians were in constant contact with people from these countries. Trading ships came regularly to Maldives to buy cowries and other products, and learned Muslim teachers often arrived on these vessels. By the 15th and 16th centuries, Maldivians too were travelling to Arabia for religious studies and some of them were well-versed in Arabic. The religious awareness of the time, and a desire to belong to the community of other Islamic nations, may have been one of the chief reasons for the change to Thaana. He writes thus of Thaana, which was in extensive use at that time: There are some auxiliary letters in it, derived from the Arabic and Persian, in common use but not included in the alphabet. It is written from the right hand, and was introduced when the Portuguese garrison were overcome and Mahomedanism Islam reestablished by a chief and men from the Northern Atolls, and is now used throughout the islands. There are different theories about the origin of the name Thaana. Since many Dhivehi words have their origins in old Sanskrit and a few in old Indonesian as well as some other languages, one of the following derivations might be possible: Tana Sanskrit , meaning offspring or posterity; Tanah Indonesian , meaning land or country; Than Dhivehi , meaning place. The Thaana alphabet consists of twenty-four letters, the first nine of which are derived from the first nine Arabic numerals, and the next nine from a set of old Dhivehi numerals Salahuddin, The last six letters of the alphabet are adaptations of existing letters to accommodate the remaining sounds. In the mid-twentieth century, more letters were added to this original alphabet, to enable the phonologically correct writing of names and loan words. These were formed using a system of placing dots on individual letters. Unlike the earlier Dhivehi scripts, the Thaana script is written from right to left. On examination of early Thaana documents, it seems probable that the existing Thaana script of the 17th century was modified for official use during the early 18th century. Early Thaana writing shows a strong Arabic influence in the use of vowel strokes and in the shapes of individual letters. The script shows a radical change in the form of the letters, and the system of Dhivehi writing. This script did not evolve from Dhives or Eveyla Akuru, but was developed from other existing sources to fit the needs of the Dhivehi language. It can be clearly seen that some of the characteristics of Arabic writing had been modified, indicating that the

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creators of this system of writing were well versed in Arabic as well as Dhivehi. Early Thaana was known as Gabulhi Thaana. In Dhivehi, the word gabulhi was frequently used as a derogatory term to indicate incompleteness, or a lack of finish. Thus it can be conjectured that the gabulhi here refers to the incomplete stage of the script, taking the term from the Dhivehi word for the in-between stage of the coconut, when it is neither the ripe nut nor quite tender, meaning that it is not fully developed. Early in the 20th century, the script became known simply as Thaana. From the early years of the 18th century until about AD, Dhives and Thaana Akuru were both used for official documentation, but at the end of this period, Dhives Akuru was superseded by Thaana. During this time, he made a number of observations on the people, their culture and the country. He observed that there were three scripts in use in Maldives at that time. Among the observations he made was the following: These additional letters were formed by placing a dot point or dots at different positions on particular letters. This script was used mainly to write names, and continued to be used until the 20th century. The second script, which Pyrard says is peculiar to the Maldivian language, could only be the very early Thaana Akuru. This is the script that eventually superseded Dhives Akuru in the late 18th century. The earliest records of Thaana found so far date from AD. According to oral tradition, the Thaana script was introduced by the national hero Muhammad Thakurufaan in the 16th century. This script has a marked resemblance to the Malayalam script of South West India, and also to the Sinhalese script of Ceylon Sri Lanka ; therefore, it is quite possible that Pyrard made the mistake of thinking that they were the same. Conclusion If civilization is to be measured by the time when writing started in a culture, Maldivians had achieved this almost one and a half thousand years ago, the earliest existing inscription being dated to the 6th century AD. This script Eveyla Akuru was further developed with additional letters to facilitate the writing of the new sounds in words that were constantly being introduced into Dhivehi. The script eventually became the elegant Dhives Akuru. In later years, when it became necessary to break with the old traditional way of writing, the learned Dhivehi scholars formed a totally new alphabet that suited the demands of the time and was capable of adaptation. Modern Thaana has changed considerably from its early style. The rules of writing have been modified to meet changing needs, and may have to evolve still further, to accommodate future demands of the Information Technology age. Monograph on the History, Archeology and Epigraphy. Transactions of the Bombay Geographical Society. An early Prakrit Inscription. Inscriptions of Maldives No.

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Chapter 5 : Project MUSE - From the Past to the Present: Evolution of Computing in the Sinhala Language

Evolution of the Sinhala Language by Asiff Hussein. The foundation of the Sinhalese nation is traditionally assigned to the 6th century B.C, when the legendary Prince Vijaya of Singhapura (a city in the Lala Country of North-East India, present-day West Bengal) and his compatriots landed upon the shores of Sri Lanka.

Without proper rendering support, you may see question marks, boxes, or other symbols instead of Unicode characters. For an introductory guide on IPA symbols, see Help: This article contains Indic text. Without proper rendering support, you may see question marks or boxes, misplaced vowels or missing conjuncts instead of Indic text. The Sinhalese script Sinhalese? Sinhalese letters are ordered into two sets. The core set of letters forms the? History The Sinhalese script is a Brahmi derivative, and was imported from Northern India, around the 3rd century BC, [3] but was influenced at various stages by South Indian scripts, manifestly influenced by the early Grantha script. In the Dutch were the first to print with Sinhalese type on the island. The resulting type followed the features of that of the native Sinhala script practiced on palm leaves. The Dutch created type was monolinear and geometric in fashion with no separation between words in early documents. During the second half of the 19th century, during the Colonial period, a new style of Sinhalese letterforms emerged in opposition to the monolinear and geometric form being high contrast in appearance and having varied thicknesses. This high contrast type gradually replaced the monolinear type as the preferred style which continues to be used in the present day. The high contrast style is still preferred for text typesetting in printed newspapers, books and magazines in Sri Lanka. Sinhala is the main language written in this script, but rare instances of Sri Lanka Malay are recorded. For "ki", a small arch called *ispilla* is placed over the. It is also possible to have no vowel following a consonant. In order to produce such a pure consonant, a special marker, the *hal kir*? This marker suppresses the inherent vowel. The Sinhalese script is an abugida written from left to right. To represent different sounds it is necessary to add vowel strokes, or diacritics called? *Pili*, that can be used before, after, above or below the base-consonant. Most of the Sinhalese letters are curlicues; straight lines are almost completely absent from the alphabet, and does not have joining characters. This is because Sinhala used to be written on dried palm leaves, which would split along the veins on writing straight lines. This was undesirable, and therefore, the round shapes were preferred. Upper and lower cases do not exist in Sinhalese. This "pure" alphabet contains all the graphemes necessary to write E? The definition of the two sets is thus a historic one. Out of pure coincidence, the phoneme inventory of present-day colloquial Sinhala is such that yet again the? This is most notably necessary for the graphemes for the Middle Indic phonemes that the Sinhalese language lost during its history, such as aspirates. This one-to-many mapping of phonemes onto graphemes is a frequent source of misspellings. This means that the actual pronunciation of a word is always clear from its orthographic form. Diacritics The two shapes of the *hal kir*? In Sinhala the diacritics are called?

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prince Siddhartha, as a Nepalese, was not an Aryan. No king of Lanka during the years history of Lanka, claimed that he was of Aryan Dynasty. How then can the populace claim that they are Aryans? It was not Pali or Sanskrit, but the Tamil language that helped in the formation of the Sinhala alphabets. The alphabets of the Sinhala language are round in shape like the alphabets of the other Dravidian languages. Telugue, Malayalam, Kannadam and proto-Tamil. In the 10th century. Tamils changed the shape of their alphabets to the square shape. In the epic Ramayana B. Gnanapiragasam - "There are more than 4. If the Sinhala vocabulary is stripped of all the Tamil words there will be no Sinhala language. There is no culture called Sinhala culture. It is the Tamil culture that is projected as Sinhala culture. The 14th day of April is observed as New Year, day only by the Tamils and Sinhala people throughout the world. This fact is strong evidence that the Sinhala people inherited this practice from their Tamil ancestors who embraced Buddhism in B. It is stupid to deny that fact. When there was no Sinhala language in Lanka or in any part of the world before 8th A. Just as the descendants of Tamils who embraced Buddhism in B. In Sri Lanka any person who adopts Sinhala as mother tongue ipso facto is an Aryan. Wilhelm Geiger - "not what is said, what is left unsaid, is the besetting difference of Sinhala history". Dharmapala Senaratne I refer to the article by Dr. Vadivale pretends to be a linguist while he is not, I do not make any such claims. It is pitiable however that under such presences he presents fantasy as fact as to the origin of the Sinhala race and its language. I say so for the following reasons, among others. What an authority indeed! It is on such authority that he has based his thesis! This is again undoubtedly fantasy. The carnage that was unleashed in Polonnaruwa by the Cholas is well documented and does not need repetition or emphasis here for it known better to others than Dr. So, it is correct to say that Cholas ruined that city. According to well established evidence, the Sinhala language has its origin in the pre-Christian era and it is unfortunate that Dr. Vadivale is ignorant of this fact. He thus displays himself to be an ignoramus as to Brahamin scripture and rock inscriptions in Sri Lanka which clearly indicate a smooth evolution of the Sinhala alphabet into the modern day letters. His reference to Rev. Gnanapragasam and Wilhelm Geiger to prove his point is a clear case of the devil quoting scriptures. Gnanapragasam read a paper on "Dravidian element in Sinhala" at a meeting of the Royal Asiatic Society held in Geiger who has been a world renowned linguist thereafter countered the thesis of Gnanapragasam who is neither a linguist, historian, archaeologist nor an intellectual of any sort according to Geiger himself. Vadivale please read that? What an absurd statement. This could possibly be the falsehood of the century deserving a slot in the Guinness Book of Records. I have witnessed it personally in that country though it could well be news to ignorant Dr. Dharmapala Senaratne Origin of the Sinhala race Daily News - Wed Oct 29 I refer to the several letters appearing in your columns on the above subject. According to late Gamini Iriyagolla, Civil Servant, scholar, Lawyer, Patriot and one who was deeply involved in the so-called "ethnic issue" and presented irrefutable historical facts and startling arguments to explode, among others, the myth of the "traditional Tamil homeland" concept , "There is a history but not of the Tamils Rasanayagam, in his heavily Tamil-biased "Ancient Jaffna" , admits, "that Jaffna was occupied by the Sinhalese earlier than by the Tamils is seen not only in the place names of Jaffna but also is some of the habits and customs of the people Iriyagolla had published on this issue, he says that the Tamils who are mostly descendants of Malayalese, is a racial group composed of different ethnic entities and speaking a common language, such as Tamils from Coromandel coast, Paravars who came during the Portuguese and Dutch periods as pearl divers, soldiers and fishermen, Kalingas from Orissa and Anthra Pradesh, Mukkuwas from Malabar coast, Arabs and other Muslims from South India and Portuguese who were given land grants and settled in Jaffna between and To this list must be added Tamils brought by the Dutch for tobacco cultivation in Jaffna. Such a diverse group, though welded together by a common religion and language, has no "historic" or "Traditional homelands". To get over this embarrassing impasse, the crafty Tamil leaders struggling for top places in Sri Lanka had to invent a spurious claim to convince their followers. Hence the blatant falsification of historical facts, which, alack and alas, received State support when the teaching of our glorious history was treacherously withdrawn. If in deed the Tamils had a "glorious past", as proclaimed by racist Tamils, they should be able to produce proof at least of

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one single irrigation system they had built in or outside Jaffna; not the ones their invading brethren had destroyed from time to time. And, if in fact Tamils were the original inhabitants, how come they all chose to live in a barren, harsh and inhospitable area, leaving the fertile land to "Sinhala Kallathonis"? No one needs to have specialist qualification to arrive at rational and logical conclusions from the works of research workers. There are many instances of doubt cast on the early conclusions on archaeological and historical inscriptions found in Ceylon or Sri Lanka. Most of the controversial issues in relation to the Tamil, Sinhala race and language can be solved if we understand and accept that Sinhalese are as much Dravidians as the Tamils themselves. Pioneer priests who introduced Buddhism in Ceylon were Dravidians, who were born Hindus. That is why Asian Buddhists adopted Hindu gods in their worship pattern. Sinhala scholar Mudliyar Gunawardena at a lecture delivered at Ananda College on The grammar of the Sinhala language is Dravidian Dissanayake in his book "Understanding the Sinhalese" at page states " Sinhala occupies a unique position among the languages of South Asia because of its close affinity, with two of the major linguistic families of the Indian sub continent Indo-Aryan and Dravidian Thus early Dravidian Buddhist priests were scholars in Tamil, Pali and Sanskrit, to make Sinhala in spoken and written form possible. Sinhala language is classified as a modern Indo-Aryan language.

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Chapter 7 : 6th century: c. - c. - Oxford Reference

Sinhala is an Indo-Aryan language[13] brought to Sri Lanka by northeast Indians who settled on the island in the 6th century BCE.[20][21] Sinhala developed in a way different from the other Indo-Aryan languages because of the geographic separation from its Indo-Aryan sister languages.

Sinhalese alphabet Save The Sinhalese alphabet Sinhalese: Sinhalese letters are ordered into two sets. History The Sinhalese script is a Brahmi derivative , and was imported from Northern India, around the 3rd century BC,[3] but was influenced at various stages by South Indian scripts, manifestly influenced by the early Grantha script. In the Dutch were the first to print with Sinhalese type on the island. The resulting type followed the features of that of the native Sinhala script practiced on palm leaves. The Dutch created type was monolinear and geometric in fashion with no separation between words in early documents. During the second half of the 19th century, during the Colonial period , a new style of Sinhalese letterforms emerged in opposition to the monolinear and geometric form being high contrast in appearance and having varied thicknesses. This high contrast type gradually replaced the monolinear type as the preferred style which continues to be used in the present day. The high contrast style is still preferred for text typesetting in printed newspapers, books and magazines in Sri Lanka. Sinhala is the main language written in this script, but rare instances of Sri Lanka Malay are recorded. This replaces the inherent by. It is also possible to have no vowel following a consonant. This marker suppresses the inherent vowel. The Sinhalese script is an abugida written from left to right. It uses consonants as the basic unit for word construction as each consonant has an inherent vowel , which can be changed with a different vowel stroke. Most of the Sinhalese letters are curlicues ; straight lines are almost completely absent from the alphabet, and does not have joining characters. This is because Sinhala used to be written on dried palm leaves , which would split along the veins on writing straight lines. This was undesirable, and therefore, the round shapes were preferred. Upper and lower cases do not exist in Sinhalese. The definition of the two sets is thus a historic one. This is most notably necessary for the graphemes for the Middle Indic phonemes that the Sinhalese language lost during its history, such as aspirates. This one-to-many mapping of phonemes onto graphemes is a frequent source of misspellings. This means that the actual pronunciation of a word is always clear from its orthographic form.

Chapter 8 : Sinhala Language - bunpeiris Literature

All modern Indo-Aryan languages date after 10th century A.D. Earliest Sinhala classics Amavatura and Buthsarana date after 12th century A.D. Sinhala scripts resemble those of Malayalam and Tamil. There is a claim that a Malayali without prior knowledge in Sinhala is able to read many words from a Sinhala daily.

Chapter 9 : Kadamba alphabet - Howling Pixel

The Sinhalese script is a Brahmi derivative, and was imported from Northern India, around the 3rd century BC, but was influenced at various stages by South Indian scripts, manifestly influenced by the early Grantha script.