



A STUDY ABOUT THE PARALLEL CONCEPTS OF SANSKRIT RHETORIC AND SPOKEN SINHALA

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In poetics, rhetoric is useful to increase the beauty of poems. Sanskrit critics have analyzed a lot of rhetoric kinds. There are two main kinds of *Alankara*, *Arthalankara* (rhetoric) and *Shabdalanakara* (Sound devices). Rhetoric principals have a very long history. It starts from Vedic era. *Natyashastra*, written by *Bharathamuni* (3rd century A.D.) has been very earliest analyzed rhetoric principles. He explains three rhetoric kinds (*Upama*-simile, *Rupaka*- metaphor, *Deepaka*-illuminator) and one sound device (*Yamaka*-of an artificial poem). This study is limited to rhetoric. After *Bharatha*, *Bhamaha* (36 rhetoric kinds), *Dandeen* (35 rhetoric kinds), *Vishvanatha* (70 rhetoric kinds), *Jayadeva* (100 rhetoric kinds), *Apyayadeekshitha* (125 rhetoric kinds) and other critics have been analyzed a lot of rhetoric kinds. The earliest critics identified and analyzed the rhetoric kinds following by the usages in oldest literary books. The critics of middle era followed the both way, literary and rhetorical books. The earliest poets had not a rhetoric explanation. They may be got poetic sayings by spoken languages. In this way, scholars can identify parallel concepts of rhetoric in spoken languages. Sinhala language has two different paths, Spoken and writing Sinhala. This research has limited to spoken Sinhala. The objective of this research is discuss about the equality of *Upama* (Simile), *Rupaka* (Metaphor), *Swabhavokti* (Description of nature), *Akshepa* (Hint), *Arthantharanyasa* (The Transition), *Samasa* (Condensed Metaphor), *Athishayokthi* (Hyperbole), *Hethu* (The Cause), *Sukshma* (The Subtle), *Lava*, *Preyas*, *Urjasvi*, *Samahitha*, *Visheshokthi* (Peculiar Allegation), *Aprasthuthaprasansa* (Indirect Description), *Nidarshana* (Illustration), *Ashikh*, *Smarana* (Reminiscence), *Vyajokthi* (The Dissembler) *Gudhokthi* (The Secrecy), *Vivruthokthi* (Open Speech), *Lokokthi* (Popular Saying), *Chekokthi* (The Skilful Speech), *Prathisheda* (Prohibition) and other main rhetoric kinds and spoken Sinhala. In “*Aliyek vage Minihek*” (The man as big as likes an elephant), “*Mage puthamatamenikak*” (My son is a gem to me) sentences speaker uses very simple rhetoric kinds, Simile and metaphor. Other complex rhetoric kinds also can find in spoken Sinhala like, “*Eya nugath duppath kella unath mata kumarikavak*” (She is an uneducated and poor girl But She is an angle to me-*Visheshokthi*/Peculiar Allegation), “*Para aine amma appa nethiva inna lamayith mage unta vada Hondata jeevath venava*” (The poor children, who live in streets, live better than my sons-*Aprasthuthaprasansa*/Indirect Description), “*Mila mudal ethi venava, nethi venava. Sunamiyen minissunta koi tharam de ahimiwuna da*” (Properties are not with people always. As a result of tsunami disaster, how many things forfeiture to people?-*Arthantharanyasa*/The Transition) etc. This research based on primary data, which is rhetorical books of Sanskrit and selected usages of spoken Sinhala. At the end of this research could realize the similarities of Sanskrit rhetoric and the usages of spoken Sinhala language.

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