

බ්‍රාහ්මණ සාහිත්‍යයේ භාෂාව හා ශෛලිය
පිළිබඳ සමාලෝචනයක්:
(ඓතරේය බ්‍රාහ්මණයේ
ගුන:ශේඵ ආඛ්‍යාතය ඇසුරෙන්)

මාවතගම පේමානන්ද හිමි

Brāhmana texts are the commentaries of Veda books. Language is very important in the journey of Sanskrit Literature. It is wholly not Sanskrit, and can be regarded as between Vedic language and Sanskrit. The purpose of this study is to see special features of Brāhmana language influencing the Śuṅahśepthākhyāyana of the Aitareya Brāhmana.

Brāhmana books are mainly written in prose not in verse; verses are rarely seen.

The facts and information of Brāhmana are organized in two ways, i. e. Vidhi and Arthavāda. The language of Brāhmana is divided into two groups, i. e. Mantra language and prose language. Of them the first is older. Selection of an attractive story is a major fact in Brāhmana, as in the thirty third Adhyāya of Aitareya Brāhmana.

Giving a lengthy reply for a short question is another feature. The same incident is indicated again and again as in pāli language, so that repetitions are plentiful. The presence of a narrator in each story is another fact. Likewise, the question and the reply are brought out in verse and then, there is a connective syntax within it.

There are few lingual features in Brāhmana books. Some errors, seen in other Sanskrit prose, are not in Brāhmana. The usage of verbs is full, the Passive voice is not used here. Compound nouns are also not seen in Brāhmana. The prepositions, Iti, hi, ect. appear often. Combinations are frequently used. There is relativity of theories of Vedic case endings in Brāhmana.

Therefore the language of Brāhmana has an independ growth in Sanskrit language.

කෙමෙන් කෙමෙන් කල් ඉකුත් වත් ම, සාගේ, යඳුර්, සාමන්
 යන මූලික වේද ග්‍රන්ථ තුනට විස්තරාර්ථ විවරණයන් සෑදූයීම

ම මාවතගම පේමානන්ද හිමි
 කදුරුසූරියේ නාහිත හිමි, මෑතින් ගුණසේකර, හිමිල් පර්වානාද්, උසුල් රංජිත් සෝවාචිකානගමන්
 ප-ස්, 1969, මානව ආදේශ්‍ය ජීව ආස්ත්‍රීය සංග්‍රහය, පැලෑණිය විශ්වවිද්‍යාලය