

## Culavamsa Being The More Recent Part Of The Mahavamsa

*Culavamsa* or *The Little Chronicle*, a thirteenth-century work composed by Bhikku Dhammakitti in Pali, is a supplement to a much earlier work named Mahavamsa. These are the main sources of the political and religious history of Sri Lanka, the history of King Parakkamabahu being the real kernel. The main subject of the Culavamsa, especially of the first part, Parakkamabahu was the son of the eldest of the three brothers Manabharana, Kinsirimegha and Sivallabhna who ruled over Dakkhinadesa and Rohana in opposition to Vikramabahu. The present volume is a reprint of the English translation from the German rendering of the work by Wilhelm Geiger in two parts bound in one.

Anne Blackburn explores the emergence of a predominant Buddhist monastic culture in eighteenth-century Sri Lanka, while asking larger questions about the place of monasticism and education in the creation of religious and national traditions. Her historical analysis of the Siyam Nikaya, a monastic order responsible for innovations in Buddhist learning, challenges the conventional view that a stable and monolithic Buddhism existed in South and Southeast Asia prior to the advent of British colonialism in the nineteenth century. The rise of the Siyam Nikaya and the social reorganization that accompanied it offer important evidence of dynamic local traditions. Blackburn supports this view with fresh readings of Buddhist texts and their links to social life beyond the monastery. Comparing eighteenth-century Sri Lankan Buddhist monastic education to medieval Christian and other contexts, the author examines such issues as bilingual commentarial practice, the relationship between clerical and “popular” religious cultures, the place of preaching in the constitution of “textual communities,” and the importance of public displays of learning to social prestige. Blackburn draws upon indigenous historical narratives, which she reads as rhetorical texts important to monastic politics and to the naturalization of particular attitudes toward kingship and monasticism. Moreover, she questions both conventional views on “traditional” Theravadin Buddhism and the “Buddhist modernism” / “Protestant Buddhism” said to characterize nineteenth-century Sri Lanka. This book provides not only a pioneering critique of post-Orientalist scholarship on South Asia, but also a resolution to the historiographic impasse created by post-Orientalist readings of South Asian history.

Ideology dominates social research, encouraged by rejections of nature and the past, and often ignores the direct experience of actual people. This archaeological study takes a different approach, grounding concepts of culture, landscape and art in ecological relations that embrace all of life. An ecological approach considers that life exists in the interactions of people with the environment surrounding them. This theoretical grounding therefore supports research at a local scale and validates the analysis of individual effort. The case studies explore individual perception, action and expression in a startlingly diverse set of objects and features from the past: natural and constructed monuments, ancient and recent rock paintings, petroglyphs, fresco paintings and impressionist landscape art. While traditional cultural approaches render ordinary people as proxies, these individuals, as members of families and communities, do the actual work of society, using their senses, bodies and minds. The analysis here therefore turns away from traditional speculations about the meanings of cultural things to look for evidence of the personal choices of travelers, inhabitants, pilgrims and artists as they acted, and attempt to gain insights from these decisions about the past as lived. The book will be of interest to scholars, researchers and advanced students in culture and society who may be restless in theatres of discourse dominated by self-affirming narratives, who wish to consider the fields of possibility in an environmental perspective that integrates culture with nature and humans with other beings in a singular, physical world.

For many centuries, Hindus have taken it for granted that the religious images they place in temples and home shrines for purposes of worship are alive. Hindu priests bring them to life through a complex ritual “establishment” that invokes the god or goddess into material support. Priests and devotees then maintain the enlivened image as a divine person through ongoing liturgical activity; they must awaken it in the morning, bathe it, dress it, feed it, entertain it, praise it, and eventually put it to bed at night. In this linked series of case studies of Hindu religious objects, Richard Davis argues that in some sense these believers are correct: through ongoing interactions with humans, religious objects are brought to life. Davis draws largely on reader-response literary theory and anthropological approaches to the study of objects in society in order to trace the biographies of Indian religious images over many centuries. He shows that Hindu priests and worshippers are not the only ones to enliven images. Bringing with them differing religious assumptions, political agendas, and economic motivations, others may animate the very same objects as icons of sovereignty, as polytheistic “idols,” as “devis,” as potentially lucrative commodities, as objects of sculptural art, or as symbols for a whole range of new meanings never foreseen by the images’ makers or original worshippers.

*Just-War Ideology in Buddhist Sri Lanka*  
*The Encyclopedia of the Sri Lankan Diaspora*  
*Imagining a Place for Buddhism*  
*Cultural Life at the Abyss*  
*Contesting the Military-Animal Industrial Complex*  
*Catalogue*  
*Though the overthrow and exile of Napoleon in 1815 is a familiar episode in modern history, it is not well known that just a few months later, British colonisers toppled and banished the last king in Ceylon. Beginning with that case, this volume examines the deposition and exile of indigenous monarchs by the British and French – with examples in India, Burma, Malaysia, Vietnam, Madagascar, Tunisia and Morocco – from the early nineteenth century down to the eve of decolonisation. It argues that removal of native sovereigns, and sometimes abolition of dynasties, provided a powerful strategy used by colonisers, though European overlords were seldom capable of quelling resistance in the conquered countries, or of effacing the memory of local monarchies and the legacies they left behind.*  
*An examination-through manuscripts preserved from the seventeenth century to the present-of the historical sensibilities and mindset of rural southern Thailand.*  
*How did the British come to conquer South Asia in the late eighteenth and early nineteenth centuries? Answers to this question usually start in northern India, neglecting the dramatic events that marked Britain’s contemporaneous subjugation of the island of Sri Lanka. In *Islanded*, Sujit Sivasundaram reconsiders the arrival of British rule in South Asia as a dynamic and unfinished process of territorialization and state building, revealing that the British colonial project was framed by the island’s traditions and maritime placement and built in part on the model they provided. Using palm-leaf manuscripts from Sri Lanka to read the official colonial archive, Sivasundaram tells the story of two sets of islanders in combat and collaboration. He explores how the British organized the process of “islanding”: they aimed to create a separable unit of colonial governance and trade in keeping with conceptions of ethnology, culture, and geography. But rather than serving as a radical rupture, he reveals, islanding recycled traditions the British learned from Kandy, a kingdom in the Sri Lankan highlands whose customs—from strategies of war to views of nature—fascinated the British. Picking up a range of unusual themes, from migration, orientalism, and ethnography to botany, medicine, and education, *Islanded* is an engaging retelling of the advent of British rule.*  
*While Tamil-speaking South India is celebrated for its preservation of Hindu tradition, other religious communities have played a significant role in shaping the region’s religious history. Among these non-Hindu communities is that of the Buddhists, who are little-understood because of the scarcity of remnants of Tamil-speaking Buddhist culture. Here, focusing on the two Buddhist texts in Tamil that are complete (a sixth-century poetic narrative and an eleventh-century treatise on grammar and poetics), Monius sheds light on the role of literature and literary culture in the formation, articulation, and evolution of religious identity and community.*  
*Sharing Jesus Effectively in the Buddhist World*  
*Water and Society from Ancient Times to the Present*  
*Ships and the Development of Maritime Technology on the Indian Ocean*  
*Destruction and Conservation of Cultural Property*  
*Norwegian Involvement in the Sri Lankan Peace Process*  
*Symbolic Transformation in Psychoanalysis and Anthropology*  
*A monumental, wholly accessible work of scholarship that retells human history through the story of mankind’s relationship with the sea. An accomplishment of both great sweep and illuminating detail, *The Sea and Civilization* is a stunning work of history that reveals in breathtaking depth how people first came into contact with one another by ocean and river, and how gods, languages, religions, and entire cultures spread across and along the world’s waterways. Lincoln Paine takes us back to the origins of long-distance migration by sea with our ancestors’ first forays from Africa and Eurasia to Australia and the Americas. He demonstrates the critical role of maritime trade to the civilizations of ancient Egypt and Mesopotamia, and the Indus Valley. He acquaints us with the great seafaring cultures of antiquity like those of the Phoenicians and Greeks, as well as those of India, Southeast and East Asia who parlayed their navigational skills, shipbuilding techniques, and commercial acumen to establish vibrant overseas colonies and trade routes in the centuries leading up to the age of European overseas expansion. His narrative traces subsequent developments in commercial and naval shipping through the post-Cold War era. Above all, Paine makes clear how the rise and fall of civilizations can be traced to the sea.*  
*This two-volume work presents a comprehensive survey of all the ways people celebrate religious life around the globe. • More than 800 A-Z entries on religious holidays and calendars • Photographs of people celebrating various holidays around the world • A bibliography with each entry that offers sources for further research*  
*This volume is the product of two decades of field research by one of Sri Lanka’s distinguished anthropological interpreters.*  
*This is the first book to examine war and violence in Sri Lanka through the lens of cross-cultural studies on just-war tradition and theory. In a study that is textual, historical and anthropological, it is argued that the ongoing Sinhala-Tamil conflict is in actual practice often justified by a resort to religious stories that allow for war when Buddhism is in peril. Though Buddhism is commonly assumed to be a religion that never allows for war, this study suggests otherwise, thereby bringing Buddhism into the ethical dialogue on religion and war. Without a realistic consideration of just-war thinking in contemporary Sri Lanka, it will remain impossible to understand the power of religion there to create both peace and war.*  
*Being the More Recent Part of the Mahacamas*  
*Buddhism, Art, and Politics in Late Medieval Sri Lanka*  
*The Cult of the Goddess Pattini*  
*Resilience, Decline, and Revival*  
*Religion Scholars Thinking Together*  
*Buddha in the Crown*  
*In 1991 the mosque at Ayodhya in India was demolished by Hindu fundamentalists who claim that it stood on the birthplace of a legendary Hindu hero. During recent conflicts in former Yugoslavia, ethnic groups destroyed mosques and churches to eliminate evidence of long-term settlement by other communities. Over successive centuries, however, a single building in Cordoba functioned as a mosque, a church and a synagogue. The Roman Emperor Diocletian’s Palace in Split is occupied today by shops and residential apartments. What circumstances have lead to the survival and reinterpretation of some monuments, but the destruction of others? This work asks whether the idea of world heritage is an essential mechanism for the protection of the world’s cultural and natural heritage, or whether it subjugates a diversity of cultural traditions to specifically Western values.*  
*CulavamsaBeing the More Recent Part of the MahavamsaCulavamsaBeing the More Recent Part of the MahavamsaMottal Banarissas*  
*Animals and War: Confronting the Military-Animal Industrial Complex* is the first book to examine how nonhuman animals are used for war by military forces. Each chapter delves deeply into modes of nonhuman animal exploitation: as weapons, test subjects, and transportation, and as casualties of war leading to homelessness, starvation, and death. With leading scholar-activists writing each chapter, this is an important text in the fields of peace studies and critical animal studies. This is a must read for anyone interested in ending war and fostering peace and justice.  
*Well over a million people of Sri Lanka origin live outside South Asia. The Encyclopedia of the Sri Lanka Diaspora is the first comprehensive study of the lives, culture, beliefs and attitudes of immigrants and refugees from this land. The volume is a joint publication between the Institute of South Asian Studies, NUS, and Editions Didier Millet. It focuses on the relationship between culture and economy in the Sri Lanka diaspora in the context of globalisation, increased transnational culture flows and new communication technologies. In addition to the geographic mapping of the Sri Lanka diaspora in the various continents, thematic chapters include topics on “ long distance nationalism ”, citizenship, Sinhala, Tamil and Burgher diaspora identities, religion and the spread of Buddhism, as well as the Sri Lankan cultural impact on other nations.*  
*The sigiriya paw*  
*C lava sa Being the More Recent Part of the Mah va sa*  
*Twentieth Century Impressions of Ceylon*  
*In the Land of Lady White Blood*  
*Being the More Recent Part of the Mahavamsa*  
*An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations*  
**Recognising the fundamental role both of shipping communities and the technologies crafted and shared by them, this book explores the types of ships, methods of navigation and modes of water-borne trade in the Indian Ocean region and the way they affected the development of distinctive settlements against a changing but strong sense of regional consciousness and identity.**  
**Religious Conversion: Religion Scholars Thinking Together** explores various issues relating to the nature, methods, and effects of religious conversion in the major world faiths. Presents the results of an innovative ten-year project initiated the World Council of Churches **Features** contributions from religious scholars and leaders of Buddhist, Christian, Hindu, Jewish, and Muslim traditions **Considers** myriad issues relating to the nature, methods, and effects of religious conversion in the major world faiths **Addresses** questions on religious freedom, legal considerations, and the future for religious conversion

?The sigiriya paw' Based on 'Maharana', the great Buddhist chronicle of Sri Lanka, "is truly like one of the Puranas. But the style is so uniquely endearing that you don't realise when the Purana entered the present, transiting seamlessly through history. The anxious characters of ancient past, driven into a vicious circle of lust and excesses, rivalries and conspiracies, consumed by their fears and need for revenge; and the Intimacies and heartbreaks of their relationships – all blended together into such a compelling narrative of abuse of power and human anguish that we can see the present day world reflected in it every step of the way.

Situated at the periphery of both South and Southeast Asia, the maritime frontier of Burma (Arakan, Lower Burma and Tenasserim) has long been neglected area of study. In spite of its location at the outskirts of powerful Asian polities such as Taungngu Burma, Ayutthaya and Mughal India, it served as an important cultural and commercial crossroads connecting all the regions surrounding the Bay of Bengal. For the first time in Burmese studies, this volume explores the interactive elements of Coastal Burma's civilization by bringing together a unique array of scholars, both historians and art historians, both anglophones and francophones, both South Asianists and Southeast Asianists. The result is a creative and colorful pastiche that pays tribute to Burma's distinctive political, cultural and commercial place in the Indian Ocean world.

The Sea and Civilization
C?lava?sa, Being the More Recent Part of the Mah?va?sa
Culavamsa

**Dethroning and exiling indigenous monarchs under British and French colonial rule, 1815–1955**
**Islanded**  
This interdisciplinary inquiry seeks to uncover how Buddhism was expressed during the waning years of indigenous political power in Asia's oldest continuing Buddhist culture. It focuses on King Kirti Sri Rajasinha and how he successfully revised Sinhalese Theravada Buddhism.

Product Dimensions: 29x23x5 cm, 868p, Numerous, Illus.
This interdisciplinary study examines the various ways Avalokitesvara, the most well known bodhisattva of Mahayana Buddhism, was assimilated into the transforming culture of Sri Lanka.

Have we reached an end to the era of peaceful third party intervention in conflict management and resolution? In the 1990s, with the ending of the Cold War, the intervention of third parties as a non-violent means of negotiating settlements of intra-state conflicts gained prominence but the emphasis in the twenty-first century has been increasingly on military responses. Peaceful Intervention in Intra-State Conflicts: Norwegian Involvement in the Sri Lankan Peace Process is an in-depth, impartial discussion on the background, decision making processes and procedures and related actions in the Norwegian facilitated peace process in Sri Lanka that gradually shifted towards a military solution. It provides the reader with evidence based comprehensive analysis on the attempts of peaceful third party intervention in a complex ethno-separatist intra-state conflict.

Avalokite vara in the Buddhist Traditions of Sri Lanka
Ceylon and the Portuguese, 1505-1658
A Maritime History of the World
Buddhism in Sinhalese Society, 1750-1900
Religious Conversion

**The Maritime Frontier of Burma**  
*This comprehensive history provides a fresh interpretation of Southeast Asia from 100 to 1500, when major social and economic developments foundational to modern societies took place on the mainland (Burma, Thailand, Cambodia, and Vietnam) and the island world (Indonesia, Malaysia, and the Philippines). Incorporating the latest archeological evidence and international scholarship, Kenneth R. Hall enlarges upon prior histories of early Southeast Asia that did not venture beyond 1400, extending the study of the region to the Portuguese seizure of Melaka in 1511. Written for a wide audience of non-specialists, the book will be essential reading for all those interested in Asian and world history.*

*The Story of The Portuguese In Ceylon is Of More Than Local Interest, For It Depicts For Us A Characteristic Phase Of The Beginning Of European Expansion In The East. A Hundred And Fifty Three Years After The Portuguese First Landed In Ceylon They Were Expelled From The Country, Leaving The Gloomy Word Failure Writ Large Over All Their Actions. That However Was Not All, For They Left The Sinhalese A Broken Race, With Their Ancient Civilization Brought Ot The Verge Of Ruin, And Their Scheme Of Life Well-Nigh Destroyed.*

*This is the third book in the "Sharing Jesus in the Buddhist World" series, written by evangelical mission "reflective practitioners" who are committed to developing more effective ways to win the Buddhist peoples to the Lord Jesus Christ. The opening chapter describes "The Changing Demographic Context of Global Buddhism"; the next six describe some of the best models of mission approaches for reaching Buddhists; and the last four depict some past and present "people movements" or "church planting movements."*

*Here, David Livingstone and Charles Withers gather essays that deftly navigate the spaces of science in this significant period and reveal how each is embedded in wider systems of meaning authority, and identity.*

*Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture*  
*In Defense of Dharma*  
*Exploring Political, Cultural and Commercial Interaction in the Indian Ocean World, 1200-1800*  
*Southern Thailand and the Meaning of History*  
*The Religious World of K?rtti ?r?*

*Britain, Sri Lanka, and the Bounds of an Indian Ocean Colony*  
As water availability, management and conservation become global challenges, there is now wide consensus that historical knowledge can provide crucial information to address present crises, offering unique opportunities to appreciate the solutions and mechanisms societies have developed over time to deal with water in all its forms, from rainfall to groundwater. This unique collection explores how ancient water systems relate to present ideas of resilience and sustainability and can inform future strategy. Through an investigation of historic water management systems, along with the responses to, and impact of, various water-driven catastrophes, contributors to this volume present tenable solutions for the long-term use of water resources in different parts of the world. The discussion is not limited to issues of the past, seeking instead to address the resonance and legacy of water histories in the present and future. *Water and Society from Ancient Times to the Present* speaks to an archaeological and non-archaeological scholarly audience and will be a useful primary reference text for researchers and graduate students from a variety of disciplinary backgrounds including archaeology, anthropology, history, ecology, geography, geology, architecture and development studies.

Pattini-goddess, virgin, wife and mother, folk deity of Sinhala Buddhists and Jains, and assimilated goddess of the Hindu pantheon-has been worshiped in Sri Lanks and South India for fifteen hundred years or more, as she still is today. This long-awaited book is the culmination of Gananath Obeyesekere's comprehensive study of the Pattini cult and its historical, sociological, and psychoanalytical role in the culture of South Asia. A well-known anthropologist and a native of Sri Lanka, Obeyesekere displays his impeccable scholarship and a stunning range of theoretical perspectives in this work, the most detailed analysis of a single religious complex in South Asian ethnography (and possibly in all of anthropology). Since 1955 Obeyesekere has observed and participated in modern performances of the rituals of worship, healing, and propitiation in the Pattini cult, particularly the postharvest ritual known as the gammaduva. He presents detailed texts of the gammaduva, placing them in their historical and mythic traditions. Using the texts, he formulates a cultural analysis of the Buddhist pantheon and a critique of empiricist notions of South Asian historiography. Obeyesekere shows that some seemingly historical figures of South India and Sri Lanka are mythic characters and that their historical significance can best be understood by an anthropological analysis of myth rather than through a reification of myth in history. The concurrent Hindu worship of Pattini with its myths and rituals is described in detail. Obeyesekere documents the Sanskritization of Pattini, the changing physical structures of the goddess's shrines from the 1930s to the present, the assumption by Brahman priests of ritual functions formerly carried out by folk priest, and the sociocultural causes of these changes. He traces, too, the origins and diffusion of the cult throughout its entire history, as well as its survival today. Of psychological interest is the problematic status of Pattini as virgin, wife, and mother and her relationship with her god-husband Palanga and his courtesan Madevi. Obeyesekere discusses the psychodynamics of this relationship in detail and explains its role in Hindu-Buddhist socialization and family structure. Further, he uses this analysis to account for local variations in the performance and structure of the ritual. The ritual of the killing and resurrection of Pattini's husband and her role as mater dolorosa will interest scholars of comparative religion.

Watkins' *Problematic Identities* examines nine novels by women writers of the Sri Lankan diaspora. Her study reveals identity in this fiction as notably gendered and expressed through resonant images of mourning, melancholia, and other forms of psychic disturbance.

*Maritime Trade and Societal Development, 100–1500*  
*The Grounding of Ideology in Nature*  
*The Work of Culture*  
*A History of Early Southeast Asia*  
*Banished potentates*  
*Culavamsa, Being the More Resent Part of the Mahavamsa*