In Geographies of Nineteenth-Century Science, David N. Livingstone and Charles W. J. 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. Chapters from a distinguished range of contributors explore the places of creation, the paths of knowledge transmission and reception, and the import of exchange networks at various scales. Studies range from the inspection of the places of London science, which show how different scientific sites operated different moral and epistemic economies, to the scrutiny of the ways in which the museum space of the Smithsonian Institution and the expansive space of the American West produced science and framed geographical understanding. This volume makes
clear that the science of this era varied in its constitution and reputation in relation to place and personnel, in its nature by virtue of its different epistemic practices, in its audiences, and in the ways in which it was put to work.

Up to & including the Age of Discoveries, the wealth of the East was thought in Europe to consist primarily of spices & aromatics. Cloves, nutmeg, mace, & sandalwood all were thought to come from a few small islands in easternmost Indonesia, which no European reached before 1500. Yet supplies of these luxury products were reaching China, India, western Asia, & the Mediterranean lands more than a thousand years earlier. This study of Moluccan spices opens with their natural history & nomenclature, & the discovery of the Islands by Europeans near the opposing (& controversial) limits of Spanish & Portuguese jurisdiction. Donkin traces the expanding interest & long-distance trade in cloves, nutmeg, & sandalwood, first to India & then to the adjacent Arabo-Persian world. The medieval West & China lay on the margins of diffusion, the former in touch with the Levant, the latter with the trading world of South East Asia.

Culavamsa or 'The Little Chronicle', a thirteenth-century work composed by Bhikkhu 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, Kittisirimegha and Sirivallabha who ruled over Dakhinadesa and Rohana in opposition to Vikkamabahu. 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.

Well over a million people of Sri Lankan 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 island. 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”,

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Acces PDF Culavamsa Being The More Recent Part Of The Mahavamsa

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' 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.

The present English translation is based on the original German work written by Professor Winternitz and has been revised in the light of further researches on the subject by different scholars in India and elsewhere. Vol. I relates to Veda (the four Samhitas), Brahmanas, A ranyakas, Upanisads, Vedangas and the Literature of the ritual. The Ramayana and the Mahabharata. Puranic literature and Tantra. Vol. II deals with the Buddhist Literature of India and the Jaina Literature. Vol. III covers Classical Sanskrit Literature comprising ornate Poetry, Drama, Narrative Literature, Grammar, Lexiocography, Philosophy, Dharma-Sastra, Artha-Sastra, Architecture, Music, Kama-Sutra, Ayurveda, Astronomy, Astrology and Mathematics.

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

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
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.

‘Islanded’ makes a critical contribution to our understanding of South Asian and Indian ocean history and provides a novel lens through which to review both the British taking of and departure from India. Using a wealth of colonial and indigenous documents, Sujit Sivasundaram makes an intriguing argument that during the first phases of their rule, the British undertook an unfinished process of severing or ‘partitioning’ Sri Lanka from the mainland, so emphasizing its Buddhist and Sinhala character.

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.

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.

In the past decade, Sri Lanka has been engulfed by political tragedy as successive governments have failed to settle the grievances of the Tamil minority in a way acceptable to the majority Sinhala population. The new Premadasa presidency faces huge economic and political problems with large
sections of the island under the control of the Indian Peace-Kingd Force (IPKF) and militant separatist Tamil groups operating in the north and south. This book is not a conventional political history of Sri Lanka. Instead, it attempts to shed fresh light on the historical roots of the ethnic crisis and uses a combination of historical and anthropological evidence to challenge the widely-held belief that the conflict in Sri Lanka is simply the continuation of centuries of animosity between the Sinhalese and the Tamils. The authors show how modern ethnic identities have been made and re-made since the colonial period with the war between Tamils and the Sinhala-dominant government accompanied by rhetorical wars over archeological sites and place-name etymologies, and the political use of the national past. The book is also one of the first attempts to focus on local perceptions of the crisis and draws on a broad range of sources, from village fieldwork to newspaper controversies. Its interest extends beyond contemporary politics to history, anthropology and development studies.

Beginning in the heady days just after the First Crusade, this volume—the third in the series that began with and — chronicles the contradictions of a world in transition.

This Title Is A Historical Analysis Of Origin And Development Of Buddhist Sects And Sectarianism In The History Of The Succession Of Schools, It Is Found That The First Schism In The Sangha Was Followed By A Series Of Schisms Leading To The Formation Of Different Sub-Sects, And In The Course Of Time Eleven Such Sub-Sects A rose Out Of The Theravada While Seven Issued From The Mahasanghkhas. All These Branches Of Buddhist Sects A ppeared One After Another In Close Succession Which In Three Or Four Hundred Years A fter The Buddha'S Parinirvana. Here, We Focus On Following Important Aspects: Growth And Ramification Of Buddhist Sects And Sectarian Schools; Mahayana Buddhism, Theravada Buddhism, Tantric Buddhism, Yogacara, Newar Buddhism, Bhutanese Buddhist Sects, Protestant Buddhism, Nichiren Buddhism, A mida Buddhism, Tendai Buddhism, Shingon Buddhism, Zen Buddhism, Millennial Buddhism, There Are Different Authorities, Such As The Traditions Of The Theravadins, Sammiyias, Mahasanghkhas, And Subsequently The Tibetan And Chinese Translations Which Give Us Accounts Of The Origin Of The Different Sects And Sectarianism.

In This Volume, Papers By Scholars Representing Various Disciplines Especially Archaeology, Art History And History, From The United States,
India, Pakistan, Europe and Australia, discuss how attitudes toward the Subcontinents visual past shaped a distinctive aesthetic, together with a distinctive historical consciousness.

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 on the verge of ruin, and their scheme of life well-nigh destroyed.

An examination—through manuscripts preserved from the seventeenth century to the present—of the historical sensibilities and mindset of rural southern Thailand.

Buddhism is popularly seen as a religion stressing the truth of impermanence. How, then, to account for the long-standing veneration, in Asian Buddhist communities, of bone fragments, hair, teeth, and other bodily bits said to come from the historic Buddha? Early European and American scholars of religion, influenced by a characteristic Protestant bias against relic worship, declared such practices to be superstitious and fraudulent, and far from the true essence of Buddhism. John Strong's book, by contrast, argues that relic veneration has played a serious and integral role in Buddhist traditions in South and Southeast Asia—and that it is in no way foreign to Buddhism. The book is structured around the life story of the Buddha, starting with traditions about relics of previous buddhas and relics from the past lives of the Buddha Sakyamuni. It then considers the death of the Buddha, the collection of his bodily relics after his cremation, and stories of their spread to different parts of Asia. The book ends with a consideration of the legend of the future parinirvana (extinction) of the relics prior to the advent of the next Buddha, Maitreya. Throughout, the author does not hesitate to explore the many versions of these legends and to relate them to their ritual, doctrinal, artistic, and social contexts.

This volume is the product of two decades of field research by one of Sri Lanka's distinguished anthropological interpreters.
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.

A warm and stimulating book, this text describes the India into which the Buddha was born, recounts what is known of his life and the development of his teachings, and then follows the course of Buddhism through succeeding centuries in India and Sri Lanka. Far from being a recluse concerned only
with an inner mystical experience, the Buddha always involved himself closely in the social and political world of his time. If he preached detachment from many of the things by which ordinary men are tied, he did so as a means of enriching life rather than escaping it. These examinations and more make this a book to reveal the social-revolutionary potential of Buddhism.

Besides the efforts that are of a descriptive and celebrative nature, studies related to Sri Lanka's historical built heritage largely view material remains in historical, sociological, socio-historical and semiological perspectives. There is hardly any serious attempt to view such material remains from a technical-analytical approach to understand the compositional aspects of their design. The 5th century A.C royal complex at Sigiriya is no exception in this regard. The enormous wealth of information and the material remains unearthed during more than 100 years of field-based research by several generations of archaeologists provide an ideal opportunity for such analysis. The Sigiriya Royal Gardens fills the gap in research related to Sri Lanka's historical built heritage in general, and to Sigiriya in particular. Therefore, the present research attempts to read Sigiriya as a landscape architectonic design to expose its architectonic composition and design instruments.

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 ideas. How far is it acceptable for one group of people to comment upon, or intercede in, the way in which another community treats the remains which it claims as its own? What are the responsibilities of multinational corporations and non-governmental organisations operating in the Developing World? Who actually owns the past: the landowner, indigenous people, the State or humankind?
The period covered is marked by several turning-points, such as the spread of iron technology, the introduction of innovative irrigation systems and the development of new forms of urbanization. In China, India and the Mediterranean, in Central America and in parts of South America, the so-called 'Classical cultures' rose. For the first time, science attempted to develop independently of myth and religion, as a new method to explain nature and human destiny. But this period also witnessed the rise of universal religions such as Buddhism, Hinduism, Christianity and, in the seventh century, Islam.

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.

While scholars have long documented the migration of people in ancient and medieval times, they have paid less attention to those who traveled across borders with some regularity. This study of early transnational relations explores the routine interaction of people across the boundaries of empires, tribal confederacies, kingdoms, and city-states, paying particular attention to the role of long-distance trade along the Silk Road and maritime trade routes. It examines the obstacles voyagers faced, including limited travel and communication capabilities, relatively poor geographical knowledge, and the dangers of a fragmented and shifting political landscape, and offers profiles of better-known transnational elites such as the Hellenic scholar Herodotus and the Venetian merchant Marco Polo, as well lesser known servants, merchants, and sailors. By revealing the important political, economic, and cultural role cross-border trade and travel played in ancient society, this work demonstrates that transnationalism is not unique to modern times. Instructors considering this book for use in a course may request an examination copy here.

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.

Blackburn supports this view with fresh readings of Buddhist texts and their links to social life beyond the monastery."--BOOK JACKET.

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.

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."

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