

# Rajavaliya

## Gananath Obeyesekere

*Rajavaliya, Or, a Historical Narrative of Sinhalese Kings* B. Gunasekara, 1995

**The Rajavaliya**, 1900

*The Rajavaliya* B. Gunasekara, 1911

**An index to the Sinhala Rajavaliya** E. T. Kannangara, 1989

*"Ravanisation": The Revitalisation of Ravana among Sinhalese Buddhists in Post-War Sri Lanka* Deborah de Koning, 2022-01-05 This book discusses Ravanisation: the revitalisation of Ravana among Sinhalese Buddhists in post-war (after 2009) Sri Lanka. The Hindu Ramayana generally portrays Ravana as a cruel king. How and why, then, has Ravana gained the interest of Sinhalese Buddhists? This study takes an ethnographic perspective to answer these questions. The book discusses multiple Ravana representations that have emerged at an urban Buddhist site (the Sri Devram Maha Viharaya) and a rural site (Lakegala), and discloses how Ravanisation relates to Sinhalese Buddhist ethno-nationalism. In addition, the material, ritual, and spatial perspectives offer unique insights in the personal and local relevance of Ravana. Dr. Deborah de Koning holds a PhD degree in Religious Studies (Tilburg University, research funded by the Dutch Research Council) and currently works as lecturer Intercultural Communication and Hinduism and Buddhism at the Christian University of Applied Sciences (CHE, The Netherlands).

*The Work of Culture* Gananath Obeyesekere, 1990-11-27 This volume is the product of two decades of field research by one of Sri Lanka's distinguished anthropological interpreters.

**Ceylon Journal of Science**, 1911

**Portuguese Encounters with Sri Lanka and the Maldives** Chandra R. de Silva, 2017-03-02 Portuguese Encounters with Sri Lanka and the Maldives: Translated Texts from the Age of the Discoveries is designed to provide access to translations of 16th- and 17th-century documents which illustrate various aspects of this encounter, combining texts from indigenous sources with those from the Portuguese histories and archives. These documents contribute to the growing understanding that different groups of European colonizers - missionaries, traders and soldiers - had conflicting motivations and objectives. Scholars have also begun to emphasize that the colonized were not mere victims but had their own agendas and that they occasionally successfully manipulated colonial powers. The texts in this volume help to substantiate these

assertions while also illustrating the changing nature of the interactions. The present volume contains chapters covering the Portuguese arrival in Sri Lanka and their first encounters with the island and its peoples, their subsequent relations with Kandy and Jaffna, and a final chapter on Portuguese relations with the Maldivian Islands. A historical introduction provides the context in which the documents can be read and a select bibliography indicates the most recent and authoritative secondary works on the subject

**The Buddhist Viṣṇu** John Clifford Holt, 2008 John Holt's groundbreaking study examines the assimilation, transformation, and subordination of the Hindu deity Visnu within the contexts of Sri Lankan history and Sinhala Buddhist religious culture. Holt argues that political agendas and social forces, as much as doctrinal concerns, have shaped the shifting patterns of the veneration of Visnu in Sri Lanka. Holt begins with a comparative look at the assimilation of the Buddha in Hinduism. He then explores the role and rationale of medieval Sinhala kings in assimilating Visnu into Sinhala Buddhism. Offering analyses of texts, many of which have never before been translated into English, Holt considers the development of Visnu in Buddhist literature and the changing practices of deity veneration. Shifting to the present, Holt describes the efforts of contemporary Buddhist monks in Sri Lanka to discourage the veneration of Visnu, suggesting that many are motivated by a reactionary fear that their culture and society will soon be overrun by the influences and practices of Hindus, Muslims, and Christians.

*The Journal of the Ceylon Branch of the Royal Asiatic Society of Great Britain & Ireland*, 1917

*Ravana's Kingdom* Justin W. Henry, 2022 Ravana, the demon-king antagonist from the Ramayana, the ancient Hindu epic poem, has become an unlikely cultural hero among Sinhala Buddhists over the past decade. In *Ravana's Kingdom*, Justin W. Henry delves into the historical literary reception of the epic in Sri Lanka, charting the adaptations of its themes and characters from the 14th century onwards, as many Sri Lankan Hindus and Buddhists developed a sympathetic impression of Ravana's character, and through the contemporary Ravana revival, which has resulted in the development of an alternative mythological history, depicting Ravana as king of the Sri Lanka's indigenous inhabitants, a formative figure of civilizational antiquity, and the direct ancestor of the Sinhala Buddhist people. Henry offers a careful study of the literary history of the Ramayana in Sri Lanka, employing numerous sources and archives that have until now received little to no scholarly attention, as well as the 21st century revision of a narrative of the Sri Lankan people—a narrative incubated by the general public online, facilitated by social media and by the speed of travel of information in the digital age. *Ravana's Kingdom* offers a glimpse into a centuries-old, living Ramayana tradition among Hindus and Buddhists in Sri Lanka—a case study of the myth-making process in the digital age.

Placing the Origins of the Buddha Bhadragee S. Hewage, 2022-08-04 Our understanding that the Buddha emerged from the Middle Gangetic region of the Indian subcontinent has been largely unchallenged for the past 200 years. However, can

we truly trust our existing knowledge regarding the geographical locations associated with early Buddhism? Could the Buddha's origins, in fact, lie elsewhere? Tracking the general theory explaining the Buddha's emergence from the Middle Ganges, this book explores the lesser-known story of colonial Sri Lanka's connections to the wider nineteenth-century orientalist quest of placing the Buddha across the northern expanses of the subcontinent. By doing so, this book highlights the many flaws and inconsistencies that continue to inform our current understanding of the Buddha's geographical origins and urges us to rethink the very foundation on which our knowledge of early Buddhism is based.

**Spolia Zeylanica**, 1913

**The Buddha in Sri Lanka** Gananath Obeyesekere, 2017-08-07 This book examines culture, religion and polity in the context of Buddhism. Gananath Obeyesekere, one of the foremost analytical voices from South Asia develops Freud's notion of 'dream work', the 'work of culture' and ideas of no-self (anatta) to understand Buddhism in contemporary Sri Lanka. This work offers a restorative interpretation of Buddhist myths in contrast to the perspective involving deconstruction. The book deals with a range of themes connected with Buddhism, including oral traditions and stories, the religious pantheon, philosophy, emotions, reform movements, questions of identity and culture, and issues of modernity. This fascinating volume will greatly interest students, teachers and researchers of religion and philosophy, especially Buddhism, ethics, cultural studies, social and cultural anthropology, Sri Lanka and modern South Asian history.

**Re-exploring the Links** Jorge Manuel Flores, 2007 The island of Ceilao occupied a permanent and singular place in the political imagination of early modern Portugal. Concurrently, the Portuguese left a strong imprint in the Sri Lankan collective memory of the period. Five centuries later, a group of historians, art historians, anthropologists, and linguists reflect on the multiple dimensions of this phenomenon by rethinking texts and maps, ruined churches and ivory caskets, oral tales and Creole communities. Authored by 15 international scholars, *Re-exploring the Links* is divided in four parts: Political Realities and Cultural Imagination; Religion: Con. ict and Interaction; Space and Heritage: Construction, Representation; Language and Ethnicity, Identity and Memory. While published on the occasion of the Portuguese arrival in Sri Lanka five centuries ago, this book is far from being a celebratory piece. *Re-exploring the Links* does not conform to nationalist models of historical interpretation and refuses both the rhetoric of discovery and the rhetoric of aggression. The aim of the volume is not to celebrate encounters, but to reinvent an academic debate, independent of any political agenda and concerning a history that is Portuguese and Sri Lankan alike. INTRODUCTION Chandra R. de Silva, Portugal and Sri Lanka: Recent Trends in Historiography POLITICAL REALITIES AND CULTURAL IMAGINATION S. Pathmanathan The Portuguese in Northeast Sri Lanka (1543-1658): An Assessment of Impressions Recorded in Tamil Chronicles and Poems Rohini Paranavitana, Sinhalese War Poems and the Portuguese Karunasena Dias Paranavitana The Portuguese Tombos as a Source of Sixteenth and Seventeenth-Century Sri Lankan History Rui Manuel Loureiro, The Matter of Ceylon in Diogo do Couto's

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**The Tudugala Family** J. H. O. Paulusz,1970

*Journal of the Ceylon Branch of the Royal Asiatic Society* Royal Asiatic Society of Great Britain and Ireland. Ceylon Branch, Colombo,1922 Contains the Society's Proceedings.

*The Ceylon Antiquary and Literary Register* John M. Senaveratna,Harry Charles Purvis Bell,John Penry Lewis,1916

*The Sinhalese* Nandadeva Wijesekera,1990

**European and Non-European Societies, 1450-1800** Robert Forster,2019-07-16 First published in 1997, this is the first of two volumes. It looks at the process of European expansion which brought into contact societies and cultures across the world which had been initially alien to one another. Conflict, and violent conflict, was one aspect of this interaction, but accommodation, mutual adaptation, and institutional and behavioural synthesis were also present though often biased in favour of European norms. The intent of this book is to avoid treating 'colonization', 'dominance' and exploitation' as the only focuses of attention. In the first volume Robert Forster explores issues of formative influences, the impact of Eurocentrism on historiography and the reaction against it, and the differing approaches and perceptions of the Europeans, notably the Spanish, French and English. In this period he distinguishes three modes of interaction: that of the trading empires, generally in Africa and Asia, where the European control of the encounter was slighter; and those of the regions of settlement, as in North America, and of exploitation, typified by the Caribbean, where the European impact was profound. The second volume focuses on the Americas, and uses the topics of religion, class, gender, and race as its points of entry.

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