

Sinhala Essays

First Published in 1994. Routledge is an imprint of Taylor & Francis, an informa company.

This title is an examination of the everyday economy, experiences, and livelihoods in the context of Sri Lanka's civil war. It argues that the war is grounded not just in the goals and intentions of the opposing sides, but also in the everyday orientations, experiences, and material practices of all Sri Lankan people.

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.

A cumulative list of works represented by Library of Congress printed cards.

This title was first published in 2003. This subject area of this work cross-cuts conventional sub-disciplinary boundaries in the study of comparative politics. Connections between religion and politics can be identified in all of the thematic areas covered by the articles within.

Includes entries for maps and atlases.

Collection of essays focussing on causes that led to current political crisis in Sri Lanka.

Shifting the postcolonial focus away from the city and towards the village, this book examines the rural as a trope in twentieth-century South Asian literatures to propose a new literary history based on notions of utopia, dystopia, and heterotopia and how these ideas have circulated in the literary and the cultural imaginaries of the subcontinent.

Sinhala is one of the official languages of Sri Lanka and the mother tongue of over 70% of the population. Outside Sri Lanka it is used among immigrant populations in the U.K., North America, Australia and some European and Middle Eastern countries. As for the genetic relation, it belongs to the Indo-Aryan branch of the Indo-European languages. Although the earliest surviving literature in Sinhala dates from the 8th century A.D. its written tradition has traced a longer path of more than 2000 years. Among the major topics covered in this volume are the writing system, phonology, morphology, grammatical constructions and discourse and pragmatic aspects of Sinhala. Written in a clear and lucid style, the book presents a rich sampling of the data and serves a useful typological reference. Therefore this is required reading for not only linguists and Sinhala specialists but also to anyone interested in language, thought, and culture.

Sri Lanka has been the meeting point of many ideologies and ways of being. This has spelt heterogeneity, syncretism and conflict. In drawing upon the practices of empirical research promoted by Western intellectual traditions, the author demonstrates the strengths of these practices through his contextualised engagement with the pogroms of 1915 and 1983, as well as other incidents, as at the same time he delineates some of the limits of empiricist rationality. This book is replete with rich ethnographic detail and serves as an exercise in historical anthropology which illuminates Sri Lanka's political culture. It not only opens out the contrast between Western and Indian world views, but also explores the human condition by bringing out the immediacy surrounding acts of victimisation and human beings in conflict.

Prehistoric archaeologists cannot observe their human subjects nor can they directly access their subjects' ideas. Both must be inferred from the remnants of the material objects they made and used. In recent decades this incontrovertible fact has encouraged partisan approaches to the history and method of archaeology. An empirical discipline emphasizing data, classification, and chronology has given way to a behaviorist approach that interprets finds as products of ecologically adaptive strategies, and to a postmodern alternative that relies on an idealist, cultural-relativist epistemology based on belief and cultural traditions. In *Artifacts and Ideas*, Bruce G. Trigger challenges all partisan versions of recent developments in archaeology, while remaining committed to understanding the past from a social science perspective. Over 30 years, Trigger has addressed fundamental epistemological issues, and opposed the influence of narrow theoretical and ideological commitments on archaeological interpretation since the 1960s. Trigger encourages a relativistic understanding of archaeological interpretation. Yet as post-processual archaeology, influenced by postmodernism, became increasingly influential, Trigger countered nihilistic subjectivism by laying greater emphasis on how in the long run the constraints of evidence could be expected to produce a more comprehensive and objective understanding of the past. In recent years Trigger has argued that while all human behavior is culturally mediated, the capacity for such mediation has evolved as a flexible and highly efficient means by which humans adapt to a world that exists independently of their will. Trigger agrees that a complete understanding of what has shaped the archaeological record requires knowledge both of past beliefs and of human behavior. He knows also that one must understand humans as organisms with biologically grounded drives, emotions, and means of understanding. Likewise, even in the absence of data supplied in a linguistic format by texts and oral traditions, at least some of the more ecologically adaptive forms of human behavior and some general patterns of belief that display cross-cultural uniformity will be susceptible to archaeological analysis. Advocating a realist epistemology and a materialist ontology, *Artifacts and Ideas* offers an illuminating guide to the present state of the discipline as well as to how archaeology can best achieve its goals.

Carter unfolds the cumulative traditions of Theravada Buddhism by showing how one "looks at the world through Buddhist eyes." Presenting evidence from the Buddhist heritage in Sri Lanka, he develops a disciplined, inclusive approach to understanding notions of ethical living and "faith," or how individuals live life religiously. The author examines Buddhism as a worldview, reviewing the process of its origins and the development of its important concepts such as the pursuit of dhamma by Buddhists; the "Four Noble Truths;" the notion of refuge and the process of transcending; the role of the Buddhist monk (bhikkhu); and the role of music in ritual chant and song.

Sharkey examines in this volume some of the unexpected consequences of Christian missionary encounters. In contrast to most studies of missionary encounters (which focus on individual countries, regions, or missions, or only address audiences within certain fields) this collection bridges African, Middle Eastern, and South Asian studies. Moreover, it spans colonial and postcolonial periods while connecting a diverse set of Western missionary players-Catholic and Protestant, as well as British, American, Swedish, Italian, German, French and Irish. Its cases highlight developments in the Maghreb, the Nile Valley, Palestine, Zambia, Eritrea, India and Sri Lanka. Together the essays compellingly illustrate the diverse societal response to missionary "conversions."

Over 1,100 alphabetically arranged entries examine the history, geography, people, government, economy, art, and religions of Sri Lanka.

The time for what? The title of Mihaela Gligor's edited collection is wonderfully flexible, as anything having to do with time should be. There is something not only boundless about time, but also raw and untamed. In its pure form, time would be too much for us to handle. We would be crushed by the sheer immensity of it, or else we would lose our minds trying to make sense of such unmediated time. Luckily,

for the most part we don't experience time in its pure form. Time comes to us already processed: shaped, engineered, tamed. The volume does fine justice to the notion that we experience time as already shaped by religion, politics, and culture. Whether its contributions cover religious or political figures, philosophers or poets, mystics or physicists, they show – sometimes explicitly, sometimes more discreetly – how difficult it is to deal with time in a pure, unmediated form. The contributors' cultural, religious, and intellectual rooting inform the way think about time, just as about anything else. Which, far from being a weakness, is something to be recognized and celebrated. (Cotic? Br?d??an, Texas Tech University, U.S.A.)

The Indo-Aryan languages are spoken by at least 700 million people throughout India, Pakistan, Bangladesh, Nepal, Sri Lanka and the Maldives. They have a claim to great antiquity, with the earliest Vedic Sanskrit texts dating to the end of the second millennium B.C. With texts in Old Indo-Aryan, Middle Indo-Aryan and Modern Indo-Aryan, this language family supplies a historical documentation of language change over a longer period than any other subgroup of Indo-European. This volume is divided into two main sections dealing with general matters and individual languages. Each chapter on the individual language covers the phonology and grammar (morphology and syntax) of the language and its writing system, and gives the historical background and information concerning the geography of the language and the number of its speakers.

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. The study of South Asian music falls under the purview of ethnomusicology, whereas that of South Asian literature falls under South Asian studies. As a consequence of this academic separation, scholars rarely take notice of connections between South Asian song and poetry. Modernizing Composition overcomes this disciplinary fragmentation by examining the history of Sinhala-language song and poetry in twentieth-century Sri Lanka. Garrett Field describes how songwriters and poets modernized song and poetry in response to colonial and postcolonial formations. The story of this modernization is significant in that it shifts focus from India's relationship to the West to little-studied connections between Sri Lanka and North India.

My determination is to stand by the truth and justice, irrespective of race, religion and caste, but fight for justice. Sri Lanka is an island occupied by the Sinhala race from 5 BC. History quotes Tamils were brought in by Megha in the 13th century from India. Not all were Tamils, but a mixture of the South Indian races. Sri Lanka is the only country owned and occupied by the Sinhalese; however, Tamils have a land in India, which is Tamil Nadu (TN). Although in TN, Tamil is spoken, not all the people are Tamils. TN itself is a cosmopolitan state, subjugated by various races in India. Further Tamils were in the habit of volunteering to be snatched / chosen to be taken to another country by the Portuguese/Dutch/British for settlement / work. No wonder why Tamils are everywhere. Sri Lanka is the only country for the Sinhala people and no other race/ethnic group can claim for it. That's the reason; Portuguese/Dutch/British left SL for good. Those who remained assimilated and started to converge as Sinhala people. No wonder because of the foolishness of the Tamils, and the avidity for wealth, drove them to be without a country, which is Tamil Nadu. We cannot call our self as courageous and bold, because Tamils could not defend and own their land from invasion by other races from other regions. Most humans on this planet face challenges, intimidation, oppressions, and discrimination in some form or another. However, different races assimilate to mould as an ethnic community, as in a melting pot. I started to write this book based on my experience within the Sinhalese and Tamil ethnic group. Although I was born into a Tamil Hindu family, in Manipay, Jaffna, I lived among the Sinhalese community for most of my life. My early life hood as a boy and a secondary school student was in Jaffna, for a few years, where I observed various forms of multi-dimensional oppressive atmosphere among the Tamil community. This was based on caste differences and financial disparities.

Anagarika Dharmapala (1864–1933) was a leading Sinhalese Buddhist reformer and national activist who ranks high among the makers of modern Buddhism. The Lion's Roar is one of the first detailed accounts of Anagarika Dharmapala's life and the pioneering role he played in the Sinhalese Buddhist nationalism at a time when resistance to colonial rule was mainly confined to the elite. The book explores his lifelong struggle for re-establishing Buddhist management of their own sacred places under Hindu control, particularly the Mahabodhi site in Bihar, India. Dharmapala's association with the Bengali intelligentsia, the 'bhadralok', and close interactions with Gandhi and Nehru in India, where he spent a greater part of his life, form an interesting part of the narration. Using a rich variety of primary sources, most importantly, Dharmapala's diaries, the book situates his life within the socio-political and cultural ethos of Ceylon (Sri Lanka) and chronicles the zealous efforts of a Buddhist crusader and monk who wished to reform the religion in his native land and propagate it in the Western world.

New Horizons in Medical Anthropology is a festschrift in honor of Charles Leslie whose influential career helped shape this subfield of anthropology. This collection of cutting-edge essays explores medical innovation and medical pluralism at the turn of the 21st century. The book accomplishes two things: it reflects recent research by medical anthropologists working in Asia who have been inspired by Charles Leslie's writing on such topics as medical pluralism and the early emergence of what has become a globalized biomedicine, the social relations of therapy management, and the relationship between the politics of the state and discourse about the health of populations, illness, and medicine. The book also takes up lesser known aspects of Leslie's work: his contribution as an editor and the role he played in carrying the field forward; his ethics as a medical anthropologist committed to humanism and sensitive to racism and eugenics; and the passion he inspired in his co-workers and students. Charles Leslie is a remarkable and influential social scientist. New Horizons in Medical Anthropology is a fitting tribute to a sensitive scholar whose theories and codes of practice provide an essential guide to future generations of medical anthropologists.

By a late senior lecturer in the Department of Sociology at the University of Colombo.

Examines human rights in relation to religion and the role of religion in perennial issues of war and peace.

This volume seeks to answer the question of how the Buddhist monks in today's Sri Lanka—given Buddhism's traditionally nonviolent philosophy—are able to participate in the fierce political violence of the Sinhalese against the Tamils.

This examination of Sri Lanka's ethnic and religious minorities links the past with the present through a treatment of Sinhala-Buddhist fundamentalist development in the late nineteenth century and its hegemony in the late twentieth.

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