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1. In the letters dispatched by King Buwanekabahu, he has mentioned that his kingdom is rich in pearls as well. He further added that he owns a number of ships. The king would have given these details ...

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The Tamil goddess, Mariamman, is considered symbolic of both smallpox and cholera, while a reference in the Mahavamsa to a yakinni who in the reign of Sirisangabo caused those who came under her curse ...

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The Anuradhapura Period According to the Mahavamsa, the earliest known source of music in Sri Lanka dates back to the arrival of Vijaya. The wedding of Princess Kshelamitta, the daughter of a Yaksha ...

Tunes as old as time

The Mahavamsa recounts: “When the

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prince saw the pyramid of skulls, where the skulls of his uncles lay uppermost, he said: 'Tis like a heap of gourds'; and therefore they named (the place) ...

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Bak poya

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parts, it was, without a doubt, the highlight of my Sri Lanka trip.

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The many faces of betel leaf

An ancient Ola leaf original copy of the “Mahavamsa” (Great Chronicle) currently kept at the library of the University of Peradeniya is to be declared as a

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UNESCO World Heritage. The decision has ...

World Heritage

I explore in this book the culture of nationalism in Australia and in Sri Lanka. The general aim is to achieve a comparative understanding of the

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nationalist process, the force of nationalist ideas ...

*Legends of People, Myths of State:
Violence, Intolerance, and Political
Culture in Sri Lanka and Australia*

1. The Arya army, in certain places is termed as the Rajput army. They are

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undoubtedly South Indian mercenaries. Whatever it may be, the reason for this army to kill the king, is worth investigating.

This Book Brings The Great Historical

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Chronicle Of Sri Lanka In A English Translation For The First Time.

The Mahavamsa ("Great Chronicle")(5th century CE) is an epic poem written in the Pali language of the ancient Kings of Sri Lanka. It relates the history of Sri Lanka from its legendary beginnings up to the

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reign of Mahasena of Anuradhapura (A.D. 302) covering the period between the arrival of Prince Vijaya from India in 543 BCE to his reign (277-304 CE). It was composed by a Buddhist bhikku at the Mahavihara temple in Anuradhapura about the sixth century A.D.

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Vamsa is a dynamic genre of Buddhist history filled with otherworldly characters and the exploits of real-life heroes. These narratives collapse the temporal distance between Buddha and the reader, building an emotionally resonant connection with an outsized religious figure and a longed-for past. The fifth-century Pali text

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Mahavamsa is a particularly effective example, using metaphor and other rhetorical devices to ethically transform readers, to stimulate and then to calm them. Reading the Mahavamsa advocates a new, literary approach to this text by revealing its embedded reading advice (to experience samvega and pasada) and

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affective work of metaphors (the Buddha's dharma as light) and salient characters (nagas). Kristin Scheible argues that the Mahavamsa requires a particular kind of reading. In the text's proem, special instructions draw readers to the metaphor of light and the nagas, or salient snake-beings, of the first chapter. Nagas are both

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model worshippers and unworthy hoarders of Buddha's relics. As nonhuman agents, they challenge political and historicist readings of the text. Scheible sees these slippery characters and the narrative's potent and playful metaphors as techniques for refocusing the reader's attention on the text's emotional aims. Her

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work explains the Mahavamsa's central motivational role in contemporary Sri Lankan Buddhist and nationalist circles. It also speaks broadly to strategies of reading religious texts and to the internal and external cues that give such works lives beyond the page.

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The Mahavamsa is the epic tale of ancient Sri Lanka's founding and early history. It is the least known of all the world's great chronicles, and much less familiar than its Subcontinent forebears, the Ramayana and the Mahabharata. The Mahavamsa or

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"Great Chronicle" describes the founding era of Theravada Buddhism in Sri Lanka. Its sweeping coverage of the period from 500 BC through 300 AD details the origins of virtually every religious practice and social institution in Sri Lanka and South India today. This edition contains the text of the Mahavamsa, plus numerous

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explanatory notes and commentaries that paint a broad picture of the era in which the Mahavamsa was written.

The Mahavamsa (English translation : "Great Chronicle") is a historical book written in the Pali language about the Kings of Sri Lanka. The first version of it

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covered the period from the coming of King Vijaya of the Rarh region of ancient Bengal in 543 BCE to the reign of King Mahasena (334–361 AD). It covers the early history of religion in Sri Lanka, beginning with the time of Siddhartha Gautama, the founder of Buddhism. It also briefly recounts the history of Buddhism

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in India, from the date of the Buddha's death to the various Buddhist councils where the Dharma was reviewed. Every chapter of the Mahavamsa ends by stating that it is written for the "serene joy of the pious". From the emphasis of its point-of-view, it can be said to have been compiled to record the good deeds of the kings who

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were patrons of the Mahavihara temple in Anuradhapura. This edition is the English translation of the Mahavamsa.

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