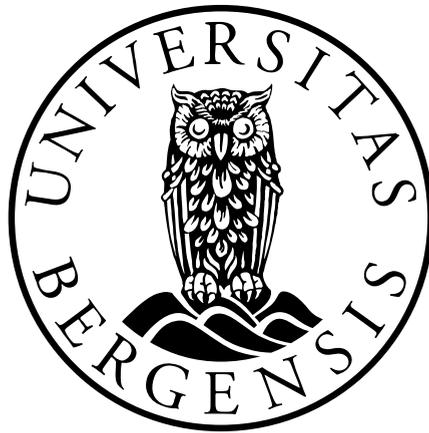


**Errata for  
Buddhism in Popular Culture**

*The Case of Sri Lankan Tovil Dance*

**Hege Myrlund Larsen**



Thesis for the degree philosophiae doctor (PhD)  
at the University of Bergen

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(signature of candidate)

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(signature of faculty)

22.04.2010

## Errata

Rancierer corrected to Ranciere on page 133, 165, 170, 205, 206

Page 11 “and Obeyesekere; “Buddhism transformed” (1984)”, corrected to: and Obeyesekere; “Buddhism transformed” (1988),

Page 12 “out by Gombrich and Obeyesekere (1984)”, corrected to: out by Gombrich and Obeyesekere (1988)

Page 29 “Nurberger (1997) with her book ‘Dance’”, corrected to: Nurberger (1998) with her book ‘Dance

Page 30 The Atharva veda – one of the four, corrected to: The Atharva vedha (1996) – one of the four

Page 30 “mentioned by Coomeraswamy on the dance of Shiva”, corrected to: mentioned by Coomeraswamy in his book on the dance of Shiva (1924)

Page 35 ”of “tasting sense” (Bharata Muni, 1955) and “judging”, corrected to: of “tasting sense” (Bharata Muni, 1950) and “judging

Page 69 “Victor Turner’s (1967 (1995)) phrase, achieved in”, corrected to: Victor Turner’s (1969 (1995)) phrase, achieved in

Page 127 “The myths given in chapter eight from the Rata Yakuma rite are from published books in Sinhala authored by Mr. Tissakariyawasam and Mr. Kotagoda, both affiliated with the Institute of Aesthetic studies at Alfred Crescent. I obtained their personal permission to make use of these texts in this work. The myths are translated by Mr. Abeyegonawardena, Professor in English at the University of Rohunu together with myself. The specialised “Yaka language”, which is made of a mixture of Sinhala, Tamil, Telegu, Pali, Sanskrit and other South Asian languages used in the myths, is not commonly known and I was

quite lucky to get the help of Mr. Abeyegonawardena who had the right qualifications. The upete kavi”, corrected to: The myths given in chapter eight from the Rata Yakuma are translations from published books in Sinhala authored by Mr. Tissakariyawasam and Mr. Kotagoda. The myths are translated by Prof. Abeyegonawardena together with myself. The specialised “Yaka language”, which is made of a mixture of Sinhala, Tamil, Telegu, Pali, Sanskrit and other South Asian languages used in the myths, is not commonly known and I was quite lucky to get the help of Mr. Abeyegonawardena who had the right qualifications. Unfortunately did I not get the original titles and page numbers right, so I obtained the personal permission to make use of these texts from Mr. Tissakariyawasam and Mr. Kotagoda. The upete kavi

- Page 135 “text on “Ways of worldmaking” (1988), corrected to: text on “Ways of worldmaking” (1978)
- Page 137 “last century (Seneviratne, 1977)”, corrected to: last century (Seneviratne, 1978)
- Page 142 “institution” (Fischer-Lichte, 2007: 23), corrected to: institution” (Fischer-Lichte, 2005: 23)
- Page 155 operated in Appadurai’s terminology, within, corrected to: operated in Appadurai’s (1996) terminology, within
- Page 158 “anthropologist Geoffrey Samuel links the”, corrected to: anthropologist Geoffrey Samuels (2008) links the
- Page 161 ”For reasons beyond my control, I have lost control of the page numbers and books of references of some translations that I had made from Sinhala to English in Sri Lanka. But the information given is from Kottagodas book”, corrected to: For reasons beyond my control, I

have lost control of the page numbers and books of references of the translations that I had made from Sinhala to English in Sri Lanka. The myths presented are basically from Kottagodas book

- Page 214 "Guattari's (1994) grasp of aesthetics", corrected to: Guattari's (1996) grasp of aesthetics
- Page 215 "Kapiala Vatsaya identifies", corrected to: Kapila Vatsayan identifies
- Page 219 "studied by Felicia Hughes Freeland (1997a, 1997b)", corrected to:  
studied by Felicia Hughes Freeland (1991, 1997a, 1997b, 2008)
- Page 314 "to its owner (Adura)" (Wirtz, 195: 184)", corrected to: to its owner (Adura)" (Wirtz, 1954: 184)
- Page 335 "Tambiah pursued similar ideas in his analysis of the interrelation between Buddhism and politics in the regime of Premadasa (1992)", corrected to: Tambiah (1992) pursued similar ideas in his analysis of the interrelation between Buddhism and politics in the regime of Premadasa.
- Page 387 "reduced. Simpson (Ibid.), who worked", corrected to: reduced. Simpson (1997), who worked
- Page 389 'aesthetic forms (Ref. Sternberg 199?)', corrected to: aesthetic forms (R. Sternberg, 1998)
- Page 400 Nurnberger's (1997) expression, corrected to: Nurnberger's (1998) expression
- Page 400 "Bataille in his Theory of Religion", corrected to: Bataille in his Theory of Religion (1992)
- Page 401 "copy in Baudrillard's terms... position in the phenomenal "hyper reality" of Baudrillard (1981)", corrected to: copy in Baudrillard's

(1981) terms.... position in the phenomenal “hyper reality” of Baudrillard (Ibid.).

Page 415 “contingencies” (Appadurai, 1997: 141)”, corrected to: contingencies” (Appadurai, 1996: 141)