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# Overview of Sri Lankan Publishing

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## ABSTRACT

The field of print publishing in Sri Lanka is exclusively for books, magazines and newspapers. Those expressions are categorized according to language, culture and religion. This paper explores the overview of Sri Lankan publishing history from Magazine history, book history, and Newspaper history. This study driven by the secondary data from the historical resources. It was revealed that Sri Lankan publishing historically developed for communicate the religious, cultural, political and human life communicate and according to impact of the Dutch and British colonial era formal publishing methods like books, magazines and newspapers came to the Sri Lankan society and it focused to communicate their empower rules and colonial politics. After the colonial era came the commercial publishing and it changed on time to time from the content and format.

## Keywords

Publishing History, Newspaper Publishing, Magazine Publishing, Book Publishing, Sri Lanka

## Introduction

The human being as a communicator, from birth, try to communicate one's emotions and feelings with others through signs, symbols, and gestures. In a historical era, humans who are living in related of the caves, develop their primary communication skills by transforming the brain and middle nervous. As order, improve their narrative, audibility skills, identified valuable and invaluable existential. Professor Wilbur Schramm (1907-1987) states "No human groups and their existence without communication; when origin of the human they trying to delivery their collecting ideas and knowledge by stimulate and response of the studying of the environment"(Senarath,2001). The writing gathered new meaning for human communication. The complex human experience is expressed from writing, rather than speaking. Therefore, started delivering complex ideas with clay tablets, wood, or leaves. The formation of the alphabet is the main achievement of this progress. "Founding alphabet is a revolution of the writing. Western historians and archaeology showed 3000BC can found documents on clay tablets. When trying to read it can reveal those are written by Sumerians" (Mahendra,2010)

Following the history of Occidental, communication printing was origin in 1400C. When Gutenberg introduced the printing machines then change the copywriting method. Therefore multiple copies can have with new technology. However, we can find the printing practices on that period in eastern printing histories such as China and India. Review of the books Printed sources like Ramayanaya, Mahabaarathaya and Bhagavathgeethava are evidence for the print technology in oriental society. Assistant director of the department of the national museum Mr. Senarath Wickramasinghe and his team discovered cave paintings from “Ussagala” in Monaragala district. Forty-one figures are founded with Humans, Animals, Nature, and Geometrical and they guess those paintings are drowned by “Veddas”. Professor Ajantha Hapuarachchi expressed in her book named “From spoken word to writing” (2003) the cave painting of Sri Lanka signifies the life of Sri Lankan Veddas. According to the findings of Mr. H. C. P Bell, anthropologists of Charles and Brenda Selligmann expose primary Vedda painted the cave paintings. Therefore paintings of hunting sceneries, animal behaviors, human figures carrying bows and arrows can be found. Moreover, the pillar of Ashoka in India is evidence of the pre-printing technology available in eastern countries before 1400C. “In this time printing technology come from eastern to western by Arabic merchants. World people had the opportunity to identified print technology from friendly contact and nomadic among these countries”(Aththanayake,2000).

The historical Evidence communicated that Sri Lankan people used “talipot (Puskola)” before king Valagamba's era. “Chulla Wagga” is the oldest talipot book available in the national archives in Sri Lanka. “Since then thousands of books were written on ola leaves until modern printing was introduced to Sri Lanka in the 18th century by the Dutch with the purpose of promoting Christianity among the natives” (Paranagama,2001). Moreover, gold leaf, silver leaf, and copper leaf are used for writing. The art of “Seegiri graffiti (Seegiri Kurutu gee)” communicates the creative communication of the Sri Lankan people. Although observing the records from Anuradhapura to Kotte kingdom can appear it exposes Buddhist Culture, Agricultural life, Foreign attack, and political communication. The colonial period starts from 16th Centenary.

Sri Lanka, historically like in all other countries it was the printing media that formed the media with religious, cultural, and local literature (Crawley, Page & Pinto-Jayawardana, 2015). In 1739, the Dutch occupiers country introduced the first printing press. The main purpose to introduce these machines was to print their laws and Christian literature in local languages via Sinhala and Tamil. As a result Dutch administrative areas captured by the British presses fell into the hands of the new settlers. They have started in 1802 to publish Government Gazette (then known as Ceylon) as the first newspaper in Sri Lanka. It communicator of new laws passed by Parliament, regulations under these laws, notifications treated as official and recognized by courts of law, and even appointments and transfers of government servants and judicial officers.

The Colebrook Commission was established in 1829. It was one of the earliest commissions of inquiry into British rule in Sri Lanka. According to this report, ‘the powers of British Governor were too wide and there

must be independent newspapers in Sri Lanka. The Colombo Journal (1832) could be called the first free newspaper in the country'(Crawley, Page & Pinto-Jayawardana, 2015). In 1834 the first non-governmental newspaper namely the Colombo Observer and then become the Ceylon Observer, this newspaper exists today. The British rulers introduced the Registration of Newspapers Ordinance No.5 of 1839. The purpose of this law was to regulate the printing and publishing of newspapers. The law is still in force after amendments in 1951, 1973, and 1976.

The Times of Ceylon under British ownership was launched in 1849 targeting the British community in the country. In 1862 the first Sinhala language newspaper, Lakminipahana (However, Lankalokaya is known as the first Sinhala newspaper but was not registered by the government), was registered under this ordinance. Newspapers of the 20s to 40s of the century contributed to the independence from the British Crown. In this regard, some of the newspapers tried to contribute to the movement of independence via language and religious freedom. They criticized western culture, Christianity, and the missionary education system in Sri Lanka. Meanwhile, the leftist movement of Sri Lanka in the 30s directly fought for independence, hence, some newspapers banned by the government, and some of the editors and publishers prisoned.

After granting freedom from the British Crown, newspapers contributed to being realistic about the independence. It is recorded that in 1901, there were 30 newspapers-13 in English, 10 in Sinhala and 7 in Tamil-catering to a population of 30,000 Europeans, 2.5 million Sinhalese and 1 million Tamils”(Crawley, Page & Pinto-Jayawardana, 2015). The first major indigenous newspaper group, Associated Newspapers of Ceylon, was launched in 1918. In 1960, Independent Newspapers Ltd began operations. In 1981 Upali Newspapers Ltd entered the newspaper business. Times acquired by the government under an obnoxious Business Acquisition Act and liquidated soon. Thereafter the Dawasa Niwasa also came to the end of its publication of newspapers. Wijaya Newspaper Company is one of the leading newspaper companies in Sri Lanka. Journalism is not recognized as a profession in Sri Lanka, but the media industry took the first steps toward ensuring professional standards by introducing the Sri Lanka Press Institute (SLPI).

### **History of Journalism and Print Media Communication**

Communication ability is the main component of humans which origin millions of years ago. According to anthropologists they lived in caves in the prehistoric (*rampithika period*) period. As a result of the evolution of the human brain and the middle nervous circuit, they developed their primitive communication skills as well as they developed their aspect of listening and speaking to identify the beneficial and unfavorable existential. There is no certain idea about when and where humans communicated their ideas. Anthropologists even failed in naming a specific time period about their language usage. Up to certain people, there is an idea about using a language by early Homo sapiens which lived a hundred thousand years ago. But some anthropologists called that humans used a language 40 000 years ago.

According to Wilbur Schramm without communication, there is no existence in human beings and human societies. So communication means human and social function. The writing was major in addition to new interpretations of human communication. Writing in clay, stones, wood, and leaves was used at that time period which cannot express the utterance. A major turning point in writing evolved the alphabet. Communication of primitive human attests by, Altamira cave in Spanish, Lasco cave in France and frescos in Kogul, Dhoradhon. That indicates how human beings communicate with others and with animals, the sun, the moon, and with stars. The people who lived in Indus, Hwanho, Nile, Euphrates, and Tigris civilizations recorded their social experiences on parchment, papyrus, clay tablets (plates), and stone plates. Archaeological foundlings from Assyria, Babylonia, and Haiti prove it. Vajra sutra which is found in a papyrus at thousand Buddha's cave attests that even. The invention of writing was a revolution of writing in communication records of Sumerians which was noted in clay tablets, animal's skin, and stones at the beginning of 3000BC (Mahendra,2010).

Printing was invented in 1400AC. Johannes Gutenberg invented the printer firstly and printed the Bible and published it at that time. Before the invention of Gutenberg's printer usage of printers can be seen in Asia and Africa. Is there any book aggregation than Bible in orient societies before 1400? The printing technology in ancient period, origin and usage of Mahabharata, Ramayana, Bhagavad Gita, a reflection of Mudra spa in domestic chronicles. So that time period goes far than 1400 time period.

41 types of human images, natural objects, and geometrical pictures were found in 2001 by assistant director of the national museum department Mr.Senarath Wickramasinghe and his crew in Ussagala cave in Monaragala District which nominated as primitive Veda's images. It proves that frescos in caves belong to Veda's life cycle according to "from spoken word to writing" by Ajantha Hapuarachchi. According to H.C.P. Bell, Anthropologist Charles, and Brenda Seligman founding primitive Vedda people drew hunting images, behaviors of animals, and the people who run after animals in caves as frescos. As above proves that there were writings before 1400. For example, Sri Lankan epigraphs, gold plates, copper plates, and Olas as well ascotyledon(seed leaf) in Ashok pillar inscription attest above point again. Ancient Romans used cedrus deodara wood, clay, olas, palmyraha tablets as inscriptions in Asian countries. Animal skin used for writings by aborigine people(Leelarathne,2010).There are intoxications about writing materials which developed in east and conveyed to west by Arabians through the Silk Road (route). Printing art (craft) spread in western countries by eastern countries through merchants. So western country people recognized printing media due to the camaraderie (Aththanayaka, 2000).

Alphabet is an essential fact for human's successful existence and for the development of intelligence. The main component of communication among humans was the alphabet and the symbols. The beginning of writing art is named in 3000BC.According to the archaeological evidence by Sumerians images and symbols. The bond between the human constitution and religion is conducive to inventing the writing tradition with images and symbols. Development of population, religious-based commandments, precepts, commands, and

instructions are the needs of communication. Journalism initiated with symbols of animal images, sun, moon, and stars. The Egyptian people who belong to the Nile valley invented papers. According to the invention of papers developed the printing media communication.

China takes a special historical place in printing media communication and journalism. They paid special attention for protect their religious information and religious faiths. Accordingly, the first paper in the world was invented by Ts'ai Lun in 105 AC. The invention of paper production technology is a major revolution in human civilization. As a result of that Asian countries animated to copying religious documents (Leelarathne,2010).

The Avatamsaka Sutra which was written in 755BC accepted as the first memorandum in the world. This was a Buddhist draft. The Dharani Gyong Sutra which belongs to the 704-751 period was the ancient printed descriptive composition. This book is also a religious document. The first printed book in the world was the Vajra sutra. Dharani sutra from Korea is also a significant religious book as well as a publication. Print media was useful to communicate religion in Asian countries such as China and Korea. And also to communicate Christianity among European countries well. Johannes Gutenberg from Germany invented Gutenberg Bible in 1456 AC.

### **Publishing History in Sri Lanka**

Origin of Sri Lankan print media named as the second century of AC. But its origin history goes to the early 6th century. According to Bell, C.G Seligmann, and Brenda Z. Seligmann founding's two types of human communities drew frescos on caves. Images and recordings related to the prehistorical period are found in Aranthalawa Temple and Gane temples near Daduru Oya valley. Primitive frescos in caves are found from Rajagala, Adiyagala, Dimbulagala, Billawa, Ussagala, Lenaduwa, Budugala, Kondagala, Alugalge, Babaragasthalawa and Thanthirimale.

Epigraphs with Brahmi letters are also important in Sri Lankan writing history. Types of epigraphs are cave inscriptions, rock inscriptions, pillar inscriptions, and slab inscriptions. Ancient cave inscriptions were written by monks. This writing is done in the entry of the door and the drips of the doors. Wessagiriya, Ritigala, Mihinthale are some of the significant places for cave inscriptions. Rock inscriptions are written on huge rocks. *Thonigala* in Ampara, *Rajagala* in Badulla, *Rajagalla*, and *Sithul Pawwa* are some of places with rock inscriptions.

Pillar inscriptions were created by writing on stone pillars. Most pillar inscriptions wrote in 8-10 AC. Pillar inscriptions were found in Badulla Kondwatuwana and Buddangehela. Slab inscriptions were used to write important details about lords. For example Mihinthale and Jethavanaramaya slab inscriptions. Prof. Senarath Paranawithana found 1276 inscriptions from 469 places where inscriptions were situated. It includes in his book "Brahmi inscription". There was abounding religious information about inscriptions. In Mihinthala inscription it describes merchants, nuns and devotees, monastery donations, customs, and offerings. Kaludiya Pokuna inscription describes the culture of Abhayagiriya. There were inscriptions written with commercial

aims. Badulla pillar inscription is an example of that. It describes the constitution for the trade-in Pothpitiigama by king 3rd Udaya.

This is historical evidence about the origin and the endurance in talipot writing in king Walagamba's period as well as before that period. Talipot is also called "ola" in the Malayali language. The historical incident which happened in talipot's writing is the writing of Theravada Buddhism in Aluwiharaya at Mathale. Convocation written in talipot's due to the canon done by king walagamba in Aluwiharaya at Mathale. It's done to conserve the writings for long time. Talipot's as well as palmyra leaves are used for writings watakeiya leaves also used for this purpose. Mahawanshaya contains above details ([Weersooriya,2006](#)).

Chullavagga's book about discipline is the oldest ola in Sri Lanka. It was preserved in a national museum in Sri Lanka. Epigraphs gold, silver, and copper tablets (plates) are recognized as writing media in concurrent periods. Writing of Buddhism in gold plates and enshrine is an olden custom. Wallipuram golden tablet is the oldest gold tablet in Sri Lanka and Panakaduwa Thaba Sannasa is the oldest copper memorandum in Sri Lanka. A charter means a memorandum donated by the king to other people. It is based on special circumstances such as for special duty and for a reward. And also charter means a memorandum donated by the king with a royal seal (it contains the letter Shri in Sinhala). So charter and letters patent a memorandum with sovereignty ([Hapuaarachchi, 2001](#)).

An alternative for letters is graffiti. A new creation for journalism by accustomed people was Sigiri graffiti. Profe. Senarath Paranawitharana translated Sigiri graffiti in 1956 and he composed the book as Sigiri Graffiti. Basement for the Sinhala language according to Deepawansha and Mahawansha is north Indian extremity language. According to Sinhala Akshara Wicharaya by J.B. Dissanayake Sinhala language in the Indian Lata area and the devilish aborigines who lived in ancient Sri Lanka. So Sinhala expansion as Sinhala language, Sinhala Natural, Ancient Sinhala medieval and the present Sinhala. According to the Mahawanshaya sending letters were started in ancient Srilanka by king Wijaya period. They sent letters to Madurapura to bring wives. The letter sent by king Wijaya to his brother prince Sumithra and the letter sent by king Abhaya to prince Pandukabhaya, a secret letter sent by prince Uththiya to the wife of king Kelanithissa in the 3rd century, the secret letter trade-off with Pandula Brahmin and prince Aba in 2nd century is more important examples for the letter trade-off in ancient Sri Lankan history. Charter and letters patent a memorandum with sovereignty. So it helps to understand that there were simple methods of writings before the compilation ([Hapuaarachchi,do](#)).

There is important evidence in Sri Lankan ancient journalism from the beginning of the Anuradhapura kingdom to the Kotte kingdom. The journalism in the Anuradhapura period was methodical due to the Buddhist culture and self-sufficient agriculture. Deepawanshaya, Sinhala attakatha, Siyabasalakara, Mahawanshaya and Dampiyaatuwagatapdaya are some of concurrent literature documents written in that period.

Tamil literature begins in the Polonnaruwa period in ancient Sri Lanka. Amawathura, Darmapradeepikawa, Muwadewsawatha has written on that period. After the establishment of Dabadeni kingdom by king 2 Wijayaba. Dabadeni kathikawa, wisuddimagga, kawsilumina,pujawaliya and saddarmarathnawaliya written in that period. Buddhist literature renaissance happened in Dabadeni period. Sinhala Bodhi Wanshaya and Nikaya sangrahaya written in Kurunagala kingdom. Thisara and Mayura epistles and Saddarmalankaraya written in Gampola period in Sri Lanka. Golden period of journalism and the literature was Kotte kingdom in Sri Lanka. After the sovereignty of king 2 Parakkramabahu became the golden period of journalism in Kotte period. So that king known as “Kalikala sahithya sarwaya panditha” due to his service for the literature and journalism in Sri Lanka. Gira, Parewi, Kokila, Hansa epistles, Kaawyashakaraya, Lowadasagarawa, Budugunaalankaraya composed at that period. Since thousands of books were written on ola leaves until modern printing introduced to Sri Lanka in the 15th century by the Dutch with the purpose of promoting Christianity among the natives (Paranagama, 2001).

Sri Lanka colony begins in the 16th century. So Christianity spread according to the Portuguese constitutions. Religious advertising cab is seen during that period but there was no reference to publishing the religion publications. Philips Boladaeus chaplain visited Sri Lanka in 1658. He published a small booklet in 1671 for advertising Christianity and also it published in Rotterdam. There is a report that Johannes Ruel chaplain wrote Sinhala letters and sent to Holland and printed a Sinhala grammar book in the city of Amerstadam and brought it to Sri Lanka (Leelarathne, 2010). In 1736 was established Dutch eastern and Indian trade association. Dutch chaplains and chapels combined with this association and effective with missionary education. Sri Lankan printing affairs started in 1737 during Gustham Wilhelm Wan Imhom Dutch governor’s period. Comptroller’s official announcement was the first Sinhala publication. The first Sinhala memorandum was released on the 5th of April 1737 at Matara by Guwandoru and Direk thou Gusthaw William Wan Imhom (1736-1740). Especially in this memorandum noticed pepper and gold necklaces for planters. As well as about coffee. The southern province was an astir area for pepper because of that there were godowns (stores) in Benthara, Galle, Weligama, Matara, Gandara, and Tangalle for collecting spices (Weerasooriya,2006).

### **History of Book Publishing in Sri Lanka**

As a result of the Mahindagamanaya proper journalism and a proper academic system was invented in Sri Lanka. But there is some evidence that there was parlance before Mahindagamanaya. Epigraphs of Gobuki Brahma is a great epigraph for that. The main point for the consciousness of Buddhist books was mendicant education. Some migration of litterateurs to Sri Lanka occurred during that period. They were Buddhagosha thero, Buddha Daththa as well as foreign litterateurs. Sinhala commentary translated to pali language by that referent. The author of Wisuddi Magga, Samanthapaasadika, Sumangala wilasini, papancha sudhi, sarartha panasini and Manoratha purani done by Buddhagosha thero (Weerasinghe,2001). The Mahindaagamanaya Brahmi alphabet was populist art among Sri Lankans. Mahaawanshaya evidenced about exchanging letters origin was Arya civilization period in Sri Lanka. According to Sri Lankan chronicles, it says that Sri Lankan



writings began with the Mahindaagamanaya. There are some facts about explaining Indian Buddhist books to students with indigenous language. In ancient times there was an ancestral oral language as well as writing tradition in Sri Lanka. The writing of Dharma has started as a solution for the conflicts which started from time to time due to the social and economic conflicts. According to Puujawaliya, there was a tradition of writing about lifestyle social circumstances, religious places as well as about annals of managerial and also can take books to a multitudinous usage level by printing (Kariyawasam, 2004).

Ancient education is a major thing according to writing history in Sri Lanka. Temples of villages were the main schools for children. Medicine astronomy and mathematical subject books were some of the subjects for children's education. According to Madya Kala Sinhala by Ananda Kumaraswami, Sinhala writings were done on Olas or on palmyra leaves. There are some Dhamma books that include Mahayana Buddhism and Theravada Buddhism ideas. That books stored in Pothgul Aramaya, Mahawiharaya, Abhayagiriya, and Jethawanaramaya as well. Notification about the Sri Lankan education is about prince Pandukabhaya. It says that prince Pandukabhaya studied from Pandula Brahmin. And he studied with Prince Chandra. Mahawiharaya and Abhayagiriya were the two main temples Sri Lanka after the Mahindagamanaya (Jayathilaka,2003). A major boundary of Sri Lankan writing history was writing the Thripitakaya in Aluwiharaya at Mathale. Bringing of Dhamma Dathuwa's book at king Seelalaka period also was a major circumstance. According to Mahawanshaya, this book contains Mahayana ideas and it says that organizing of annual festive occasions for this book at that period. Deepawanshaya, Mahaawanshaya, Pali Thripitakaya, Pali Atuwa, Sinhawattupakaranya, Sahassawattupakaranaya, Sahassawatta and Rasawahini books were the main literature memorandums in Sri Lanka. Deepawanshaya wrote in the 4th century and the author was uncharted. It contains myths annals and historical stories. Mahawanshaya is heroic poetry. And it contains epic qualities. There are some intoxications and droughts regarding authenticity. Answers for the questions produced by Gaiger (Ellawala,2002). Writing of books printings and publications have done in the Dutch period of Sri Lanka. And Dutch people used this media to distribute colonial goals as well as the distribution of Christianity among Sri Lankans. The Dutch people published the first book of Dutch Prayers in 1737. Due to the publication of the Dutch Prayers book ability of copying and the ability to use literature among Sri Lankans rapidly developed during that period. It was a crutch for education and it was an encouragement to develop literacy among Sri Lankans (Watagedara,2008). As a result of printing books with Sinhala, Tamil, Dutch English, and Latin language, a number of Dutch presses were distributed in Sri Lanka. The book publications have done within 30 years (1737-1796) by Dutch.

Due to the title (ownership) of presses and due to the invention of private presses and Buddhist books published like Protestantism and Buddhism. The first Sri Lankan printed book was produced by Gabriel Skad and he completed the book with the abutment of a Netherland printer. The printing press established during my administration will be a useful instrument the length these difficulties were overcome. Although it was in May 1737 that commencement was made with type, yet already have been published a Sinhalese Prayer book

late in the same language for the instruction of those who wish to partake of the Lord's Supper. Catechisms in Malabar and the four Gospels in Sinhalese; while a commencement has been made with a new testament in Malabar. A second press is being fitted up, which must be completed during your excellences administration (Hapuarachchi, 2003).

### History of Sri Lankan Magazine Publishing

Printing in Sri Lanka commences in the first quarter of the 18th century on the back of the Dutch. It is said that in the year 1737 AD a Christian Diocese was printed and published. It is considered the first book this is the first printed book in Sri Lanka that consists of 41 pages of demy it is named as a "Dutch prayer book" (Balage, D,2009) The printing press, which was of less importance in the old traditional way of life, with the emergence of new commercial interests, the priority, is given to printing because of publishing newspapers and magazines.

Newspapers do not pay for the loss of a Sinhala magazine. Newspapers are also familiar with popular debates on local, foreign news, and political systems. But in a magazine, it is not possible to write scientific articles on scientific articles, modal scientific investigations, and historical rare research Living characters and local papers, Published fictitious visual varieties, Funny documents included in magazines, are giving many benefits to developing civilized civilizations, developing cognitive development, and genuinely bold growth (Mahendra,1992). Professor Sunanda Mahendra expressed that magazines can beneficial contributions rather than books or newspapers. "Publication appearing at regular intervals (weekly, monthly, quarterly) rather than a newspaper, generally of smaller size with cover and binding periodicals range from scholarly technical and professional journals to general circulation illustrated magazine" (Mahendra,1992)

Collecting is the meaning of the magazine. Ven. Kalukodayawe Panchashekarabhidana there expressed in his book "History of Sri Lankan Newspapers and Magazine" (1970) that various journals are available in the Buddhist era. Therefore occidentals are the usage in journals like; Physician Journals, Astrology Journals, Discipline Journals, and Poem Journals. Those are published monthly, annually, or quarterly. However, the process is different rather than today. Ven. Ranmuthugala Saranapala there write an article to "Sunandodaya" June volume in 1929 and expressed "Magazine is a benefit object for scholars and future scholars". The first printed magazine in Sri Lanka was the Masika Thegga (Monthly Gift) Magazine published in 1832. This magazine, which contains Bible-based material, has been printed to distribute students to missionary schools and was originally published in Kotte. In the early 19th century, printing began in Sri Lanka. As a result of these magazines, books, newspapers, and the publication began at this time. At first, there was no major change in the magazine and newspaper originally, newspapers began publishing Christian Religions. The Monthly Gift -1832, the Roberto Spans Hardy's Ceylon Treasure-1840, The Neared, Weapons of Harris 1842, such as the magazines for such Christianity propaganda (Weerasinghe,2014). However, before 1832, there have also been publications published in the magazine format.

As a first Sinhala magazine, "Dinakara" and "Gnanartha Pradeepa" were introduced. A publication titled "The Descriptor" in their newspapers. Its published dates are not mentioned (Bandara.G.D,1998).

Beginning in July 1840, Ceylon Treasury Magazine issued 77 volumes and it has also made news communications. 1850, Ceylon Treasury volume showed the value of enhancing the literature and appetite for reading and writing has been communicated by their magazine. My intention in publishing the Lanka Textbook is that people from Sri Lanka prefer to look at books and enjoy them with a joyful heart. It is almost impossible for an aspirant to draw, Factors do not take these books into coins Teachers' work is empty (Daalabandara & Wimalarathne, 2011).

As rich people, he has invoked new wealthy rich people. New wealthy people who understood the value of the magazine as a communication medium have used these media to meet social and economic needs. Advances to the development of the countries of the UK, USA, China, Japan, Germany, and Oceania were it was well-known over-the-top newspapers and magazines that are over-crowded. It also provides wealth and Rich people also lived in those countries (Panchashekarabhidana,1970).

The third printed magazine in Sri Lanka was "Urugala" Magazine. Edited by Priest of Kandy Baptist Mr. I. Harris in 1847. In 1846, the magazine "Shastra Nidhanaya" began with the publication of John Perera, the first Sinhalese of Sri Lanka's magazines. In 1846, a Sinhala Christian fellow, David Wijayasinghe Mudalindu started a Sinhala and English Bilingual magazine. It's "Colombo's Catholic magazine" in 1853 Mr. John Perera was started another magazine named "Shaashthralankaaraya" which was popularized in Educated clergy and laity. This magazine was extremely popular due to "Sawusathdamwaadaya" This magazine was started it and this magazine was extremely popular because they published articles in the magazine until the end of this debate.

This magazine has been instrumental in helping the classical movement beyond the religious inclination. Because of one article published in this magazine, the "Yathaalaba" Buddhist journalism has created the present academic revival (Bandara,1998). It was the first magazine called a magazine, which began in April 1854 as a monthly magazine. Its editor, Don Andric de Silva, is the Royal Chancellor of Sri Lanka. He is the first Buddhist compiler in Sri Lanka (Nawayugaya,2005). 'Sudharshanaya' Magazine was a monthly Published Little Book. It was published October In 1862. Although not mentioned in an editor, its language usage is said to be high in grammar. The "Sasaratha Pradeepikhawa" which started in 1863 was printed with the printing press "Lankopakaaraya" which is located in the Galle area. This is the first printing press established for the local public. In 1863, Migettuwatte Gunananda Thero started the editions of the "Samyak darshanaya" and Hikkaduwe Sri Sumangala Thero, which started on January 1, 1863, the "Samayasangrawa" magazine. It was different from previous Magazine modules.

The history of newspaper journals can only be valued from the 19th century to the language of writing and including the printing press, and the diversity of the writing of the magazines, as well as the historical, social, and colonial era. The biographies of the early writers, magazines, handwriting, etc. can also be seen.

Meanwhile, Sinhala Newspapers magazines are research libraries of history, literature, and social history (Panchashekarabhidana,1988-1900). The “Gnabhashaya” magazine that started in 1881 is a classical magazine. This has been published by Mr. PDRR Cooray in Sudarshan workshop at No. 68, Colombo Dam. In 1885, published a handwriting Magazine named “Sithumina” it's edited by Mr. Arvin Gunawardena The first poetry magazine, “Kavimininada”, began with the editor of Bentota, Albert de Silva. These days there are many magazines in Sri Lanka. They began to publish magazines along with various purposes. Those were started as Literary, Poetry, and Common magazines. Started out Magazines for Good objectives have little to do with the nation, Religion, and country (Panchashekarabhidana,1988-1900). “Widyadepika” started in 1895 and it was the first astrological magazine published in Sri Lanka. In this magazine founding editor is Mr. Pintou. The monthly magazine that was opened on October 1, 1895, is “Sihala Magazine”. Agriculture, trade, arts, legal letters, and interesting stories also included in it (Nawayugaya,2005).

The fourth edition of "Sithumina", which began in 1895, was the first printed Painting of the magazine. This magazine was published by Mr. Arvin Gunawardena in order to commemorate the opening of the railway line in Matara. In December 1896, the Gnaadarshaya magazine was one of the most versatile magazines useful for educated and uneducated people. Mendis Gunasekera Mudly was its editor. “Reading makes a perfect man,” said Bacon. Only a great man can be a real scholar by reading rich plenty of books and magazines. His/her knowledge is not polished when he/she does not read. Reading expands old knowledge and expands new ideas. Ignoring knowledge will not improve. do not have to generate new ideas. Therefore, they become knowledgeable fewer people (Panchashekarabhidana,1988-1900).

In 1898 Magazine “Paropakaaraya” was started by Mr. B.D.S. Wijeyeratne's in Welithara. It included useful articles for the common people. The book "Sinhalese Newspaper Magazine History" (1971) by Kalukondayawe Panchashekarabhidana thero, empowers the magazine according to the wisdom of the black-faced politician. Accordingly, the impact of a magazine is enormous. The thero said that there should be a magazine in every house with no newspaper. The thero says that the magazine is a book that contains the best advice. Therefore publishing such important publications as targeting the public becomes an important social mission.

## Conclusion

Thus, when it comes to print media in Sri Lanka, it is clear that it has historically developed to communicate religious, cultural, political, and indigenous people’s life. The field of formal print publishing dates back to the influence of the colonial era and has resulted in the emergence of printed books, magazines, periodicals, and newspapers. During the colonial era, printed publications were used to propagate Christianity, colonial interests, to communicate the laws and regulations of the colonial state, and to govern. With the emergence of daily publications such as the newspaper, it has been at the forefront of the day-to-day communication of the public and the subsequent democratic pursuit of independence. It can be concluded that printed media

publishing plays a powerful communication role as a codified medium, adapting to the technological, legal, and content changes that come with the times.

This study is based on secondary sources written in the field of print media in Sri Lanka and since most of the sources are written in Sinhala, there were linguistic barriers in translating them. Although this study is a communicative study of the publishing industry in Sri Lanka, and suggest that future researchers in this regard can do so from sociological, psychological, and anthropological approaches.

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