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Author: Dorothy M. Figueira:

Publisher: SUNY Press, 2012:

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Figueira provides a
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myth and its uses in both
India and Europe from the
Enlightenment to the
twentieth century. The myth
concerns a race that
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gives rise first to Brahmin
Indian culture and then to
European culture.

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used to develop a national
identity under colonialism,
one that allowed Indian
elites to identify with
their ...

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In my book, *Aryans, Jews, Brahmins: Theorising Authority through Myths of Identity*, I examine how the Aryan myth is a shared myth in Europe and in India from the Enlightenment to the modern era. My study begins by charting the initial discussions regarding the Aryan in the work of Voltaire and his quest for an Aryan urtext in the *Ezour Vedam*.

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Summary. Explores the construction of the Aryan myth and its uses in both India and Europe. In *Aryans, Brahmins, Jews*, Dorothy M. Figueira provides a fascinating account of the construction of the Aryan myth and its uses in both India and Europe from the Enlightenment to the twentieth century. The myth

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concerns a race that
inhabits a utopian past and
gives rise first to Brahmin
Indian culture and then to
European culture.

Aryans, Jews, Brahmins - SUNY Press

The Chitpavan Brahmin or
Konkanastha Brahmin (i.e.,
"Brahmins native to the
Konkan") is a Hindu
Maharashtrian Brahmin
community inhabiting Konkan,
the coastal region of the
state of Maharashtra,
coastal region and north
region of Karnataka in
India. The community came
into prominence during the
18th century when the heirs
of Peshwa from the Bhat

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family of Balaji Vishwanath
became the de facto ... The
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Explores the construction of
the Aryan myth and its uses
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Questions whether current
theories and pedagogies of
alterity have allowed us

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truly to engage the Other.

Of Identy Suny Series The Margins Of Literature

In a remarkable feat of imagination and research, bhagwan S. Gidwani takes us back to the dawn of civilization (8000 BCE) to vividly recreate the world of the Aryans. He tells us why the Aryans left India - their native land - for foreign shores and shows us their triumphant return to their homeland. Here are characters like the gentle god Sindhu Putra, spreading his message of love; the hermit Bharat, who inspired the dream of unity, equality, human rights and dignity for all; the physician - sage Dhanawantar

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and his wife Dhanawantari; peace-loving Kashi after whom the holy city of Varanasi is named; and Nila who gave his name to the river Nile. Vast and absorbing, with a cast of thousands, *March of the Aryans* is a gripping tale of kings and poets, seers and gods, battles and romance, and the rise and fall of civilisations, from the bestselling author of *The Sword of Tipu Sultan*.

Who were the Aryans? Where did they come from? Did they always live in India? The Aryan problem has been attracting fresh attention in academic, social and

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political arenas. This book identifies the main traits of Aryan culture and follows the spread of their cultural markers. Using the latest archaeological evidence and the earliest known Indo-European inscriptions on the social and economic features of Aryan society, the distinguished historian, R. S. Sharma, throws fresh light on the current debate on whether or not the Aryans were the indigenous inhabitants of India. This book is essential reading for those interested in the history of India and its culture.

Figueira (comparative

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literature, U. of Illinois) identifies how the Gadamerian concept of prejudice in the form of specific exotic clichés elucidates the dynamics of exoticism, while tracing Sanskrit studies in the West, focusing on 19th-century German, French, and English scholarship and also touching on 20th-century associations between Indo-Ger

One of twentieth-century India's great polymaths, statesmen, and militant philosophers of equality, B. R. Ambedkar spent his life battling Untouchability and instigating the end of the

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caste system. In his 1948 book *The Untouchables*, he sought to trace the origin of the Dalit caste. *Beef, Brahmins, and Broken Men* is an annotated selection from this work, just as relevant now, when the oppression of and discrimination against Dalits remains pervasive. Ambedkar offers a deductive, and at times a speculative, history to propose a genealogy of Untouchability. He contends that modern-day Dalits are descendants of those Buddhists who were fenced out of caste society and rendered Untouchable by a resurgent Brahminism since the fourth century BCE. The Brahmins, whose Vedic cult

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Originally involved the sacrifice of cows, adapted Buddhist ahimsa and vegetarianism to stigmatize outcaste Buddhists who were consumers of beef. The outcastes were soon relegated to the lowliest of occupations and prohibited from participation in civic life. To unearth this lost history, Ambedkar undertakes a forensic examination of a wide range of Brahminic literature. Heavily annotated with an emphasis on putting Ambedkar and recent scholarship into conversation, *Beef, Brahmins, and Broken Men* assumes urgency as India witnesses unprecedented

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violence against Dalits and
Muslims in the name of cow
protection.

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civilisation as a concept of
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