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past and gives rise first to Brahmin Indian culture and then to European culture.

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In this Book. In Aryans, Jews, Brahmins,
Dorothy M. Figueira provides a fascinating
account of the construction of the Aryan

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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 inhabits a utopian past and gives rise first to Brahmin Indian culture and then to European culture. In India, notions of the Aryan were used to develop a national identity under colonialism, one that allowed

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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

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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 concerns a race that

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The Chitpavan Brahmin or Konkanastha
Brahmin (i.e., "Brahmins native to the
Konkan") is a Hindu Maharashtrian

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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 family of Balaji Vishwanath became the de facto ...

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Questions whether current theories and pedagogies of alterity have allowed us truly

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The author recounts his experiences
traveling in India, and shares his impressions
of the land, its people, and culture

In a remarkable feat of imagination and
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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

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of unity, equality, human rights and dignity for all; the physician - sage Dhanawantar 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

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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 political

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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

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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 literature, U. of Illinois) identifies how the Gadamerian concept of prejudice in the form of specific

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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

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polymaths, statesmen, and militant philosophers of equality, B. R. Ambedkar spent his life battling Untouchability and instigating the end of the 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

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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

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resurgent Brahminism since the fourth century BCE. The Brahmins, whose Vedic cult 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.

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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 violence against Dalits and

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