

Table Ronde /Round Table

**L'HINDOUISE À L'ÉPOQUE DE LA PREMIÈRE MODERNITÉ:
L'HISTOIRE DU CONCEPT AVANT LA LETTRE ? SOURCES ET REPRÉSENTATIONS**

**EARLY MODERN « HINDUISM »:
HISTORY OF THE CONCEPT AVANT LA LETTRE? SOURCES AND REPRESENTATIONS**

November 14, 2011

CEIAS, 190-197 Av. de France, Paris 75013
Salle 638 - Noyau A (6ème étage)

Organizers: Margherita Trento and Ines G. Županov

In a recent scholarly production on Hinduism, the role of Western representations and the history of its name have been discussed wide and large. European orientalist and missionary representations were decisive in inventing the concept in the early 19th century, which homogenized a loosely knit tradition (from various hermeneutical and ideological positions to ritual practices) into a tightly packed geo-cultural whole. During the 20th century, Hinduism was finally recognized as a “world religion”.

The goal of our round table is to look specifically into early modern genealogy of the concept, especially, though not exclusively, from Catholic missionary sources (Italian, Spanish, Portuguese, Latin, French but also Sanskrit, Tamil and Marathi), while avoiding essentializing, anachronism and teleology still present in historiography and in religious studies when dealing with Hinduism. Against facile claims that the British invented “everything” and against Sir William Jones’s invitation to forget “everything that we knew about India before”, in this workshop we want to show that knowledge, connected with another empire and diverse colonial actors, was produced and responsible for conceptualizations such as, for example, the term Brahmanism (*bramanismo*) invented in 1616 by a Jesuit in Madurai and used a few years later as a “machine of Brahmanism” by another Jesuit in Kerala. The new research has shown that the Brahman converts in Madurai, Goa and elsewhere have to a large degree defined the early Jesuit and Portuguese “orientalist” conceptions and the question is can we - should we and how – disentangle Indian and European voices in the process of constructing Hinduism. Another question is how to chart the itineraries of these early Catholic orientalist representations though the 18th century (Enlightenment and “revolutions”) into the 19th century in which Indology and Orientalist studies came of age.

During the half a day of round table discussions and presentations, the goal of this meeting is to share the most recent work (since most of the participants have just completed the PhD or are still writing their doctoral dissertations) on the topic from a variety of archival sources such as Jesuit records, the archives of the Propaganda Fide, the Inquisition in Rome and Goa, French archives, etc.

We would like to stress that our primary goal is to provide a platform for a cross-disciplinary dialogue. For this reason, the presentations will be no longer than seven minutes followed by fifteen minutes of discussion for each session, and we’ll have about an hour for the general discussion at the end of the conference.

PROGRAM

14:00 – 14:15

- Presentation of CEIAS (Stéphanie Tawa Lama-Reval)
- Introduction by Margherita Trento and Ines G. Županov

SESSION I : 14 :15- 15 :45 - chair : Ines G. Županov (CEIAS, CNRS, Paris)

14:15 – 14:45

- **Catherine Clementin-Ojha** (CEIAS, EHESS, Paris) “Hinduism: resisting definition”,
- **Federico Squarcini** (Università di Firenze, Florence), “Before the beginning. How far back can we go with the ‘origin of Hinduism’ ”

14:45 – 15:15

- **Ananya Chakravarti** (University of Chicago/CHAM, Lisbon), “‘And thus idolatry began’; Reading Thomas Stephens’ *Kristāpurāna*”
- **Nicolas Dejenne** (Université Paris III, Paris), “Foundation accounts of the Indian West coast and its Brahminical community”

15:15 – 15:45

- **Paolo Aranha** (Warburg Institute, London), “*A Secta Buddaica*: the Madurai mission controversy beyond Hinduism, representations and religion”
- **Giuseppe Marcocci** (Scuola Normale Superiore, Pisa), “The Goa Perspective on Madurai: Franciscan Missionaries, Converted Brahmans and the Inquisition (1619-1620)”

15:45 – 16:00 Break

SESSION II : 16 :00-17 :30 – chair : Corinne Lefèvre (CEIAS, CNRS, Paris)

16:00 – 16:30

- **Margherita Trento** (CEIAS, EHESS, Paris), “The cost of Hinduism. French Jesuit missionaries and the book market in the Carnatic (1718-1740)”
- **Anne-Julie Etter** (Université Paris VII – Diderot, Paris), “Quelle place pour les vestiges matériels dans les travaux sur l’hindouisme, XVI-XIX siècles”

16:30 – 17:00

- **Claire Gallien** (Université de Montpellier, Montpellier), “Borrowed Knowledge: Late eighteenth-century orientalist missionary and Indian sources on Hinduism”,
- **Quentin Garreau** (EHESS, Paris), « *Abbé Dubois’s Source Materials* »

17:00 – 17:30

- **Ricardo Ventura** (Faculdade de Letras, Universidade de Lisboa), “The crowd of gods: the argument of unity in the missionary early modern representations of Hinduism “
- **Joan Pau Rubiés** (London School of Economics, London), “Libertine readings of Hindu ‘gentilism’ in the European Republic of Letters: Pierre Bayle and Jean-Frédéric Bernard”

17:30 – 18:30

- General discussion