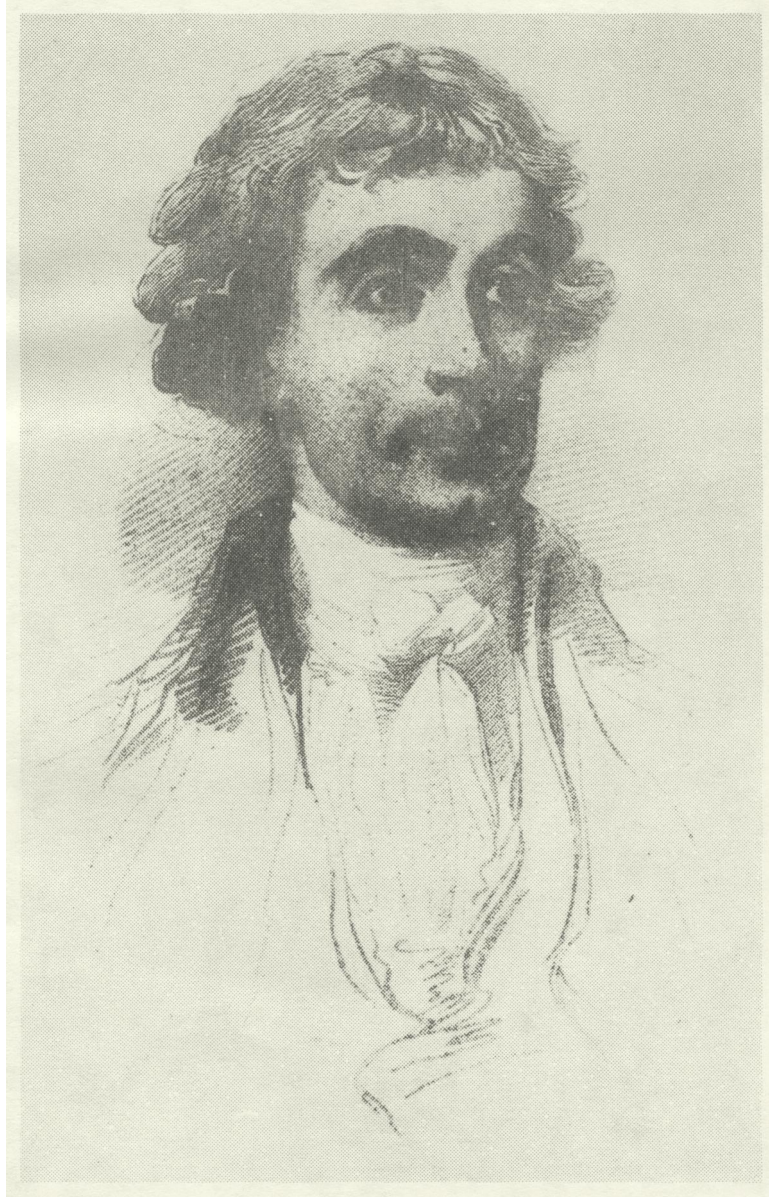

SIR WILLIAM JONES: A TRIBUTE

Author(s): K. PADDAYYA

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Portrait of Sir William Jones (1746-1794).



A sapling of Asoka tree planted in the inner courtyard of the Department of Archaeology, Deccan College, Pune, to mark the bicentenary of the death of Sir William Jones.

SIR WILLIAM JONES : A TRIBUTE

K. PADDAYYA

Recording the feelings of local pandits in Calcutta whom Sir John Shore (Lord Teignmouth), the Governor General of India, had met at a *darbar* some days after Sir William Jones's death, he observed : "... (They) could neither suppress their tears for his loss, nor find terms to express their admiration for the wonderful progress which he made in their sciences" (In: Jones, *Collected Works*, Volume III, p.v.).

When feelings of reverence and loss similar to those described above continue to be expressed about a person not only in India but the world over two full centuries after his death, there surely must be something exceptional about his character and contribution. Sir William Jones was indeed a colossus who strode across the intellectual scene of the 18th century.

Sir William ranks among the most widely cited and discussed writers of the last two hundred years. Garland Cannon (1979) in his book, *Sir William Jones : A Bibliography of Primary and Secondary Sources*, mentions that from 1783 to 1850 there were 80 reviews of Jones's works published in two dozen journals across the world and about 65 essays. Consequent upon the rising influence of Utilitarianism in England, its attack on the soft attitude that was being adopted by the Orientalists towards the colonies and their defence of the supposedly obsolete cultural and

religious institutions of the colonized peoples, the interest in William Jones also declined from 1850 to 1941; there are only 32 publications about him during this period. However, it is interesting to note that the last half-century has witnessed a remarkable resurgence of interest in William Jones, as attested by the publication of about 130 writings or notings about his contributions.

This recent spurt in interest is rather amazing, particularly in view of the fact that the last two decades have also witnessed the appearance of a hypercritical trend indicting European Orientalism. Edward Said's *Orientalism*, published in 1978, represents the first book-length statement of this trend (for a critical appraisal of Said's book, see Clifford 1988: 255-276; Kaul 1995: 1-27). As pointed out by Halbfass (1991: 8-12), Said's book mostly deals with the European treatment of Islam and applies only marginally in the case of other colonial territories. While

acknowledging the rhetorical qualities of Said's procedure, Halbfass characterizes its contribution to historical understanding and conceptual clarity as questionable and elusive. In his opinion, Said's Orientalism finally "emerges as a historical and conceptual hybridization that is no less a construct and a projection than the so-called Orient itself" (Halbfass 1991: 11). Perhaps the most comprehensive and up-to-date critique of Said's work including his other book entitled *Culture and Imperialism* published in 1993 is that of John MacKenzie. In his book *Orientalism : History, Theory and the Arts* (1995) MacKenzie has exposed the ahistorical nature and other weaknesses of Said's views. According to him, the West and its various 'Others', far from being mutually exclusive, "were locked into processes of mutual modification, sometimes slow but inexorable, sometimes running as fast as a recently unfrozen river" (MacKenzie 1995: 209).

This new intellectual attitude seeking to pass strictures on European Oriental scholarship found some protagonists in North America (Inden 1986; 1990; see papers in Breckenridge and van der Veer 1994). Within the country this reaction found expression in some neo-Marxist points of view over the last quarter-century (for example, see Habib 1974; 1995; Naqvi 1974). In more recent years certain groups of scholars have started advocating nationalist views while dealing with topics like the Aryan origins. All these trends form what may be called indigenism (Ahmed 1991) and point an accusing finger at the static and essentialist nature of Oriental societies portrayed by Orientalists and their propensity

to credit all of their positive features to the West. It is further alleged that the researches of the Orientalists were in the final analysis designed to promote missionary work and/or expansionist designs.

It is remarkable that Sir William Jones and the Asiatic Society which he founded have come out more or less unscathed. The bicentenary of Jones's birth was observed in 1946 (Chatterji 1948). The bicentenary of the establishment of the Society was celebrated in 1984 in Calcutta and New Delhi, as well as in London, Oxford, Brussels, Sydney, New York, Washington and Princeton. Both in India and abroad many new publications appeared about Jones, including a reprinting of his *Collected Works* by the Curzon Press in 1993 (Cannon 1990; Majeed 1992: Chapter 1; Drew 1987: Chapter 2; Kejariwal 1988; Bagchi 1984; Pachori 1993; Kaul 1995). It is no less an indication of the special position which Jones still occupies in Oriental scholarship that meetings and seminars have been held in Calcutta, Oxford, Aberystwyth, New York and probably at other places too in April 1994 to mark the bicentenary of the death of this great scholar and humanist.

The Deccan College in Pune joined in paying tribute to him by holding an afternoon session on 27 April 1994 in which some of its faculty members (V. N. Misra, S. D. Joshi, H. C. Patyal, G. L. Badam, M. D. Kajale, M. K. Kulkarni and the present writer) spoke about various aspects of Jones's Indological research (*Maharashtra Herald* dated 30 April 1994). Also on this occasion a sapling of Asoka tree (named by Roxburgh as *Asoka jonesia*, now redesignated as *Savaca indica*) was planted in

memory of Jones in the inner courtyard of the building housing the Department of Archaeology.

As a person interested in the historiography of Indian archaeology, I would like to devote the brief account that follows to paying my personal tribute to Sir William as a pioneer in the rediscovery of India's past. Readers who are interested in details about the life and works of Jones will find that books by Mukherjee (1968) and Cannon (1990) are two of the most comprehensive accounts available; the papers by Cannon and Kennedy included in the present volume are also very helpful in this regard.

I should perhaps commence by reminding readers that the more recent critical orientations towards European scholarship about the ancient Orient are heavily influenced by deconstruction, post-structuralism and certain other anti-intellectual trends. These treat knowledge as political discourse and take recourse to the style and rhetoric embedded in the writings of the Orientalists for judging the motives of their scholarship. While the need for these radical interpretative trends cannot be denied altogether, one must simultaneously adopt a more objective attitude and not lose sight of the fact that while still in Europe these early workers were being influenced by the broadening of mental horizons generated by the Age of Enlightenment. Quite unlike the situations encountered by workers in the other colonial territories like Australia and most parts of Africa, some of the Englishmen who arrived in India were amazed by the time-depth and character of the subcontinent's past available for study. Didn't, for instance,

John Holwell, one of the eighteenth-century British writers on ancient India, consider the Indians as "a people, who from the earliest times have been an ornament to creation, if so much can with propriety be said of any known people on earth"? (as quoted by Kejariwal 1988:19). Didn't Warren Hastings, the Governor General of India and a relentless promoter of the interests of the East India Company, in a letter to its Chairman, express his admiration for the ancient texts of India by observing that the translation of the *Bhagvadgita* is "a gain of humanity" and that "the ancient writings of India will survive even when the British dominion shall have ceased to exist and when the sources which it once yielded of wealth and power are lost to remembrance"? (*Ibid* :24).

As a person regularly involved in field archaeology which takes one to the remote corners of India, where the living conditions are far from comfortable even in 1996, I would think that it is only fair to give some consideration to the context in which these early Orientalists were placed once they touched the Indian shore. We must remind ourselves too that almost each of them was employed in the service of the East India Company and as such could not have helped forming a part of the colonial policy and instruments that were devised for furthering it. Nonetheless the Company could not have found fault with them and would still have paid them full salaries even if they totally avoided any intellectual pursuits concerning the region. On the contrary, it was genuine curiosity and admiration which made some of these officers voluntarily take up the study of its past conditions.

I would therefore plead for extreme caution while assessing the motives and contributions of these early workers (for more elaborate comments, see Paddayya 1995: 110-2). We must rise above the level of reading between the lines while judging their writings and, instead, relate them to a wider background of interests and motives. A critical historiography of science requires us to situate persons and institutions in their respective political, socio-economic and intellectual settings. One should not be guilty of discarding the baby with the bathwater. I would rather whole-heartedly endorse the exhortation made by the noted Harvard Orientalist, Daniel Ingalls (1960:197): "The motives for studying the past seem to me as various as motives of humans for any other endeavour... Let us be thankful for man's variety and instead of arguing about the approaches and motives of scholarship concentrate our criticism on the results. On the results, I think, we will find ourselves essentially in agreement." Judged from this point of view, Sir William Jones undoubtedly occupies an exalted position in the historiography of Oriental studies. I would like to draw in particular the attention of younger scholars in India to the following four or five enduring aspects of his personality and scholarship.

Irrespective of his vast learning and high status in the official hierarchy, Sir William was a man of humility. As Lord Teignmouth observed: "No man perhaps ever displayed so much learning, with so little affectation of it". As Jones himself submitted, "All men are born with equal talent and capacity for improvement. If I achieved anything, it is due to industry and patient thought". This should serve as a

warning to young research workers in India who not infrequently tend to think that with earning a doctorate they have already scaled the heights of Mt. Everest.

Partly a product of the Age of Enlightenment and also influenced by the available writings about the Orient and partly deriving his fascination for it from his familiarity with the eastern languages (Hebrew, Arabic and Persian), Jones while still based in England was enamoured of the Oriental lands and their cultures and sometimes, much to his disadvantage, gave explicit expression to his admiration. He once chided the British for their narrow attitude in very strong words: "We are like savages believing that the sun rises and sets only for us. We could not imagine that the waves surrounding our island could have left coral and pearl upon any other shore". To Jones scholarship and learning were not a matter of idle curiosity. He wanted the European mind to enrich itself by imbibing an understanding of the Oriental cultures.

Closer to the Indian shore, one evening standing on the deck of his ship *Crocodile* and facing before him the amphitheatre-like landmass stretching between the Arabian and Indian peninsulas, Jones as it were underwent a mystic experience. He gave expression to it in the opening paragraph of the address which he delivered a few months later on the occasion of the inauguration of the Asiatic Society in these celebrated words: "...A situation so pleasing in itself, and to me so new could not fail to awaken a train of reflections in a mind, which had early been accustomed to contemplate with delight the eventful histories and agreeable fictions of this eastern world. It

gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of Asia, which has ever been esteemed the nurse of the sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men. I could not help remarking, how important and extensive a field was yet unexplored, and how many solid advantages unimproved; and when I considered, with pain that, in this fluctuating, imperfect, and limited condition of life, such inquiries and improvements could only be made by the united efforts of many, who are not easily brought, without some pressing inducement or strong impulse, to converge in a common point, I consoled myself with a hope, founded on opinions which it might have the appearance of flattery to mention that, if in any country or community, such an union could be effected, it was among my countrymen in *Bengal* (sic), with some of whom I already had, and with most was desirous of having, the pleasure of being intimately acquainted” (Jones, *Collected Works*, Volume III, pp. 1-2).

Thus was born the Asiatic Society of Bengal which, if one ignores the short-lived Batavian Society of Arts and Science established in 1778 by Isaac Titsingh, the Dutch chief at Chinsura, is the mother of all institutions devoted to the promotion of research on Asia Cannon (1985) provides a detailed account of the leadership qualities displayed by Sir William Jones in founding and nurturing the Asiatic Society. The

half-century following upon its establishment witnessed a spate of inquiries about the Orient’s natural history and its cultures. In Jones’s own words, “...the tree... auspiciously planted, (did) produce fairer blossoms, and more exquisite fruit...” Thus a solid foundation was laid for a new intellectual movement, aptly designated by Raymond Schwab (1984) as the Oriental Renaissance, which brought to Europe “an antiquity more profound, more philosophical and more poetical than that of Greece and Rome” (for an excellent exposition of the mutual influence of India and Europe in philosophical thought, see Halbfass 1990; for a good account of the influence of the new knowledge about the country’s past on the nationalist movement in India, see Kopf 1969).

Jones pioneered the reconstruction of the chronology of the early period of Indian history. In 1922 Pargiter published his book *Ancient Indian Historical Tradition* in which he used the Puranic accounts to reconstruct the dynastic history of early India. Over the last three decades Warder (1959;1970), Pathak (1966) and Thapar (1991;1992) have gathered additional data and argued that the Indians are not ahistorical and that, on the contrary, historical consciousness did obtain in the country right from early times. Thapar calls it the *itihasa-purana* tradition which, with its substratum made up of *gathas*, *akhyanas* and *narasamsis*, had taken firm root by the 4th century B.C. Subsequently it passed through two or three stages of growth which reflect changes in expression of historical consciousness. These changes in expression are in turn a reflection of the changes that were taking place not merely in political formation

but in the totality of society. Briefly speaking, these stages are as follows: the stage of embedded historical consciousness (4th century B.C. to 4th century A.D.); the stage of externalized historical consciousness (4th to 7th century A.D.) -- the historical writings during these stages still forming a part of religious literature; and the age of secular historical writings (7th to 12th century A.D.), as represented by *charitas* (royal biographies) and *vamsavalis* or regional chronicles. Kalhana's *Rajatarangini* represents the first genuine attempt at history writing, since he commented upon both the purpose of history and the method to be used for its writing.

To Sir William rightly belongs the credit for initiating the search for historical information among the various indigenous texts. For his age, his views on history were quite scientific (for detailed comments, see Majeed 1992:31-40). He firmly held that fables and myths must be separated from history. He enjoined the historian to check his sources so as not to "obtrude upon his reader a set of fables, which the factious or envious invent in all ages, and which the ignorant or malevolent are always ready to circulate" (Jones, *Collected Works*, Volume V, p. 546). Jones laid emphasis on the empirical component and considered truth as the 'very soul and essence of history' (*Ibid* : 539). Elsewhere he refers to plain truth as the beauty of historical imagination.

In the context of his observations on the early history of India, three of his papers are important: a) 'On the Chronology of the Hindus' (1788); b) 'A Supplement to the Essay on Indian Chronology' (1788); and c) 'On Asiatic History, Civil and Natural' (1793).

While lamenting that in Asiatic history "truth and fiction are so blended as to be scarcely distinguishable" and that in ancient India no regular history writing was practised before Kalhana's *Rajatarangini* in the 12th century A.D., Jones still believed that a knowledge of Sanskrit literature and intercourse with learned Brahmins would enable one to retrieve historical truth from mythology and fables. In the tenth anniversary discourse which he delivered at the Society in 1793, he expressed his optimism in these words: "...but from Sanskrit literature, which our country has the honour of having unveiled, we may still collect some rays of historical truth, though time and a series of revolutions have obscured that light which we might reasonably have expected from so diligent and ingenious a people. The numerous *Puranas* and *Itihasas*, or poems mythological and heroic, are completely in our power; and from them we may recover some disfigured, but valuable, picture of ancient manners and governments; while the popular *tales* of the *Hindus*, in prose and in verse, contain fragments of history; and even in their *dramas* we may find as many real characters and events... From these, once concealed but now accessible, compositions, we are enabled to exhibit a more accurate sketch of old Indian history than the world has yet seen ..." (Jones, *Collected Works*, Vol.III, pp. 211-12).

Drawing thus upon observations from the *Puranas*, texts like the *Manusamhita* and the *Gitagovinda*, and the eighteenth-century composition entitled *Purānārthaprakāśa* by the Bengali pandit Radhakanta Sarman (see the paper by Ludo and Rosane Rocher in this volume), Jones reconstructed four stages in

ancient Indian history. He relegated the first three of these stages to mythology. Indian history proper, in Jones's view, began in the fourth stage which he dated to 2100 B.C. Jones provides a detailed list of Magadhan kings, of whom Pradyota is the first ruler. The Nanda regime began in 1602 B.C. and was followed by the Mauryan line of kings in 1502 B.C. Then followed the Sungas, the Kanvas and the Andhras. Also remarkable is Jones's identification of Sandrocottas and Palibothra of the Greek sources with Chandragupta Maurya and Pataliputra, respectively, of the Indian sources.

Jones adopted what is called antecedent reasoning in arriving at historical inferences. This method is similar to what the American pragmatist philosopher Charles Peirce called abduction. It consists of substantiating an inference or event by citing events or conditions leading to it and then confirming it by evidence. Jones made use of it in the reconstruction of the chronology of ancient India, with his postulation of affinities between Sanskrit on the one hand and Greek and Latin on the other; in his hypothesis of the historical and cultural connections among the Asiatic peoples; and in his theory of the Persian origin of the whole race of man. He also advocated its use in legal practice. Although details of some of Jones's historical inferences have been proved to be wrong, antecedent reasoning is still an accepted methodological procedure in the historical sciences.

Jones's writings are prolific and fill 13 volumes, originally published in 1807 under the editorship of Lord Teignmouth (for an annotated bibliography of Jones's writings, see

Cannon 1952). His Indological writings cover a wide range of topics: Sanskrit literature, ancient Indian chronology, philosophy, religion and mythology, Indian music, the Zodiac, plants and animals, diseases, etc. His prose style is distinctive. His language is characterized by lucidity, simplicity and informality; his statements reconcile comprehensiveness with brevity and therefore make an immediate impact on the reader. Another noteworthy feature is that his sentences are often very long with many punctuation marks and comprise full paragraphs. Their unusual length notwithstanding, Jones's sentences always convey the meaning clearly and effectively. Here again younger research scholars have much benefit to derive from Sir William.

Jones's eleven anniversary discourses to the Asiatic Society and his other general essays such as the ones on ancient Indian chronology, and the gods of Greece, Italy and India stand out in a class by themselves and bear testimony to his mastery over the basic source materials as well as to his breadth of vision. These writings also reflect his remarkable powers of observation, analysis and synthesis, and are a stern reminder to modern scholars who, in the name of presidential addresses, often prepare technical papers on their narrow research topics. Jones's anniversary discourses are aimed at finding links among the Asiatic peoples -- the Hindus, the Arabs, the Tartars, the Chinese and the Persians-- by making a comparative study of their histories, languages, cultures and philosophies. In Jones's own words: "...*who they severally were, whence and when they came, where they now are settled, and what advantage a perfect knowledge of*

them all may bring to our *European* world” (Jones, *Collected Works*, Volume III, p.28).

Readers will recall that it was in the famous third discourse delivered in 1786 and devoted to the Hindus that Sir William laid the foundations for modern comparative linguistics by proposing close affinities between Sanskrit and the classical languages of Europe. He wrote: “The *Sanskrit* language, whatever be its antiquity, is of wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothick and the Celtick, though blended with a very different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family...” (Jones, *Collected Works*, Volume III, pp. 34-5).

Unlike most of his contemporaries, Jones was far from ethnocentric in his attitude towards the Indians. He opposed tyrannical rule and practices like the slave trade. We must also remind ourselves of Jones’s keen desire both to eradicate diseases like elephantiasis and to improve the nutritional standard of the people. He paid full respect to the local pandits and maulvis, and made many attempts to enroll them as members of the Asiatic Society (see Rocher 1989;1993). Having been frustrated in these attempts, he did the next best thing which

was to encourage them to prepare papers, and then he personally translated these into English and presented them on their behalf at the weekly meetings of the Society. In the third discourse he gave a positive estimate of the Hindus and their achievements in the past. He wrote : “... nor can we reasonably doubt, how degenerate and abased so ever the Hindus may now appear, that in some early age they were splendid in arts and arms, happy in government, wise in legislation, and eminent in various knowledge...” (Jones, *Collected Works*, Volume III, p.32).

In the second discourse Jones rejected the statement made by the Greek teacher of Alexander the Great that “the Asiaticks are born to be slaves.” While concurring with the Greek teacher when he presents Europe as a sovereign princess and Asia as her handmaid, Jones immediately qualifies his agreement by stating that “... if the mistress be transcendently majestic, it cannot be denied that the attendant has many beauties, and some advantages peculiar to herself... To form an exact parallel between the works and actions of the Western and Eastern worlds, would require a tract of no inconsiderable length; but we may decide on the whole, that reason and taste are the grand prerogatives of European minds, while the Asiaticks have soared to loftier heights in the sphere of imagination” (Jones, *Collected Works*, Volume III, pp.12-13). It is also well to remember that at the time of his death Sir William was preoccupied with the compilation of a comprehensive digest of Hindu and Muslims laws in order to facilitate administration of justice according to the laws of the land.

In the six Charges delivered to the Grand Jury at Calcutta from 1783 to 1792 Jones recommended to them a humanistic approach in their decisions about cases of various kinds involving the natives -- homicide, slavery, the condition of prisoners, theft, burglary, hoarding, etc. (Jones, *Collected Works*, Volume VII, pp.1-17). He exhorted them: "Be it our care, Gentlemen, to avoid by all means the slightest imputation of injustice among those, whom it is the lot of Britain to rule; and by giving them personal security, with every reasonable indulgence to their harmless prejudices, to conciliate their affection...and may our beloved country in all its dependencies enjoy the greatest of national blessings, *good laws duly administered in settled peace ...*" (*Ibid* : 21). Sir William deprecated the tendency of jailors to mete out unduly harsh treatment to prisoners and urged the jury: "... you will pay a serious attention to the evidence adduced; so that our nation may never be fully reproached for inhumanity; nor the severest of misfortunes, loss of liberty, be heightened under our government by any additional hardship without redress" (*Ibid* : 31).

William Jones was a true *Karmayogi*. He wrote : "I hold every day lost, when I do not acquire some new knowledge of man and nature." Unmindful of the impaired vision of his right eye since childhood, the harsh tropical climate, his wife Anna Maria's as well as his own indifferent health and, not the least important, oblivious of his original intention of using the savings from his Indian salary to build a nice country house in England where Anna Maria and he would settle down after their return, Sir William devoted all his energy and extra time

to the pursuit of his chosen goal, that of understanding Oriental lands and their cultures. He was a true anthropologist and a builder of bridges across cultures and continents. This universalist spirit has particular relevance at the present juncture when, while physical distances are no doubt getting closer and closer across the globe, human society, paradoxically, is also experiencing parochial trends of a pernicious nature, fed on narrow religious, ethnic and political considerations. Sir William showed a way out of this impasse by adopting a mental attitude of genuine understanding of and critical openness to other cultures. It was precisely this point which the venerated thirteenth-century Maharashtrian saint Dnyaneshwar was emphasizing when he begged his audience to enter the other person's worldview with the two qualities of gentle humility (*hāluvārapāna*) and alertness (*avadhāna*). In a short note entitled 'Plan of an Essay on Education', Jones visualized "the good of ourselves and our fellow-creatures" as the primary aim of a liberal education (Jones, *Collected Works*, Volume I, pp.154-8). In a similar vein, in the famous Oration delivered at the University of Oxford in 1773, he exhorted: "...let us not so far deceive ourselves, as to imagine, that Learning without Virtue has any merit, though Virtue without Learning may justly claim the highest encomium: let us remember, that the sole purpose and tendency of human knowledge is to make us serviceable to our friends, country and all mankind; that speculation is only commendable, as far as it may supply us with Wisdom and Valour in active life, and that all arts, literature, science, cease to be laudable, as soon as they cease to be beneficial" (Jones, *Collected Works*, Volume I, p.13).

In the eleventh anniversary discourse which Sir William delivered to the Asiatic Society two months before his death he arrived at the conclusion that the philosophies of the Asian peoples are pervaded by a common religious idealism and are based on the common recognition of the supremacy of an all-creating and all-preserving spirit. Vedanta represents the most influential expression of this idealism. Jones read Sankara's commentary on Vedanta "with great attention" and further remarked that, "It is not possible, indeed, to speak with too much applause of so excellent a work; and I am confident in asserting that until an accurate translation of it shall appear in some *European* language, the general history of philosophy must appear incomplete..." (Jones, *Collected Works*, Volume III, p. 235).

Sir William's deep respect for Vedanta finds expression in poetic imagery at the very end of the above-mentioned discourse on philosophy. He draws our attention to a verse from the *Taittiriya Upanishad* where Varuna, speaking to his son, says: "That spirit, from which these created beings proceed; through which having proceeded from it, they live; toward which they tend and in which they are ultimately absorbed, that spirit to know; that spirit is the Great One (Jones, *Collected Works*, Volume III, pp.251-2). It was probably into this Great One (the *Brahman*) that he was already being reabsorbed when Sir John Shore, informed by Sir William's servants about his delirious state, rushed to him in the morning hours of 27 April 1794 only to find him permanently lost in a posture of meditation. Sir William was truly a chip of the Great One!

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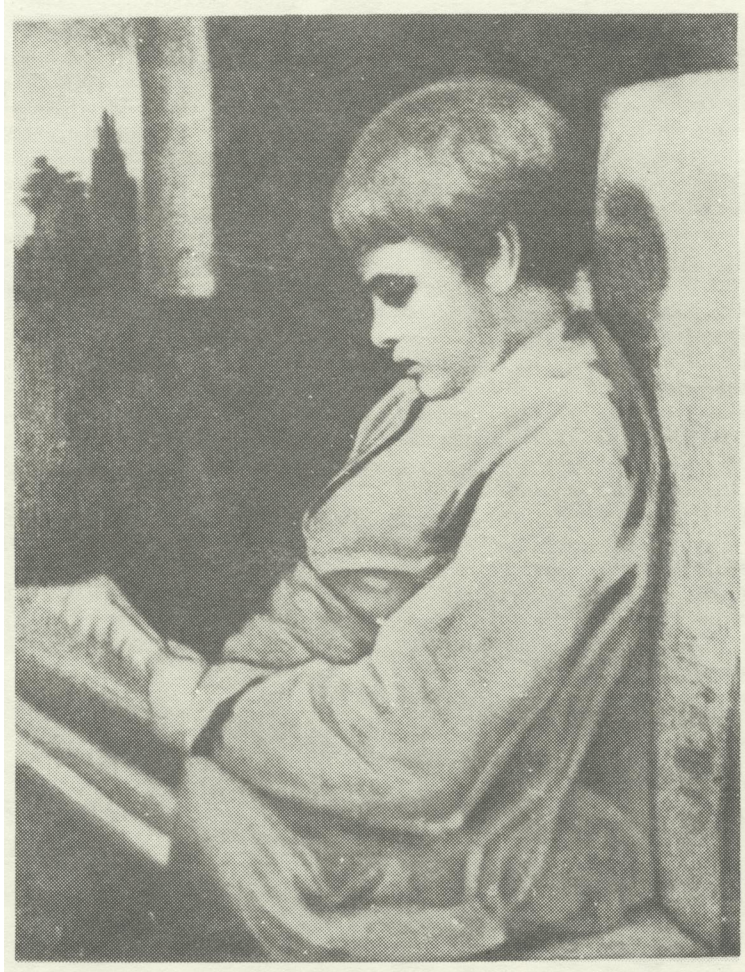


Fig. 1. Portrait of William Jones as a boy.
Courtesy : The Asiatic Society, Calcutta

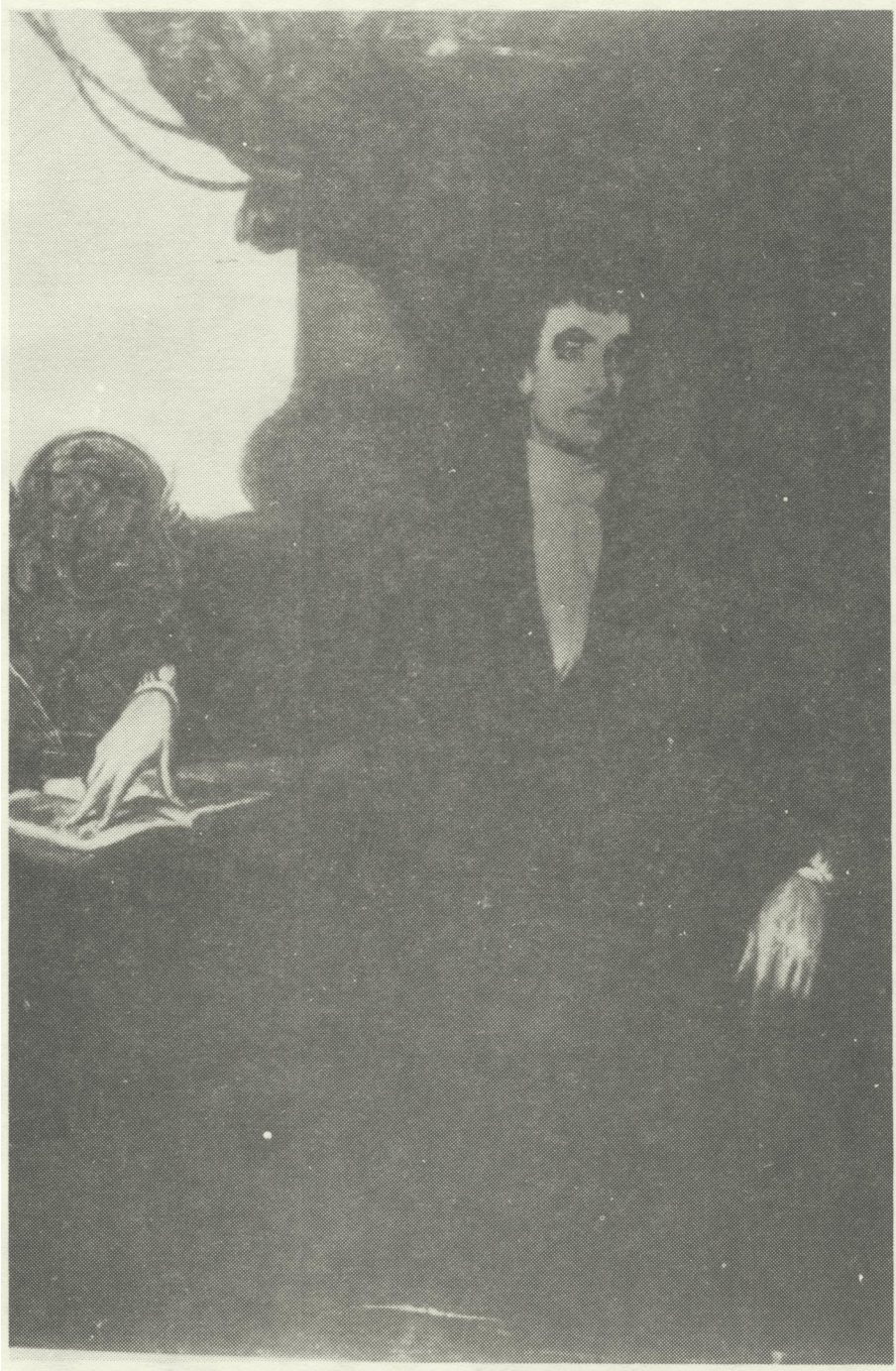


Fig. 2. Portrait of Sir William Jones in study (oil painting attributed to Arthur William Devis, painted in Calcutta around 1793).

Courtesy : India Office Library and Records, British Library, London

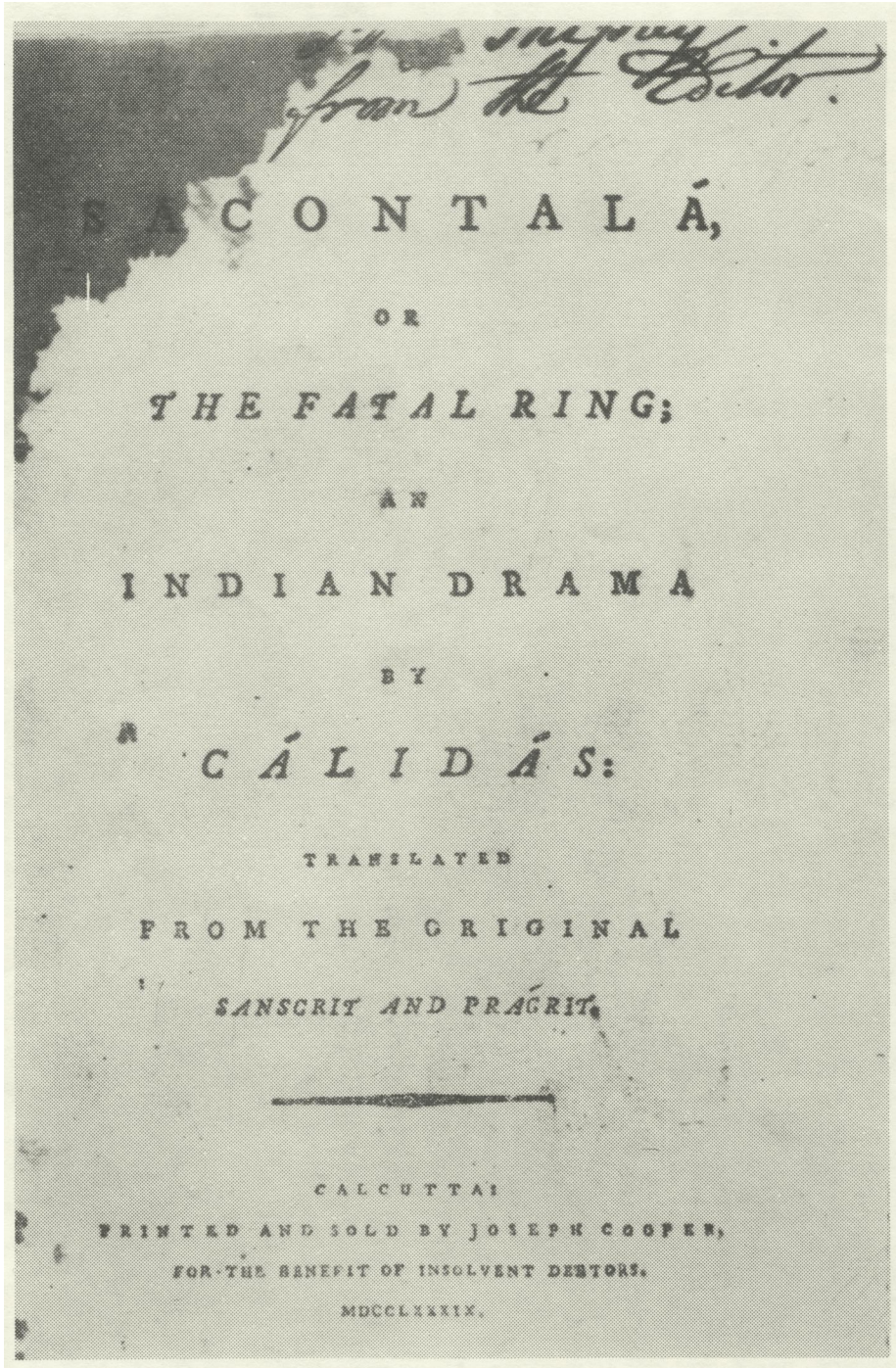


Fig. 3. Title-page of Sir William Jones's translation of the Sanskrit Drama Śakuntala in 1789.

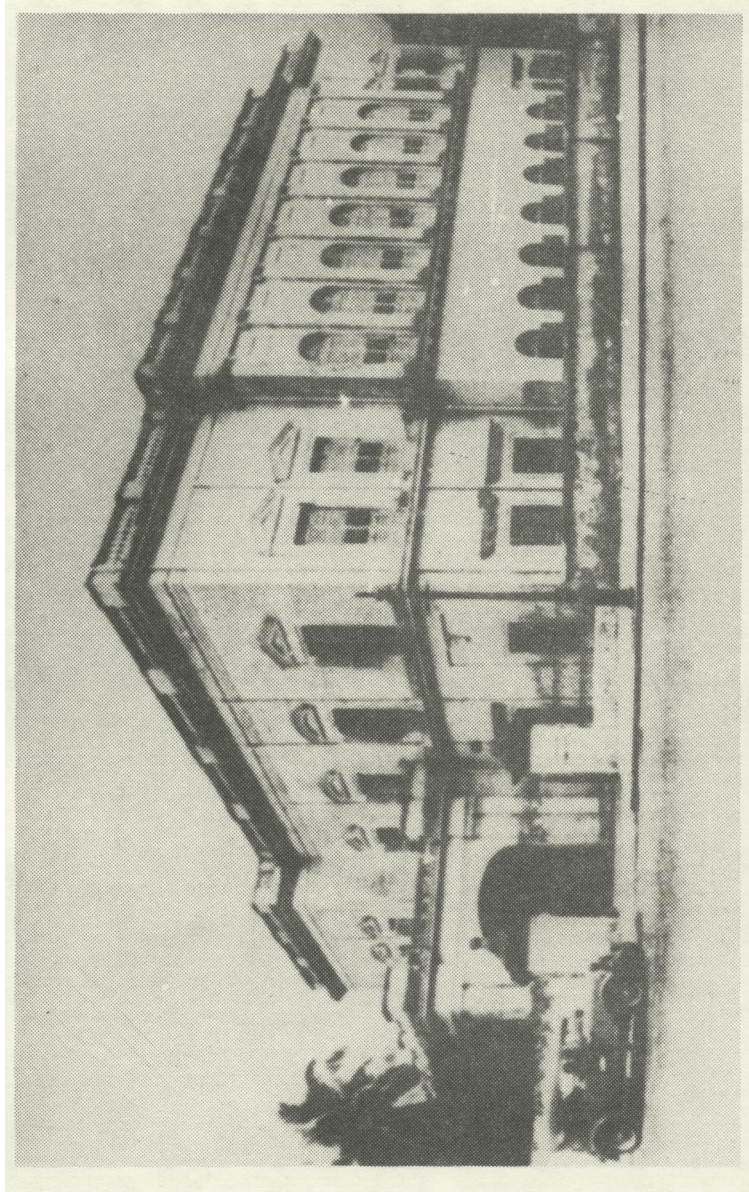


Fig. 4. Old Building of Asiatic Society in Calcutta, constructed in 1805.
Courtesy : The Asiatic Society, Calcutta

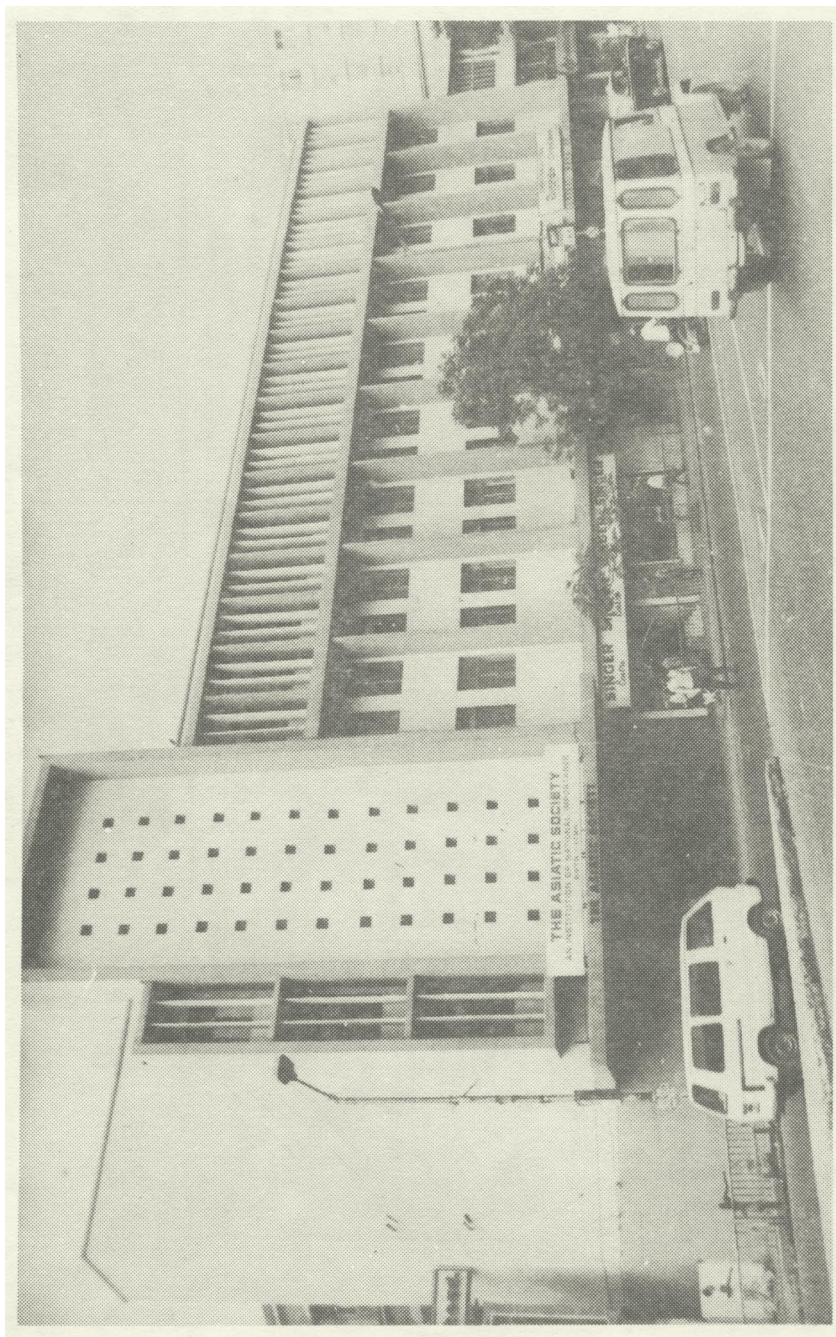


Fig. 5. New Building of Asiatic Society in Calcutta, constructed in 1964.
Courtesy : The Asiatic Society, Calcutta

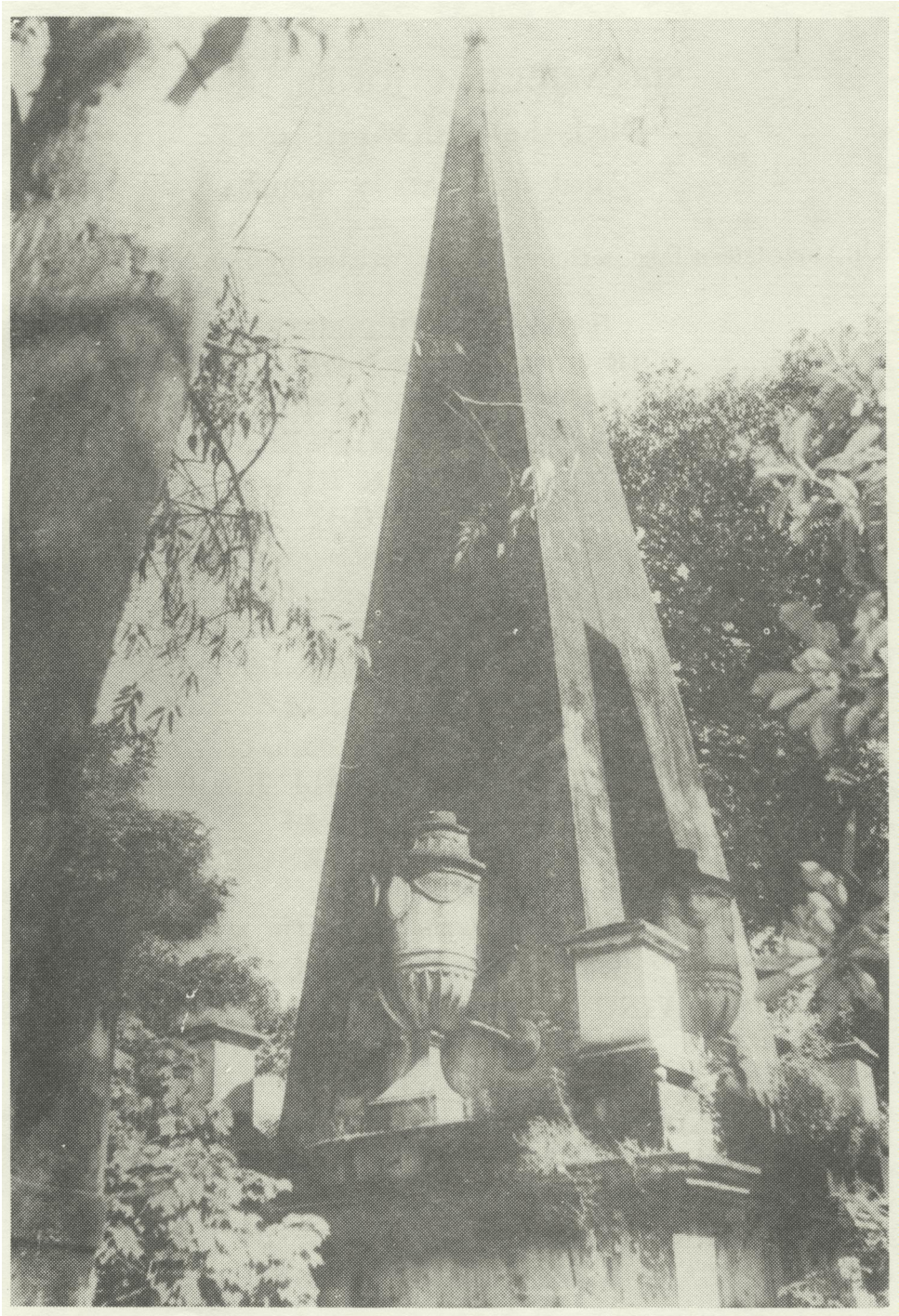


Fig. 6. Tomb of Sir William Jones in Park Street Cemetery, Calcutta.

Courtesy : Dr. Sheena Panja, Calcutta

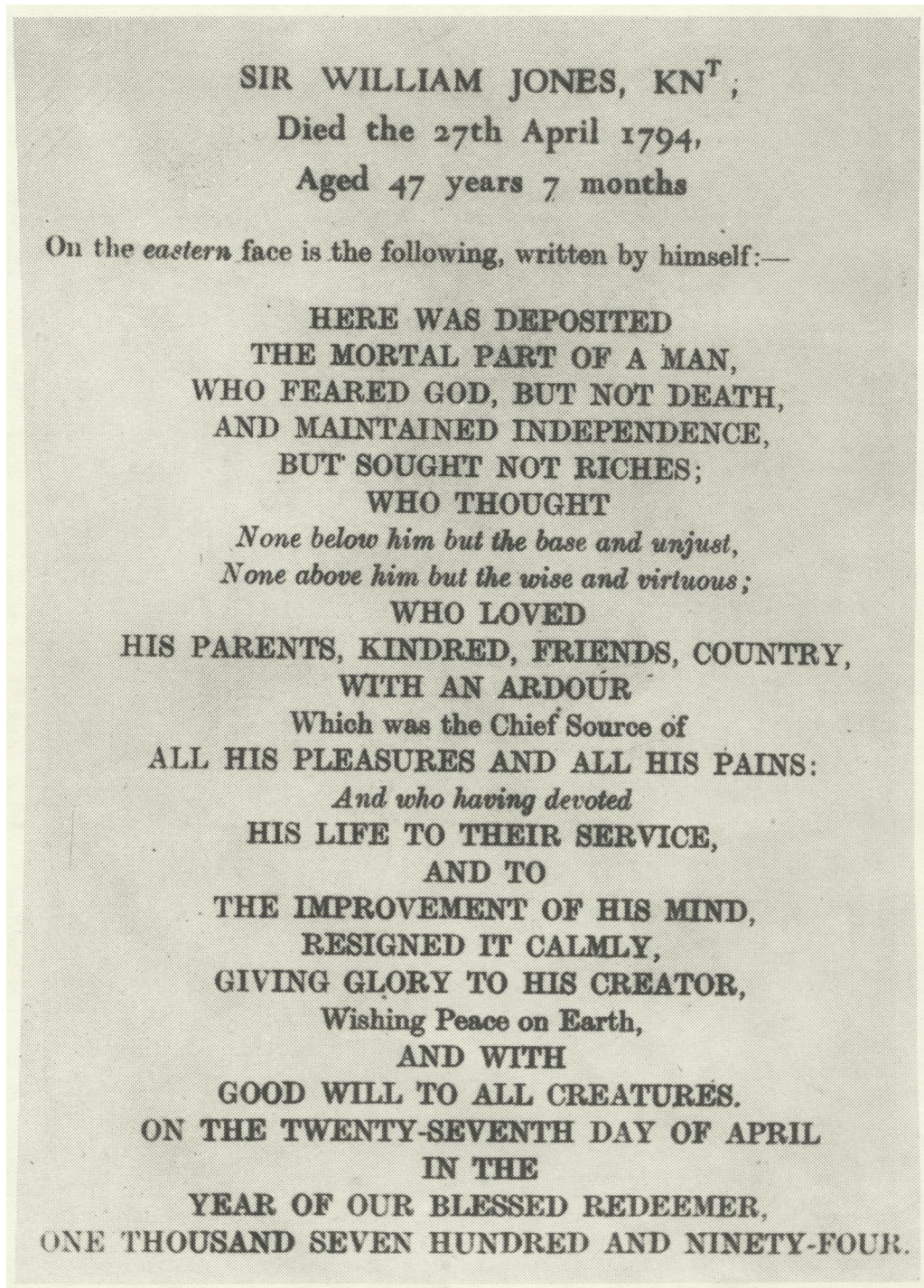


Fig. 7. Inscription on the eastern face of the tomb of Sir William Jones in Calcutta,
 Courtesy : Dr. Sheena Panja, Calcutta

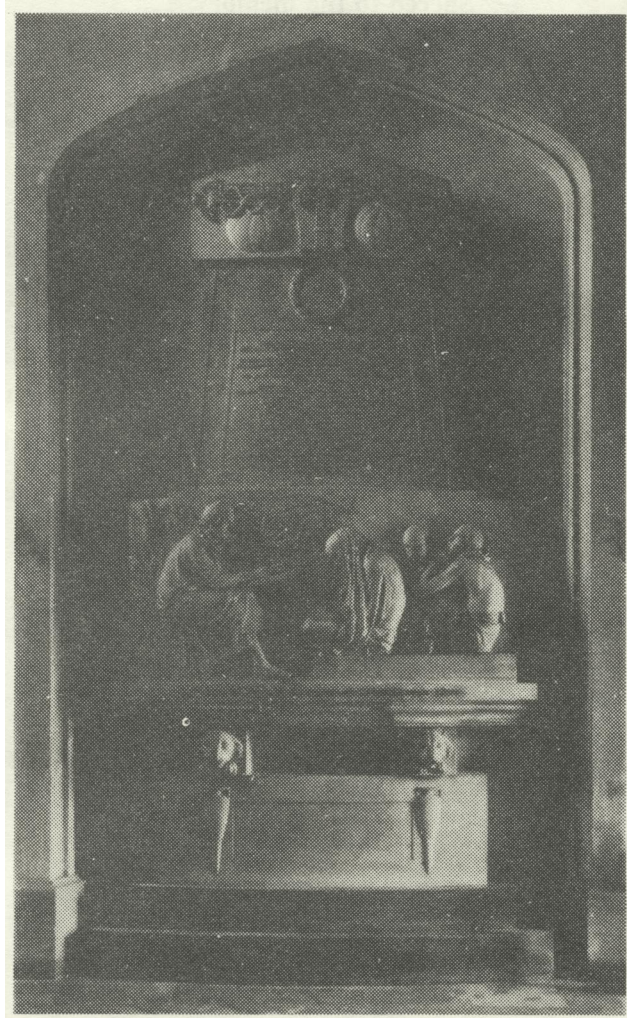


Fig. 8. Monument raised by Anna Maria in memory of her husband, Sir William Jones in the antechapel of University College, Oxford. It depicts Jones in the company of pandits and maulvis. The inscription on the pedestal reads : "He formed a digest of Hindu and Mohemmadan Laws".

Courtesy : The Master, University College, Oxford

**Sacred to the memory
of Sir William Jones, Knight
who received from his father a name distinguished by learning
and heaped further glory upon that name.
No science was beyond his inborn talents,
which he developed with the utmost diligence in excellent studies.
His naturally virtuous disposition
was thoroughly tested and proven
in the championship of justice, freedom and religion.
Having promoted while alive, by counsel, example and authority
whatever might be found useful and honourable, he even now preserves and adorns
all of it in his immortal writings.
On the 27 May 1794, at the age of 48,
this most distinguished man
was overcome by an attack of illness
while he was preparing to return to his homeland
from the province of Bengal,
where for ten years he had fulfilled
with perfect integrity the office of Judge.
So that his memory might be preserved
above all in that College
in which he had once shone as a Fellow,
Anna Maria , daughter of Jonathan Shipley, Bishop of St Asaph,
piously erected this honourable memorial
to her husband of blessed memory.**

Fig. 9. English translation of the Latin inscription on the memorial for Sir William Jones erected by his wife, Anna Maria in University College, Oxford.

Courtesy : The Master, University College, Oxford

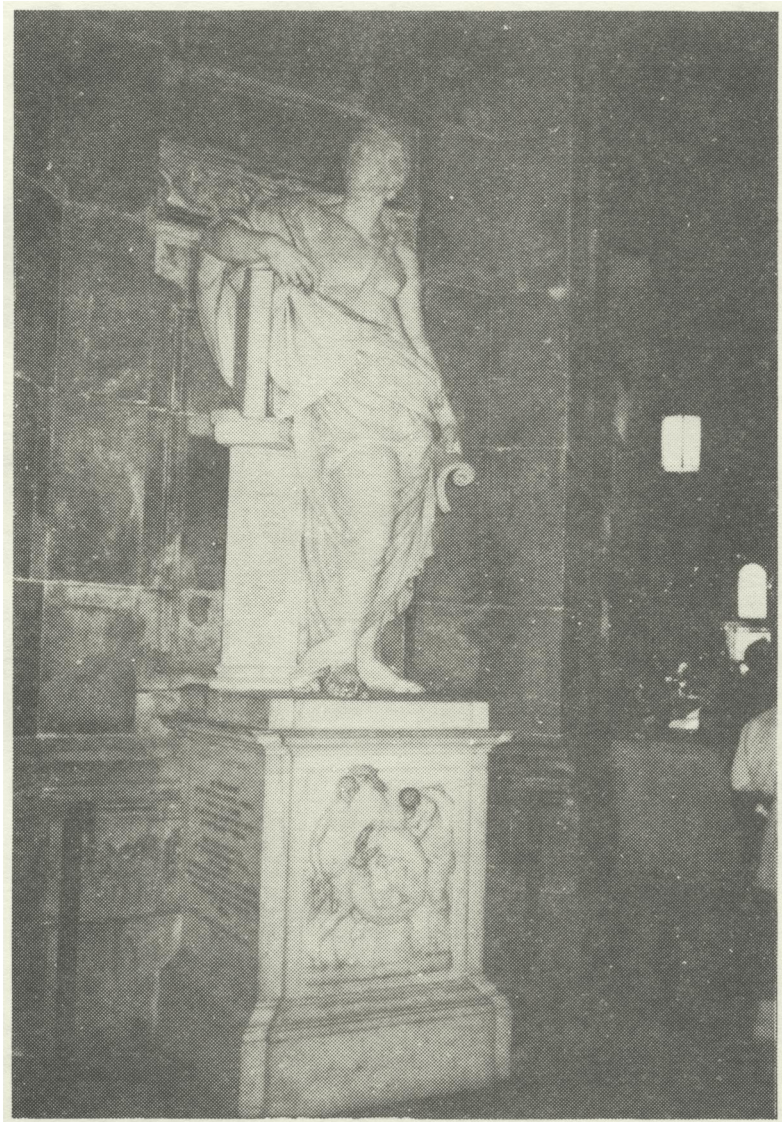


Fig. 10. Memorial raised for Sir William Jones in St. Paul's Cathedral, London, by the East India Company.
Courtesy : Dean, St. Paul's Cathedral, London