

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

20 Eylül 2014

Jones Sir W<sup>2</sup> FRANKLIN, Michael J. *Orientalist Jones: Sir  
100006 William Jones, poet, lawyer, and linguist, 1746-1794.*  
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27 Aralık 2015

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*100006*

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- 17 ANVAR-CHENDEROFF, Leili. Sir William Jones's contribution to Persian studies. *Figures pionnières de l'orientalisme: convergences européennes. Monde anglophone, Europe centrale et orientale.* Ed. Isabelle Gadoin, Ziva Vesel. Bures-sur-Yvette: Groupe d'Études pour la Civilisation du Moyen-Orient, 2011, (Res Orientales, 20), pp. 25-44. Abstract(s): French. *Jones, Sir William*  
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Sir William Jones,  
Lisan ve Asya Toplumunu  
(Derneği)

ادوارد سعيد، الاستشراق  
مترجمه، كمال ابو ديسه ١٩٨٤ بيروت.

جونز (سير) Jones, W. ٤٣، ٥١، ٥٥، ٨١،  
١٠٣، ١٠٤، ١٠٥، ١٠٦، ١٢٢، ١٤٠،  
١٤٢، ١٤٤، ١٥٥، ١٧٣، ١٨٣، ١٨٤  
٢٢٥

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Sir William Jones,  
Sir Joseph Banks ve  
Kraliyet Derneği

00130 CANNON, Garland H. *Sir William Jones: a bibliography of primary and secondary sources*. Amsterdam: Benjamin, 1979. (Amsterdam studies in the theory and history of linguistic science. ser. 5. Library and information sources in linguistics. 7.)

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00131 MOJUMDER, Md. Abu Taher. *Sir William Jones: the romantic and the Victorians*. Dhaka: University Press, 1976.

William Jones (1746-1794)

ولكن أهم حادثة جرت في هذا القرن بالنسبة إلى الاستشراق هي تأسيس الجمعية الإسلامية للبنغال (The Asiatic Society of Bengal) سنة ١٧٨٤ على يد السير وليام جونز (Sir William Jones) (١٧٤٦ - ١٧٩٤) وكان عالماً بارعاً في اللغة العربية وقد ترجم المعلقات السبع إلى الإنجليزية.

Michael Djaha "Dirasat" Arabiyye  
e'l-islamiyye  
fi Avruba  
Beirut, 1482, sayfa: 34

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MOJUMDER, Md. Abu Taher. *Sir William Jones and the literature of the East*. *JAS Bangladesh* 18(1973), pp. 221-229.

Sketch of the life and character of Sir William Jones. *Asiatic annual register, characters*, 1 (1799), pp. 56-62.

سير جونز (١١٥٩-١٢٠٨ هـ)  
(١٧٤٦-١٧٩٤ م)

وليم جونز Sir William Jones :  
مستشرق بريطاني ، من قضاة الإنجليز  
وشعراهم وكبار المحامين . ولد في لندن .  
وتعلم بمدرسة «هرو» ثم بأكسفورد ، واصطحب  
معه إليها مدرساً من أهل حلب كان يعلمه  
العربية قراءة وحديثاً . وشغف بالفارسية  
أيضاً ، وجمع مختارات من الأدبين ، فترجمها  
إلى لغته ونشرها (سنة ١٧٧٤) باسم «تعليقات  
على الشعر الآسيوي» وتعلم السنسكريتية  
ولغات أخرى كثيرة . وقرأ القانون . وعين  
قاضياً في المحكمة العليا بكلكتة (سنة ١٧٨٣)  
وأنعم عليه بلقب «سير» وأنشأ «الجمعية  
الآسيوية للبنغال» سنة ١٧٨٤ وتولى رئاستها  
إلى آخر حياته . وتوفي في كلكتة . وهو أول  
من ترجم «المعلقات السبع» إلى الإنجليزية ،  
ونشرها بها وبالعربية ، كما نشر «بغية  
الباحث» المعروفة بالرحبية ، في الفرائض ،  
و«السراجية» في الفرائض والمواريث ، لسراج  
الدين محمد بن محمد السجاوندي ؛ وشرحها  
بالإنجليزية (٢)

(٢) Buckland 226 والأدب والفن ٢ : ٦٩  
والمستشرقون ٨٦ ومعجم المطبوعات ٩٢٨

6531, 1957  
S. 146, 1957  
D. 146, 1957  
D. 146, 1957

✓ JONES, WILLIAM

جونز، وليام (١٧٤٦-١٧٩٤)

مستشرق بريطاني و فقيه قانوني.

ولد في لندن في ٢٨ سبتمبر ١٧٤٦ من أسرة تتحدر من ويلز وتعلم في مدرسة هارو Harrow الثانوية ، وتعلم اللغة العربية بنفسه . ثم دخل جامعة أكسفورد ١٧٦٤ .

وفي ١٧٦٦ صار زميلاً في كلية الجامعة أكسفورد .

وفي ١٧٨١ نشر كتاباً بعنوان : " بحث في قانون الكفالات " . ولكنه انصرف عن الدراسات الشرقية، ودرس القانون وعمل محامياً ثم سافر إلى كلكتا قاضياً بمحكمةها .

وفي ١٧٨٤ أسس "جمعية البنغال الآسيوية" التي كان غرضها تشجيع الدراسات الشرقية ومن أجل هذا تعلم اللغة السنسكريتية إعداداً لنفسه لتحضير مدونة كبيرة في القانون الهندي والشريعة الإسلامية . لكنه لم ينجز منها إلا كتابين : " نظم القانون الهندي " (١٧٩٤) و"المواريث في الشريعة الإسلامية " (١٧٩٢) .

وفي الخطبة التي ألقاها في ١٧٨٦ بوصفه رئيساً لجمعية البنغال الآسيوية عرض رأيه في كون اللغتين السنسكريتية واليونانية من أصل واحد، وكانت نتائج بحثه هذا من أولى ثمار علم اللغات المقارنة .

وتوفي في كلكتا في ٢٧ أبريل ١٧٩٤ .

وقد بدأ جونز تعلم العربية وهو لا يزال طالباً في مدرسة هارو الثانوية . ولما دخل جامعة أكسفورد، شجعه أحد أصدقائه على مواصلة تعلم اللغة العربية .

وكان أول إنتاجه في ميدان الدراسات الشرقية هو كتابه : " نحو اللغة الفارسية " الذي ظهر في ١٧٧١ Grammar of the Persian Language .

وفي السنة التالية - سنة ١٧٧٢ - أصدر مجلداً صغيراً بعنوان : " قصائد، معظمها ترجمات من اللغات الآسيوية " Poems, Consisting Chiefly of Translations from the Asiatic Languages ( لندن ١٧٧٢ )، ومن أشهرها قصيدة لحافظ الشيرازي كان قد نشر ترجمتها قبل ذلك في كتابه " نحو اللغة الفارسية " (١٧٧١) .

كذلك نشر جونز في ١٧٨٢ ترجمة إنجليزية لموجز في المواريث بحسب مذهب الإمام الشافعي عنوانه : " بغية الباحث عن جمل المواريث " .

وواصل دراساته للمواريث في الشريعة الإسلامية ، فنشر في ١٧٩٢ متناً مشهوراً في هذا الموضوع هو " الفرائض السراجية " لأبي طاهر بن عبد الرشيد السجاوندي، وهو حنفي المذهب . وقد قام جونز بنشر النص العربي وترجمه إلى الإنجليزية وشرحه .

وأبرز أعمال جونز في ميدان الدراسات الشرقية هو ترجمته " للمعلقات السبع " . وهذه الترجمة - التي ظهرت في سنة ١٧٨٢ بعنوان Moallakât - تحتوي على النص العربي للمعلقات

AKIKI, Necip. "el-Müstesrikûn"

II. c., s. 47-48 1980 (KAHIRE)

السير جونز ، ولم (١٧٤٦ - ١٧٩٤) Jones, Sir William.

من كبار الشعراء والمحامين والقضاة والرياضيين. تخرج من أكسفورد ، وأظهر نبوغاً مبكراً في استيعاب اللغات فتعلم العبرية ، وأخذ العربية والفارسية عن حلبي كان في أكسفورد ، وعلم اللورد الثورب بن اللورد سبنسر (١٧٦٦) وحصل على درجة الزمالة من الكلية الجامعية

٤٨

(١٧٦٦) وبدأ في تعلم اللغة الصينية (١٧٦٧) وانتخب زميلاً في الجمعية الملكية (١٧٧٢) ودعاه كريستيان السابع ملك الدانمرك لترجمة تاريخ نادري محمد مهدي خان من الفارسية إلى الفرنسية (لندن ١٧٣٣) ونال إجازة الحقوق (١٧٧٤) وعين مفوضاً لشئون التفليسات (١٧٧٦) وقاضياً في المحكمة العليا بكلكتا (١٧٨٣) فتعلم السنسكريتية وأسس الجمعية الآسيوية للبنغال ، في كلكتا (١٧٨٤) وتولى رئاستها حتى وفاته . وقد عد أبا الدراسات الهندية في أوربا ، وفاقت شهرته فيها شهرته كمستعرب .

آثاره : قواعد اللغة الفارسية ، في ١٥٧ صفحة (لندن ١٧٧١) وديوان شعر ، معظمه ترجمات من اللغات الآسيوية (١٧٧٢) وترجمة تاريخ نادري محمد مهدي خان من الفارسية إلى الفرنسية (لندن ١٧٧٣) وتعليقات على الشعر الآسيوي ، وجملة مختارات من الأدبين : العربي والفارسي ، في ستة مجلدات (١٧٧٤) وأخلاق العرب قبل عصر محمد ، نقلا عن المعلقات (لندن ١٧٨٠) والمعلقات السبع ، متناً وترجمة ، في ١٧٠ صفحة (لندن ١٧٨٣) وبقية الباحث عن جميل الموارث لابن الملقن ، متناً وترجمة (لندن ١٧٨٢) ومجنون ليلي لهاتفى بالفارسية (كلكتا ١٧٨٨) وترجمة شاكونتالا كاليداسا ، وهي مأساة باللغة السنسكريتية (كلكتا ١٧٨٩ ، والطبعة الثانية ، لندن ١٧٩٠) وبحوث الجمعية الآسيوية للبنغال (١٧٨٩) والسراجية في علم الفرائض والموارث الإسلامية لسراج الدين السجاوندي (كلكتا ١٧٩٢) وأشرف على ترجمة شرائع الإسلام للحلي ، وتحرير الأحكام لابن المطهر ، وقد نقلها من العربية وعلق عليها النقيب ج . بيلي ، فوقها في أربعة أجزاء (كلكتا ١٨٠٥) .

ابن الملقن  
(Rahmani)

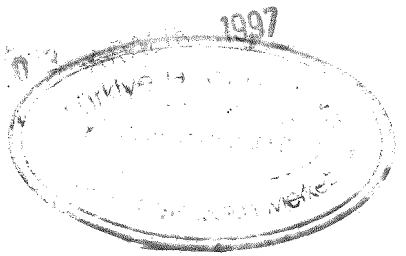


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 I N D I A



**THE ENGLISH AND ARABIC:  
 1: SIR WILLIAM JONES AND HIS PREDECESSORS**

ALAN JONES

By and large the adherents of Islam and Christianity live in mutual ignorance of each other's religion, culture and history. A few hardy, sometimes foolhardy, souls have sought knowledge of and from "the other side," but over the centuries they have been remarkably few. This was true even in Spain, where Muslims and Christians were always very conscious of each other. Arab scholars in al-Andalus always looked to the east for their inspiration, for they felt, not unreasonably, that their own country had little to offer them; and when the Spaniards took advantage of the reconquest to set up the translation school in Toledo, they were primarily interested in subjects not centred on Islam: medicine and Arabic versions of Greek philosophical works were their targets.

The Toledan school attracted scholars from all over Europe, amongst them various Englishmen. One of them Robert of Ketton became the first outstanding English scholar of Arabic. He led the team that was responsible for the first Latin translation of the Qur'ān, made for Peter the Venerable, Abbot of Cluny, in 1143. Typically for the time, half way through the Crusaders' occupation of Jerusalem, its purpose was polemical.

The Spanish reconquest and the Crusades set attitudes to Islam and to Arabic that held sway, when such matters were thought about, for several hundred years. Changes were eventually brought about by that perennial spur, the hope of gain. Trade drew the British in various directions, two of which aroused some interest in Arabic.

The first was north Africa - Barbary. It was an English merchant, Sir Thomas Adams, who in 1632 gave the endowment for a chair of Arabic at Cambridge "to encourage trade with Barbary." The founder of the chair of Arabic in Oxford had, one hopes, a slightly different perspective. He was the then

A3195

With my best regards  
Fatma 7/10

**THE REPUBLICAN IDEAS OF SIR  
WILLIAM JONES (1746—1794)**

By

FATMA MOUSSA-MAHMOUD

(Ph. D. LONDON)

Sir William Jones (1746—1794), "the father of British orientalism", was a man of extraordinary talents, who contributed much to a number of apparently unrelated fields of work and study. He acquired an early reputation as a poet, a brilliant orientalist and a polyglot linguist. He made his mark as a jurist in England. Upon his appointment to the Supreme Court in Calcutta, he turned his attention to Indian studies. He founded the Asiatic Society of Bengal in 1784 and contributed extensively to its meetings and publications for the first decade of its history. He hoped to crown his career in India with a work worthy of "the Justinian of India", i. e. editing and translating the major classical works of Muslim and Hindu jurisprudence, for the use of European administrators in the East. One of "the dictates of both reason and nature", Jones believed, was that the Indians should be governed by their own laws.

His sudden death at the age of 48 laid the responsibility of collecting his numerous works on relatives and friends, who could not be expected to appreciate such a wide variety of interests <sup>(1)</sup>. The

Bulletin of the Faculty of Arts,  
vol: XXIX / 1-2 (1967)

S-95-121.

1. of the present author, *Sir William Jones and The Romantics*. Cairo, 1962 ; G. H. Cannon, *Oriental Jones*. London, 1964 ; S. N. Mukherjee, *Sir William Jones : A Study in Eighteenth Century Attitudes to India*. Cambridge, 1968 ; R. M. Hewitt, "Harmonious Jones" *Essays and Studies*, XXVII (1942), 43-59 ; *Bulletin of The School of Oriental and African Studies* (SOAS). London University, XI (1946) for a number of papers on various aspects of his work, to mark his Bicentenary ; *Proceedings of the Sir William Jones Bicentenary Conference, Held at University College, Oxford, 1946*. London, Royal India Society ; *Sir William Jones : Bicentenary of His Birth Commemoration Volume, 1746-1946*. Calcutta, Royal Asiatic Society of Bengal, 1948 ; Garland Cannon, "Sir William Jones and Edmund Burke", *Modern Philology*, LIV (Feb. 1957), 165-186 ; — "Sir William Jones and Dr. Johnson's Literary Club", *Modern Philology*, XXXII (Aug. 1965), 20—37 ; Franklin Egerton, "Sir William Jones : 1746—1794", *Journal of the American Oriental Society*, vol. 66 (1946), 230—239.

Composition and History during many of those years. She died on 1 March 1997 at her home after a two-year battle with cancer. *MESA bulletin*, 33 (1999), p. 149; *MESA Roster of members, 1982-1990*; ZKO

**Jones, Marsden**, born about 1925 see Jones, John Marsden Beaumont

**Jones, Norman Leslie**, born 27 April 1951 at Twin Falls, Iowa, he graduated in 1972 from Idaho State University, and received a Ph.D. in 1978 from Clare College, Cambridge. In 1977 he was appointed a professor of history at Utah State University, a post which he still held in 2005; he served as chairman of department during many of those years. His writings include *Faith by statute; Parliament and the settlement of religion, 1559* (1982), *God and moneylenders; usury and law in early modern England* (1990), *The English Reformation; religion and cultural adaptation* (2002), and he was a joint editor of *The Parliament of Elizabethan England* (1990). *ConAu*, 146; *NatFacDr*, 2005

**Jones, Robert**, born about 1945, he received a M.Phil. in 1981 from Warburg Institute, University of London, and subsequently pursued doctoral research on the subject of learning Arabic in Renaissance Europe. He was for many years employed by the antiquarian bookseller Bernard Quaritch, London, as a Middle East specialist. *DrBSMES*, 1993; *MESA Roster of members*, 1990; Private

**Jones, Russell Albert**, born 20th cent., he received a Ph.D. in 1968 from the University of London for A study from Malay manuscripts of the legend of the Islamic Sufi saint Ibrahim ibn Adham. *Sluglett*; *SOAS library catalogue*

**Jones, Sarah A.**, born 20th cent., she received B.Litt. in 1976 from Oxford University for *The implications of ethnic division in Afghanistan, with particular reference to the Hazara Mongols*. *Sluglett*

**Jones, Schuyler**, born 7 February 1930 at Wichita, Kans., he received a M.A. in 1965 from Edinburgh University, and a D.Phil. in 1970 from Oxford University. In the same year he there began a teaching career in cultural anthropology. He was a museum director, and lecturer, Pitt Rivers Museum, School of Anthropology and Museum Ethnography, Oxford. He served as a trustee, The Horniman Museum, Forest Hill, London. Since the 1950s he was interested in Afghanistan, where he spent six years living in the country and conducting anthropological research in Nuristan. His writings include *An Annotated bibliography of Nuristan (Kafiristan) and the Kalash Kafirs of Chitral* (1966-69), *The Political organization of the Kam Kafirs* (1967), *Men of influence in Nuristan* (1974), *Afghanistan* (1992), *Tibetan nomads* (1996), and he was a joint author of *Nuristan* (Graz, 1979). *DrAS*, 1974 H, 1978 H; Private; Schoeberlein; *Who*, 1986-2005; *WhoWor*, 1984/85

**Jones, Walter Idris**, born 18 January 1900 at Llanelli, Carmarthenshire, Wales, he graduated from University College of Wales, Aberystwyth. He was a Rhondda and Frank Smart research student of Gonville and Caius College, Cambridge, where he took his Ph.D. in 1925. After leaving Cambridge, he became an industrial chemist, and from 1933 to 1946 served as director of research of the Powell Duffryn Company. He subsequently accepted the post of director-general of research for the National Coal Board. In 1940, he received a M.A. from the University of Wales for *The Aden dialect of Arabic; a study of its grammatical peculiarities as compared with the classical language*. He died in 1971. *Nature*, 158 (1946), p. 781; *Sluglett*; *Who was who*, 7

100006 **Jones, Sir William**, born 28 September 1747, he was an extraordinary man; he learnt twenty-eight languages, including Arabic, Persian and Turkish during his studies at Oxford, became a judge of the Calcutta High Court, and was the leading Oriental scholar of his day. He is remembered above all for his translations from Sanskrit, but he did major work also from Arabic and Persian. He wrote sometimes in Latin and composed in Greek. His marriage was blissfully happy, although his wife had to wait many years before he felt he had a large enough income to propose. In the India of the period, he was one of the few whose integrity was total. He died in Calcutta on 27 April 1794. *Muh. Abu Taher* wrote *Sir William Jones; the romantics and the Victorians* (1976), and *Garland H. Cannon, The Life and mind of Oriental Jones* (1990). *AnaBrit*; *Asiatic review*, 40 (1944), pp. 186-96; *BritInd* (33); *Buckland*; *DLB*, 109 (1991), pp. 183-92; *EncBrit*; *Fück*, p. 129-30; *Index Islamicus* (17); *Journal of the Asiatic Society*, Calcutta, 2 i (1960), pp. 47-61; *Mason*; *PorLing*, vol. 1, pp. 1-57 (3); *Riddick*

**Jonesco (Ionesco), Joan (Ion)**, fl. 1850-54, his writings include *Excursion agricole dans la plaine de la Dobrodja* (Constantinople, Imprimerie du *Journal de Constantinople*, 1850). ZKO

**de Jong, Frederick**, born 20th cent., he received a doctorate in 1977 for *Turuq and turuq-linked institutions in nineteenth century Egypt; a historical study in organizational dimensions of Islamic mysticism*, and subsequently became a professor of Middle Eastern studies at the Rijksuniversiteit te Leiden. His writings include *Names, religious denominations, and ethnicity of settlements in western Thrace* (1980), *Islamic mysticism contested; thirteen centuries of controversies and polemics* (1999), *Sufi orders in Ottoman and post-Ottoman Egypt and the Middle East; collected studies* (2000), and he

**WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. II(H-M), LEIDEN 2006.**

MADDE YAYINLANDIRILAN  
SONRA GELEN DOKÜMAN

BULLETIN  
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AFRICAN STUDIES  
(UNIVERSITY OF LONDON)



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Sir William JONES

The Student of Arabic

By A. S. TRITTON

“HE intends going to India as a merchant but, previous to his embarkation, wishes to give some time to the study of foreign languages, European and Asiatic, and particularly the Persian.” These words are taken from a letter of introduction which Jones wrote to be presented to Schultens; even a professor must regard a language as something to be used, not merely an object of study. Jones had begun to learn Arabic at Harrow, and at Oxford a friend encouraged him to continue this study. He met in London a native of Aleppo and persuaded him to go to Oxford, hoping that other Oxford men would be glad to make use of his services and help to pay his salary, but in this he was disappointed. The Syrian was no scholar, so Jones made him translate Galland’s version of the *Arabian Nights* into the vernacular, and then he turned this version into literary Arabic with the help of the grammars of Erpenius and Golius. What Jones accomplished in Arabic would have been a respectable performance for any ordinary man; when added to what he did in other languages it is marvellous. He worked under difficulties; he had his living to earn, the amount of Arabic literature in print was small—a poet might be represented by one poem only—some manuscripts were badly written, if we may judge from the facsimile of the *Bughyat*, yet on this narrow base he raised the edifice of a sound knowledge of the language and an appreciation of its qualities. As the later historians, Bar Hebraeus and El-Makin, were the first to be known in Europe, so a late work on literature, the *Shekardān* (*Sukkarādān al-sultān al-malik al-Nāṣir* by Shihāb al-Dīn ibn Abī Ḥajala, written in 1356) is prominent in his pages.

The edition of the *Mu’allaqāt* in Roman script is a curiosity; two samples of his transcription must suffice:—

ālēfno = alʿi:nu; liāini = liʿayni  
tekūlo wakad māla ālgabeito binā maāān  
ākarta baēirei ya āmri al kaisi fanzeli  
taqu:lu waqpd ma:la lyabi:tu bina: maʿan  
ʿaqprta baʿiri: yamraʿalqpsi fanzili

There are real mistakes, as *asyan* for *asan* (Imruulqais, 3/5). A system is here, but it is sadly imperfect; ā stands for a, ʿa, aʿ, a:, and an (nunation). It seems that every consonant is transcribed as such, regardless of its function in the original; thus the glottal stop is represented by y, by w, or not at all, *alif maqsūra* appears as -ai, no notice is taken of crasis, and the feminine -t in nouns appears as -h, though nunation follows. There are errors in translation. In Imruulqais:—

Jones

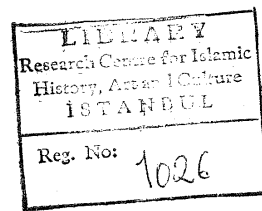
helping one another to (10/12)

throwing at one another

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*Handwritten signature: J. E. van Lohuizen*

## SIR WILLIAM JONES

1746—1794

BY J. E. VAN LOHUIZEN—DE LEEUW, LEIDEN

On September 28 in the year 1822 Hendrik Arent Hamaker<sup>1)</sup> entered upon his duties as professor of oriental literature at Leiden with an address entitled: "De Vita et Merito Guilielmi Jonesii". He spoke more of Jones' merits than of his life and his oration was brimful of superlatives by means of which he endeavoured to give expression to his enthusiasm.

As in September 1946 it was two hundred years ago that this great pioneer-orientalist first saw the light, it may not be out of place to draw attention to the personal history of this great scholar. To be exact, this very remarkable man was born in London on September 20, 1746. His father, William Jones the elder, was of Welsh extraction and belonged to a family of small farmers. From Anglesey he went to settle in London and there he soon became known as a clever mathematician, and even gained the friendship of Newton and Halley. His wife, Mary Nix, was the daughter of a London cabinet-maker, who enjoyed a certain reputation as a man of parts. She was a very remarkable woman with an extraordinarily active mind and a special aptitude for algebra and trigonometry. Many of the great qualities and talents which William the younger later proved to possess he inherited from his parents. He was the youngest of three children, the oldest of whom—a son—died young.

Although his father passed away when William was only three years old, his mother managed to give the boy and his older sister a very good education. She was assisted in this task by the many friends her husband had made. By the time he was four, her little son could read any book in the English language with ease.

<sup>1)</sup> Hamaker was the first Dutchman to learn and then teach the Sanskrit language in the Netherlands.

When he was seven she sent him to Harrow. Dr. Thackeray was "head-master" of this school at the time and very soon noted the exceptional gifts with which the child was endowed. He said of him: "If he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and richness."<sup>2)</sup>

While still almost a child he wrote works in the style of Horace and Sophocles, and his first steps in the direction of oriental studies, such as a knowledge of Hebrew and of the Arabian alphabet, date from his Harrow days.

In 1764 Jones went to Oxford. He graduated there in 1768 and took his M.A. in 1773. During this period he acted as tutor to a young nobleman, Lord Althorp, Lord Spencer's son, with whom he travelled in France, Germany and Italy.

William Jones was a man of many interests. In fact his intellectual curiosity was all-embracing. He not only spoke modern languages such as French, German, Spanish and Portuguese, but was also proficient in the classical tongues and wrote poetry in Latin or Greek with the greatest ease.

He used Latin in his correspondence with various celebrities abroad and the letters which passed between him and, for instance, H. A. Schultens are very much worth perusal.

Hendrik Albert Schultens was the son of Johannes Jacobus Schultens who was a professor at the University of Leiden from 1749 until 1778. He was born in 1749 at Herborn<sup>3)</sup> where his father was stationed at the time as professor at the university. After occupying a chair at the University of Amsterdam for some time he became his father's successor at Leiden as professor of oriental literature and Hebrew antiquities.<sup>4)</sup> Schultens,<sup>5)</sup> whose family had for several generations been students of oriental languages, was a very close friend of William Jones.

The correspondence between these two friends reveals the character of both in a delightful manner and also gives the reader some idea of the turbulent times in which they lived (the approach-

<sup>1)</sup> Lord Teignmouth: *The Works of Sir William Jones*, (London) 1807, Vol. I, p. 36.

<sup>2)</sup> A small university town in Nassau, Germany.

<sup>3)</sup> His inaugural address, when he entered upon his professorial duties at Leiden in 1779 was entitled: "De studio Belgarum in literis Arabicis excolendis".

<sup>4)</sup> He was the third of his name to lecture on oriental literature. For his grandfather, Albert Schultens, as well as his father was a professor of that subject—the former from 1732 until 1750. In 1793—one year before William Jones—Hendrik Albert Schultens died after a protracted illness.

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JAPAN: THE EMBARRASSMENT OF RICHES

Some of us who study Japan have been startled to see recent claims that she is now a Super Welfare State. One economist produced yen figures the other day to show that old age pensioners in Japan receive more than pensioners in Britain, the United States, West Germany and Sweden. Likewise in regard to financial support for the poor. As for medical care, life expectancy and low infantile mortality rate are claimed to make Japan the world's healthiest nation. "Certainly in no other country can people receive hospital care when they become sick more readily than in Japan" goes the claim, adding that Japanese patients stay as long as 34 days on average in their hospitals whereas we in Britain sling ours out after an average of 13 days.

Japanese incomes are said to be high enough to meet high prices. Japanese workers retain more of their incomes after paying taxes and social security. Seven out of 10 Japanese own their own homes. The unemployment rate is low.

And then the unkindest cut of all: "Without knowing it, Japan has achieved a high level of social welfare, in terms of social security, health and income. Britain, once the model of a welfare state, indeed looks like a medium-level welfare society today."

Of course, some of the welfare claims are open to question on account of the distortions of foreign exchange rates. But it looks as though we will have to revise our ideas about Japanese lacking enough of the good things of life.

"Japanese now need something to live for" is a favourite phrase nowadays to accompany facts about the 73-year expectation of life for men and the 78-year expectation for women, compared with a lifespan of only 50 years before the war.

Perhaps it's only people like me who would dare to mention Japan's embarrassment of riches, unless we are hinting that they should share and share alike.

THE INDIAN AFFAIRS  
OF SIR WILLIAM JONES (1746-94)\*

GARLAND CANNON

Dr Cannon has spent several years in Afghanistan, India and Thailand. He is Professor of English and Linguistics at Texas A & M University and is the author of *A History of the English Language* (1972), *An Integrated Transformational Grammar of the English Language* (1978), three books on Sir William Jones and sixty articles on linguistics and literature.

As a practical scholar, Sir William Jones insisted that literature, additional to its necessary aesthetic qualities, must serve man if it is to be of real worth. In his own eyes, "A Persian Song of Hafiz" and *An Ode in Imitation of Alcaeus* had respectable quality because they were culturally or politically instructional, whereas his hymns and "The Enchanted Fruit" were recreational efforts. Interestingly, posterity has substantiated this part of his literary philosophy. But his chief scholarly goal by 1786 was to master Sanskrit so that he would be a better judge and could do the necessary law digest. He turned to Sanskrit literature, in three major translation-exercises as a means to that goal, the last of which was to revolutionize the Western view of India.

His choice of the *Hitopadesa* as the first exercise was predictable, in view of his early love of Galland's French version of Bidpai's *Les Contes et fables indiennes de Bidpai et de Lokman* (1724). In his Third Discourse he had praised "the most beautiful, if not the most ancient, collection of apologues in the world: they were first translated from the *Sanscrit*, in the sixth century . . . and are extant under various names in more than twenty languages; but their original title is *Hitopadesa*, or *Amicable Instruction*." For this first of his four Indian prose translations, his pundit read the originally oral stories aloud; and he made a literal translation. Brāhmana Vishnuśarma's prose-poetry of these four major tales of the *Pañcatantra* was wonderfully useful in Jones's learning Sanskrit. He finished his translation in 1786.

The tales are tied together by an "envelope story": a king asks Vishnuśarma to give moral counsel to his erring sons. The method is traditional, through fables about a crow, bull, geese, and a tortoise. The Sanskrit moral is often in epigrammatic verse from sacred writing. Jones's English prose can produce jarring effects. Ever the scholar, he specifies the form of the maxim by phrases like "this is the first verse", which he then gives in prose. The fables are imaginative and dramatic. Thus in the second tale a great friendship between a lion and a bull is "broken by an artful and covetous skakāl". The moral is "May breach of friendship be in the mansion of the enemies; and may every wicked adviser, detected in time, be dragged continually to perdition; but may

\*For the first part of Professor Garland Cannon's article, see the October 1978 issue of *Asian Affairs*.

leading, and the poorest conceivable justification for *any* act is that "everyone does it." My preferred rendition of *sūnyatā* is "devoidness." As a second choice, "emptiness" is acceptable, but "void," which leads the reader of English to think of a gaping space, will simply not do.

As for the couplet about lewdness and purity, it must not be forgotten that the author of these lines was a Buddhist, and that he was using the word *yin* as a noun in something close to one of its orthodox Buddhist meanings. I have now come round to the idea that the two verses are, after all, pointing to the same thing: Lewdness is in this limited sense the cause of purity, that the removal of it brings about *eo ipso* a state that is pure. If that is the sense in which Mr. Chan understands the couplet, then he and I have no quarrel about its basic meaning. I confess, also, to having wrongly copied the second verse. On the issue of *yin*, however, I stand firm.

Mr. Chan is, of course, right in stating that he renders *fa* with "method" only in a minority of cases, a fact which I negligently and quite inexcusably failed to point out. In fact, on re-examination, I find the disputed rendition of *fa* only on the translations facing pp. 48, 50, 66, 68, 82, 84, and 98. In every case, I firmly believe the author is using the word in a sense that bestrides the notions of "truth" and "doctrine," and that he is not discussing method. ("Law," incidentally, as an equivalent of Buddhist *fa* is almost always misleading at best and inaccurate at worst,

but this is not the place for a discussion of that.)

I am far from insisting that *any* form of Chinese Buddhism is "simply" an Indian form transplanted on the soil of China. (A great deal of my emotional energy, in fact, is expended to combat that very harmful notion.) I still insist, however, that the Indian prototype of which Ch'an is, to a certain extent, descended is specifically Mādhyamika. The citation of the Diamond Scripture, i. e., the *Vajracchedikā prajñāpāramitā*, merely confirms that view, since Nāgārjuna did scarcely more than systematize the Prajñāpāramitā doctrine.

I confess that my choice of the expression *pen chih t'i* may have been a clumsy one. I did not mean the "t'i of pen"; I meant, rather, that *pen* is adnominal to *t'i*, not parallel with it. The grammar of *t'i yung* and that of *pen t'i* are not the same, in other words.

The charge that I made early in my review, that Mr. Chan gets now the Indian word, now the Indian idea, wrong, remains, in my opinion, a valid one. I view of the conventional space allotted to a review, I refrained from specifying these. I have them all noted, however, and, if the *Journal* sees fit to open its pages to a full-scale debate, I am prepared to list them in full, together with my objections, as well as the interpretations which I believe to be the correct ones.

LEON HURVITZ

UNIVERSITY OF WASHINGTON

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*Sir William Jones and Père Coeurdoux: a Philological Footnote*

At his death in 1794, Sir William Jones enjoyed a well-earned reputation throughout Europe, Asia and even America as one of the most learned men of his day, one who had made significant contributions to fields as diverse as poetry, botany, law, comparative anthropology, and Oriental literature. British and natives alike admired him as the most just and humanitarian administrator England had sent to India. Today, however, he is remembered almost exclusively for a brief passage in his "Third Anniversary Discourse to the Asiatic Society of Bengal," frequently cited as the starting-point of Indo-European philology and comparative linguistics.<sup>1</sup> The purpose of this article, relating

to the curious circumstances surrounding this discovery of the common origin of Latin, Greek and Sanskrit, is by no means to diminish Jones's reputation, which indeed is too much neglected, but rather to bring to light one of those ironies that make the history of scholarship often so intriguing, and to give due credit at the same time to another Oriental scholar who has been left in the shadows of obscurity by Jones's brilliance.

As puisne judge of the Supreme Court of Bengal Sir William Jones was virtually forced into

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De Saussure, *Cours de Linguistique Générale* (1922), p. 2; Jespersen, *Language: Its Nature, Development and Origin* (1922), pp. 33-34; Pedersen, *The Discovery of Language* (1931), p. 18; and others.

<sup>1</sup> For example, in Bloomfield, *Language* (1933), p. 12;

(1746-1794)

ينجز منها إلاّ كتابين : « نظم القانون الهندي »  
( ١٧٩٤ ) و « المواريث في الشريعة الإسلامية »  
( ١٧٩٢ ) .



وفي الخطبة التي ألقاها في ١٧٨٦ بوصفه رئيساً  
لجمعية البنغال الآسيوية عرض رأيه في كون اللغتين  
السنسكريتية واليونانية من أصل واحد ، وكانت  
نتائج بحثه هذا من أولى ثمار علم اللغات المقارنة .

وتوفي في كلكتا في ٢٧ أبريل ١٧٩٤ .

وكان قد شاع عنه إبان حياته وبعد وفاته أنه كان  
جمهوريّ النزعة في السياسة ، وهذا فسّر البعض السبب  
في عدم تعيينه مرشحاً لحزب الهويج في البرلمان عن  
أكسفورد في ١٧٨٠ ، والسبب في الماطلة في تعيينه  
قاضياً في المحكمة العليا في كلكتا رغم أن هذا  
المنصب كان خالياً منذ وقت طويل .

مستشرق بريطاني وفقهه قانوني

ولد في لندن في ٢٨ سبتمبر ١٧٤٦ من أسرة  
تنحدر من ويلز وتعلّم في مدرسة هارو Harrow  
الثانوية ، فبرّز وهو لا يزال تلميذاً فيها في الشعر  
والأدب الكلاسيكي ، وكان ذا ذاكرة جبارة . وتعلّم  
اللغة العربية بنفسه . ثم دخل جامعة أكسفورد ١٧٦٤ .

وفي ١٧٦٦ صار زميلاً في كلية الجامعة أكسفورد ،  
ومربياً للورد الثورب Lord Althorp الذي كان وريثاً  
لإيرل اسبنسر Earl Spencer .

وفي ١٧٦٨ ترجم من الفارسية إلى الفرنسية سيرة  
نادر شاه ، شاه إيران ، بتكليف من ملك الدانيمرك  
كرستيان السابع . وتخرج في أكسفورد ١٧٧٢ وهو يتقن  
العربية والفارسية والتركية .

لكنه قرر بعد ذلك الانصراف عن الدراسات  
الشرقية ، واتجه إلى الحياة العملية ، خصوصاً لأسباب  
مالية . فدرس القانون ، وصار محامياً في ١٧٧٤ . وعين  
بعد ذلك مندوباً في شؤون التفليس .

وفي ١٧٨١ نشر كتاباً بعنوان : « بحث في قانون  
الكفالات » .

وفي ١٧٨٣ حاز لقب فارس ، وسافر إلى كلكتا  
قاضياً في المحكمة بها .

وفي ١٧٨٤ أسس « جمعية البنغال الآسيوية » التي  
كان غرضها تشجيع الدراسات الشرقية ومن أجل هذا  
تعلّم اللغة السنسكريتية إعداداً لنفسه لتحضير مدونة  
كبيرة في القانون الهندي والشريعة الإسلامية . لكنه لم



British Authors Before 1800  
A Biographical Dictionary  
Ed. Stanley J. Kunitz - Howard Haycraft  
New York 1956

## JONES

Samuel Johnson, from his birth to his eleventh year, written by himself (R. Wright, ed.) 1805; A Diary of a Journey to Wales (R. Duppa, ed.) 1816; Collected Works (9 vol.) 1825; Letters (G. B. Hill, ed.) 1897; The Portable Johnson and Boswell (L. Kronenberger, ed.) 1947.

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**JONES, Sir WILLIAM** (September 28, 1746-April 27, 1794), oriental scholar and philologist, was born in Westminster. The boy was only three when his father, William Jones the mathematician, died and his training was left to his very able mother. He entered Harrow School in 1753 where he became known as a brilliant scholar, mastering Latin, Greek, French, Italian, and the elements of Arabic and Hebrew before he was eighteen. Although he was recommended for law he rejected the idea of a law career on the ground that old English law books were frequently written in bad Latin, and entered University College, Oxford, in 1764. There he was elected a fellow of the College and graduated B.A. in 1768, taking his M.A. five years later.

While he was still a student Jones added to his slender income by acting as a tutor to Lord Althorp, son of the first Earl Spencer. During the six years of his connection with the Spencer family he made several

trips on the Continent, studying Arabic, Persian and Chinese, as well as German, Spanish, and Portuguese. The first fruit of his lifelong interest in oriental languages came to maturity in two works, a translation from the Persian of a life of Nadir Shah, and a *Grammar of the Persian Language*, first published in 1771. Both books added to his growing prestige as an oriental scholar and won him membership in the Royal Society and the Literary Club of which Dr. Johnson was the moving spirit.

In spite of the brilliance of his reputation, however, Jones found his means insufficient and before he was thirty turned again to law. Called to the bar at the Middle Temple in 1774, he became a capable jurist and published a number of legal works. He interested himself also in politics but his liberal opinions, particularly his opposition to the American war, made him an unsuccessful candidate for Parliament.

Combining his two lines of interest Jones sought and finally obtained an appointment as judge of the high court in Calcutta. Knighted in 1783, he married Anna Maria Shipley and sailed for India where he found the opportunity to extend his oriental studies. Jones' contribution during his ten years in India were of inestimable importance both to the development of Anglo-Indian understanding and to philology. He founded the Bengal Asiatic Society and contributed to the society's publication *Asiatic Researches*, a monument in the study of Indian language, literature, and philosophy. He translated a number of Asiatic classics, bringing them for the first time to the attention of the English-speaking world. He was the first English scholar to master Sanskrit, laying a foundation stone in the science of comparative philology. Aiming to be "the Justinian of India" he projected and partially carried out a digest of Hindu and Mohammedan law. Jones died when he was only forty-eight leaving behind him a reputation both for extraordinary scholarship and for amiability of character.

PRINCIPAL WORKS: *Grammar of the Persian Language*, 1771; *Poems Consisting Chiefly of Translations From the Asiatic Languages*, 1772; *The History of the Life of Nadir Shah, King of Persia* (tr.) 1773; *Poeseos Asiaticae Commentariorum Libri Six*, 1774; *The Speeches of Isaeus in Causes Concerning the Law of Property* (tr.) 1779; *The Muse Recalled*, 1781; *Essay on the Law of Bailments*, 1781; *The Moallakat, or the Seven*

tific Men of the Seventeenth Century,' and were edited by S. J. Rigaud (Oxford, 1841). Those addressed to Jones will be found in i. 256 sqq.; they include two letters from Reyneau and one from Maupertuis. Jones's papers are still at Shirburn. His library, which was then considered the most valuable in mathematical books to be found in England, was also bequeathed to Macclesfield. It was when living at Shirburn that he became acquainted with Maria, daughter of George Nix, a London cabinet-maker, and Chippendale's chief rival, whom he married. He left two sons, George, and William (afterwards Sir William) [q. v.], the oriental scholar, and a daughter, Mary.

[Nichols's Lit. Anecd. i. 463; Hutton's Phil. and Math. Dict.; Lord Teignmouth's Life of Sir William Jones; Brewster's Life of Sir I. Newton, i. 226, ii. 421.] R. E. A.

JONES, SIR WILLIAM (1746-1794), oriental scholar, youngest child of William Jones (1675-1749) [q. v.] the mathematician, was born at Beaufort Buildings, Westminster, on 28 Sept. 1746, and lost his father while a child of three years old. His mother, a woman of exceptional ability, superintended his early education, and his precocious genius was encouraged by his father's scientific friends. He was entered at Harrow School in the Michaelmas term of 1753, and spent more than ten years there under the masterships of Dr. Thackeray and Dr. Sumner. His extraordinary capacities marked him out at this early age from his schoolfellows. He not only became a thorough classical scholar, but learned French and Italian, and the rudiments of Arabic and Hebrew, in his leisure hours. His chief amusement seems to have been chess, but for change of pastime he and two of his companions, Dr. Bennet, afterwards bishop of Cloyne, and the future scholar, Dr. Parr, occasionally mapped out the neighbourhood of Harrow into the states of Greece, and acted the famous events of ancient history. His father's friends recommended that he should be sent from school to the chambers of a special pleader; but he took a dislike to law on the ground that old English law books were written in bad Latin, and resolved to go to the university.

On 15 March 1764 Jones was matriculated at Oxford as a commoner of University College, and on 31 Oct. 1764 he was elected to a scholarship. His mother's means were not sufficiently large to maintain him at college without assistance, and on the strength of his brilliant Harrow reputation he was in 1765 appointed private tutor to Lord Althorp, the

only son of the first Earl Spencer, and brother of Georgiana, the beautiful Duchess of Devonshire. His pupil was only a boy of seven, and Jones continued for five years to superintend his early education, while still keeping his terms at Oxford. This connection proved of the greatest advantage to Jones. He went abroad more than once with the Spencer family, and he maintained his friendship with his former pupil and the Duchess of Devonshire until his death. While connected with the Spencer family, Jones considerably increased his knowledge of languages. He mastered Arabic and Persian with the assistance of a Syrian *Mirza*, whom he brought to Oxford; he improved his knowledge of Hebrew, and gained some acquaintance with Chinese; and he became a fluent scholar in German, Spanish, and Portuguese. Nor did he disdain accomplishments. He took lessons in riding and fencing from Angelo, shared his pupil's dancing lessons, and learnt the use of the broad-sword from an old Chelsea pensioner. In 1766 he was elected a fellow of University College, Oxford; in 1768 he graduated B.A., and in 1773 M.A.

In 1768 Christian VII of Denmark had brought to England a life of Nadir Shah in Persian, and it was proposed to Jones that he should undertake the translation of it into French. He at first declined, but when it was represented to him that the honour of translating it would then fall to a Frenchman, he complied with the wishes of his friends. The translation—his first book—appeared in 2 vols. 4to, in 1770, the year in which he left Lord Spencer's family, and was received with universal commendation. It was followed in the same year by another work in French, a 'Traité sur la Poésie Orientale,' accompanied by a metrical translation of some of the odes of Hafiz. In 1771, in a 'Dissertation sur la littérature Orientale,' Jones defended the Oxford scholars against the strictures of Anquetil du Perron, the French orientalist, published in the introduction to the latter's translation of the 'Zendavesta,' and in the same year he issued the first edition of his 'Grammar of the Persian Language.' Johnson sent a copy of the grammar to Warren Hastings on 30 March 1774. His literary activity at the time was very great. In 1772 he issued 'Poems, consisting chiefly of translations from the Asiatick Languages, with two Essays on the Poetry of the Eastern Nations, and on the Arts called Imitative' (2nd edit. 1777), and in 1774 'Poeseos Asiaticæ Commentariorum Libri Sex.' The latter work was suggested by Lowth's famous 'Praellections on the Sacred Poetry of the Hebrews,' and finally established his reputation as an

oriental scholar. He was elected a fellow of the Royal Society in 1772, and in the spring of 1773, at the same time as Garrick, a member of the Literary Club, of which Dr. Johnson was the presiding genius. He became intimate with many of the most distinguished scholars on the continent, and among his own countrymen with Burke and Gibbon.

But Jones soon found that the study of oriental literature, though it might bring him reputation, did not furnish a means of livelihood. He therefore turned his thoughts to a legal career, and was called to the bar at the Middle Temple in 1774. He threw himself with characteristic ardour into the uncongenial work, and though he never became a learned English lawyer in the technical sense, he eventually showed himself a profound jurist. In 1776 he was appointed one of the sixty commissioners of bankrupts, an office of small emolument, and in 1778 he showed the influence of his new profession in his translation of the 'Speeches of Isæus in Causes concerning the Law of Succession to Property at Athens.' In 1780 he published 'An Inquiry into the Legal Mode of Suppressing Riots,' and in 1781 an essay 'On the Law of Bailments.' In the 'Essay on Bailments' he criticised the celebrated analysis of Lord Holt in *Coggs v. Bernard*, and the authority of his work has always stood high (cf. SMITH, *Leading Cases*, 9th edit. i. 225, &c.). In America the reputation of the treatise has been even more conspicuously recognised than in this country, and Justice Story declared that had Jones never written anything but this essay 'he would have left a name unrivalled in the common law for philosophical accuracy, elegant learning, and finished analysis' (*North American Review*, November 1817, vi. 46-7). Jones also took a keen interest in politics, and in 1780 he offered himself as a candidate for the representation of the university of Oxford in the House of Commons. But his liberal opinions, his detestation of the American war and of the slave-trade were too strongly expressed to be agreeable to the voters, and he withdrew from the contest in order to avoid an overwhelming defeat. In spite of law and politics, however, his chief interest was still centred in the study of oriental literature. In May 1780 it appears from his printed address in the Bodleian Library that he was an unsuccessful candidate for the lord almoner's professorship of Arabic at Oxford. In 1781 he completed his translation of 'The Moallakat, or the Seven Arabian Poems which were suspended on the Temple at Mecca;' the volume was published in 1783.

Jones had long desired an appointment as judge of the high court at Calcutta. The office

promised him means to marry and a comfortable income, besides the opportunity of prosecuting his oriental studies in India itself. But his avowed hostility to the American war delayed the realisation of his wish. Lord North was naturally reluctant to give Jones preferment. In 1783, however, the strong representations of Dunning, lord Ashburton, induced the coalition ministry of the Duke of Portland to appoint Jones to the desired judgeship. He was knighted on 19 March 1783. He had long been engaged to Anna Maria, eldest daughter of Dr. Shipley, bishop of St. Asaph and a member of the Literary Club. In April he married her and set sail for India.

The ten years from December 1783 to his death in April 1794, which Jones spent in India, were the most important of his life. He performed his judicial functions with great ability, but his main pursuits were literary and juristical. His first work was the foundation of the Bengal Asiatic Society in January 1784, and his eleven anniversary discourses to the society as president, and his contributions to the society's 'Asiatic Researches' mark an era in the study of the Indian languages, literature, and philosophy. The titles of his 'Discourses' are: 'On the Orthography of Asiatick Words,' 1784; 'On the Gods of Greece, Italy, and India,' 1785; 'On the Hindus,' 1786; 'On the Arabs,' 1787; 'On the Tartars,' 1788; 'On the Persians,' 1789; 'On the Chinese,' 1790; 'On the Borderers, Mountaineers, and Islanders of Asia,' 1791; 'On the Origin and Families of Nations,' 1792; 'On Asiatick History, Civil and Natural,' 1793; 'On the Philosophy of the Asiaticks,' 1794 (*Asiatic Researches*, vols. i.-iv.)

Many Englishmen, notably Warren Hastings, who had spent long years in India, had become profoundly versed in the languages and literature of the country; but they were too much occupied with the practical work of administration to embody their knowledge and researches in literary and scientific form. Jones, on the other hand, came to India with a mind imbued not only with enthusiasm for oriental studies, but with a wider knowledge of classical and other literatures than men sent to India in their early manhood ordinarily possessed. Moreover, he could express himself in writing with rapidity and elegance. No subject was too abstruse or too trifling for Jones to investigate. Hindu chronology, music, and chess were all studied and described by him. He planned an exhaustive work on the botany of India, and paid attention to the local zoology. The famous asoka tree of Indian mythology and

*Edit Azim Nanji, Mapping Islamic Studies, 1997 New York, s. 45-67*

rationalist and deist appreciation of orthodox, revealed Christianity. However, the men of the Enlightenment found these good points hard to discern; thus Voltaire in France estimated the fanaticism of contemporary Christianity, as exemplified in the savagery of the Roman Catholic Church against the Huguenot Calas, to be exactly on a par with that of Islam, which he depicted in his treatment of the Prophet in his play *Le Fanatisme ou Mahomet le prophete* (1741).<sup>22</sup> Others of the period recognized Muhammad as one of the world's great legislators, and there was much argument over the question of Muhammad's personal sincerity. Was he a genuine prophet, even if perhaps led astray by others, e.g., renegade Christian monks or Jewish rabbis, into paths of hypocrisy and deception? Edward Gibbon (whose tutor John Kirby had in 1745 published a *Life of Automathes*, with the full title of *The Capacity and Extent of the Human Understanding Exemplified in the Extraordinary Case of Automathes, A Young Nobleman, who was accidentally left in his infancy upon a desolate island and continued nineteen years in that solitary state separate from all human society*), obviously inspired by the thesis of Ibn Tufayl's *Hayy b. Yaqzān* that the truths of natural religion were apprehendable by the unaided human intellect,<sup>23</sup> in his *Decline and Fall of the Roman Empire* (1776-1788), rather inclined to this view of an initial sincerity and enthusiasm, which had however to be compromised in the interest of statesmanship and the founding of a new world-empire. He could not believe that a sincerely religious figure could at the same time be a successful politician and military leader.<sup>24</sup>

The full recognition of Muhammad's essential sincerity, a novel concept for its time, came only in the following century and not from an Orientalist but from the Scottish thinker and publicist Thomas Carlyle. In 1840 he delivered one of his course of lectures *On Heroes and Hero-Worship* on the subject of "The Hero as Prophet", dealing with Muhammad; W. Montgomery Watt has called this "the first strong affirmation in the whole of European literature, medieval and modern, of a belief in the sincerity of Muhammad". Carlyle admired Goethe and was aware of the poet's appreciative attitude towards Muhammad and the Quran as shown in the

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notes to the *West-östlicher Diwan*. He read Sale's translation of the Quran, and though he found it heavy going, was imaginative enough to construct for himself a view of the Prophet's inner struggle, as one who had grappled with the great questions of human destiny and existence. He concluded that no human being could have achieved so much and could have changed the course of history so decisively without a burning conviction of the righteousness of his call from God and his mission to awaken mankind to their sole path to salvation.<sup>25</sup>

We are now on the threshold of the nineteenth century, the age of scientific Orientalism, signalled on the continent by the French Revolutionary Convention's setting up in 1795 the *École des Langues Orientales Vivantes* in Paris and by the careers of outstanding scholars like A. I. Silvestre de Sacy (1758-1838) in France and Josef von Hammer-Purgstall (1774-1856), founder of the first specialist Oriental journal in the West, the *Fundgruben des Orients* (1809-18), in Austria. The actual term "orientalist" seems to occur in England around 1779, with a connotation at that time of someone primarily concerned with India, the part of the Orient on which British attention was then focussed. In 1823 the Royal Asiatic Society of Great Britain and Ireland was founded, two years after the *Société Asiatique* in Paris, but these events had been antedated in the previous century by the foundation of the Asiatic Society of Bengal (1784) and the publication by it of the series of *Asiatique recherches*.<sup>26</sup>

These last are bound up with the commanding figure of Sir William Jones (1746-1794). Jones was a linguist of prodigious talent, who early mastered Arabic, Persian (he produced a Persian grammar in 1771) and Turkish, embarked also on Chinese and then, when appointed to a judgeship in Bengal, tackled Sanskrit and published important translations of Indian poetic and legal texts. Amongst his achievements here too was his recognition of the relationship between Sanskrit and the later-developing Indo-European languages. But his main claim to our attention is his pioneer aesthetic appreciation of Arabic, Persian and Turkish literature as such, above all, of poetry, hardly touched upon by earlier scholars who had been largely concerned with historical, legal and theological texts for

Wiederum gingen die Kräfte, welche das Studium des Arabischen und der Orientalistik überhaupt vor der um die Mitte des 18. Jahrhunderts drohenden Gefahr völliger Erstarrung bewahrten, von der Aufklärung aus. Die für sie kennzeichnende Hinwendung zum

<sup>337)</sup> J. v. HAMMER-PURGSTALL, *Erinnerungen* S. 174f., 245.

<sup>9</sup> Fück, Arabische Studien

Fück, Johann ASE S. 129-130-131-132-133-134-135 1955 (LEIPZIG) 129

dem Verfasser der *Poeseos Asiaticae* der Asiatic Society of Bengal.

William Jones (1746—1794)<sup>338)</sup> stammte mütterlicherseits aus Wales und verdankte seinen keltischen Ahnen eine hohe künstlerische, insbesondere musikalische Veranlagung, sowie ein großes Sprachtalent; er meinte, man könne jede Sprache in einem halben Jahre meistern. Dabei interessierte ihn das rein Sprachliche keineswegs, sondern er betrachtete es nur als Mittel zum Genuß einer fremden Literatur. Seine früh erwachte und durch die Lektüre der 1001 Nacht gesteigerte Liebe zum Orient veranlaßte ihn, während seiner Studienzeit in Oxford ohne fremde Hilfe Arabisch, Persisch und Türkisch zu erlernen; dann konnte er einige Zeit mit einem christlichen Syrer aus Aleppo zusammenarbeiten, den er in London kennen gelernt hatte. Daneben befaßte er sich mit Chinesisch, von europäischen Sprachen verstand er Deutsch, Französisch, Italienisch, Spanisch und Portugiesisch. Nach Abschluß seiner Studien übernahm er eine Stelle als Hauslehrer in einer adligen Familie, gewann dadurch Zutritt zur ersten Gesellschaft Londons und fand bald Gelegenheit, seine persischen Sprachkenntnisse nützlich zu verwerten. König Christian VII. von Dänemark brachte nämlich bei einem Besuch in London eine persische Handschrift mit und äußerte den Wunsch, sie ins Französische übersetzt zu sehen; sie enthielt die von dem Hofhistoriographen Mahdi Hân geschriebene Geschichte Nādir Šāhs, dessen Siegeslauf und Ende Europa mit Staunen und Aufregung verfolgt hatte. Jones übernahm den Auftrag und lieferte binnen kurzem eine Übertragung, welche 1772 gedruckt erschien und bereits im nächsten Jahre eine englische und eine deutsche Ausgabe erlebte<sup>339)</sup>. Das rein Histo-

<sup>338)</sup> Lord TEIGNMOUTH, *Memoirs of the Life, Writings, and Correspondence of Sir WILLIAM JONES*, Philadelphia 1805. Die gesammelten Werke wurden von seiner Witwe (London 1799ff., 6 Bände) herausgegeben.

<sup>339)</sup> *Histoire de Nader Chah . . . trad. du persan . . . avec des notes chronologiques, historiques, géographiques, et un traité sur la poésie orientale* par W. JONES, London 1790. — *The history and Life of Nader Shah . . . with*

rische fesselte ihn nicht; er fand die Aufzählung der kriegerischen Ereignisse ermüdend. Um so stärker begeisterte er sich für die schwülstige Zierprosa des Originals. In der Londoner Gesellschaft lernte er außerdem 1768 den Grafen Rewiczky (1737—1793) kennen, einen Diplomaten des Wiener Hofes, der sich in Stambul mit Arabisch, Persisch und Türkisch beschäftigt hatte und ein begeisterter Verehrer orientalischer Dichtung war. Die beiden jungen Männer führten von 1768—1770 einen langen Briefwechsel<sup>340)</sup>, in dem sie sich mit dem Überschwang der Jugend an der Schönheit orientalischer Dichtung berauschten. Rewiczky machte 1771 in seinem *Specimen poeseos Asiaticae* das Abendland mit Hafiz, von dem bisher nur das erste Gasel gedruckt vorlag, näher bekannt, indem er 16 Gaselen im persischen Urtext herausgab, in lateinischen Versen nachdichtete, außerdem mit einer wörtlichen lateinischen Paraphrase begleitete und schließlich in ausführlichen, hauptsächlich aus Sūdis Kommentar geschöpften Anmerkungen erläuterte. Jones gab im selben Jahre eine persische Grammatik heraus, welche 1772 ins Französische übersetzt und noch 1845 von Garcin de Tassy erneuert wurde. 1774 erschien dann das Werk, welches ihn mit einem Schlage berühmt machte, die *Poeseos Asiaticae Commentariorum libri sex*, welche Eichhorn drei Jahre später durch einen Nachdruck<sup>341)</sup> dem deutschen Publikum bequem zugänglich machte. Jones hatte die Arbeit bereits mit 21 Jahren begonnen, angeregt durch die berühmten *Praelectiones de Sacra Poesi Hebraeorum* des Bischofs Lowth (1710—1787). Was Lowth für das Alte Testament getan, wollte Jones für den gesamten Umkreis der asiatischen Dichtung leisten; er wollte ihre poetischen Schönheiten dem Leser nahebringen. Freilich war ein solches Unternehmen selbst für seine Vielseitigkeit zu gewaltig; wenn er auch in dem allgemeinen Überblick des einleitenden ersten Kapitels ein chinesisches Gedicht zitiert (S. 6 (8)) und sogar die

*an introduction and an appendix, to which is added pieces relative to the French edition* by W. JONES, London 1773, wieder abgedruckt in den *Works* vol. V — *Geschichte des Nadir Shah . . . ins Deutsche übers.* v. T. H. GADEBUSCH, Greifswald 1773.

<sup>340)</sup> Proben daraus gibt Lord TEIGNMOUTH a. a. O.

<sup>341)</sup> *Poeseos Asiaticae Commentariorum libri VI cum appendice. Auctore GUIL. JONES . . . recudi curavit JO. GOTTFR. EICHHORN*, Lipsiae 1777. Ich zitiere nach dieser Ausgabe und füge die in ihr am Rande vermerkten Seitenzahlen der Originalausgabe in Klammern bei.

can revolution in stage scenery," was born at Milton, N.H., on Dec. 12, 1887. After graduating from Harvard in 1910, he did some scenery designing for the New York theatre and studied with Max Reinhardt in Berlin. World War I drove him back to New York, and in 1915 his sets for Anatole France's *The Man Who Married a Dumb Wife* launched him as one of the foremost set designers in the American theatre. The simple black-and-gray setting was highlighted by the brilliant costumes worn by the performers.

Jones was associated with Kenneth Macgowan and Eugene O'Neill in the production of several plays at the Greenwich Village Playhouse, and later he staged all of O'Neill's plays. He also served as director for some of them. Important, too, were his settings for a number of Shakespeare productions, and for plays featuring the Barrymores. Jones was the first important designer to think in terms of a play for the "theatre in the round" when in 1920 he made a number of sketches for Shelley's "The Cenci."

In 1933 he began designing for colour motion pictures, helping to develop Technicolor. He published *Drawings for the Theatre* (1926) and, with Kenneth Macgowan, *Continental Stagecraft* (1922). Jones died in Milton on Nov. 26, 1954.

See K. Macgowan and W. Melnitz, *The Living Stage* (1955); R. Pendleton (ed.), *The Theatre of Robert Edmond Jones* (1958).

**JONES, ROBERT TYRE, JR.** (BOBBY JONES) (1902- ), only golfer in history to win the "Grand Slam"—the four major tournaments of the golf world, the amateur and open championships of Great Britain and the United States—a feat accomplished by the U.S. star in 1930. Born in Atlanta, Ga., on March 17, 1902, Jones was only 14 when he entered his first national championship. Before retiring after that triumph, Jones had played in 13 U.S. amateur championships, winning 5 and finishing second twice. Competing as an amateur against the best golf professionals in the world, he won four U.S. open championships and four times finished second out of 11 trials. He captured three out of the four British open championships in which he competed, and the British amateur once. He won 13 national championships from 1923 through 1930. Jones's excellence was in his putting, and his putter was known as "Calamity Jane."

After quitting golf competition, Jones established a law practice in Atlanta. In 1958 Jones was presented with the freedom of the burgh of St. Andrews, Scot., home of the premier golf club of the world. He was the first American to be so honoured since Benjamin Franklin won the freedom of the burgh in 1759.

(J. D. McC.)

**JONES, RUFUS MATTHEW** (1863-1948), U.S. Quaker teacher, writer and humanitarian, one of the founders of the American Friends Service committee, was born in South China, Me., on Jan. 25, 1863. After attending Friends' schools he studied at the University of Heidelberg (Ger.) and at the Universities of Pennsylvania and Harvard, his attention focusing more and more on "man's inner life and the spiritual ground and foundation of the universe." In 1893 he became editor of the *Friends' Review* (later the *American Friend*) and joined the faculty of Haverford college as a teacher of philosophy.

A meeting in 1897 with John Wilhelm Rowntree, a brilliant and like-minded English Friend, resulted in an ambitious plan for a collaborative history of mysticism and Quakerism. Rowntree's untimely death did not prevent the fruition of the plan. Jones published *Studies in Mystical Religion* in 1909, *The Quakers in the American Colonies* (with others) in 1911, *Spiritual Reformers in the 16th and 17th Centuries* in 1914, and *The Later Periods of Quakerism* in 1921. Two volumes on early English Quakerism by William Charles Braithwaite rounded out the series, which stands as an impressive record and interpretation of spiritual religion in western culture. Of the more than 50 books which Jones published between 1889 and 1948, the majority dealt with one aspect or another of mysticism.

When the United States entered World War I, Jones joined other Friends in organizing the American Friends Service committee, which provided opportunities for conscientious objectors to do relief work in Europe as an alternative to military service. During the next three decades till his death on June 16, 1948, he was

steadily active in the committee's work, serving during most of that period as its chairman or honorary chairman. Through his preaching, his writing, his humanitarianism, and his radiant, buoyant personality he became the most widely known and respected American Quaker of his time. Within the Society of Friends Jones was a powerful force for unity and liberal thought; among religious people generally he was considered the leading U.S. exponent of the mystical viewpoint.

**BIBLIOGRAPHY.**—Jones was author of several autobiographical works, among them *A Small-Town Boy* (1941); *Finding the Trail of Life* (1926); *The Trail of Life in College* (1929); and *The Trail of Life in the Middle Years* (1934). See also David Hinshaw, *Rufus Jones, Master Quaker* (1951); E. G. Vining, *Friend of Life: the Biography of Rufus M. Jones* (1958); H. E. Fosdick (ed.), *Rufus Jones Speaks to Our Time* (1951).

(F. B. T.)

**JONES, THOMAS GWYNN** (1871-1949), Welsh poet and scholar best known for his narrative poems on traditional Celtic themes, was born at Betws-yn-Rhos, Abergele, on Oct. 10, 1871. He spent much of his earlier life as a journalist, particularly in Denbigh under Thomas Gee whose biography, *Cofiant Thomas Gee*, he published in 1913. In 1909 he joined the National Library of Wales at Aberystwyth, moving in 1913 to the University of Wales as lecturer and, later, professor of Welsh literature. He first achieved distinction as poet with *Vmadawind Arthur* (1902), an eisteddfod poem which like the later *Gwlad y Bryniau* (1909) revealed such a mastery of the strict Welsh metres that it was hailed as the morning star of a renaissance of Welsh poetry. But both poems are of the 19th century in spirit, and later critics have seen his greatest achievement in the poems "Tir na n-Ög," "Brose-liawnd," "Anatiomarus," "Argoed" and "Cynddilig." He was a translator of genius, as his *Faust* (1922) or *Blodau o Hen Ardd* (with H. J. Rose, 1927) reveal. But the virtues of his historical poems, such as his emulation of earlier forms of syntax, expression and metre often mar his prose, giving it an obvious air of artificiality. His academic work also, such as *Bardism and Romance* (1914) or *Gwaith Tudur Aled* (1926), misses the pre-eminence of his poetry and translations. He died at Aberystwyth on March 7, 1949.

See *Y Llenor*, vol. xxviii, pt. 2 (1949) for biography and bibliography. (G. H. Ho.)

**JONES, SIR WILLIAM** (1746-1794), British orientalist and jurist who did much to encourage interest in oriental studies in the west, among both scholars and the general public, was born in London on Sept. 28, 1746, of Welsh parentage. While still at Harrow he was noted as a classics scholar and poet, and showed general precocity and a remarkable memory. He taught himself Hebrew, and on proceeding to University college, Oxford, in 1764, he read Arabic and Persian. Henceforward, by organizing his time, he was able to pursue a wide variety of interests, ranging from the sciences to literature and politics. His greatest facility was in languages. Of these he had learned 28, including Chinese, by the end of his life, often teaching himself.

In 1766 he became a fellow of University college, and also tutor to Lord Althorp, Earl Spencer's heir. In 1768 he translated into French, for King Christian VII of Denmark, a Persian life of Nadir Shah. Then he decided to give up oriental scholarship in favour of a more active life, partly for financial reasons. He studied law and was called to the bar in 1774. Later, he was appointed a commissioner in bankruptcy. His *Essay on the Law of Bailments* (1781), which became a standard authority, was meant as the precursor of a whole series of legal works. Meanwhile, he did not give up orientalism. His *Grammar of the Persian Language* (1771) held the field for a long time. In 1774 appeared his treatise *Poeseos Asiaticae Commentariorum Libri Sex*. His *Moullakât* (1782), a translation of the famous seven pre-Islamic Arabic odes (see MU'ALLAQAT), introduced these poems to the British public. During this period he had political ambitions, and became a champion of the American colonists. But a plan to stand for parliament for Oxford university came to nothing.

In 1783 he was knighted, and sailed for Calcutta as judge of the supreme court. In 1784 he founded the (later Royal) Asiatic society of Bengal to encourage oriental studies. He himself took up Sanskrit, to equip himself for the preparation of a vast digest

ابوالقاسم سحاب، فرهنگ خاورشناسان،  
(شرح حال و خدمات دانشمندان ایران شناس و مستشرقین)  
ص، تهران د.ت.

۱۹۷-۲۰۲

26 ARALIK 1991

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### یوهان سن Johansen

خاورشناس که در نشر قسمتی از آثار و مؤلفات نویسندگان اسلامی مبادرت کرده و کتبی را بچاپ رسانیده. از جمله کتاب « بغية المستفید » ابن دبیع شیبانی (۱) که در احوال بنی طاهر و غیره تألیف شده بچاپ رسانیده و این نسخه را با مقدمه و تعلیمات از نسخه خطی ناقص کتابخانه « کوپنهاک » به لاتین نقل نموده.

### جانسون Johnson

یکی از خاورشناسان است که گلستان سعدی را با فرهنگ آن در « هرتفورد » سال ۱۸۶۳ میلادی بچاپ رسانیده .

### جونز - سر ویلیام Jones - Sir William

خاورشناس انگلیسی معروف که از دانشمندان قرن ۱۸ بوده و خدماتی شایسته به معارف اسلامی نموده . ویلیام جونز کتاب « سبعة معلقة » را در ۱۷۸۲ در لندن با ترجمه انگلیسی طبع کرده و کارهای دیگری هم دارد .  
در مجله روزگار نوسال سوم شماره ۱ می نویسد: ویلیام جونز از خاورشناسان بزرگ و مشهور انگلیسی است . او پسر کوچکتر « ویلیام جونز » مهندس بوده، تولد او روز بیستم ماه سپتامبر سال ۱۷۴۷ میلادی (۱۱۵۹ هجری) بوده و در « لندن » متولد گردیده ، او سه ساله بوده است که پدرش وفات یافته و مادر با کفایت وی متکفل تربیت او گردیده ، چنانکه نوشته اند او در کودکی فوق العاده با جدیت بوده و هوشمندی و ذکای او مشهور خویشان و دوستان پدرش شده و او را تشویق نموده اند و در همراهی او حاضر شدند . او همواره از مادرش می پرسیده و طالب اطلاعات آنها بوده و مادرش را از بیان و جواب عاجز می نموده و باو می گفته « بخوان که تو خواهی دانست » . او از چهار سالگی عشقی زیاد از برای کتاب خواندن پیدا کرده و ذوق و استعداد او روز بروز بیشتر شده و در هفت سالگی او را به مدرسه (Harrow) هارو فرستادند و در ۱۷۶۴ میلادی او داخل دانشسرای دانشگاه اکسفورد University College of Oxford شده و همت خود را صرف تحصیل کرده و از هم شاگردان برتری یافته و بطوری جدیت داشته که یکی از استادان دانشگاه

۱- ابن دبیع - ابومیداه عبدالرحمن بن علی است که از ۸۶۶ تا ۹۴۴ زندگانی داشته و از مؤلفین بوده و از اوست کتاب « النفل المزید و قرۃ العیون فی اخبار الیمن العیون » و کتاب « احسن السلوک و تمیز الطیب من الخبیث » و کتاب « فضائل اهل الیمن » و غیر اینها .

## جونز، سرویلیام

۳۹۱

جونز در ۱۷۶۸ به سفارش کریستیان هفتم<sup>۱۳</sup>، پادشاه دانمارک، ترجمه کتاب *دره نادری*<sup>۱۴</sup> را به زبان فرانسه پذیرفت. ترجمه این کتاب در ۱۱۸۴/۱۷۷۰ همراه *رساله‌ای درباره شعر شرقی*<sup>۱۵</sup> به زبان فرانسه منتشر شد. این رساله در واقع زمینه‌ای برای اثر مهم او درباره شعر آسیایی (← ادامه مقاله) بود. انتشار این اثر، که اولین کتاب او بود، تحسین همگان را برانگیخت و پادشاه دانمارک او را به عضویت در انجمن سلطنتی کپنهاگ<sup>۱۶</sup> منصوب کرد (آبروی، ص ۳۸-۳۹؛ کنون، ص ۱۵-۱۶؛ بالیوزی، ص ۱۰۳). کتاب *دستورزبان فارسی*<sup>۱۷</sup> جونز در ۱۱۸۵/۱۷۷۱ در لندن منتشر شد و از آن پس چندین بار چاپ شد. در این کتاب برای نخستین بار یکی از غزل‌های حافظ به زبان اروپایی ترجمه شده است. کتاب علاوه بر قواعد دستوری، مثال‌های فراوان و واژه‌نامه بسیار دقیق و کاملی دارد (طاهری، ص ۴۱؛ نیزه کنون، ص ۳۶-۳۸). در همین سال، جونز با انتشار *جزوه‌ای*، از کتاب *زند-اوستا*<sup>۱۸</sup> ترجمه فرانسوی آنکیتل دوپرون<sup>۱۹</sup>، خاورشناس فرانسوی، انتقاد سختی کرد، اما پس از چندی از او عذرخواست و مقام علمی وی را ستود (بالیوزی، ص ۱۰۳-۱۰۴؛ کنون، ص ۴۲-۴۴؛ نیزه کنون، ص ۳۸؛ رضوی، ص ۴۲-۴۳).

یک سال بعد کتاب کوچک *مجموعه شعر*: مشتمل بر ترجمه اشعاری از زبان‌های آسیایی<sup>۲۰</sup> را در لندن منتشر کرد. در این کتاب نیز همان غزل حافظ در کتاب *دستور زبان فارسی* را نقل کرده و به همراه آن شرحی در تحسین شعر فارسی نوشته است (بالیوزی، ص ۱۰۴؛ کنون، ص ۴۷-۴۸؛ بدوی، ص ۱۳۰). جونز در ۱۱۸۸/۱۷۷۴، یکی از مهم‌ترین آثار خود، *شش رساله در تفسیر شعر آسیایی*<sup>۲۱</sup> را منتشر کرد و در آن اشعار آسیایی، از جمله چینی، حبشی، ترکی، عربی و فارسی، را معرفی کرد: بخش عمده کتاب به علم عروض و قافیه در شعر عربی و فارسی اختصاص یافته و انواع شعر این دو زبان و نمونه‌هایی از آنها، بررسی سبک‌شناسانه شده است (جونز، ج ۱، همان مقدمه، ص ۱۹۹-۲۰۰؛ طاهری، ص ۴۷؛ نیزه کنون، ص ۶۳-۶۵). جونز معتقد بود اوزان شعر عربی همانند شعر یونانی و لاتینی است و برخی از اشعار عربی (برای نمونه شعری از ابن‌فارض، متوفی ۶۳۲) را به شعر هموزن لاتینی ترجمه کرد. به همین ترتیب، سعی کرد اشعار شعرای دیگر را به وزن‌های

Carl Brockelmann, *Geschichte der arabischen Literatur*, Leiden 1943-1949, *Supplementband*, 1937-1942.

/ حسن سیدعرب /

**جونز، سرویلیام**، خاورشناس، ایران‌شناس، زبان‌شناس، ادیب و حقوق‌دان انگلیسی، و یکی از مهم‌ترین پیشگامان مطالعات شرقی در اروپا و ملقب به جونز ایرانی. او در ۲۳ سپتامبر ۱۷۴۶/۱۸ رمضان ۱۱۵۹ در لندن، در خانواده‌ای اهل ولز<sup>۲</sup>، به دنیا آمد (کنون<sup>۳</sup>، ص ۳؛ بالیوزی، ص ۱۰۲). پدرش ویلیام جونز (۱۶۷۵-۱۷۴۹) ریاضی‌دان، نایب رئیس انجمن سلطنتی<sup>۴</sup>، از دوستان نیوتن و مفسر آثار او، و مادرش اشراف‌زاده‌ای بود که در یکی از مدارس لندن ریاضی تدریس می‌کرد (آبروی<sup>۵</sup>، ص ۳۷؛ موکرچی<sup>۶</sup>، ص ۱۷-۱۸؛ کنون، همانجا). ویلیام پیش از سه سالگی پدرش را از دست داد در ۱۷۵۳ به مدرسه هرو<sup>۷</sup> رفت که بسیاری از شخصیت‌های مهم انگلیسی در آنجا پرورش یافته‌اند (جونز، ج ۱، مقدمه تیمت<sup>۸</sup>، ص ۲۲، ۲۵؛ بالیوزی، همانجا).

در مدرسه دبری نگذشت که به خواندن اشعار قدیم و سرودن به شیوه آنها پرداخت. لاتینی و یونانی را هم‌زمان آموخت (جونز، ج ۱، همان مقدمه، ص ۳۰-۳۱؛ موکرچی، ص ۲۶-۲۷؛ کنون، ص ۵-۷) و از راه تحصیل زبان عبری، که در مدرسه هرو به آن پرداخته بود، با مشرق زمین آشنا شد (آبروی، ص ۳۸؛ کنون، ص ۷). در ۱۱۷۸/۱۷۶۴ به قصد تحصیل حقوق وارد دانشگاه آکسفورد<sup>۹</sup> شد و از همان زمان عربی را نزد شخصی از اهالی حلب آموخت و در همان دوره نزد فردی ایرانی، از مردم کرمان و مقیم لندن، فارسی فراگرفت (همانجاها) و با کمک کتاب *اصول زبان فارسی*<sup>۱۰</sup> اثر جان گریوز<sup>۱۱</sup> و گلستان سعدی، به یادگیری زبان فارسی ادامه داد (کنون، ص ۱۰).

در ۱۱۸۲/۱۷۶۸ با کنت روتسکی<sup>۱۲</sup>، سفیر لهستان در انگلیس، که فارسی و ترکی می‌دانست، آشنا شد. اظهارات روتسکی درباره ادبیات فارسی و شرق و به خصوص غزلیات حافظ تأثیر مهمی بر جونز داشت. در مکاتبات این دو، مباحث بسیاری درباره ادبیات فارسی مطرح شده است (آبروی، ص ۴۲؛ موکرچی، ص ۲۷؛ کنون، ص ۱۴).

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|--|--|---|-------------------------|------------------------|
| 1. Sir William Jones   | 2. Wales                                     | 3. Cannon   | 4. Royal Society        | 5. Arthur John Arberry |
| 6. Mukherjee   | 7. Harrow School                             | 8. John Shore Teignmouth                              | 9. University of Oxford |                        |
| 10. <i>Elementa linguae Persicae</i>   | 11. John Greaves                             | 12. Count Reviczky                                    | 13. Christian VII       |                        |
| 14. <i>Histoire de Nader Chah</i>  | 15. <i>Un traité sur la poésie orientale</i> | 16. Royal Society of Copenhagen                       |                         |                        |
| 17. <i>Grammar of the Persian language</i>                                       | 18. <i>Zand-Avesta</i>                       | 19. Anquetil Duperron                                 |                         |                        |
| 20. <i>Poems, consisting chiefly of translations from the Asiatick languages</i> |  | 21. <i>Poeseos Asiaticae commentariorum libri sex</i> |                         |                        |

avant tout dans les volumes des *Antiquités* et repris dans une publication indépendante de six volumes, *Recueil d'observations et de mémoires sur l'Égypte ancienne et moderne...* (s. d.) : Il dessine également le plan d'un astucieux meuble permettant de conserver et de consulter tous les volumes de la publication. En dehors de la *Description*, Jomard entretient une correspondance fournie avec de nombreux savants. Il aide Frédéric Cailliaud\*, avec lequel il restera lié d'amitié, à publier le récit de ses voyages en Égypte et au Soudan, *Voyages à l'oasis de Thèbes et dans les déserts situés à l'orient et à l'occident de la Thébàide fait par M. Cailliaud pendant les années 1815, 1816, 1817 et 1818 et publié par M. Jomard*, 1821, et *Voyages à l'oasis de Syouah...*, 1823. Il dessine également des cartes pour les ouvrages du diplomate Félix Mengin, *Histoire de l'Égypte sous le gouvernement de Mohammed Aly...*, 1823 ou *Histoire sommaire de l'Égypte sous le gouvernement de Mohammed Aly... de 1823 à 1838*, 1839.

Cependant, ses relations avec Jean-François Champollion\* furent délicates. Il le soutint au début, ainsi que son frère aîné, mais, à partir du moment où il vit le jeune Champollion convoiter puis obtenir la place de conservateur de la section égyptienne du Louvre qu'il considérait lui revenir de droit après ses nombreux travaux sur l'Égypte ancienne, il se brouilla définitivement et fut hostile au déchiffreur. Ce dernier s'en amusa en le désignant sous forme de hiéroglyphes par le sobriquet « veau et fils-de-veau », Jomard s'étant moqué de sa traduction pourtant exacte du signe hiéroglyphique du canard par « fils de ».

Partisan de l'amitié franco-égyptienne, il est particulièrement admiratif des progrès de l'instruction en Égypte sous le règne de Muhammad Ali. Il considère que la France doit maintenir son influence dans ce pays et entretient d'ailleurs une grande correspondance avec Bernardino Drovetti\*. Personnellement intéressé par les questions d'instruction – il a participé en 1815 à la fondation de la Société pour l'instruction élémentaire en France et s'investit activement dans l'enseignement mutuel –, il réussit à convaincre le vice-roi

d'envoyer des élèves à Paris. Ainsi est fondée l'École égyptienne de Paris dont les quarante-deux premiers élèves, au nombre desquels figure Rifa'a at-Tahtâwî, arrivent en France en 1826 et sont placés sous la tutelle de Jomard qui, pendant plus d'une dizaine d'années, s'occupe de l'École. En 1836, il publie une brochure d'une soixantaine de pages, *Coup d'œil impartial sur l'état présent de l'Égypte comparé à la situation antérieure*, où il montre à nouveau son admiration pour Muhammad Ali. En 1856, le vice-roi l'élève à la dignité de bey et en 1859, le nouvel Institut égyptien, sorte de renaissance de l'Institut d'Égypte de Bonaparte\*, en fait son président honoraire.

Son œuvre est loin de se limiter à l'Égypte. Géographe, il participe à la fondation de la Société de géographie\*, dont il rédige les statuts, à laquelle il collabore activement, et dont il est plusieurs fois le président. Il s'intéresse au cœur de l'Afrique, à l'exploration du Nil, mais aussi à l'Amérique, voire à l'Extrême-Orient. Ses recherches portent une grande attention à la géographie humaine, et notamment à l'ethnographie, même si Jomard brille alors, comme de nombreux savants français de l'époque, en tant que « géographe de cabinet », commentant avant tout les observations réunies par les voyageurs.

Ainsi, s'il n'eut pas le génie de Champollion, son travail acharné, sa grande activité et son sens de l'organisation en font un homme de talent au cœur de la société savante de la première moitié du XIX<sup>e</sup> siècle.

Éric Gady

LAISSUS Yves, *Jomard, le dernier Égyptien*, Fayard, 2004.

**JONES William** (Londres, 1746 – Calcutta, 1794)

Linguiste et orientaliste anglais.

Fils d'un enseignant des mathématiques qui fut le premier vulgarisateur de l'œuvre de Newton et membre de la Royal Society, Jones grandit dans l'ombre de son père et de ses illustres amis. Il entre à Harrow à sept ans et se distingue en latin et en grec, composant des pastiches de Virgile et de Sophocle. En 1764, à Oxford, université particulièrement renommée