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FORT WILLIAM COLLEGE: A HISTORICAL ANALYSIS

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Abstract

The British rule in India was a long process of administrative experimentation and systematic evolution of institution. The merchants of English East India Company turned into a political entity in Indian scenario forced them to learn Persian, Sanskrit and vernacular language for smooth functioning of civil administration. Fort William College is an institution of importance from the beginning of the British rule in India for which to know its history become necessary for scholars. As we read and hear about Fort William College, what peeps into our mind is its nomenclature. Corruption increases a lot in Bengal in 1770 AD, at this time small British employees in Bengal do a lot of corruption and live life like Nawabs. To stop this loot, Warren Hastings is sent and appointed as the Governor of Bengal.ⁱ They come here and introduce Farming out system

Keywords: Indology, Fort William, Civil Servants, Persian, Sanskrit, Grammar, Dictionary.

Introduction

The British rule in India was a long process of administrative experimentation and systematic evolution of institution. The merchants of English East India Company turned into a political entity in Indian scenario forced them to learn Persian, Sanskrit and vernacular language for smooth functioning of civil administration. In order to trained English civil servants to well-versed in Indian languages, law, customs, tradition and transformed them into efficient administrator became a uphill task. These necessary and undeniable requirements in Indian administration created a circumstance to establish a college in Fort William, Calcutta for the training of English civil servants studied from England. This paper aims to explore how a civil servants' training college became a centre for the evolution of Indology.

Fort William College is an institution of importance from the beginning of the British rule in India for which to know its history become necessary for scholars. As we read and hear about Fort William College, what peeps into our mind is its nomenclature. Fort William College is a combination of words that have Fort William on one side and College on the other. Fort William conveys a military locus whereas College conveys an academic sense. The reader is confused to read how educational work used to take place inside a strategic fort in the 18th century. To know them, we first need to know about Fort William. Why, how, and when was a fort established in Calcutta and under what circumstances it was known as Fort William College from Fort William?

Circumstances for Necessity of Fort William College

The English East India Company was established on 31st December 1600 AD.ⁱⁱ By 1612 AD, the British came to India during the reign of Jahangir and was granted permission trade with India in 1613 AD.ⁱⁱⁱ Under Aurangzeb's rule, the British got an open opportunity to do commerce and it escalated the enviousness between the both. It enraged Aurangzeb to expel the British from India. After Aurangzeb, when regional powers were in rise, the British gradually increase their strength and build a fort in Calcutta as a sign of that power, whose goal was not just military defence but an attempt to create a law and order with him to create a commerce background. Later this fort came to be known as Fort William.

In 1696 AD, a fort was built as a warehouse in Calcutta by the English East India Company which was named Fort William in 1700 AD after the name of King William III.^{iv} This fort was built under the supervision of John Gougeon. John Beard, who was the successor of William III, also annexed the northern and eastern basins in 1701 AD. In 1702 AD, the Government House was built in the middle of the fort, the construction of which lasted till 1706 AD.

Towards the first half of the seventeenth century, the English East India Company started rooting in India politically. A number of European companies were in competition such as Portuguese, Dutch, French, Danish etc. who wanted to do business in India. But the British defeated all these companies in the war and neutralize them from India and monopolizing Indian trade by capturing political power. Inside Bengal the British were selling Dastak^v to Indian traders and in some areas were also collecting taxes and making profits. Due to this the Nawab of Bengal was suffering financially. Also, they were constructing a fort in Calcutta which



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was a direct challenge to the sovereignty of Nawab of Bengal. On 15 June, 1756 AD, the Nawab of Bengal, Siraj-ud-Daula, attacked Fort William and temporarily captured it and drove the British from there.^{vi} For this reason, the British started building a new fort in the empty ground in front of the fort.

In 1757 AD, Siraj-ud-Daulah was defeated in the Battle of Plassey and in 1758 AD a new fort was built under the supervision of Robert Clive. It was completed in 1781 AD. It cost 20 lakh pounds to build it.^{vii} The area around the fort was cleaned up. It covers 3 km from north to south and is 1 km wide and covers an area of 70.9 hectares. The old fort, which was captured by Siraj-ud-Daula, was repaired and used as a custom house. Octagonal bricks were used to build Fort William. Bricks were used in an area of 5 km square. Of these bricks, five angles are underground and three angles are towards the Hooghly River. Fort William was designed as a star fort to protect against cannon attacks. A 9-meter-deep moat was built around this fort and deep water was filled in it so that the fort could be protected. This fort has 6 gates.

After the Battle of Buxar, Shah Alam II gave the rights of Diwani of Bengal, Bihar, Orissa to the British in the Treaty of Allahabad in 1765 AD.^{viii} The British appoint Mohammad Raza Khan for the right of Diwani. At this time Robert Clive becomes Governor and introduces a dual government system. According to the dual government system, the administration was in the hands of the Nawab and the system of collecting taxes remains under the supervision of the British.

Corruption increases a lot in Bengal in 1770 AD, at this time small British employees in Bengal do a lot of corruption and live life like Nawabs. To stop this loot, Warren Hastings is sent and appointed as the Governor of Bengal.^{ix} They come here and introduce Farming out system. Meanwhile, Warren Hastings also felt that the British rule in India would need detail knowledge about India. The British came to India as merchant but without the knowledge of Indian languages it would be difficult to communicate with native people for business transaction. In India, traders and local people used Urdu and Persian languages. So, there was a need for an interpreter to communicate with each other. Interpreters were well-versed in English and Persian, Urdu and local languages. The interpreters acted as mediators between the Indians and the British for which the British initially started using interpreters to understand the Indian people and traders.^x

Subsequently, the political power of the Nawabs had weakened and the Regulating Act of 1773 had allowed the British to control the political power directly and sole responsible for administration along with the duty of tax collection. But the British thought that the collection of revenue would be materialised through the knowledge of Persian and local languages. Because all the work related to governance and government was done in Persian language and on the other hand, to run the justice system and to give justice to the people, it was necessary to understand their language. Since Muslim laws were in Persian language and Hindu laws were in ancient Sanskrit language, it was necessary to learn both these languages.

Establishment of Fort William College

Fort William College was established on 10 July 1800 by Lord Wellesley. The Governor-General, Lord Wellesley, wrote a letter from Fort William, in which he expressed his opinion on why there was a need to establish a college at Fort William in view of the immediate Indian conditions. He has accepted without hesitation that because of the disorderly and misgovernance, as the French Revolution took place, Similarly, the consequences of misrule by British government officials after the East India Company took over Indian territories could be equally visible.^{xi} Now the company did not only have the responsibility of the tax system, but there were many challenges to rule over the Indian territories, especially the people.

He introduced us to the fact that the people who run the rule in those British occupied Indian areas were only youths educated in England. Those who were ignorant of India's tradition, customs, social behaviour of people, religious system, above all, knowledge of Indian past and economic subjects of the present. These people came to India at the age of 17-18 years and sat in very important places, such as judges and collectors. These people did not have practical knowledge, so that after listening to the problems of the people, they could act on them. This challenge arose because these British youth, who were in the post of senior officers at a young age, had no knowledge of the languages of the language-dominated India.

This led to a drastic deterioration in the conditions. On the one hand, the British were not only trying to profit by collecting taxes, but started the tradition of selling justice by making courts. But these people could sell justice if they could talk to both the pros and cons who are Indians. Because they did not have knowledge about the Indian people, their customs, there was a kind of anarchy and anarchy dictatorship in their method of giving justice and the company was also associated with it. Due to which there were rebellions like Sanyasi rebellion and unnecessarily Raja Nand Kumar was hanged, who was a Brahmin. When he came to know that



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killing Brahmins is prohibited under Indian law, then he advised the officers of the company and the officers of the Board of Control to act very wisely. So that in front of the Indian people, the rule of British rule should be supreme and create in the minds of the people here the thinking of accepting the rule of foreign people like England as right.

In view of all these issues, giving importance to tax, justice and good governance Lord Wellesley made efforts to establish a college inside Fort William in 1800 AD. Because they knew that the members of the Board of Control had agreed that the youth of 17-18 years, educated from England, before joining the governance system of India, it was necessary to know the law, practical knowledge, customs and religion of the people here. Otherwise, ruling over the Indians would be like planting the seeds of a revolution like the French Revolution in India.

The money that Lord Wellesley needed for the establishment of this college was neither taken from the company nor from the money collected from the tax, rather every month a small amount was deducted from the salary of the government servants in India who came from England. Due to which it was possible to run Fort William College and there was a facility to pay salaries to the Munshis and different scholars working there. The library has a very important role for a college. When this college started in Fort William, it was difficult to find a single book for now to Indians. In 1799 AD, the British defeated a very powerful state in South India named Mysore and there the British got a large library of Tipu Sultan. All the books in this library are taken by the British to Calcutta and thus became the first library of Fort William College.^{xii}

When educated youths from England provide administrative service for the company inside India, then the language of the Indian people comes in front of them as the biggest challenge. India is such a geographical place where many languages are prevalent. That's why the British think that if we learn one language, we can rule the whole of India so it was difficult. People speak different languages in different regions of India. Therefore, it was necessary for the government servants to increase their knowledge on these Indian languages first.

Ever since Lord Cornwallis established the civil service for the governance of India, till the establishment of Fort William College, the government servants had to face many difficulties in the form of language. It is a difficult task in itself to rule over any society or people without knowing their language. The biggest challenge appear before them was how to learn Indian languages? Although before 1800 AD, bureaucrats were instructed that they should acquire knowledge about Indian language and people, but due to no proper discipline, the British officers did not try to know about the Indian language and people. The best way to learn a language is to know the grammar of the language. At that time there were very few books in which the grammar of Indian languages could be translated into English. This was the reason that not only Indian languages but also Chinese were modernized at Fort William College and the claim of this research is that due to the exchange of western and oriental knowledge, ritually modernized Indian knowledge.

Not only grammar but dictionary also helps in teaching language. This was the reason that the proposal for making dictionaries in different Indian languages came from Fort William College. This enabled the company's bureaucrats to increase their knowledge of Indian knowledge and people. With this the British made a narrative on India and Indians, which even today creates a logical atmosphere among the people not only in the education rituals but also in the public sector. By this a major problem that has arisen in today's time is the interpretation of Indian knowledge in the eyes of the Indian people. From this we come to know that the western narrative on India is very powerful which is chasing Indians even after 70 years of independence.

Structure of Fort William College

The structure of Fort William College was as follows. The college council was at the top of the college. In which there was a Provost of the college and below that was the Vice Provost and the Governor General himself used to visit there. Apart from this, many knowledgeable people who had deep spiritual practice in oriental language and knowledge, ten such persons were appointed in this council.

In 1801 AD, Reverend David Brown was the President of the College's Council and Claudius Buchanan was the Vice Provost.^{xiii} Both of them were missionaries. After that Governor General Henry Wellesley was placed in this council as a visitor. The rest of the members who belonged to this council are as follows: Sir George Barlow, Neil Benjamin Edmonstone, John Lumsden, John Harbert Harrington, Henry Thomas Colebrook, John Fombelle, James Stuart, Robert Kerr, John Fendall, and William Edward Fess. All of them were the President (Provost) and Vice Provost from 1801 AD to 1818 AD.^{xiv}



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Secretary and Assistant Secretary were appointed to help the council of the college. For example, in 1801, Charles Rothman was the secretary and in 1815, James Atkinson was the assistant secretary.^{xv} In this way, from 1801 AD to 1818 AD, those English officers were appointed to the post of Secretary and Assistant Secretary at different times. who had transparency in two or three oriental languages. After the Governing Body of Fort William College mentioned above, we will discuss about the teacher staff here. The first to come for the post of teacher are professors like Sir George Barlow, he was the Law and Revaluation Professor of British rule based in India. He was appointed in April 1801 AD.

Henry Thomas Colebrook was a professor of Sanskrit language and Hindu law, he was appointed in May 1801 AD. John Borthwick Gilchrist was a lecturer in Hindustani language, he was appointed in April 1801 AD^{xvi}. Francis Gladwin was a professor in the Persian language, he was also appointed in April 1801 AD. In this way Reverend William Carey was a lecturer in Sanskrit language and Bengali language. Mr. Poetzold was a teacher of Tamil language.^{xvii} Dr. James Dinwiddie was a mathematics teacher. An assistant professor was appointed to help the professor and a second assistant professor was appointed to help the assistant professor. For example, Captain James Mount was the first assistant professor of Hindustani language to help Professor John Borthwick Gilchrist and Captain Charles Stewart was the first assistant professor.

As an examiner, Sir George Barlow used to examine students at Fort William College in Persian and Hindustani. Henry Thomas Colebrook was an examiner of Hindustani, Bengali, Persian and Sanskrit languages. Muhammad Nizamuddin Qazil ul Qujat was the examiner of the Arabic language from 1801 AD to 1805 AD.^{xviii} William Coates was an examiner of the Bengali language. Lieutenant William McDougall was appointed as Public Examiner for Hindustani and Persian. William Carey was a public examiner of Bengali, Sanskrit and Marathi languages. Apart from this, other names can be added to this section such as Matthew Lumsden who was a public examiner of Persian and Arabic languages.

From 1801 AD to 1818 AD, there used to be a separate department of different languages in Fort William College. By 1818, many such departments were established such as Persian, Arabic, Hindustani Department, Bengali, Marathi Department, Braj Bhasha Department etc. Many Indians or people of Indian origin were working as teachers in these departments. For example, the teachers of the Persian and Arabic departments can be divided into three categories. First there was the head Munshi, then the second Munshi and finally the Munshi. The head of the Arabic, Persian language department (Munshi) was Muolueve Kurum Hoosuen, second scribe Muolueve Ubdoo Ruheem, Muolueve Jan Ali,^{xix} Muolueve Badar Ali as Munshi, Muolueve Hussain Ali, Muolueve Hisamuddin, Mirzapur Ali, Muolueve Moula Baksh, Muolueve Abbas Ali, Karwan Ali, Nadir Ali, Ganga, Vishnu etc.

The head of the Hindustani Language Department was Munshi Tarini Charan Mitra and the second Munshi was Mir Bakshi Ali. The Munshi was Muolueve Muhammad Wajid. The head of the Bengali language department was Pandit Ram Nath Vyavachaspati. The second were Pandit Ram Jai Tarkalankar and Pandit Shri Pati Mukhopadhyay, Kaliprasad Taraka Siddhant, Padmalochan, Chudamani etc. The Pandit of the Maratha department was Vedanath Pandit. This department was formed in 1805 AD. The Pandits of Braj Bhasha Department were Shri Lal Kavi and Indreshwar Pandit. Mir Bahadur Ali was working as a translator of Hindi. He was also the head Munshi of Hindustani Department before. Mr. John Wood, Jagmohan Chattopadhyay, Datta Ram Pakdasi, Kali Charan Ghoshal etc used to work as clerks in the secretary's office. Apart from this, the names of the Indian presidents in the college were Mohan Prasad Thakur, Maulvi Ikram Ali, Munshi Ghulam Haider etc.

Functioning of Fort William College

At Fort William College, bureaucrats were taught classes in Indian language and law training. Indian and non-Indian teachers were teaching and teaching these bureaucrats. Reading and teaching in different Indian languages required grammar and dictionaries, which at this time were written by the teachers of Fort William College and published in Serampore Missionary Press and Hindustani Press in Calcutta.

Later all these books were used as textbooks in Fort William College. Not only grammar and dictionary, but the idioms, riddles prevalent in different languages were also given the form of a book. By reading these, by becoming bureaucrats, judges, the British could connect with the masses of the Indian common people. Along with this, Hindu and Muslim systems were also taught about. Apart from this, the students of Fort William College taught about philosophy, history, and stories like Battis Singhasan, Alankar Shastra, travelogue, logic, biography, religious texts like Ramayana, Mahabharata, dialogues, ethics, prayers etc. in Indian languages.^{xx}



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Students were assessed after a year of teaching. Evaluation was done in two ways, written and oral. Example of oral- As in the eighth public debate in 1809 AD, there was a debate in Persian language. Its name is "For the acquisition of a critical knowledge in the Persian Language, the study of Rhetoric is required as well as that of Grammar."^{xxi} The name of the second debate which took place in Hindustani language its name is – "The diversity of climate, not any difference in the original constitution of the human understanding, is the cause of dissimilarity between the productions of European and Oriental genius."^{xxii} The third debate took place in the Bengali language, his name is - "An accurate knowledge of the manners and genius of the Hinduos is to be acquired by an attentive examination of their written compositions."^{xxiii} The fourth debate was made in Arabic language, its name is – "The Arabic language stands more in need of the aids to be derived from the art of printing than any other Oriental tongue."^{xxiv}

The subject of the Persian language oral examination in the first public debate is that of "Establishment of an educational institution in India". This was going to benefit both the Indians and the British. The subject of the oral test in Bengali was "Did the people of Asia have the qualities of a high standard of civilization like that of the Europeans". The subject of the oral examination in Hindustani is "Hindustani language is the most used in India". In the second year, the subject of the oral examination in the Persian language in the debate is "Do the people of India live with more peace, happiness, strength and prosperity during the British rule." The subject of oral examination in Hindustani as compared to the rule of the former kings was "the practice of a Hindu widow committing self-immolation with the body of her dead husband, whether it was a natural feeling or against morality." The subject of the oral examination in the Bengali language was "The division of Hindus into different castes is an obstacle in the path of progress of their society."

Institutionalization of Indology and Fort William College

In 1783 AD, William Jones was appointed as a judge in Calcutta^{xxv}. He had knowledge of languages like Arabic, Persian and Sanskrit etc. At that time all the papers were in Persian, so William Jones had to learn Persian. He learned Sanskrit language because Hindu laws which are taken from Dharmashastras were in Sanskrit. It helped him to understand Hindu law. William Jones started the "Asiatic Society of Bengal" and "Journal of Asiatic Researches" with Charles Wilkins in 1784 AD.^{xxvi} Along with this, William Jones translated the excellent and legal literature of Sanskrit into English. He translated the ancient Indian play Sakuntala which was written by Kalidas into English.^{xxvii}

In the play Sakuntala, the story of King Dushyant of Hastinapur and Sakuntala, daughter of Kanva Rishi is shown. King Dushyanta meets Sakuntala in the forest and both of them like each other. Sakuntala's father was not in the ashram at that time. So, Dushyant and Sakuntala get Gandharva marriage and both live together for some time. Sakuntala does not accompany Dushyant when father does not come and Dushyant gives her a ring as one of his signs and goes to his palace. After the father's arrival, Sakuntala tells everything to her father and goes with them to the palace, when the king does not recognize her and refuses to adopt. Sakuntala goes from there to the forest. In the forest she gives birth to a son of a king whose name is Bharata. After some time, the king remembers everything and Dushyant brings Sakuntala and his son Bharat to the palace. The country of India was named Bharat after Dushyant's son Bharat.

In 1792 AD, William Jones also translated Ritusanhar into English.^{xxviii} Ritusanhar is said to be the first poetic work of the great poet Kalidas. In the Ritusanhar, the poet has told about the 6 seasons occurring in India. Vasant (spring), Grishma (summer), Varsha (monsoon), Sharad (autumn), Hemanta (pre-winter) and Shishira (winter). In 1794 AD, William Jones translated Manusmriti into English.^{xxix} Manusmriti is an important and ancient religious scripture of Hinduism. The British told the people here about the Varna system of India using Manusmriti because the class system in Europe was vertical and in Manusmriti also the Indian Varna system is shown vertically. That is why the British took the Indian Varna system from Manusmriti itself and also used Manusmriti in the judicial system of India. In this Smriti four varnas, four ashrams, 16 rites and the origin of the universe have been told. Apart from above, William Jones translated Jayadeva's Gita Govind into English.^{xxx} Gita Govinda was composed by Jayadeva in the 12th century. In the Gita Govind book the raas lila is described along with gopis of Shree Krishna. William Jones also compiled Sanskrit, religious songs and ancient Hindu law, describing the general principles of justice, and the laws of punishment. It also deals with common law and matters relating to social institutions such as marriage and commercial contracts.

Apart from William Jones, there were other Orientalists^{xxxi} like Charles Wilkins, Colebrooke, Horace Heyman Wilson etc. who contributed to the discovery of ancient Indian knowledge. Charles Wilkins joined the English East India Company as a writer in 1770 AD and later became the superintendent of the company's factory at Malda (Bengal). He had a lot of curiosity about Sanskrit language. Charles Wilkins was the first English writer to have a complete understanding of Sanskrit. His greatest contribution was the translation of the Bhagavad Gita from Sanskrit to English.^{xxxii} The British considered the Bhagavad Gita to be the holy book of



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Hindus, they used to think that only Bhagavad Gita is a religious book of Hindus, so Indian courts still administer the oath of Gita in cases.

In the Bhagavad Gita, Charles Wilkins translated the dialogues of Krishna and Arjuna from the 18th chapter from Sanskrit to English. Bhagavad Gita translated by Charles Wilkins was published by English East India in 1785 AD. In which introduced by Warren Hastings. In 1787 AD it was republished in France by J.P. Parrond. In 1787, Charles Wilkins translated Hitopadesh into English. Hitopadesh was composed by Narayan Pandit.^{xxxiii} Narayan Pandit had composed this book named Hitopadesh with the help of Panchatantra and other Niti texts. The composition of this text is determined around the third century. Hitopadesh contains didactic stories of the Indian people and their surroundings. Hitopadesh has stories based on animals and birds. This is its main feature. In this, animals are shown talking about policy. The stories end with something instructive. Charles Wilkins was also the author of several grammatical and lexical^{xxxiv} works. He wrote 'A Grammar of the Sanskrit Language'. He introduced it to India and finally it was released in 1808 AD at Haileybury College in London. In 1798 AD, he also compiled the Manu scripts of Sir William Jones. Wilkins also established his reputation as an epigraphist. 1781 AD He translated the Monghyr inscription in present-day Bihar state.^{xxxv}

Henry Thomas Colebrook was one of the important Orientalists. In 1781-83 AD, he came to India and was appointed as the Assistant Collector in Tirhut. In 1795 AD, he was appointed in Mirzapur (Uttar Pradesh). There he got special opportunities for the study of oriental languages. In 1801, he was appointed as the judge of the Sadar Diwani Adalat in Calcutta and four years later he became the President of that court. At the same time he was appointed an honorary teacher of Sanskrit and Hindu law at the Fort William College in Calcutta.

In Colebrook's first efforts, he also published an article called "Duties of Faithful Hindu Widow".^{xxxvi} He published this article in Asiatic Research in 1794 AD. It tells about the practice of Shati. He was very much interested in Sanskrit language. He was also appointed as a teacher of Sanskrit at Fort William College. His in-depth study helped to know deeply the fields of ancient Indian culture, religion and philosophy. When he was working as a judicial in Calcutta, there he made his best efforts to write on various subjects.

He wrote his essays on Sanskrit poetry and Prakrit language and studied Jainism. He got articles published in many parts on the ancient Rigveda in Asiatic Research. This was the first comprehensive study of the ancient Rigveda. He studied the 24 Tirthankaras of Jainism in depth.^{xxxvii} He presented it to the people and explained in detail about the important book of Jainism 'Kalpa Sutra'^{xxxviii}. The life character of Mahavir Swami is described in the 'Kalpasutra'. Bhadrabahu is considered its creator.

Horace Heyman Wilson emerged as the foremost Orientalist of his time. He became the first Bowden Professor of Sanskrit at Oxford University. In 1808, he was appointed as an Assistant Surgeon of the English East India Company. He was very much interested in Sanskrit language. In 1813, he translated Kalidas's Meghdoot poetry into English^{xxxix}. This poem became very popular in western countries. Meghdoot is one of the famous poems of Kalidas. There is a story of a yaksha in Meghdoot poetry, whom Kubera drives out of Alkapuri. The expelled Yaksha resides on the Rama Giri Mountain. In the rainy season, he misses his girlfriend, so he sends his message to his girlfriend in Alkapuri, making the clouds a messenger.^{xl} At the request of the Court of Directors, Horace Heyman Wilson compiles the Sanskrit English Dictionary in 1819 AD. There are 1000 pages in this dictionary. Horace Heyman Wilson did this work so that the people of the West could understand the Sanskrit language. The second edition of this dictionary was published in 1831 AD. Wilson also wrote an article on 'Hindu History of Kashmir', which was based on Kalhana's Rajatarangini.^{xli}

He also writes articles on Hindu sect. He wrote the article "A Sketch of the Religious Sects of the Hindus". Wilson has explained in detail about the Vaishnava sect, the history of the Sheva sect, religious beliefs, traditions, religious literature etc. He has talked about 20 schools of Vaishnava sect and 9 schools of Shaiva sect and 9 classes of Nanak Shahi. Along with this Wilson also did an analytical study of Vishnu Purana. He also made a critical study of the Puranas. He interacted with Indian pundits about the Puranas and prepared an account of them. Vishnu Purana is one of the most important Puranas among the 18 Puranas. In this Purana, Lord Vishnu is shown as the foremost. It has been logically expressed about the nature of the earth, astrology, the history of the kingdoms, Krishna Charita, etc.^{xlii}

There are 7000 verses in this Purana. This Purana is divided into 6 parts. In the first part, the origin of the earth, the nature of time and the stories of Dhruva and Prahlad are given.^{xliiii} The second part describes the nature of the worlds, the nine divisions of the earth, planetary constellations, astrology, etc. The third part mentions the Manvantara, the expansion of the branches of the Vedas, the Grahashta Dharma and the method of Shradh etc. The fourth part describes the kings and their genealogy of the Surya vansha and the



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Chandr vansha, and the fifth part describes Shri Krishna's character and his pastimes, and the sixth part deals with catastrophe and salvation. Sage Parashara was the author of this Purana.

Wilson translated the Rigveda in 1850 and got it published. He translated the Rigveda in 6 parts. The fifth and sixth parts were published posthumously. Rigveda is the source of Sanatan Dharma or Hinduism. This is the oldest Veda. It has 1028 hymns. In which the gods are praised. The group of Veda Mantras is called Sukta. There are 10 mandalas in the Rigveda. In this way we see that the orientalist contributed to the discovery of Indian knowledge and later the British government established Fort William College on 10 July 1800 AD to get more information about Indian knowledge. This college was established by the British Governor General of India, Lord Wellesley. This college was established so that knowledge of Indian languages could be acquired. Along with this, ancient Indian books like Vedas, Puranas, Upanishads, Smritis, Gita etc. were also being translated into English. So that information about ancient Indian knowledge can be obtained. The British wanted to get information about Indian languages and history so that the Indian people could be controlled politically.

Fort William College and Bureaucratic Training

The British government started administrative service here to strengthen its rule in India. The men who were being appointed as bureaucrats to run the administration were young men aged 17-18 years from England. All of them had never come to India before, so all were ignorant of the Indian people, their language, customs, religion and law. If seen, the most important was to learn Indian languages. Because without language they could not talk to the Indian people, could not understand their words, could not collect taxes from them and could not give them justice. So, it was very important to train all of them.

In this way the Fort William College was instrumental in training these bureaucrats. All these bureaucrats were trained by the teachers at Fort William College. Inside the Fort William College, they were being given knowledge of ancient Indian languages such as Sanskrit and Persian. Along with this knowledge of regional languages was also being imparted. Because in order to understand the people of the area where the bureaucrats were appointed, it was necessary to have knowledge of their regional language. Only then he could understand the people there and give them justice and run a good administration. Along with this, these bureaucrats were also being trained about Indian law, customs, religion, caste system etc. Knowledge of all these was very necessary for running the administration.

Conclusion

In a nutshell, the Fort William College was not only a place for training of English bureaucrats but institutionalization of Indology. It remained a centre for translation of many Indian texts and unravels the knowledge about India before west. As a result of teaching of Indian classical and vernacular languages to the civil servants, a range of primers, grammars and dictionaries had been composed. Also, the Indian languages transformed into a printed form. Apart from modernization of Indian languages, growing volumes in Indology, Fort William College developed an excellent library for which its importance would remain even in present.

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- ^{xii} Letter from Major-General, W. Popham to Mr. G. H. Barlow, Chief Secretary, enquiring if it is intended to retain for the use of the Fort William College the books were selected from Tipu Sultan, library. Home, Public.1800
- ^{xiii} Thomas Roebuck. *The Annals of the College of Fort William*. Calcutta: Hindoostanee Press, 1819, Appendix, p.52.



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- xiv Ibid.
- xv Ibid.
- xvi Ibid. p.53
- xvii Ibid.p.54
- xviii Ibid.P.56
- xix Ibid.P.47
- xx Ibid.P.158
- xxi Thomas Roebuck. *The Annals of the College of Fort William*. Calcutta: Hindoostanee Press, 1819, p. 178
- xxii Ibid.
- xxiii Ibid.p.179
- xxiv Ibid.
- xxv Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p.33
- xxvi Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p. 28.
- xxvii Ibid, p.30
- xxviii Ibid.p.33
- xxix Ibid.p.30
- xxx Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p.31.
- xxxi Orientalist- a person who studies the languages and cultures of East and Southeast Asia
- xxxii Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p.41.
- xxxiii Ibid.p.37
- xxxiv Lexical- which make up the dictionary
- xxxv Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p.42.
- xxxvi Baij Nath Puri. *Ancient Indian Historiography*. Delhi: Atma Ram & Sons, 1993, p. 58.
- xxxvii Ibid, p.61.
- xxxviii Ibid.
- xxxix Ibid.66.
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- xlii Horace Hayman Wilson. *The Vishnú Purána: A System of Hindu Mythology and Tradition*. London: J. Murray, 1840, p.502.
- xliii Ibid,p.90.