

## No. 3.

De Harlez (C.). Le livre de diamant clair, lumineux faisant passer à l'autre vie. Texte mandchou.

Goldziher (I.). Bibliographie arabischer Druckwerke.

Von. Zach (Erwin Ritter). Ueber Wortzusammensetzungen im Mandchu.

Müller (Fr.). Beiträge zur Erklärung der altpersischen Keilinschriften.

Steinschneider (M.). Heilmittelnamen der Araber.

## III. JOURNAL ASIATIQUE. Série 9, Tome x, No. 2.

De Vogüé (M. le marquis). Notes d'épigraphie araméenne.

Courant (M.). De la lecture japonaise des textes contenant uniquement ou principalement des caractères ideographiques.

Meillet (A.). De la partie commune des pādas de 11 et de 12 syllabes dans le mandala 111 du R̥gveda.

Cheikho (R. P. Louis). Lettre au sujet de l'auteur de la version arabe du Diatessaron.

Chabot (J. B.). Notes d'épigraphie et d'archéologie orientale.

Delphin (G.). La philosophie du cheikh Senoussi d'après son Aqida es So'ra.

## III. OBITUARY NOTICE.

*The Rev. J. Legge, D.D., LL.D., Professor of Chinese Language and Literature, Oxford.*

Professor Legge was born in 1815 at Huntly, in Aberdeenshire. He was educated at his native place, and afterwards at the Aberdeen Grammar School. From this he went to the University of Aberdeen, where he graduated M.A. in 1835, and from it he proceeded to London to the Highbury Theological College. In 1839 he went out to the East as a missionary to the Chinese, and was first stationed at Malacca. Soon after this Hongkong became

a British possession, and in 1842 Legge was transferred to that colony. Here he continued to reside down to 1873, when he left the East and came to live in England. During the thirty years Legge was in Hongkong he led a busy life as a missionary of the London Missionary Society, as a minister of the Union Church, a helper in good works generally, and a diligent student of the Chinese classics. In 1876 he became Professor of Chinese at Oxford, the Chair having been instituted for him. This very congenial appointment he continued to hold up to the day of his death, November 29.

Dr. Legge, while in the Far East, took a great interest in all matters which affected Chinese, or the relations between them and the English. He was highly esteemed by the Government of Hongkong, and his advice and opinion on educational and other public questions were often solicited.

In the great controversy among Protestant missionaries in China over the Term question, Dr. Legge was the thoroughgoing, uncompromising advocate of Shang Ti. His "Notions of the Chinese concerning Gods and Spirits" is a controversial work of great learning and ability. In 1877 he sent out to Shanghai his pamphlet "Confucianism in relation to Christianity," in which the claims of Shang Ti are stated with renewed emphasis. This pamphlet, which was read at a great Missionary Conference, called forth considerable remonstrance.

In 1880 Dr. Legge published a very useful and interesting little book entitled "The Religions of China, Confucianism and Taoism, described and compared with Christianity." The book was of a popular character, being a series of lectures delivered to a Presbyterian congregation in London.

Dr. Legge's fame, however, is imperishably associated with his labours on the Chinese classics. The careful translation and elucidation of these constituted a self-imposed life-long task to which he devoted all his leisure time. The first volume, containing "The Analects, the Great Learning, and the Doctrine of the Mean," appeared in 1861. This

was followed by a translation of Mencius; and then in due succession appeared the Shu, the Shi, and the Ch'ün-ch'iu, all accompanied by the original text, critical notes, and learned Prolegomena. These volumes have proved of great service to students, and they have been highly appreciated by Chinese scholars in all countries. The Yi (Book of Changes) and the Li Chi (Book of Rites) were unfortunately not published in Hongkong: they appear among the "Sacred Books of the East," and have neither the Chinese text nor the critical notes. To the S.B.E. also Dr. Legge contributed a new edition of his translation of the Shu and of a part of the Shi, and also a translation of the classic of Filial Piety. In this series appear also Dr. Legge's translations of the "Tao-tê-ching" and other Taoist classics, forming S.B.E., vols. xxxix and xl.

In 1886 he went further afield in "heresy" and published a translation of Fa-hsien's "Fo-kuo-chi." In 1888 he brought out the text and a translation of the famous Nestorian inscription. But in 1895 he went back to Confucian orthodoxy, and contributed to the Journal of the Society an account of the classical Chinese poem "Li-sao" and its immortal author.

T. W.

#### IV. NOTES AND NEWS.

MONIER-WILLIAMS'S SANSKRIT DICTIONARY.—Sir Monier Monier-Williams writes during this month as follows:—  
 "I am thankful to say that I am now within measurable distance of the end of the new edition of the Sanskrit Dictionary, of which only about one hundred pages remain to dispose of. The work involves incessant labour, as my assistants live in Germany—Cappeller of Jena, Blau of Berlin; and Kielhorn of Göttingen gives occasional help. I am labouring to produce a Dictionary for English Sanskritists in one compact volume with more words than even the great St. Petersburg Dictionary, and fully up to