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VOLUME, FIRST HALF**

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E. WASHBURN HOPKINS & CHARLES C. TORREY

**JOURNAL OF THE
AMERICAN ORIENTAL
SOCIETY; TWENTY-SECOND
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EDWARD E. SALISBURY

JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

EDITED BY.

E. WASHBURN HOPKINS, AND CHARLES C. TORREY,

Professor in Yale University,
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New Haven.

TWENTY-SECOND VOLUME,

FIRST HALF.

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OF
TWENTY-SECOND VOLUME,
FIRST HALF.

The too frequent *errata* in this half-volume (to be published at the end of the whole volume) will be found chiefly in the group of Semitic papers, the greater number being in the articles on *The Modern Chaldeans and Nestorians* and *The Arabic Dialect of Baghdád*. It is due to the Semitic editor of the *Journal* to say that these articles, owing to his absence in Palestine, were published without his supervision. In addition to this cause of error, all the papers referred to, being intended as a Greeting in honor of the seventieth birthday of the President of this Society, were necessarily printed with the haste required to bring them out in due season. This fact, together with the lack of requisite editorial revision and even, in several cases (as in that of the writer of these articles mentioned above), of all revision on the part of the author, may explain, if it cannot excuse, the unusual number of typographical errors.

E. W. H.

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JOURNAL
OF THE
AMERICAN ORIENTAL SOCIETY.

In Memoriam

BY THE CORRESPONDING SECRETARY.

IN the death of Professor EDWARD ELBRIDGE SALISBURY at the beginning of the year, this Society has lost one of its most distinguished members and its greatest benefactor. The following paragraphs have been taken from a Memorial Address read at Yale University a few days after Professor Salisbury's death, and subsequently laid before the Society at its annual meeting. The whole address will be published in the Yale Bicentennial Series, as appeared to be most fitting in view of Professor Salisbury's life-long connection with that University; but it seemed appropriate that the members of this Society also should have an opportunity to review the life and Oriental work of one who through its whole existence has ever had the Society's interests at heart and done so much to raise it to its present position.

Professor Salisbury was born April 6, 1814, in Boston, Mass. After graduation at Yale in 1832, he spent several years in study abroad. He was appointed Professor of Arabic and Sanskrit at Yale in 1841, and retained his chair till 1854, when he surrendered his Sanskrit work to Professor Whitney. He was a life-member of this Society for nearly sixty years, its Corresponding

or so little accessible as to be nearly equivalent to unpublished authorities." The first of these documents is a MS. in the de Sacy collection which was now in Professor Salisbury's possession; the others are Delhi lithographs. This was followed in 1863 by a paper on The Muhammadan Doctrines of Predestination and Free Will, from Original Sources. These were, I think, articles especially agreeable to him to write, essentially historical, and in that one of his two fields in working which he took perhaps the greater satisfaction.

The same year, however, in which was published the former of these two papers, appeared in the *New Englander* an article entitled "Sketch of the Life and Works of Michael Angelo Buonarroti," in which Professor Salisbury gave a popular account of the great artist.

Another historical article was contributed to the same magazine in 1876, on some of the Relations between Islâm and Christianity; but in the meantime Mr. Salisbury had published in the *Journal* his most extensive scientific article, a Notice of the Book of Sulaimân's *First Ripe Fruit* (read at the meetings of May and October, 1864), a revelation of the 'mysteries' of the Nusairian sect, the article being a critical interpretation of the titular work (which had appeared that same year in Beirût without imprint of date or place) according to copies forwarded by Dr. Van Dyck, the able local missionary.

Of Professor Salisbury's subsequent lectures on art and works on genealogy it is unnecessary to speak here. He says of his own contributions to *Orientalia* that he published his papers in the *Journal of the Oriental Society* "more as an amateur student than as a master with authority." But as we have seen, there was real and rigid scholarship in all that he presented. Moreover, though not, perhaps, "master with authority," his abilities were fully recognized by learned confreres, as bears witness the fact that he was elected a member of the Asiatic Society of Paris when he was only twenty-four years old (1838); of the two Academies of Arts and Sciences of Connecticut and Boston in