Astronomy and astrology could at this time become naturalized as exotics under the fostering care of the Chow institutions. There was a place for them found at once because Chow kung's mind was broad enough to embrace things foreign with things native and to regard them all as useful. Hence China accepted the zodiac of twelve signs, the five planets, the five elements, with the worship of five gods presiding over these elements. China not only accepted foreign knowledge, but moulded it into a native shape, so that many persons, Chinese and Europeans alike, erroneously regard the products of foreign thought in the western Chow period as of genuine native origin.*

I conclude with one remark. If we take what really belongs to the western Chow to be a product of the Chan kwo or the Han period, we become entangled in a knot which refuses to be untied. Yuen Yuen's idea in the Cheu jen chwen is a good one, to assign everything mathematical and astronomical to its dynasty. This method promotes clearness. To this we foreigners must add superstition and all forms of the black art. We must locate them all in their proper centuries. If we do not, we shall not make very rapid progress in discovering the history of religions.

J. EDKINS.

The Academy, June 26, 1886, notices a paper read at the Royal Asiatic Society's meeting, June 21, on early Buddhist Symbolism, by R. Sewell. He sketches foreign influence on India and mentions the alphabet, the acceptance by the Hindoos of the Chaldean astronomy and time notation, the use of Persepolitan architecture, the revolution in the Vedic religion at the time of the prosperity of the Assyrian empire as examples.

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TONE DISTINCTIONS IN COREAN AND CHINESE.—By the receipt from Mr. E. H. Parker of a leaflet extract from the 'Chinese Recorder' for August last, my attention has been again drawn to a note on p. 181 of the *China Review*, vol. xiv, in which that gentleman states that he believes me and others to "have somewhere expressed the belief that the disappearance of tone distinction in spoken Corean is as complete as in spoken Japanese,' and he implies the intention of hereafter demonstrating the incorrectness of this view. I think I am entitled to protest being put up in this way by Mr. Parker as a target for the arrows of his criticism. As far as my own memory serves me, I have never written or printed anything of the kind, my studies in Corean not having been sufficiently profound to enable me to enter the field which Mr. Parker has made so peculiarly his own.

The statement on p. 189 that 'it has been shown by several Japanese scholars that the Japanese *Kata-kana* alphabet is most probably derived from the Corean,' is novel and interesting. As a student of Japanese, I should be most grateful to Mr. Parker if in some future number of the *Review*, he would publish the names of the scholars he refers to, giving at the same time the titles of the writings where this identification is made.

ERNEST SATOW.

Bangkok, October 13, 1886.

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HOW FORMOSA IS RISING.—In a winding inland valley of Formosa, which might in former days have formed the bed of an upper reach of the Tang Kang river, some Hakka squatters erected their wattled huts and in due course proceeded to dig a well. After reaching a depth of about 15 feet, they came on a layer of dark soil among which was mixed much broken pottery; five feet farther down, they found an old wooden anchor of goodly size, and attached to that was some length of coir cable. The place in question is over 20 miles inland, and at one time in all probability the Tang Hang river must have been navigable to this point, and here no doubt stood a prosperous village.

G. TAYLOR.

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ERRATUM.—Vol. XIV, p. 355, col. 2, 11 lines from bottom:—For *blundering* read *thundering*.