FINAL P.

	Cantonese.	*Mandarin.*	*Japanese.*
刷	ch'āp$_1$	ch'ah$_4$	sofu,* sō
執	chăp$_2$	chih$_2$	shifu, shiu
乏	fāt$_3$ (fāp$_3$)	fah$_2$	bofu, bō
法	fāt$_3$ (fāp$_3$)	fah$_2$	hofu, hō
劫	hip$_3$	hieh$_2$	kefu, kiyo
洽	hip$_3$	hieh$_2$	kifu, kiu
合	hop$_3$	hoh$_2$	kofu, gō
急	kăp$_2$	kih$_2$	kifu, kiu
甲	kāp$_1$	kiah$_3$	kafu, kō
匣	kāp$_1$, hāp$_3$	kiah$_2$	kafu, kō
夾	kāp$_1$	kiah$_2$	kefu, kiyo
劍	k'āp$_3$	k'iah$_3$	kofu, kō
卅	sāp$_1$	sah$_4$	safu, sō
剳	tāp$_3$	tah$_2$	tafu, tō
搭	tāp$_3$	tah$_2$	tafu, tō
荅	tāp$_3$	tah$_2$	tafu, tō
葉	tip	tieh$_2$	rafu, rō

* The Japanese at the present day do not pronounce this *f*. They spell as in the first column and pronounce as in the second.

	Cantonese.	*Mandarin.*	*Japanese.*
揖	tsăp$_1$	tsih$_2$	shifu, shiu
入	yăp$_3$	juh$_4$	nefu, niu
葉	yip$_3$	yeh$_4$	yefu, yō
業	yip$_3$	yeh$_4$	kefu, giyo

FINAL T.

發	fāt$_1$	fah$_1$	hatsu
罰	fāt$_3$	fah$_2$	batsu
吉	kat$_1$	kih$_2$	kichi
結	kit$_1$	kieh$_2$	kitsu
律	lut$_3$	lüh$_4$	hitsu
物	măt$_3$	wuh$_4$	motsu
必	pit$_1$	pih$_2$	shitsu
失	shăt$_1$	shih$_2$	shitsu
殺	shāt$_1$	shah$_2$	setsu
舌	shit$_3$	sheh$_2$	zetsu
朮	shut$_3$	shuh$_4$	jutsu
達	tāt$_3$	tah$_2$	tatsu
七	ts'āt$_1$	ts'ih$_1$	shichi
月	üt$_3$	yüeh$_4$	getsu
日	yat$_3$	jeh$_4$	jitsu

NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

La Poésie Chinoise du XIV*ème au* XIX*ème siècle.* Extraits des poètes Chinois, traduits pour la première fois, accompagnés de notes littéraires, philologiques, historiques et de notices biographiques. Par C. Imbault-Huart, Vice-Consul de France etc. etc. Paris, Ernest Leroux, 1886.

Mr. Imbault-Huart, who some years ago contributed to the North-China Branch R. A. S. Journal, an essay on the life and works of the principal Chinese poet of the 18th century, Yuan Tseu-ts'ai, presents now to the general reader a brief anthology of modern Chinese poetry. The author remarks, at the outset, on what he assumes to be an established fact, viz. that in all countries of the world poetry preceded prose. In proof of this statement, which is, as we take it, by no means identical with Voltaire's *bon mot* "verses have always been the first offspring of genius," Mr. Imbault-Huart points to Orpheus, Linus, Musaeus, Hesiod, Homer, and finally to the Shi King, of which latter compilation he says that "it shows us the Chinese language at its birth, rather unformed and diffuse in its cradle, an embryo from which came forth later on, under the chisels of Confucius and his disciples, the models of true prose." The whole argument reads much more plausibly in French than we can briefly put it in English,

but whilst admiring the neat way in which it is couched, we regret we cannot accept the conclusions it arrives at. True, the most ancient relics of Greek literature which have been preserved are a mosaic of poetry, but that does not disprove the probability of our assumption that pre-historic man wrote as he spoke and that he wrote prose before he wrote poetry because he spoke in plain words before he turned them into rhyme, but that naturally poetical compositions are more easily remembered and therefore more likely to be preserved in the course of ages. As to Greek archaeology, speaking with the utmost diffidence, we should be surprised to learn that some of the prose inscriptions which have been discovered of late years are not more than a match in antiquity and authenticity compared with any existing fragment of poetry doubtfully ascribed to Orpheus and others. So also as to Chinese antiquity, we are not aware of the existence of any established argument disproving our assumption that some few portions of the Shoo King are, to say the least, as old as any portion of the Shi King, and that the Shi King, so far from exhibiting an infantile state of the Chinese language, is but the debris left by preceding ages of cultured civilization about which ages we know at present no more but that they must have existed. But in saying this we merely express an opinion which goes for no more than our author's assertion to the contrary. Mr Imbault-Huart deserves credit at any rate for the courage of his opinions.

Our author next sketches the strange contrarieties which make up a Chinese poet who, with an inborn talent for poetry and ardent love for the beauties of nature, combines the materialistic instincts of the most prosy and matter-of-fact philistine. But whilst sketching the phrenological puzzle involved in these incongruities, our author does not attempt to solve the riddle.

Mr. Imbault-Huart shows in detail that Chinese poetry has hitherto been considerably neglected by Sinologues, and as this neglect is most signal in the case of modern Chinese poetry from the 14th century down to the present day, he proceeds to give his readers an anthology in which he gives translations of a choice selection, made according to his own taste and fancy, of brief poems extracted from the works of the following authors Léou Ki (A. D. 1311-1375), Soung Chi (A. D. 1500-1600), Yuan Tseu-ts'ai (A. D. 1716-1797), K'ien loung (A. D. 1710-1799) and Tseng Kouo-fan (A. D. 1811-1872). Each of these extracts is preceded by a brief memoir of the respective author's life and works, and the text of the translation is throughout carefully annotated so far as was deemed necessary to enable the reader to understand the allusions and metaphors of the text. A supplement to the work gives the translation of a brief allegorical poem referring to the Franco-Chinese war which the renowned Tso Tsung-t'ang deemed worthy of a preface from his own vigorous pen.

Although we are unable to judge of the value of Mr. Imbault-Huart's translations, as we have none of the Chinese originals at hand, a perusal of the whole work impressed us with the notion that the author went to work with great care and succeeded admirably in giving the general reader a clear and interesting insight into the characteristic features of modern Chinese poetry. The little book is evidently deserving of the highest commendation.

E. J. E.

The Chinese Recorder and Missionary Journal. Vol. XVII, No. 10 October, 1886.

With the exception of an able paper on 'the ethics of Christianity and of Confucianism compared,' the present number of the above periodical contains nothing of sinologic interest. This paper is from the pen of the Rev. D. Z. Sheffield, and labours to prove the following propositions, that Christianity and Confucianism are agreed in regarding men as endowed from birth with a moral nature, in viewing man as subject to law, and in tracing human obligation to a supreme source (God or Heaven), but that Christianity and

Confucianism differ by holding up different ideals (Christ and Confucius) for imitation, by taking divergent views of sin, of the relations of king and people, parent and child, husband and wife, and in the spirit of philanthropy.

E. J. E.

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