The root for heu as a name of divisions may be sought in a verb of cutting *gok*. The verb *heu* to wait may be derived from *heu* as a division of time.

The idea of heap, small swelling, blindness caused by swellings, sharp point of spears, may come from a root *kok* high, or simply, from its sharp conical shape, it may be derived from a verb of cutting.

Heu, barb, is the same as 鐖 ki t kik, barb on fish hook. Heu, excrescence, wart is like 磯 obstruction, ledge in a river, and 釦 k'eu, button, 鉤 keu, projecting ends of an axle.

J. EDKINS.

ACCADIAN AND CHINESE.

BY J. EDKINS.

I.

In Lenormant's Glossary of Accadian words I find many Turkish, Mongol and Chinese words. The identifications are my own.

Sun, ud. Mong. edur, day.

Moon, ai, Turk. ai.

Lead, aga, leader. Turk. aga, lead.

Crown, amien. Ch. mien.

Spirit, angel, anunna. Chi. shen, dun. The initial is sonant and may fairly be reduced to d, because sh proceeds from d.

Yellow, ara. Mong. sir.

Foot, base, arik. Ch. tsok, tik.

Mother, exi, i.e. eki. Mong. ehe.

Glory, im. Chin. yung. Ng is equivalent to m.

Blood, us. Mong. chis. Ch. kit.

Mother, umme. Mong. em, female.

Man, un. Ch. jen.

Mouth, ka. Ch. k'eu, kok.

Word ka. Ch. hu 斤.

All, kak. Ch. kiai, chie, kak 俱 gu 皆.

Two, kas. Ch. er, ni, ngi.

Place, earth, ki. Mong. gajir.

Man, gum. Mong. humun.

Germ, kul. Ch. ki, kui, 幾

Fish, cha. Ch. yü, ngu.

Cow, char. Mong. uher

Great, gat. Ch. gü, chü, 鉅. 巨.

Flame, gi. Ch. ho, hwo.

Blue, guk. Mong. hu, hu.

Restore, gur. Ch. hwei.

II.

Hand, gat, gatta. Mong. gara. Sans. harn.

Cut, qut. Chin. kat.

Augury, tak, takka. Ch. chau, tak, 兆.

Arrange, tax. Ch. chï, tik. 殖.

Pour, tak. Ch. cho, tak, 酌.

Stone, tak. Ch. shï, djak, dak, 石. Mong. chilagon.

Day-light, tam. Ch. 亮 liang, day-light.

Front, in front, till. Ch. 敵. tik, antagonist, to oppose, to match.

Take, carry, dib, dib-di. Ch. 執 chï, tip, to take in the hand.

Tablet, leaf, dib. Ch. 帖, tiep, card, billet, 葉 yep, leaf. Mong. lap, chi, leaf.

Son, dumu. Ch. 童 tung, dom, boy.

Peace, dun. Ch. 坦 t'an, a plain, 潬 t'an, flat banks of rivers, flat sea beach.

Colour, sag. Ch. 色 shak, shai.

Seven, sesna. Ch. 七 sim, tim, heart.

Woven stuff, half cloth, sik. Ch. 心 chik, weave, 織 c'heu, dok, woven silk 綢.

Hero, gabru. Ch. 傑 git.

Hand, su. Ch. 手 sheu.

Intelligence, sukkal. Ch. 識 shik, to know.

See, si. Ch. 視 shi.

Foundation. pin. Ch. 本 pen, root, foundation.

River, pur. Manchu, pire, Purrat, Euphrates.

White, shine, par. Ch. 白 bak.

To end, die, bat. Ch. 罷 bat, end.

To open, bat. Ch. p'ik, to open.

Be opposed to, other, bab. Ch. 別 bit, other, 匹 p'it, a match, to match.

Half, bar Ch. pan 半

He, bi. Ch. 彼 pi, that, he.

Extend, bu. Ch. 布 pu, to extend, spread,

Soldier, mas. Ch. 武 wu, mo, military.

The west, tu. Ch. 西 si, sai, west.

Not, me. Ch. 母 mu, do not.

Dark mi. Ch. mei, mek.

Much, numerous, mes. Ch. mi, 彌, very, fill up.

Wolf, numma. Ch. lang.

Elevate, high, nim. Ch. 上 shang, high 升 sheng, ascend.

Slave, lub. Ch. nu 奴, slave.

Man, rum. Ch. lang

In all cases the Chinese final ng must be taken as equivalent to m.

Lenormant's Glossary contains about 450 words, and by the list here given it will be seen that about sixty, or one-seventh of them, resemble corresponding Chinese words. To compare words in this way helps us to see not only how far languages may be connected, but how widely they may be separated. Six words in seven differ from Chinese.

The Accadian places the adjective after the substantive, and the nominative before its genitive. The Mongol does neither. The Accadian therefore must have been under Semitic influence.

The fact that one word in seven is like Chinese, carries with it a certain amount of proof. It seems to render it a reasonable hypothesis that, if the inversions in the laws of position were accounted for, the Accadian might be regarded as proceeding from the same stock as the Chinese.

The Accadian declension may be judged of by the following examples.

Nom. adda, the father. Gen. Accus. adda.

Dat. adda ra, to the father.

Illative, adda ku, towards the father.

Inessive, adda ta, in the father.

Superessive, adda ge, on the father.

Sublative, adda gelat, above the father.

Delative, adda lalge, under the father.

Ablative, adda na, from the father.

Adessive, adda la, in the midst of the fathers.

The resemblance in principle between this declension and the Mongol is striking.

Bakshi, an instructor, is declined in the following manner:—

Gen. bakshi in. 1st Dat. bakshim dor. 2nd Dat. bakshi dagan. 1st Acc. bakshi a. 2nd Acc. bakshi ban. Voc. bakshi a. 1st Inst. bakshi bar. 2nd Inst. bakshi loga. Abl. bakshi eche.

These examples are from Schmidt's Mongol Grammar.

From a manuscript Mongol grammar by myself, I add the following additional cases of the Mongol noun.

Locative osonodegere, on the water.
Naganu dora, under the emperor.
Notonu gadana, outside the city.
Aiyiganu dotora, within the cup.
Nashiyanu emun, before the fence.
Nagalaganu hoitai, behind the gate.

Mediative, humunu töla, for man.

Instrumental, modon yiar, with a stick.

Possessive Instrumental, alaha yiar yian, with his hammer.

Comitative, shibagon loga, with the bird.

Possessive comitative, uhin luge ben, with his daughter.

Such examples as these Schmidt excludes because a genitive case follows the noun.

When a Semitic and Turanian population mix, as they did in the Babylonian plain, the Semitic law of post-position, in regard to adjectives and the genitive, is apt to find its way into a Tartar idiom.

With this fact understood, it is not difficult

to see how the Tartar languages, the Accadian tongue, and others became separated in grammar from the Chinese type.

The Chinese verb is declined also when nouns are put in the locative case. Thus in 門外 men wai, 門內 men nei, 門上 men shang, 門下 men hia, we have wai outside, nei inside, shang above, hia below, acting as case particles to the noun men door, and they are all faded verbs. We have also in addition, 前 chien, 後 heu, before, behind, and others.

In addition to this Chinese locative, we have in Tartar languages the transference of the verb to the last place. It was this transposition that opened the way for case suffixes, which, when dative, instrumental and ablative, are always verbs, as the genitive and accusative are demonstratives.

The Accadian is one with the Mongol and all the Ural Altaic group in this particular. Consequently this characteristic must be older in Accadian than the post-position of the adjective. Also it is a characteristic of nomade races, for the Chinese, who have always loved a fixed life, prefer to put the verb in its natural place before its object.

It may be asked why did the nomade Turanians make the inversion. To this it may be replied that in prehistoric times, before the Japanese had left the continent, and while the Fins, Huns, Dravidians and Accadians had still not yet separated from the Tartar stock, while the Turanian grammar was in course of formation and sentences were short and case suffixes were still verbs, agglutination was the law of all sentence making. It is sometimes the case in Chinese that the object becomes the nominative as in 衣服給了 yi fu kei liau, the clothes are given. This form occurs after a question, when the emphasis is upon 'clothes,' which consequently are first mentioned. The casual occurrence in Tartar speech of the verb in the last place grew into a habit and spread from a small community to a nation.

These changes are effected slowly through long periods of time. Nomade habits, by separating the Tartar shepherds from the people who spoke monosyllabic languages, promoted differences of structure, and agglutination grew into polysyllabism which was powerfully aided by the inversion of the verb's place. Then followed a period of mixing with Semitic peoples. This led to the linguistic type of the Accad people being removed still further from its monosyllabic base.*

Thus, without any violent changes, the primitive language would be gradually modified in type till it assumed the Chinese form in China and the Accadian form in Babylonia.

The reason why the law of position for words has in Chinese remained in its primeval form, is the absence of nomade tendency. The entrance of the Chinese into their country should be placed, therefore, before the age of Fuhi and should not be dated later than about B.C. 3000. We need this on philological grounds, to allow us to account for the slow and regular development of the language.

Among all the families there is no type so primitive as that of the Chinese; because (1) it is monosyllabic; (2) it arranges words in their natural order; (3) the root is not complicated by the prefix of s before the initial consonant, or the insertion of r or l after it; (4) in agglutination it keeps words apart and allows less approach to inflectional endings than we find in other types.

There is no appearance of Shang sheng in the Yao and Shun tien, and its appearance in the Kan shi chapter of the Hia Shu is doubtful. Supposing that all Shang sheng

* Lenormant says that the ancient Turanian language of Susiana places the adjective before the substantive. This I suppose would be occasioned by the people of Susiana not being under a strong Semitic influence. It appears also that mixing with races of the Teutonic stock also tends to shake the law of position, for Lenormant also says that the Finnish language places the adjective before or after the substantive at the speaker's discretion. 'La langue primitive de la Chaldée,' page 147.

words were then pronounced in the even tone, there being no other for words not ending in p, t, k, the appearance of Shang sheng is really that of Ping sheng. This is probable an account of 喜 hi rhyming with an even tone word in the chapter Kau yau mu. Thus we may regard Shang sheng as first appearing in the Shang dynasty, as the native investigator Twan Yü tsai believes to have been the fact. His views may be known from the 六書音韻表 *Lu shu yin yün piau.*

I may be allowed to refer for the remainder of the history of Shang sheng and Chü sheng to my various works in the Chinese language.

There are several important various readings in the Shi Ki copy of Han Wu ti's poem. It will be found in the chapter on rivers written during the life-time of the emperor himself by the historian Sï ma Ts'ien. In that account the whole scene is described with great minuteness as also what was done on the Yellow River in the reign of Han *Wen ti. The Shi ki rendering* seems to be better than the reprints of the poem at present common.

JOSEPH EDKINS.

NOTES AND QUERIES.

NOTES.

CHINESE PROVERBS IN THE AMOY VERNACULAR, ROMANIZED.

1. Chhit géh poa, ah-à m chai sí : in the middle of the fifth month, (when ducks are offered to the spirits), the ducks don't know that they're going to die. Said of a man who goes on in his wicked courses without thinking of impending calamity.

2. Sì liau bàk-chiu m goān khoe : though dead, the eyes won't close. The affair, though apparently forgotten, and over now, will turn up again to cause trouble.

3. Bah, ho lâng chiáh ; kut, m ho lâng khoé : he'll allow people to eat the flesh, but won't let them gnaw the bone. That man will allow people to speak ill of his friends, but only up to a certain extent.

4. Pho' biu thau, chim chuí ó : to spread the best shellfish on the top, and water the oysters well. Tricks of trade.

5. Am-khang-ku : a tortoise in a drain. A man who rarely goes out of his house, a book worm &c.

6. Sa oé jíp siâ, bò hoán : *if three short* men enter a city, they're sure to get up a disturbance.

7. Sa ní, chí bú tiù : in three years, the child should be as big as the mother. The interest and principal shall be equal.

8. Niaú chhú tèng-jíp gû-kak : a mouse transfixed on a cow's horn. In a fix.

9. Bû sia, put sêng tiam : sia-liaú, tiam put sêng : if you don't give credit, you can't do business ; if you do give credit, you're ruined.

10. Png tâng-î-hō-soù ng : to take shelter under another man's umbrella ; to benefit at the expense or trouble of a man.

11. Tun *to* chhut tai chhiù : a blunt knife brings out the workman's skill.

12. Che tâng chûn, ai tâng chûn chaú : when you're a passenger by another man's boat, you are desirous for that boat to go fast. When you're interested in any project with a partner, you wish him to succeed. Like our 'all in the same boat.'