bies or Moormen, and by natives Shonagas —that is Yavanas—and who are descended from Arab merchants and their native wives with a large addition of native converts.'

I beg to call Mr. Parker's attention to this passage, he having said that Bishop Caldwell held a view differing from mine (p. 359). The Yavanas mean the Greeks. The v is w and the word is the same as the Hebrew Javan, in which the v is also w. The Greek is of course Ion, Ionia. In Genesis 10th it is Javan. Icarus, the man who made himself wings, fell into the Ionian Sea. Pool's Synopsis on Daniel, viii, 21, says that the Scholiast on Aristophanes remarks that 'omnes Graecos barbari Iaones appellabant.' When Alexander went to India, the name Yavanas became current for the Greeks.

It was easy for the Arabs to be mistaken for men of the same race as the Greeks, because their faces and hair are sufficiently like the Greek to allow of the people of Southern India including the two races under one name. So also there does not seem to be in Sanskrit a separate word for the Romans. This word Yavanas probably covered in Indian usage all races coming anciently in ships to India from the far West, but in its original state, as used by the Greeks themselves, it meant only the Greeks of Asia Minor and the adjacent islands.

J. EDKINS.

KAN FU.—In the Kwang yü ki, a valuable geographical work of the Ming dynasty, there is a passage which determines what place Marco Polo meant by Canfu. Under the prefecture of Kia Ning fu, in the tenth chapter of the work, it is said of 澉浦 Kan p'u, that it is a port belonging to the city of Hai yen, and that in the Yuen dynasty many merchants, trading beyond the ocean, gathered here to conduct their operations. In the beginning of the present dynasty (the Ming), a wall was erected above the town and the port was then called Kan p'u chen. It further says of Cha p'u, the neighbouring town, that it belongs to the jurisdiction of P'ing hu and that in the Yuen dynasty many foreign vessels visited it for purposes of trade.

In books treating of Marco Polo's travels, we meet again and again with the statement that his Canfu was Canton or Ningpo. All such statements ought to be corrected. Kan fu was a very short distance from Quin sai by which city 京師 or Hang cheu was meant.

To explain the filling up of the harbours of both these ports of former days, we must refer to the deposit caused by the Ch'ien T'ang river as one cause and to subterraneous elevation as a second. The commercial importance of Shanghai dates from the time when the junk traffic to the city of Suchow was forced away from Lieu ho, on the south bank of the Yang tsï chiang, to Shanghai, by the effect of the same two causes. Farther north the trade of Teng chow fu has gone to Chefoo, because the harbour became shallow at Teng chow, through the debris from the high lands and as the effect of subterraneous elevation. Similarity in the eastward movement of commercial harbours, up and down the Chinese coast, in gulfs and estuaries, points to a double action by which what were once havens for ships are now shallows of no use for navigation. Fishermen spread their nets where once great junks would pass.

Baron Richthofen sees in these harbour changes only the results of debris from the mountains. The rate of diluvial deposit is increased in proportion to the steepness of the land slope, but this cause of the filling up of many habours in many parts of the coast does not seem sufficient to account for the eastward movement of the harbour. We also require the hypothesis of coast elevation. To judge by the action of the Yellow River, which very few centuries swayed like a pendulum to the north and to the south of the Shan tung promontory, the subterranean force which raises the coast seems to be one which oscillates between

north and south. When less powerful to the north of the promontory, it is greater on the south, and when feeble to the south it is stronger to the north.

JOSEPH EDKINS.

THE OLD INITIALS.—In Dr. Eitel's Canton Dictionary he recognizes that g, d, b, and other initials of the sonant or varied series belong to the provinces of Chekiang and Kiangsu, and refers to me as having stated this, and that alphabetic differences influenced and guided the tonal process. I wish the learned author of this dictionary had gone farther and explained that my view in regard to these initials is that the whole of China possessed them in the Tang dynasty. For this the proof is brief and cogent. 1. The Mandarin dialect is new and the South-eastern dialects from Shanghai to Canton are old. The old language for all China is to be sought in that part of the country where the dialects are old. 2. The 36 initials necessarily require the sonant initials in order to be intelligible. Kanghi's rhyme tables agree with the Kwang yun dictionary in keeping in different columns words beginning respectively with b, p, and p aspirated.

We look to the Canton school of sinology to recognize that the initials of Shanghai are as old as the finals of Canton. It would be a great help to students, if Canton and Hongkong would give a clear utterance on this point, and on the modern origin in the mandarin tongue, as springing out of a mother language which embraced the old southern finals with the old middle initials. The student would then feel that Chinese philological inquiry has results as certain as those which have been obtained in any other school of philology.

J. EDKINS.

HOW WAS THE SHI KING SUNG AND READ?—The old pronunciation of Chinese words is collected from various sources, much as Buddhism has to be studied in India. Buddhism, which was once the religion of India, left its traces in Nepaul, in Ceylon, in Burmah and Siam, while in India itself the Jainas are its principal representatives. But there are the inscriptions of Asoka and the remains of Buddhist missionary zeal in Tibet, China, Mongolia, Corea and Japan. The revolutions of history work out results in this way. The subtle intellect of the Hindoos could not content itself with one form of metaphysical religion, and so Buddhism was expelled from the land of its birth. In language, the changes which take place are not a part of history, because they do not depend on human will, which is the motive power in all historical events. They depend, however, on human action as a branch of physiological inquiry, dividing themselves into two parts, letter changes and derivation of one meaning from another. Both are evolutionary. The traces of the old language are to be found in the Cochin-Chinese, Japanese and Corean transcriptions. They are also to be found in the transcriptions made at Lo yang in the province of Honan by the Buddhist missionaries and at Nanking in the time of the Three Kingdoms. They are also to be found in the old names of foreign words preserved in China. To these sources are to be added, the mandarin language, the old middle dialect in Kiangnan, the Fukien, Kiangsi and Canton dialects. All contribute a share. For instance the Mandarin, though too modern, contains vestiges of lost finals in its vowels, because certain vowels 'loved' (to use the old grammatical way of stating it as in *literæ amant neutrum*) certain final consonants.

The inquiry into the old language of B.C. 700 and B.C. 1,000 cannot be conducted satisfactorily on any other lines than as here stated. Much has to be done in the way of work, but there is nothing impossible in restoring the old language quite sufficiently for a student to know generally how to read Kanghi's syllabic spelling and Chuhi's pronunciation in his notes to the Odes.