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.