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.

If Dr. Legge publishes a new edition of his translation of the Shï King, it would be very desirable that he should re-write what he has said on this subject. The old initials b, g, d, and the others should in his prolegomena be given from Kanghi. It would also be very satisfactory to see the historical succession of the tones fully recognized as I gave them long ago from Twan Yu tsai in my Mandarin Grammar and stated in a categorical way without uncertainty. I would also like to see the statement in page 107 expunged, which says that nothing satisfactory has been done to complete what Morrison said in the preface to his dictionary on the manner in which the rhyming dictionaries were constructed. One thing Morrison said on this subject was that the literati of 江左 meant the literati of the region north of the Yang-tsze-kiang. He said also that the 梵 country meant some region in Tibet. He conjectured only that the 36 initials were taken from Sanskrit, nor did he know that in the tonic dictionaries t and d, p and b, k and g are all carefully kept apart. He says that the 36 initials are redundant more than one third. This was because he did not know that b, d, g, v, z ah, dj were included among them. He could have known this by studying the dialect of the Shanghai region, but on this nothing had been published in his day. No wonder that he did not understand the system of the tonic dictionaries. He says the Mandarin dialect was spoken generally in the province of Kiang-nan. Then it is plain that Morrison's views were extremely imperfect.

Every student would do well to write over the rhyming tables in the introduction to Kanghi the Sanskrit initials, k, kh, g, ng, t, th, d, n and so on. This should be done in Chalmers' Concise Kanghi as well as in the ordinary edition of Kanghi. He will then see his way clear in regard to consonants. The vowels are more troublesome, but here the dialects and transcriptions give us immense help. Thus in reading 臣 with the light of the Lo yang transcription, we adopt din. The vowel i here is a guide to the vowel in all the words which rhymed with 臣 in old poetry. The modern e in ch'en to know, is an innovation. What the student requires in the Odes is what the rhyme was, and this Dr. Legge has not yet attempted. I have undertaken to state in my introduction to the study of the Chinese characters, the vowels, in the seventeen classes of Twan Meu tang. The place for stating the sounds of the Shi king fully would be in a new edition of Legge's Chinese Classics.

J. EDKINS.

TWAN YU TS'AI'S FIFTEENTH CLASS.— This class embraces in its ju sheng division such words as 滅,發,伐,曷 (an old final p) 孛,乞,末,舌,月. It has therefore t for its final. It is the only one out of seventeen that has in its ping sheng and shang sheng divisions a vowel final (i) and in its ju sheng a t.

Most of the divisions ending in vowels in ping sheng have k as final in the ju sheng division. Thus in I. we have in ping sheng 里 and in ju sheng 息, 亟. In II. we have in ping sheng 毛, 召, 交, 要, and 虐 niok, 樂 lok classed erroneously as ping sheng. In III. we have 包 in 平 and 曲 in 入. The division IV. and V. are also devoted to final k, so far as it can be recognized, by the useful rule which indicates by the vowel what the final consonant was. The words u, o, a, e, (u in run) are fond of k. The vowels i, è, à are fond of t and p. This is because u, o, a, e are back vowels and are made with the back of the tongue, while the others are front vowels and are made with the front of the tongue. The XVIth division is also k. The XVIIth seems to be a p, not that there was a p there when the Odes were written, there certainly was not. But many of the words in this division have lost final p as phonetics shew.