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 邸 with the light of the Lo yang transcription, we adopt dïn. The vowel i here is a guide to the vowel in all the words which rhymed with 邸 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.

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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, ė, 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.

Not to take up too wide a subject in this note, I limit my remarks to the XVth division. The other words with final t are classed in the XIIth division under n which contains 人, 臣, 田, 民, 天. These were certainly pronounced in ancient times nin, din, min, t'in as we learn by the Loyang transcription of the first and second centuries, where 臣 is used for din in Godinia, the first disciple to take vows under Buddha. The ju sheng of nin is nit, and we must therefore adopt at or et as the form of the final in the fifteenth division. Then if we adopt Twan Yü ts'ai's reading of the finals in the Odes, we have 月 nget moon, 發 pet, send out, 出 t'et, go out, 外 nget, outside 四 set, four, 活 hwet or get, alive, and so with many others. The letter t is pleased with front vowels such as i, è, à, but as we find it employed also with u, o, and a, we can only suggest as probable that such or such a vowel was its companion long ago.

In the Siau ya, in the section 雨不正, we find 退, 遂, 瘁, 誶, 答, 退 rhyming together. Ku Yen wu noted that 答 is used in 新序 and 漢書 for 對 and therefore placed 答 in the rhyme. Twan Yü ts'ai adopts his view. Now 答 has final p in modern dialects, where final p exists, and it would seem to require that the other four characters should all have had final p in place of t. But in the first place it is not necessary to place 答 in the rhyme, its place being in the seventh line of a stanza of *eight*, and secondly 對 is to be derived from 答. The essential meaning of both is opposite. Tap is another form of tam 當 from which tang is derived. 當 and 答 both mean that which is opposite the one as opposing the other as answering to. Here the sense is 'answer' and there is nothing to require a change in sound, corresponding to a change in sense. 對 is really its derivative, but it is not the derivative that is here used but the primary.

Among the words in division XV, there are several with the phonetic 世 as 泄, 勩, 棄. These should originally have final p for 世 is really 十, 十, 十, three tens, but we find in Kwang yun, in the 入 ju volume p. 46, 25 that 葉 was yet and that 牒, 緤, 泄, 渫, 媟 and others had all final t in the Tang dynasty. We conclude that the change from final p to t commenced before the Siau ya was written and after the time of Hwang ti. In the Amoy dialect we have 楪 siep and 泄, 緤, 瘞, 媟, 屧 all called siet. The Tie chiu has 泄 siap 緤 siet. It is thus perfectly beyond doubt that a change from p to t, which began somewhere between B.C. 2,500 and B.C. 800, was completed to the extent shewn in the examples in the capital of Shensi A.D. 700, and in Tie chiu and Amoy at the present time.

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