But 宜 may have originated from 合 and [a Chinese friend supports this view. The idea of 合 is 'pressed together.' The moral idea of 'ought' is in the mind. It finds its symbol when the senses, the hand and a favourable conjuncture of circumstances, decide the mind to adopt a symbol. The symbol may be derived from a person carrying an object in some such way as above described, or it may be derived from other sources. Oblige comes from *ligo* to bind. Ought is from ewe and owe is from agan, an old verb to have, to possess. The moral idea may be derived from binding or from having in possession, or from carrying a burden. It is quite possible that some words meaning ought are beyond the reach of explanation, just as there are lost facts in the history of every country.

But in whatever way 宜 may have come to mean ought, this we may decide that, as in the case of 當 tang, the development of the moral idea was anterior to the formation of the characters and of the rising and departing tones. In these words we are entirely within the region of the even tone.

Kwan and chwen 貫 and 串 are precisely the same word. The ku wen of kwan is 毌. There has been a slipping of the initial from the teeth to the back of the tongue. The even tone original is 穿 ch'wen to pierce. It is a word named from cutting or piercing and is certainly related to ch'wang, ch'am to pierce. The change from final m to ng is quite common. The labial initial to this root is found in 鋒, 蜂, feng, sting, bee and 芒, 鋩 mang, also a sting, sharp point, edge of a sword. We may regard mang, in the form mam as probably the root of all these words. The verb comes first in time, because it has a sound accompanying it. The fact that the word 穿 chwen is even, indicates that it belongs to an age when neither the rising nor departing tones existed. On the other hand 串 and 貫, with the departing tone, belong to the age when that tone originated.

J. EDKINS.

NOTES BY E. H. PARKER.

COMMENCEMENT OF THE YEAR.—In comparing mediaeval and Chinese dates, it is important to remember that the legal year at Venice began on the 1st March. Thus 19th January '1323' means really '1324,' as pointed out by Colonel Yule.

WINDOW-GLASS.—Colonel Yule thinks the mention of window-glass by Polo a misunderstanding. Even before Christ, it is said of Han Wu ti that 'the Emperor constructed a fairy apartment in which there were glass windows [琉璃窓].'

SUGAR REFINING.—Yule says, Ramusis mentions the introduction of sugar-refining into China from Egypt. In the 北史 account of Cambodia, or Chênlah, it says: 'In their food they use a great deal of 酥酪 and sugar [沙糖].' *Sato* is still the Japanese word for sugar. Another Chinese account says: 'Sugar was originally unknown in China, but it was brought as tribute from abroad in the reign of T'ang T'ai-tsung. The envoy was asked what it was, and said it was the juice of the *chê* [sugar-cane] fried. Some was then fried in the way described, and with success. Previous to the T'ang dynasty all books which speak of 糖 really mean 糟.' Again, the History of Magadha says: 'In the 21st year of Chêng kwan [A.D. 647], Magadha first sent envoys direct to the Empire. T'ai-tsung sent envoys to get the art of sugar-making, and ordered all the sugar-cane factors of 楊州 to compound it in the same way. Its colour and taste was then far superior to that from the West [西域].' Again [Chênlah] 'had four qualities of wine; the first quality the Chinese [唐人] called 蜜糖酒; it was made with honey and water, and contained 藥麵.'

STORAX IN CHINA.—There is a story about the eccentric philosopher Chwang-tsz, stating that he preferred the dung-beetle's dung-roll [蛣蜣轉] to a piece of storax [蘇合].