so as to be sure of not forgetting its exact tenor, but General Schmitz objected, lest so important a piece of information might fall into the enemy's bands.

"'Allow me,' said I in my turn to the General, 'to do as I like. If I am killed or taken, they will be clever follows who can decipher my notes.'

And I wrote the few words I have already noted [Army of the Loire, December 6, Forest of Fontainebleau] in pencil on my shirtcuff in Chinese characters."

That shirtcuff ought to have been preserved unwashed. I wonder how many of our twenty-years-in-the-country speak-the-language men could write down 'Army of the Loire, December 6, Forest of Fontainebleau' in Chinese characters on the spur of the moment, like this brilliant young officer who had only spent a few months in China ten years before?

Another passage in the same book records a curious circumstance in connection with General de Montauban's assumption of the title of Comte de Palikao.

The General was warned by an idea in the subject of a title. He was afraid that the Emperor would make him Duc de Pekin. 'Duc de Pekin,' he would say over and over again, half jokingly and half in earnest, 'that would not sound well for a soldier;' and he was created simply Comte de Palikao.

[*Pékin* or *péquin* means "civilian" in French military slang. As Marshal Angereau said to Talleyrand, "Nous appelons péquin tout ce qui n'est pas militaire"; to which Talleyrand promptly retorted, "Et nous, nous appelons militaire tout ce qui n'est pas civil."]

G. M. H. PLAYFAIR.

REMARKS ON SOME OF MR. PARKER'S NOTES. —[Page 51.] The Thibetan tribe referred to in the Viceroy of Ssuch'uan's memorial is properly called *Cha-ya* (Jaya) 乍丫 not *Cha-liao* 乍了. The second character was written wrongly in the Gazette. (See Porter Smith's 'Chinese Geographical Proper Names' *sub voce*.)

[Page 52.] Mr. Parker would improve his notes by translating his Chinese characters, where they are translatable. 郎索, 業巴, 琍瑪 and others are doubtless not readily interpreted, but 乍參 and 佛手參 are evidently varieties of ginseng or pseudo-ginseng, the formerly probably from Jaya; 黃連 is a well known febrifuge referred to the genera *Leontice* and *Justicia*; 蟲草 is undoubtedly *Cordyceps Sinensis*, the extraordinary fungus which grows as a disease on the head of a caterpillar and which is known to be produced in Southern Thibet; its full name is 夏草冬蟲 'summer plant, winter insect;' 知母 in referred to a species of poppy, *Chelidonium majus*, but more properly to *Anemarhena asphodeloides*, a liliaceous plant, the rhizome of which is sued in medicine.

[Page 54] 護羌都尉 From the analogy of 輕車都尉 and 騎都尉 the 6th and 7th ranks of Chinese nobility' 都尉 would seem to be a title and 護羌 a descriptive affix, common in the case of *Baturus*, and as regards the Manchu General in question, probably commemorative of his exploits in Turkestan (See 都尉 in the 佩文韻府.)

The Confucian Duke (Duke *Confucius* is surely hardly correct?) has a 'town residence' in Peking. It stands, I think, near the 'West Four Portals' 西四牌樓. 金龍四大王 is not any 'prince' of mortal mould, but is the title of the fourth of the four tutelary deities of the Yellow River. See Peking Gazette, December 7, 1874.

J. M.'s replies to Notes and Queries.—[Page 55] I venture to suggest that in the expression 紗漢 the second character is a euphemism for its homophone 汗, 'perspiration.'

Whether 烏拉 means originally 'river' or 'garrison,' a glance at the Red Book under the heading Shingking will show con-

clusively that *officially* it means part of Kirin. The Superintendent of Pearl Fisheries at Ta-hsing is called the 烏拉總管. So *ula* grass may very well mean a grass from that part of the country and have nothing to do with rivers, frozen or otherwise.

G. M. H. PLAYFAIR.

GILES' REMAINS OF LAO TSZ.—I leave to abler pens than mine the task of laying bare the emptiness of the mare's-nest recently discovered by Mr. H. A. Giles; and can afford to pass by the polished criticisms he is pleased to indite upon my version of the *Tao Tê Ching* according to Lü Tsû. But when I am coarsely accused of 'stealing,' because I happen to employ a word in a passage where it has been used by one of my predecessors (page 43), and held up to ridicule for committing a gross blunder which I not only avoided, but to my avoidance of which I drew special attention in a note, I think all fair-minded readers will consider that the insolence goes too far.

In the 43rd chapter there occurs the following phrase, as quoted by Mr. Giles,—無有入無間; on which he remarks, 'Mr. Balfour alters 入 into 人, and translates * * * "There are no men who persevere uninterruptedly [in the culture of Tao]." But if Mr. Balfour will turn to page 84 of his own work, he will find that he himself had there rendered what is practically the same phrase (!) in a totally different way; viz., by "Issuing from nothingness it returns to nowhere."'

I have never met with a more cynical instance of misrepresentation than this. On page 85—not 84—of my "Taoist Texts" there is the translation of a passage attributed by Huai-nan Tzŭ to Lao-tzŭ, which, having been made independently of any commentary whatever upon the *Tao Tê Ching*, runs, 'Issuing from nothingness it returns to nowhere;' the Chinese text being 出於無有入於無間. To this I appended the following note: 'This quotation does not appear in this form in any edition of the *Tao Tê Ching* I possess. The words here used [as above] are quite different from those employed in the 43rd chapter according to Lü Tsû, where the first, second, and sixth characters are omitted, and 人 is used instead of 入. See page 27. In another copy the 入 is used, but the other three characters still do not appear. Huai-nan Tszu's Commentator says he is referring to water. But how does Dr. Chalmers reconcile his translation of this sentence with his evident allusion to it, Introduction, p. xv, lines 4 and 5 from bottom?'

This last question has never been answered, to my knowledge. But its elucidation is not likely to be furthered by Mr. Giles' attempt to lay the inconsistency of another translator upon my shoulders, and to suppress the fact, not only that my two translations were based on two widely different texts, but that I had gone out of my way to draw special attention to the point.

FREDERIC H. BALFOUR.

Water Hall, S. Aldate's,
Oxford, September 27th 1886.

THE CHARACTER 梁.—About twenty years ago, some person, thinking to improve the font of small types made in Hongkong and now in daily use all over China, must have changed the original steel punch for the above character, and substituted a new one without the little mark on the right. In the first two volumes of Dr. Legge's Classics it is found complete, but in the third volume (1865) and all after it is defective by that one little stroke. Only with Shanghai fonts is it now printed correctly. The Tientsin *Times* and the Hongkong daily papers alike have it defective. So also has Dr. Eitel's Dictionary. This is not the only character in the font that needs correction, but it is one which has been unfairly treated in other ways beyond most. It ought to have had a place in Callery's list of Phonetics, republished by Doolittle and by Williams; but it does not