49. Known as 葡萄 at Peking (Cf. No. 18).

73. Hypericum Ascyron L. is in Peking called 金絲桃.

79. Mirabilis dichotoma L. is in Peking called 鬼子茉莉: its 'vulgar name' is 'Marvel of Peru' or 'Four o'clock.'

84. Does Mr. Parker really mean that Bunge's white pine is known at Canton? I fancied it peculiar to Peking.

85. The name given under 181, 車前子, is that used at Peking for this plant; its 'vulgar name' should be given as greater plantain, ribwort plantain or waybread, in order that it may not be confounded with the banana.

90. *Scirpus tuberosus* is not a water chesnut but a bulrush.

93. Called 山藥荳 at Peking.

99. *X. nitidum*, D. C., is called 花椒樹 at Peking.

100. Vulgarly known as ginger.

101. *A. blitum* L. is called 莧菜 at Peking.

107. Hemp is called 小蔴 as a general term; the male flower is known as 枲 *hsi* and the female as 苴 *chü*.

108. At Peking 栗樹.

129. Peking name 拉拉秧.

145. *Stillingia sebifera* is the wax tree according to Hooker.

146. 'Buffalo nut' is unknown to me. *Trapa bicornis*, as also *T. natans*, is the water chesnut or calthrop.

150. Peking name 酸棗.

160. Improperly called water chesnut.

168. Called at Peking 密蘿松 'vulgar names,' cypress vine and Foochow creeper.

177. The Chinese name here given is at Peking applied to the *Rhododendron leucanthum*, Bge.

186. The elder is known at Peking as 公道老兒.

188. For the sake of comparison I note that at Peking *Polygonum orientale* is called 狗尾巴花.

199. The Chinese name given is applied to *Jasminum floridum*, Bge., at Peking.

206. *Asparagus gibbus*, Bge., receives at Peking the name 龍鬚草.

212. At Peking called 秦椒.

217. According to Kanghi 薏苡仁 (the seeds of Coix).

238. 珍珠花 is the name, at Peking, of a species of *Spirala*. The second name here given resembles in meaning that applied in the North to the spindle tree (Euonymus), viz. 明開夜合.

240. Peking name 橡椀樹.

242. ,, 翁葱.

252. In Peking 白花菜 is *Cleome pentaphylla*.

253. Peking name 黃龍牙.

272. At Peking this name is given to a wild vine, *Ampelopsis humulifolia*, Bge. (*vitis heterophylla*, Thunb.)

280. 金銀花 is the Peking name of the honeysuckle.

286. *P. dichotoma*, Led., is at Peking called 馬蠁花.

290. Better written 蘋果.

291. *P. termifolia* is at Peking called 遠志.

293. *P. orientale* is at Peking called 狗尾巴花. *P. Thunbergii* S. et Z. is called 苦蕎麥, i.e., bitter buckwheat.

296. Peking name 虎耳草.

My Pekingese names for Nos. 16, 25, 29, 41, 47, 59, 75, 80, 84, 94, 109, 111, 133, 148, 181, 184, 185, 195, 196, 209, 231, 232, 249, agree with those given by Mr. Parker.

I have many other Chinese names of plants which have been identified in the Peking Flora referred to, but until I have had time to consult duly qualified rustics and apothecaries, I do not venture to obtrude them on the notice of readers of the *China Review*.

G. M. H. Playfair.

The Style of the Li Ki.—It is now possible to discuss old Chinese style in a way that could not be done before Dr. Legge's

translation of the Li Ki placed the whole of that work in the hands of the English reader, and there is an index to all the four volumes which the indefatigable translator has contributed to the Sacred Books of the East. The translation is good and he who consults it in cases of difficulty in the original will know that the same difficulties have occurred to the translator and that his version of the passage is the result of careful inquiry and judgment.

The style of the Li Ki as a whole is what the Chinese call here 散行文. The sentences fall apart like peas poured from a bag not having a connecting thread to bind them together. The writers have collected them from various sources and have not rewritten them in a good style. This is not true of all, for we have the Chung Yung and Ta Hio here, and in some portions the style rises and there are traces of a line of parallelism and logical concatenation. But it is true of the larger part and in consequence the Li Ki is not much liked as a reading book by students. It cannot be placed beside the Tso Chwen or the 史記 Shï Ki or the compositions of Pan Ku or Han Yü.

The 月令 Yue ling ascribed by the translator to Lü Pu-wei is certainly much more ancient. It is found in the 周書 Chau, Shu which was unearthed from a tomb 281, and is therefore much older than the time of Lü Pu-wei. In fact, it may be fairly assigned to the age before Confucius. Its style and matter are all of the age at the head of which stands, as a noble presiding figure, the most scientific of the sages, Chow Kung. He initiated the age in which were written the Chow li, Er ya, Yi li, Yi king (most of it) and probably many of the scattered scraps of information collected in the Li Ki by industrious disciples of Confucius. In the style of that time there was much less of smooth transition, balancing of ideas and elegant completeness than later. Tso Chieuming was needed to found a good school of composition in a manner which may be compared to the style of Livy and Thucydides. The Li Ki is held in estimation among native readers, because it partakes too little of the new style which is found in the Chan Kwo writers.

J. Edkins.

Ula Grass.—In Vol. XIII. p. 227, 297 and Vol. XV. p. 55 the question as to what is *ula* grass 烏拉草, has been discussed, without, however, a satisfactory result. I propose the following explanation of the term.

In Manchu the terms for *ula* grass are stated by I. M. to be *foyo orho* and *gôlha foyo*, which I. M. renders by 'carpet grass' and 'boots carpets.' *Foyo*,* however, does not mean 'carpet,' but a grass and is only used in combinations of names of plants. In *foyo orho*† the last word also means grass, the whole a plant, probably *aconitum lycoctonum*. *Gôlha* means boots, shoes, *gôlha foyo* boots grass, also called *olo foyo* hemp grass, probably *cyperus iria*. Other combinations of *foyo* are *shadu foyo* and *sika foyo* probably *carex flava*, used for making raincoats.

Ula‡ means a river in Manchu and nothing else. Thus *buthai ulai hoton* the hunting (not hunters, which is buthasi) river town, *karun ula* the advance guard river.

Manchu therefore will not help us.

In Mongol *ula*§ means the sole of the foot, of boots, shoes etc., and thus the meaning of *ula* grass, sole grass, explains the use it is put to. 皮烏拉 *p'i ula* then has the obvious meaning of leather sole. I. M. complains of the Manchu-Chinese works (i.e. Dictionaries), as being 'generally very deficient and unable to satisfy the European student.' I do not agree with him. Though

* Compare Hungarian *fü*, Mong. *ebü sün*, same root in Manchu *fo-do* willow.

† Comp. Mong. *urho*, burf. *orôkto*, turk. *uruk*, finnish *ruoho*.

‡ Compare Mong. ghool, hung. *folyo* river, *olu* finor, tsherem. *jul*-the river Wolga, jakut. *ür*-ük, turk. *ir*-mak river, v. Vambery, Etym. Wœrterb. der Turkotat. Spr. p. 54; Boller, Zur Magy. Etymol. in Sitz. Ber. der Akad. der Wiss. Wien, 1855, vol. XVII., p. 337.

§ Compare Ashag. *ul*-tan, tat. *ul*-dan, jakut. *ul*-lun, v. Vambery l. c. p. 134, Bœhtlingk, jakut. Gr. p. 238.