tuwashara hafan, a *supervising officer*, now indicated by the name of 雲騎尉.

9.—In Manchu *kesingye hafan*, an *officer by* (*imperial*) *favour*, recently created, as I stated above, with the Chinese corresponding name of 恩騎尉.

Now, it being expressly established by the *Collected Institutes of the Tai-Ch'ing Dynasty* that no laudatory appellation should be prefixed to any title inferior to the third degree, Mr. Playfair's supposition turns out to be not only completely devoid of foundation, but contrary to the very rules of the institution.

For my part, I openly own that I am not in a position to cut the Gordian knot, and to give Mr. Parker a satisfactory reply. I did never see the title 護羌都尉, and, frankly, I entertain some doubt about its real existence, as it would be an abnormal and very surprising case. I would rather be inclined to think it a misrepresentation of some other thing. Mr. Parker, however, who is an indefatigable student of Chinese matters, could have met it somewhere, and I would request this gentleman kindly to gratify my curiosity by stating in a more explicit manner where it is to be found.

J. M.

River duties.—Mr. Playfair would have enhanced the value of his remarks on the Yellow River Duties, if he had given the names of the four gods, instead of referring the reader to the *Peking Gazette* of 1874, which many a student might not be in a position to glance at. I confess that I was in the belief that 金龍四大王 was a general designation for the whole set of those divine beings, which I thought were individually named 栗大王, 黨將軍, 俞將軍 and 袁將軍. Mr. Playfair will certainly oblige by giving a more detailed account of those river-gods, and also by explaining to the readers of the *Review* the terms 陳九龍將軍 and 王將軍, which, if my memory does not fail, are in some way equally concerned in the miraculous appeasing of some river's fury.

J. M.

Ula grass.—After having dissected some of Mr. Parker's notes, Mr. Playfair falls *vi abrupto* upon an inoffensive note of mine, with reference to *ula* grass. Pronouncing his verdict on the matter, this gentleman writes the following lines. 'Whether 烏拉 means originally "river" or "garrison," a glance at the Red Book under the heading Shingking will show conclusively that *officially* it means part of Kirin. The Superintendent of Pearl Fisheries at Ta-hsing (*sic*) 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.'

This seems to be, *primâ facie*, a very *conclusive* piece of reasoning; but dialecticians, who are the most stiff-necked and unmanageable set of men below heaven, would surely refuse to accept it as an argument of any weight, and would accuse Mr. Playfair of being specious. But, justice be done, those poor fellows are not, after all, such intractable and bad men, as people generally think them; for their only fault consists in going always hunting after the truth amidst the many falsities and deceits of the world. Seeing that their way is the surest one in doubtful matters, I feel inclined to follow their process of truth-finding, and beg therefore to be allowed to throw into a syllogistic form Mr. Playfair's fallacious argument, which, I think, should stand thus:—*ula* is officially a part of Kirin; the Superintendent of Pearl Fishery is called *wu-la-tsung-kuan* (烏拉總管); *ergo ula* is a grass from that part of Kirin.

Now, under this dialectic form, no man of sound judgment will, certainly, give his assent to Mr. Playfair, notwithstanding the claim of conclusiveness that he puts forth in favour of his argument. Such an illogical conclusion would justify logicians in crying *contentâ voce* before Mr. Playfair's