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

9.—In Manchu *kesingge 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

magisterial chair: *Negatur consequens.* But, I have not the misfortune of belonging to that wretched gang, and am but a poor student who is struggling for a little knowledge of some of the many nonsensical puzzles, with which is sown the path of life of those happy sons of Han in their Flowery Land. So, without making any clamorous noise as the logicians, I will only whisper to Mr. Playfair that I regret very much not to agree with him, for I see too clearly the falsity of his inference to condescend in openly saying even the milder dialectical *transeat*, though he may desire to get his illegitimate conclusion passed uninjured through the desks of the sinologues.

I cannot help saying that Mr. Playfair's finding is not worth a *ὄψαπα*, as nothing new was really found; for I stated before (*Review*, Vol. XIII., pag. 228), in a more explicit form, that, besides many other acceptations of the word, *ula* is also the name of a *town* in Kirin, called by the Manchus *ula hoton*.

Mr. Playfair seems not to care at all for the original meaning of the word in question; but I like sometimes this kind of trifling, and will therefore avail myself of this opportunity to say something not mentioned before in my note. *Ula* is not only a general appellation for great rivers, but is also the particular name of a river (烏拉河), running to the west of the pasture-land of the Talath and Hang-chin (杭錦) banners belonging to the Mongolian *Ikchao league*.

What Mr. Playfair apparently desires, is, I believe, to occupy himself only with the *ula* of the mandarinic kingdom (if I may be allowed the expression), and consequently, sheltered under the *t'ao* of the Red Book, which is but too small not to leave unprotected many vulnerable points, he proclaims *urbi et orbi* that 'ula means *officially* part of Kirin.' I say, however, that whether officially or privately *ula* means all that it means; and to prove my assertion, I will request Mr. Playfair to allow me a few questions. If *ula* is officially part of Kirin, what then would it mean in the very Manchu official name of that province—*Ghirin ula?* What would it mean in the official phrases 卡倫烏拉 and 烏拉食餉? What would it be again in the official term 烏拉票, a pass issued by the Mongolian Superintendency (理藩院) to merchants going to trade *beyond the Great Wall?* What would it be in another official expression 台站烏拉, which denotes some petty officers in charge of a postal station? And, finally, what could it be in the official phrase 打牲烏拉班 to be found in the very authority (the Red Book) of Mr. Playfair?

On the other hand, this gentleman's supposition about the origin of the name applied to the grass, might be as gratuitous as mine. And indeed, is the *ula* grass a particular production of the Ula town, or does it grow also elsewhere in Manchuria? Besides this, *wula* in Chinese, as well as *foyo* in Manchu are generic names (*uheri gebu*) applied to several species of this grass, such as the *shadu foyo*, the *sika foyo*, the *olo foyo* and the *gorghi foyo*, which are all commonly called *wula* by the Chinese. The first of these species is described as growing in tussocks on wilds and hills (*alin bigan*), the second as being of a reddish colour, growing on hillocks (*ukuda*); the third as being of a whitish colour, growing in long uncultivated fields (*fe susu*); and the fourth as growing in marshy lands (*hali*). Now, would all these different kinds of *foyo* be indigenous only to Ula? . . . Is it probable that a town (*hoton*) should abound with so much grass, which is said to grow on *wilds*, *hills*, *uncultivated fields* and *marshy lands?* . . . Perhaps some reader of the *Review*, better acquainted with the topic, would oblige both Mr. Playfair and myself by elucidating the matter.

J. M.

NOTES BY E. H. PARKER.

THE LAND QUESTION IN CHINA.—The able Emperor 郭榮 had to deal with a Chinese