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 *εὕρηκα*, 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

Ireland. It was represented to him that repeated decrees had authorized the cultivation of larger areas by the peasantry at the former rates of taxation, but no sooner were improvements made than the tax gatherers came to view the land and raise the 'rint,' in consequence of which the people felt uneasy, and took no pains to extend cultivation. The first principle of good government is to keep faith.

POLO.—In the year 1277 (the History Book says) Kublai appointed the Western Buddhist 楊璉眞 to be Buddhist Bishop of Kiang-nan [總攝江南釋教]. In the same year (Pauthier says, according to Yule) he appointed Polo a second class commissioner.

THE KITANS.—Yule says the Khitans are doubtfully supposed [? by whom] to have been akin to the Tunguses. He erroneously calls the names Khitai and Machin, 'Cathay and China.' The first is correct; but Machin [馬眞] was the name of a Mongol tribe [See Mayers, No. 907]. Evidence, however, as Yule suggests, points [See *Contributions to Topography*] to the Kitans having been a Turkish race.

CHINESE IDEA OF WARFARE.—Samuels says, (according to Yule), that the old Venetian idea of fighting was to exhibit as many flags as possible, and have as much noisy music, trumpets, kettle-drums, &c., as possible, to put heart into the men and strike fear into the enemy. This continues to be the Chinese idea of warfare.

ACCEPTING THE SOVEREIGN'S CALENDAR.—When the After Chou Emperor conquered Kiang Pei, he addressed [賜書] the vanquished Southern T'ang Emperor as follows: 皇帝恭問江南國主慰納之. The T'ang Emperor, (whose position was that of Napoleon III after Sedan), wrote back [奉表] as follows: 唐國主請獻江北四州歲輸貢物數十萬. The four *Chou* of Kiang Pei were the modern 廬州, Nanking 蘄州 and 黃州. He also 奉周正朔, from which it appears that to *fêng* the *Chêng-shoh* does not necessarily mean 'change the solar or lunar style of counting years,' but 'accept the reigning suzerain monarch's reign as a standard date.' He was instructed to drop the style of Emperor [帝號] and adopt that of King [國王]. All this is important to note for countries who have to insist on their rights in China.

On the accession of the Sung Dynasty (A.D. 960), the month 戌 was made the 臘. This helps to explain the term 奉正朔 or 'shew vassaldom by accepting the suzerain's new year.'

ILI.—The infantry and cavalry camps at Ili are to be changed to Banner Corps, and the Tartar-General has ordered Tls. 20,000 worth of uniforms for them from Kwei-hwa. The 河東道 is to 'appropriate' and find the money.

TERM QUESTION.—The phrase in the Empress' recent Decree 天心眷佑 is an important contribution to the 'term question.'

PESCADORES.—The fortification of the Pescadores is to cost Tls. 800,000. In Formosa 35 brigades [營] will be the minimum, and the Customs of Amoy is to contribute towards this sum Tls. 200,000 a year as before, with Tls. 240,000 a year from the other Fukien chests, and Tls. 360,000 from the Customs of Hankow, Shanghai, Ningpo, Kewkiang, and Canton. The Tls. 440,000 from Fukien, with the Tls. 1,000,000 now annually raised in Formosa, are all to be spent on the army. The remaining Tls. 360,000 are to go towards governing the island. These appropriations are to continue for 5 years, after which it is hoped that, with reforms, Formosa will be able to pay her own way.