words were then pronounced in the even tone, there being no other for words not ending in p, t, k, the appearance of Shang sheng is really that of Ping sheng. This is probable an account of 喜 hi rhyming with an even tone word in the chapter Kau yau mu. Thus we may regard Shang sheng as first appearing in the Shang dynasty, as the native investigator Twan Yü tsai believes to have been the fact. His views may be known from the 六書音韻表 *Lu shu yin yün piau.*

I may be allowed to refer for the remainder of the history of Shang sheng and Chü sheng to my various works in the Chinese language.

There are several important various readings in the Shi Ki copy of Han Wu ti's poem. It will be found in the chapter on rivers written during the life-time of the emperor himself by the historian Sï ma Ts'ien. In that account the whole scene is described with great minuteness as also what was done on the Yellow River in the reign of Han *Wen ti. The Shi ki rendering* seems to be better than the reprints of the poem at present common.

JOSEPH EDKINS.

NOTES AND QUERIES.

NOTES.

CHINESE PROVERBS IN THE AMOY VERNACULAR, ROMANIZED.

1. Chhit géh poa, ah-à m chai sí : in the middle of the fifth month, (when ducks are offered to the spirits), the ducks don't know that they're going to die. Said of a man who goes on in his wicked courses without thinking of impending calamity.

2. Sì liau bàk-chiu m goān khoe : though dead, the eyes won't close. The affair, though apparently forgotten, and over now, will turn up again to cause trouble.

3. Bah, ho lâng chiáh ; kut, m ho lâng khoé : he'll allow people to eat the flesh, but won't let them gnaw the bone. That man will allow people to speak ill of his friends, but only up to a certain extent.

4. Pho' biu thau, chim chuí ó : to spread the best shellfish on the top, and water the oysters well. Tricks of trade.

5. Am-khang-ku : a tortoise in a drain. A man who rarely goes out of his house, a book worm &c.

6. Sa oé jíp siâ, bò hoán : *if three short* men enter a city, they're sure to get up a disturbance.

7. Sa ní, chí bú tiù : in three years, the child should be as big as the mother. The interest and principal shall be equal.

8. Niaú chhú tèng-jíp gû-kak : a mouse transfixed on a cow's horn. In a fix.

9. Bû sia, put sêng tiam : sia-liaú, tiam put sêng : if you don't give credit, you can't do business ; if you do give credit, you're ruined.

10. Png tâng-î-hō-soù ng : to take shelter under another man's umbrella ; to benefit at the expense or trouble of a man.

11. Tun *to* chhut tai chhiù : a blunt knife brings out the workman's skill.

12. Che tâng chûn, ai tâng chûn chaú : when you're a passenger by another man's boat, you are desirous for that boat to go fast. When you're interested in any project with a partner, you wish him to succeed. Like our 'all in the same boat.'

13. Chiáh êng bì : to eat the bread of idleness.

14. Poùh-kiaú lòng kun, boé-boē chhát : there is honour amongst gamblers, but all tradesmen are rogues.

15. Boē tsún íu, boe tsún thiaú : too large for a beam, too small for a pillar. Of a man or thing, unsuitable for our purpose.

16. Chhân yâu sò chúi : barren land absorbs much water. A lean man eats much. Debts swallow up gains.

17. Po-thaû chîu, po thaû eng : what you earn in foreign parts you spend there.

18. Beh ké, chiah pák kha : to bind up a girl's feet, just when she's about to be married. Of preparations begun late.

19. Lim khat, kàt chéng : to wait till you're parched with thirst, before you think of digging a well. Same application as preceding.

20. Chán chhàtgû-tiò: after escaping from a high-way man, to meet with a tiger. Out of the frying pan into the fire.

21. Chhàt khì chiah phah lô: to strike the gong after the thief has gone off. To shut the stable door when the steed's stolen.

22. O-á-kî kek kui tong: the black fish go about in shoals. Birds of a feather flock together.

23. Put kám jìp hò hiát, ian-lêng tek hò chù : if you have not the courage to go into the tiger's lair, how can you expect to get the cubs. Nothing venture, nothing win.

24. Chhió : a tiger with a smiling face. A wolf in sheep's clothing.

25. Kiák pê-put, kakí kong hiàh : to hit your own head with the hoe you're carrying. The engineer hoist with his own petard.

26. Chin-thè liòng lân : to advance or retire is equally difficult. On the horns of a dilemma.

27. Tin kiàm, Chiák bò kiâm : fresh or salt, he eats up all indifferently. All's fish that comes to his net.

28. Thih kong thih : iron strikes iron. Diamond cut diamond.

29. Pòh pòh chiù Chiak lâng oé chuì : its by taking one little drop after another, that a man at last becomes drunk. Its the last straw that breaks the camel's back.

30. Kiô kè koài thin : to lift up one's staff after crossing the bridge. To throw down the ladder on which you ascended (?).

31. Chìt kî-kang jìp chìt kî-khang chhut : in at one ear, and out at the other.

32. Tán bì oh noà, pán bò : if you're waiting to get the rice, it takes a long time to get soft ; if you're waiting to get married, the girl's a long time growing up. A watched pot never boils.

33. Sìp gé, kiù put sêng : he's got ten trades, but nine of them he doesn't know. A jack of all trades etc.

34. Chhat jìt, tiòh chek hô laî niû : when the sun's out, you should store up some provisions for the rainy time. Make hay while the sun shines.

35. Chìt phah siang tiòk : to hit two at one stroke. To kill two birds with one stone.

36. Hgeh kaù chhuí khaù, chiah ka-láh ; the rice being brought by the chopsticks up to your lips, falls down after all. There's many a slip between the cup and the lip.

37. San cháp lák keé,tsaù chih nî siến : out of 26 plans, turning off in the best. He that fights and runs away etc. Compare also the fable of the cat and the fox.

38. Boé hiaù sài tsûn hiâm khoe oéh : a man who doesn't know how to sail about, complains of the river being narrow. A bad workman finds fault with his tools.

39. Jìp hong suî siòk ; Jìp kàng suî own : when you go to a country you must follow its customs ; when you enter a channel you must follow its windings. Do at Rome as Romans do.

40. Haì bông chiam : to dive into the sea, to feel for a needle. To look for a needle in a haystack.

41. Sí poch, sa cháp jì : four eights are the same as thirty two. Six of one and half a dozen of the other.

42. Sim koü khah toá ông Bòng : his heart is greater than the tyrant Bong's. He out-herods Herod.

43. Choé ok, choé tók khî bé khók khók Ho sim, hó teng bô sa thang chhéng : while the wicked gaily ride on horse-back, the well-behaved haven't any clothes to wear.

44. Siu tî So-Hâang jí chiu. Si ti Hok-kien Choân-chiu. To be born in Soochow or Hangchow, and to die in Chinchew in Fukien, is the height of good luck.

45. Thau-ni, thau-tiam, Chít sì tâng khèh kiam. Pilferers are all their lives in want.

46. Khóng-chú kong, bô toâ-tîong. Confucius is extremely particular. Chinese characters must be written with exact correctness.

47. Poáh-kiaú hâm-shak-chiû khì, choé chhàt tau-mi bí. Gamblers first learn by playing with cockle shells : pilfering rice is the first step towards becoming a robber.

48. If jit iû su, chiong siu uí hu. The man who has been your teacher for even a single day only, should ever after be respected by you.

49. Gê-mûg sip pat-khai, bô chî in sai taî ! The Yamen's an extravagant place ; if you've got no money, you needn't go there.

50. Hó sim, khit luí chim. A good man, kissed (i.e. struck) by lightning. Said of a man undeservedly injured.

51. Nî tang hò sin, Cha-bò laâng hwat chhuì chhiu. In time of good, women grow beards.

52. Siông chiáh chiù, boá chuì, Siôong kì koa, boé nì. A man who's continually drinking doesn't get drunk. A man who's always coming before the magistrates, is not afraid.

53. Boé boé sug hun sa Chhìa bô tun. In buying and selling, one should be very particular : in entertaining, expense should not be thought of.

54. Huî kòng ki tìt, hô lòk chìt pah jìt. If there's thunder on the 5th of March, there'll be rain for 100 days. Compare our St. Swithin's Day.

55. Bô kìm bô khi, Chiáh pah jì : living till 120 years of age, though he has no superstitious fears.

56. Chhin-chhí bô cháp-chûng, khiap-sì bô ka-nûg. A handsome woman isn't without some defect : an ugly one isn't so in every respect.

MORE ABOUT 'ULA.'—Before seeing the third number of the present Volume of the *China Review*, I concluded a note of mine, intended for insertion in the fourth number, by expressing the hope that perhaps somebody would come forth to enlighten the public on the question of *ula*. And indeed, Herr P. G. von Möllendorff appears in the last number of the *Review* (pag. 180) offering to the public, in anticipation of my note, some explanations on the subject.

In doing so, this gentleman criticizes some of my assertions and renderings, and makes an ostentatious display of comparative philology on Turanian languages. I do not think, however, that he is accurate in some of his remarks and corrections ; and therefore I beg to offer a few counter-remarks.

In my humble opinion, Mr. von Möllendorff has not solved the whole question, as he gives his readers to understand ; but he merely offered a plausible hypothesis as to the origin of the Chinese name for the grass, without caring at all for the other meanings of the term *ula*.

Mr. von Möllendorff criticizes my literal rendering 'carpet-grass' and 'boots-carpet,' and he asserts that *foyo* does not mean *carpet* but a *grass*. He may be right, perhaps, in doubting whether 'carpet' is correct, but he is surely wrong in asserting that it means originally a grass. The only definition given by the well-known dictionary *Mandju isabuha bithe* is 馬尾結成的氈, which apparently means a carpet or rug made of horse-hair, as *keibisu* is another kind made of horse-hair. It was on the authority of this definition, and not on my own responsibility, that I rendered it 'carpet-grass.' As, however, this explanation did not meet Mr. von Möllendorff's approval, I engaged myself in searching again for the true meaning of *foyo*, and