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 kheh 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 uî 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 luî 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 chhuî 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.

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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

now I am rather inclined to think that its original meaning is a bunch or knot, formed by entangled horse-hair; for I find the term *foyo-noho* denoting that a horse-tail has become entangled and tied together *(morin i unchehen emu bade djafunaha)*. This term, I believe, must be the aorist of a verb *foyo-nombi* (which, however, is not to be found in any dictionary), compounded by the term *foyo* (which is the substantive) and the verbal suffix *no-m(e)-bi*. I will add that the idea of hairs becoming entangled and tied together is expressed in Manchu by *djafunambi*, to become like a carpet (from *djafu*, carpet-rug.) Perhaps this very idea is to be understood by the above Chinese definition, which, in such a case, should be taken as signifying not a woven carpet like the manufactured ones, but as a mass or expanse of entangled hairs, like the mane spread over something intended to be stuffed with. Now, whether such an idea is well expressed by 'carpet,' I doubt myself; but, not being an English scholar, I am not able to penetrate the recondite treasuries of the language, and find out an adequate expression for an idea which requires so long an explanation as this.

Anyhow, it is certain that *foyo* implies the idea of hair spreading or becoming tied together like a carpet, and probably it was by an assumed similarity, whether of form or of use, that *foyo* has been availed of to form the expression *foyo orho* for *ula* grass in general, as it is spread into the boots or shoes for the purpose of keeping the feet warm and preserving them from dampness 鞋內鋪烏拉草穿之緩而解潮. From the generic name *foyo orho*, the word *foyo* alone has been taken to denote the genus *ula*, and hence it has been applied also to *scirpus maritimus* and to the grass 蒹 in the passage of the *Shi-king* 手如柔荑. So it is that in the particular names of the various kinds of *ula* grass, *foyo* is used in every instance, and distinguished by other specific appellations prefixed to it.

Mr. von Möllendorff says that in *foyo orho* the last word means also grass. It is quite correct, for *orho* is the ordinary term for grass in general, so that he did not tell anything new. But, if *foyo* is a grass, and *orho* means grass in general, the natural result of the combination would be that very grass which *foyo* originally denotes. How, then, does it come to mean *ula* grass?

The assertion that '*foyo* is only used in combination of names of plants,' is completely false. *Foyo-noho*, *foyo-don*, *foyo-dombi*, as well as the expression *foyo faitambi* do not mean any plant at all.

I think that Mr. von Möllendorff's positive assertion that '*ula* means a river and nothing else,' is rather too bold. I would challenge him to explain somehow the manyfold expressions produced in my notes published in the last number of the *Review*. In the passage quoted in the note 'headed *Tibetan Tribes*, when it is said that at Chalia *ula* may be changed,' I believe that Mr. von Möllendorff would not dare to explain it as a river, nor would he venture to say that 烏拉駝馬 is a hippopotamus.

The endeavours made by this gentleman to explain those expressions are but too unsuccessful. 'A hunting river town' is an absurdity (I beg pardon for the term, but I do not find any other suitable to the case). What, then, would be 打牲烏拉班 and 打牲烏拉處? 'The river of advanced guard,' would be equally absurd, or at least unsustainable, for no river exists with such a designation. Both interpretations are, in my opinion, evidently false and at the same time unintelligible. And indeed, could Mr. von Möllendorff point out to the public, which is the river christened with such a prosaic name, and why are both the town and the river so called? . . . Certainly not. And, should the meaning be a river, could not the Chi-

nese use, in their rendering the two expressions, the pure national word 江 instead of the foreign term 烏拉, as they did in translating, for example, the name of *Sahaligan ula*?

*Butha* does not mean 'hunting' as Mr. von Möllendorff pretends, but *game*, that is, any animal or thing which may be hunted, fished or caught, such as a beast, fowl, fish, pearls &c. For hunting the Manchu have *aba* or *aba saha*. I rendered 'hunters' for the two words *buthai ula*, which I consider as synonymous with *buthasi* or *buthai niyahna*, huntsmen; for I think that *ula* means in many instances the men engaged in certain low occupations, such as post-men and others of the kind, and hence the post-station itself, as it is clearly seen in the phrases *ula shusu*, eatable provisions that one carries on travelling by post beyond the Great Wall, and *ula yalure shusu djetere*, travelling by post, (in Chinese 馳驛), but riding post [horses] and eating the provisions for the journey. From the term *ula*, in the meaning of river, is derived the word *ula-ngga*, riverine; but from the meaning of post, are derived the substantives *ula-n*, transmission, also tradition, hence *ula-bun*, historical narrative (of Chinese 傳 *chuan*), and the verbs, *ula-mbi*, to transmit, and *ula-bumbi*, to cause to transmit, or to be transmitted. Again, from *ulan*, now taken as a radical, is derived the substantive *ula-n-dusi*, Superintendent (of posts 提塘), and the verb *ula-n-dumbi*, to transmit to each other. I must own, however, that I am not in a position to quote any authority for the meaning I ascribe to the word *ula* in such cases; and, as I declared in a previous note (*Review*, Vol. XV, pag. 54), I rely solely upon my own observations made on certain expressions, like the above quoted one, which I met with in my study. I believe, nevertheless, that this meaning is not erroneous, for it is equally explainable, without any violence, in the several phrases proposed by Mr. Parker, some time ago, and others produced by myself in corroboration of my assumption. Mr. von Möllendorff seems not to have remarked the genitive particle affixed to *butha*, for otherwise, to be more correct, he would have made a present to his readers of the sonorous phrase the *town of the river of hunt*.

I beg also to observe that I did never pretend to explain the word 烏拉, as applied by the Chinese to the grass and to the shoes, as being originally Manchu expressions, for I know well that the one is called *foyorho* and the other *hôwaitamesabu*. On the contrary, my supposition is that the word *wu-la* in these two cases is rather of Chinese invention. Now, whether we may or may not expect some help from the Manchu for the explanation of the term, I am not able to say. Perhaps my presumption is wrong, and Mr. von Möllendorff is right in his conjecture.

This gentleman searches elsewhere for assistance and says that '*ula* in the Mongol language means the sole of the foot &c.' This is quite right, for *ula* in Mongol corresponds exactly in both its meanings to the Manchu *fatan*, and Mr. von Möllendorff's supposition, as to the origin of the Chinese name for *ula* grass, is not altogether without some foundation. Frankly, I think it better than my own explanation. But 皮烏拉 is certainly not a leather sole in Chinese, for in such a case any European ordinary shoes, either for ladies or gentlemen, should be called *p'i-wu-la*. For a leather sole the Chinese have 皮底, which could be expressed in Manchu by *sukô fatan*. *P'i-wu-la* is otherwise called 皮襪頭, both being equivalent to *fodji*, which is clearly defined as being worn in winter over the boot or shoes (*beikuwen erinde gôlha sabu oilo etere*). Mr. von Möllendorff seems to ignore that *hôwaitamesabu* or *wu-la* is entirely made of a piece of ox-hide or hog skin (烏拉鞋乃幫底均以牛皮整包做之), while *fohji* or *p'i-wu-la* is made of fur (*furdehe*) and resembles a short stocking (*foholon fomochi*).

Mr. von Möllendorff does not agree with me on the deficiency of the Manchu-Chinese dictionaries. I respect his opinion, but I must say a few words thereon, lest mine be considered nonsense. I never 'expected to find etymologies in accordance with our scientific principles,' for it would be in reality to ask too much from those poor fellows. No one could be justified in expecting from the primitive rudeness of the Manchus the very principles of a science which has recently sprung up in learned Germany. In my opinion, the works alluded to are deficient in many respects; words are very often misplaced, the alphabetical order not being strictly observed; primitive words, from which derivatives are given, are often omitted or, *vice-versâ*, primitives are given, but derivatives forgotten; many other words and expressions on governmental affairs and other branches are not to be found; definitions are sometimes obscure and often too short, at least to a foreigner who requires ample explanations to understand certain things; names of places, hills, rivers, Buddhas &c., which are generally translated with special terms, are not given, with a few exceptions; and besides all this they contain yet many other small imperfections and misprints, which are so many hindrances to the student. If this constitutes the creditable completeness of such works, really I am at a loss to conceive what is *complete*. But, I must do justice to the authors of those books, for even incomplete, they are preferable to some of the European works of the kind, as by using the former the student is less exposed to commit blunders.

I am more inclined to believe that it is the very deficiency of the native dictionaries that induced Mr. von Möllendorff to commit so many blunders, for I can not suppose carelessness in a person of so high literary attainments as this gentleman. He ascribes a wrong meaning to almost every Manchu word quoted in his note. Besides other mistakes already mentioned, he says, for example, that *gôthasa* means shoes, when it means only boots, and the Manchus have *sabu* for shoes; he says that *fodo* is willow, instead of *fodoho*, that *fodo* is a stick to which are attached paper-cash of different colours, used in sacrificing to the tombs at the feast of *ch'ing-ming*, also a willow branch to which are attached strips of paper of several colours (*called ilgari*), used by sorcerers in their magic art; he says again to Mr. Parker that *adun* is an enclosure &c., instead of a herd of horses or oxen, also a flock of sheep, when for enclosure or preserve the Manchus have *horigan*, and for stable *heren*. How is it that, even with the considerable assistance of Mr Sacharoff's admirable lexicon, he could not avoid all these blunders?

Herr von Möllendorff, I think, makes more frequent use of European works, and seldom consults the native ones, though he has made a collection of no less than 18 lexicographical works. I avow that I do not know of so many Manchu lexicons, especially the one written entirely in Manchu, unless it be the one called *Han i araha Mandju gisun i berlekn bithe*, which was published by K'ang-Hsi about 1708, and is certainly inferior to K'ien-Lung's *Mirror* published in 1779. Mr. von Möllendorff would do a great service to the students of the Manchu language and literature, as well as to the *amateurs* of Chinese bibliography, by publishing some descriptive notes on those precious books, especially because they are not mentioned by Wylie in his *Notes on Chinese Literature*.

Russian, I confess, is not one of my acquisitions, but I intend to follow Mr. von Möllendorff's advice in studying a little of it, if I find some time to this purpose, though I do not think it to be a *conditio sine quâ non* for studying Manchu. Many Chinese (bannermen) study this language, pass examinations and obtain the degrees of *kuì-jên* and *chin-shih*, without knowing a single word of Russian. Could not a

European, *á priori* if not *à fortiori*, do the same? The truth is that Russian might be a powerful assistance to the students of Manchu, but not an absolute necessity, when one knows Chinese.

J. M.

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SPIRITUALISM IN FORMOSA.—Superstition, it is well known, prevails throughout China Proper, but the people of Formosa believe 'Joss pidgin' more than any other Chinese whom I have come across.

When any one gets sick, a Joss will be consulted instead of a doctor; when the sick man's friends send for a Joss, (one being always at their beck and call), they go to a temple and carry the idol right off, at the same time burning a bundle of incense. There are a certain class of people called Tan-kee (壇乩)* who profess to be disciples of the Spirit represented by the idol, and to be able to serve as Mediums through whom communication with the Spirit may be held. They work themselves up into a state of frenzy until they are apparently senseless, and when they are in such a state, the Spirit is supposed to have gone into them; then they speak a Spirit-language which nobody understands except the Spirit-interpreter, who learns this wonderful dialect simply by experience.

When a Joss is thus consulted, a Tan-kee will always accompany the idol to the patient's house; they commence their operations by burning incense and paper; then, when the gong and drum are beaten, the Tan-kee speaks a few words quickly and then appears to lose his senses; he jumps about, gesticulates wildly, and moves his head like a madman, for about an hour before commencing to deliver communications from the Spirit; meantime a great noise is kept up by the drum and gong. When this dreadful noise ceases, the Interpreter explains everything that the Medium has said. Then the whole family, perhaps sons and daughters, wife and relations, cry and kneel down before the Tan-kee, with a bundle of burning incense sticks in their hands, and thus seek to enter into conversation with the Spirit residing in the idol, through the Tan-kee and the Interpreter.

If the patient is very ill, the frantic Tan-kee will cut his tongue or arm, and write a few charms (符) with the blood; one will be posted on the door of the bed-room to notify that there is no admittance to evil spirits; one will be worn by the man, so as to frighten away evil spirits or malignant devils that may be hovering around; and one will be burnt, and its ashes will be swallowed by the patient to drive out all evil influences from the body, it being feared that devils may get into the man.

For a performance like this, no charge is made on the first two occasions; but for repetitions, thirty or forty cents, for the purchase of incense, will be accepted.

The people here have been taught for generations from childhood to believe this strange doctrine of 'Joss pidgin,' and so when they grow up, it is natural for them to retain belief in such superstitions. Confucius had no such religion, in fact he despised those who believed in idols. The following are quotations from the Chinese Classics 樊遲問知子曰務民之義敬鬼神而遠之可謂知矣 Tan Ch'e asked what constituted wisdom. The Master said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' 子曰攻乎異端斯害也矣 The Master said, 'The study of strange doctrines is injurious indeed.' 敬如在敬神如神在 'Sacrifice to Him as if he were present. Sacrifice to God as if God were present.' Hence we see that

* 壇 means an altar; 乩 means divination; and Tan-kee, in the local dialect, means one who knows divination.