The material is linen and the stamp is a parallelogram measuring about 3' × 6', the top corners truncated. The upper segment, about ¾ inch deep, bears an inscription, black on a white ground, which I will designate A. There is a central parallelogram measuring 1½' × 4', also containing an inscription in black on a white ground (B). The remainder of the ticket consists of a strip an inch wide running round three sides of the central parallelogram; the right side I shall refer to as C, the left side as D and the portion at foot E.

A. Horizontally in large characters 龍華山, Lung-hua Shan. I have not been able to localise this hill, but it is probably in the Hukuang provinces.

B. In the centre of the upper portion written vertically in large characters, 公義堂, which might be translated Hall of Patriotism.

To the right of the upper portion in smaller characters, written vertically, 督辦國羅 Lo, controller of the section distinguished by the character Kuo. This does not form part of the original ticket but is affixed from a separate stamp.

To the right of the lower portion, in medium sized vertical characters, 松柏香 Perfume of fir and cypress.

To the left, similarly, 五湖水 Water of the Five Lakes.

On the upper portion of B is impressed obliquely a red seal bearing in seal-character the inscription 都統龍華 The Superintendent of Lung Hua.

C and D contain each two lines of a rhyming quatrain, written vertically in small characters.

C. 龍華山前一性香
公義堂上把名揚
D. 松柏長青枝葉茂
五湖四海朝宗王

(The 6th character in the first line 性 is a misprint for 炷)

Before the Lung-hua mountain set a stick of incense flame; within the Kung-yi Hall go win yourself an honoured name; the cypress and the fir o'erhead their leaves in green luxuriance spread; the five lakes and four seas one universal lord proclaim.

E Contains two lines written horizontally and may be divided into two sections, right and left.

Right 內口號 Inner password;
乾坤永鎮 Heaven and Earth keep watch continually.

Left 外口號 Outer password;
日月光明 The Sun and Moon shine clear.

It may be added that the Kolao Society resembles Freemasonry and is not essentially seditious. Its members have, however, so often used the organisation for evil purposes, that membership is forbidden by Government under severe penalties.

G. M. H. PLAYFAIR.

A FRENCH MILITARY SINOLOGUE.—In the 'Journal of a Staff officer in Paris during the events of 1870 and 1871' (London: Remington & Co., 1885) the Comte d'Herisson, the writer, prefaces his work by an extract from a document by Jules Favre containing the following passage, 'Gifted with a special aptitude for languages he [the Comte d'Herisson] spoke English perfectly and German with facility, not to mention Chinese, which he had rapidly acquired while serving with the brilliant expedition under General de Montauban [the march of the Allies to Peking].'

That the knowledge thus rapidly acquired was by no means so superficial as might be anticipated, is proved by an adventure recounted on page 251. The Comte, who was staff officer to General Trochu, was despatched on one occasion to his chief with the information that the army of the Loire hoped to be encamped in the Forest of Fontainebleau on December 6th. The envoy proposed to commit the information to paper

so as to be sure of not forgetting its exact tenor, but General Schmitz objected, lest so important a piece of information might fall into the enemy's bands.

"'Allow me,' said I in my turn to the General, 'to do as I like. If I am killed or taken, they will be clever follows who can decipher my notes.'

And I wrote the few words I have already noted [Army of the Loire, December 6, Forest of Fontainebleau] in pencil on my shirtcuff in Chinese characters."

That shirtcuff ought to have been preserved unwashed. I wonder how many of our twenty-years-in-the-country speak-the-language men could write down 'Army of the Loire, December 6, Forest of Fontainebleau' in Chinese characters on the spur of the moment, like this brilliant young officer who had only spent a few months in China ten years before?

Another passage in the same book records a curious circumstance in connection with General de Montauban's assumption of the title of Comte de Palikao.

The General was warned by an idea in the subject of a title. He was afraid that the Emperor would make him Duc de Pekin. 'Duc de Pekin,' he would say over and over again, half jokingly and half in earnest, 'that would not sound well for a soldier;' and he was created simply Comte de Palikao.

[*Pékin* or *péquin* means "civilian" in French military slang. As Marshal Angereau said to Talleyrand, "Nous appelons péquin tout ce qui n'est pas militaire"; to which Talleyrand promptly retorted, "Et nous, nous appelons militaire tout ce qui n'est pas civil."]

G. M. H. PLAYFAIR.

REMARKS ON SOME OF MR. PARKER'S NOTES. —[Page 51.] The Thibetan tribe referred to in the Viceroy of Ssuch'uan's memorial is properly called *Cha-ya* (Jaya) 乍丫 not *Cha-liao* 乍了. The second character was written wrongly in the Gazette. (See Porter Smith's 'Chinese Geographical Proper Names' *sub voce*.)

[Page 52.] Mr. Parker would improve his notes by translating his Chinese characters, where they are translatable. 郎索, 業巴, 琍瑪 and others are doubtless not readily interpreted, but 乍參 and 佛手參 are evidently varieties of ginseng or pseudo-ginseng, the formerly probably from Jaya; 黃連 is a well known febrifuge referred to the genera *Leontice* and *Justicia*; 蟲草 is undoubtedly *Cordyceps Sinensis*, the extraordinary fungus which grows as a disease on the head of a caterpillar and which is known to be produced in Southern Thibet; its full name is 夏草冬蟲 'summer plant, winter insect;' 知母 in referred to a species of poppy, *Chelidonium majus*, but more properly to *Anemarhena asphodeloides*, a liliaceous plant, the rhizome of which is sued in medicine.

[Page 54] 護羌都尉 From the analogy of 輕車都尉 and 騎都尉 the 6th and 7th ranks of Chinese nobility' 都尉 would seem to be a title and 護羌 a descriptive affix, common in the case of *Baturus*, and as regards the Manchu General in question, probably commemorative of his exploits in Turkestan (See 都尉 in the 佩文韻府.)

The Confucian Duke (Duke *Confucius* is surely hardly correct?) has a 'town residence' in Peking. It stands, I think, near the 'West Four Portals' 西四牌樓. 金龍四大王 is not any 'prince' of mortal mould, but is the title of the fourth of the four tutelary deities of the Yellow River. See Peking Gazette, December 7, 1874.

J. M.'s replies to Notes and Queries.—[Page 55] I venture to suggest that in the expression 紗漢 the second character is a euphemism for its homophone 汗, 'perspiration.'

Whether 烏拉 means originally 'river' or 'garrison,' a glance at the Red Book under the heading Shingking will show con-