under discussion consists in crushing the 禪學 and reverting to the 樸學 [i.e. ? intelligent atheism, instead of enthusiasm].

GRADUATES.—The re-examination of 舉人 [覆試貢士] was instituted in the year A.D. 968, in consequence of statesmen's sons being unfairly passed. In the year 974 the 殿試 re-examination was instituted.

The feasting of successful graduates [宴進士] began with 宋太宗 in the year 983. The 提刑官 for each Province were established in A. D. 991, and a Supreme Court or Court of Appeal or Revision was established at the capital.

THE INVENTOR OF PRINTING.—The Turkish Emperor 李嗣源 appears to have been the inventor of printing. The History Book, under the year 932, says: The T'angs cut for the first time blocks 'for the Nine Classics; printed, and sold them.' The Commentator observes, 'Sold them! Ha! Ha! The language of satire! Still, students now first got books easily, and hence the expression first time.'

This Emperor is undoubtedly (if not the noblest) one of the noblest characters in Chinese History, and perhaps the only one against whom not a single fault is charged, —except the above imaginary fault conjured up by the priggish Chinese commentators. The History Book thus sums up his character: '[The Emperor] Ming Tsung was of unsuspicious nature, and not jealous of others' success. He was over 60 when he ascended the Throne, and every evening in his palace he burnt incense, and prayed to God in these words, "I am a poor Turk, and have been suddenly placed here by popular acclamation. May it please God to soon give birth to a truly great man to be this people's ruler!"'

CHAIR PRIVILEGES.—A special decree authorises the Emperor's father and mother to ride in chairs of apricot yellow. The Prince having begged to be excused the honour, a further decree orders him to accept it [王其謹受恩命]. Note the use of 其.

BOOT REMOVAL.—As a mark, of esteem, the Hangchow Salt Commissioner's boots were removed by the affectionate people [仿行脫靴故事以留遺愛]. The 故事 in question is not mentioned in the Concordance, the only case of boot removing being that mentioned in Mayers' Manual, No. 240.

FINANCIAL.—The *Shên Pao* of the 27th January contains an interesting summary of the new rules proposed for the National Bank of China.

With reference to an old *Chinese Note* upon the subject of 掛印總兵, it may be mentioned that there is one for 皖南 (An Hwei).

The sum of Tls. 260,000 a year for impecunious Peking officials appears to be made up as follows:—

	Tls.
Canton, Customs	40,000
Hankow, ,, *Taotai* ..	10,000
Hu Peh, Province	6,000
Ho Nan, ,, ...	8,000
Fu Kien, ,, ...	10,000
Shan Tung, ,, ...	7,000
Sz Ch'uan, ,, ...	14,000
Hu Nan, ,, ...	8,000
An Hwei, ,, ...	7,000
Chefoo, Customs *Taotai* ..	5,000
Ho Tung, river defence ..	8,000
	113,000
(So far) occult sources ..	147,000
	$260,000

Incidentally we may mention that if anyone with a genius for compiling will wade through *Chinese Notes* (a task which we ourselves shrink from), he will early be able to 'tot' up China's revenue.

The Board reports that the annual deficit in taxes which should be forwarded to

Peking (or held to appropriation) is over Tls. 11,000,000. In the department of finances, however, as in other departments, China is beginning to move her unwieldy carcase in the direction of reform. The severe lessons read to 劉敖, Taotai of Formosa, 葉大焯 Literary Chancellor of Canton, 俊啟 late Hoppo of Canton, and several other corrupt high officers will gradually make Chinamen feel that their heads are unsafe unless they keep their hands clean of peculation.

MINES.—Machinery has been bought for the mines of 蓬萊 and other places near Chefoo. Work will commence at once.

There is said to be a plentiful supply of coal three feet below the ground near the 南山 at Söul.

There are some salt wells 鹽井 in Yün-Nan where the salt seems to be taken out in blocks [礦]; but the Viceroy reports that the n[illegible]s gases [悶風] cause suffocation.

SALT.—Salt appears to have been free in Moukden until a year or two ago when Li kin was imposed. The Newchwang salt smugglers are now giving trouble. It appears to be in 16 districts (chiefly in 許州 and 開封) only of Ho Nan that Tientsin salt is consumed. Since the 參懸, (which appears to mean political and financial confusion of 1860), clandestine salt has given much trouble, but, during the past 10 years, official conveyance [官運] has been the rule, and 200,000 引 have been consumed, to the great benefit of the people and treasury.

MARE'S MILK.—Regarding Col. Yule's 'mare's-milk drink of the Scythians,' it may be stated that the Han officers 'used horses' milk as wine, churning it up [撞挏] to proper consistency.' Moreover, the 高昌 people 'fermented horses' milk into wine, very rich to the taste.' Also, in a work called the 蜀本圖經本草, it says: 'Grapes are of two sorts, white and purple, and besides [a wine] like mare's-milk.' In the poems on the Saturat [薩都剌] it is said: 'They worship Heaven by scattering horse-wine on the ground.' Again, the Hiung-nu rejected the Han viand 'in order to shew that they valued them less than *kumiss* [湩酪].' Again, 'the 斛薛 are quite north, near the Ocean; though they rear horses, they do not ride them, but they use their 湩酪 as food.' Again, 'the country of the 胡貉 is very gloomy: the bark of the trees is three inches thick, and the ice is six feet thick; they eat flesh and *kumiss*.' Again, 'the 烏丸 are great hunters; they eat flesh and *kumiss*.' Again, 'the 豆于 State is 1,000 *li* west of the 室韋. They have many sheep and kine, and produce celebrated horses; they have no grain, but they eat flesh and *kumiss*.'

THE TERMS SHEN-K'I, KUH-SHEN, KIAH-YUH, T'IAO-CHI, YUEH-CHI, TARTAR, TUGH, TENGRI, KHATUN, BEG, PROTEST, AND SEVEN ARTS.—Mr. Giles asks when 神器 was first applied to the 'Throne.' I believe, in reference to Kao Tsu, founder of the Han dynasty, the Empire is there compared to a stag, and the fight for empire is called 逐鹿 or a 'stag-hunt.' The commentator gives 帝位, or the 'Imperial Throne,' as the meaning of 神器. In certain old poems, the expression 竊弄 | | occurs in this sense 'filching away the Throne.' In other places it is defined as equivalent to 鼎, which character means also figuratively 'the Throne,' 'the Empire,' the 'Dynasty;' or, in fact, any other figurative expression such as the 'crown,' the 'sceptre,' &c. 神器有屬 'the throne is refilled.'

The words 谷神 mean 虛中之神 and this again can mean nothing but 'nature,' or 'vivifying' power, which again is the obvious meaning of 養. The character 谷 is interchanged with 穀, which in the phrase | 育 also means 'to nourish.' It is probable that 鞠 is precisely the same word. All three are pronounced *kuk* in Cantonese. The sound is the essential part