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