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 劉赦, 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 noxious 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

from a philological point of view, and the characters are of little other use than to serve as evidence of sound. Chinese commentators not unfrequently struggle in such cases to account rigidly for the visible character as well as for the audible sound.

Colonel Yule speaks of the Kia-yuh-kwan or 'Jade Gate' of Kan Suh. The character, however is 峪 *yuh*, and not 玉 *yuh*.

Colonel Yule's 'Tauriz' (or Touzi) from Tabriz suggests another version of 條支, and his 'Siraf' another version of 于羅 or *hüraa*.

With reference to the 月支 question, it is to be noticed that Hunter identifies half the Punjab population of Jits or Jats with the Getae, and their great subdivision, the Dhe, with the Dahae of Strabo. He says there is evidence from Saka, Hun, and Naga coins that the Scythians penetrated as far south as the central provinces of India.

Colonel Yule ridicules the world generally for attempting to limit the application of the word 'Tartar.' He himself, however, doubts the fitness of using the word in a vague sense before the time of Chinghiz Khan, and assails General Cunningham for talking of 'Scythic or Tartar princes' at the beginning of our era. Article No. 391 of *Contributions to Topography*, and Page 276 of '*More about Turks*' shew that the matter is by no means clear yet.

The *tuc* or *tugh*, the emblem of Turk and Mongol command, is evidently 纛, still pronounced *tuk* in Canton. But, as it is of ancient date in China, the Tartars must have got it thence. Still, the character does not appear in dictionaries previous to the 集韻, though mention is made of the article 8 centuries earlier. K'ang-hi even quotes the Erh-ya, but the writer can find nothing in that work to justify K'ang-hi. The true explanation probably is that the old word, pronounced *tao*, re-appeared under the form *tugh* when Tartar ideas were imported.

Colonel Yule says the Mongols call 'Heaven' *Tengri*, and Kanghi says that 2,000 years ago the Hiung-nu called Heaven 撐犁 (Foochow, *tangli*).

Yule speaks of the 'Great Khatun' or 'Lady' Balughan. In *China's Relations with Foreign Tribes*, page 14, it is stated that P'uku's daughter was Queen [可敦] of the Uigurs in A.D. 765. The 北史 says that Khan [可汗 or Khakan] was 'the same thing as the ancient 單于,' and that his wife 'was called the Khakatun [可賀敦], being the same thing as the ancient 閼氏 [Queen of the Huns].' Here then we get a piece of evidence connecting the Uigur and Mongol tongues.

Possibly the word 伯克 [Turkish *beg*] may be the same as the vulgar English 'beak' [Saxon *baeg*].

The Kashgarian authorities propose to do away with the title of *beg* [伯克] and give the holders Chinese buttons and employment as village majors or office clerks. Those who prefer to remain *begs* are to do so as long as they live, but no more *begs'* vacancies to be filled up.

One of the most difficult words to put into Chinese is the word 'protest' in its various senses. To accept an honour e.g. 'under protest' however is exactly translated by 自言未忍. These four characters will not do, however, to translate the idea of doing a thing, e.g. 'under protest,' which is often fairly rendered by 姑 or 姑且.

Yule's 'Seven Arts' of the Middle Ages, i.e. Rhetoric, Logic, Grammar, Arithmetic, Astronomy, Music, Geometry, may possibly be lineally connected with Mayers' 七畧, to wit: Philosophers, Arts, Classics, Numbers, Poetry, War, and Surgery.

WALLED TOWNS.—The (towns and) *chateaux* which Yule discusses are evidently the Chinese 城 and Japanese *shiro*, which, like the Eastern *kala* and the word *citadel*, are often applied to anything surrounded by a wall, be it town, village, or private mansion.