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 *hiiraa*.

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.