Cross-bows.—Cross-bows which could shoot arrows 300 paces [步] are mentioned in the T'ang annals [伏遠弩]. The Sung armies marched in five columns, the three first being armed with swords and spears, the two rear with bows and cross-bows, supported by 'artillery' [虎蹲弩 and 床子弩]. The 論衡 [Mayers, 795] also mentions a 十石弩.

Phraseology of mourning.—The almost stereotyped expressions used on the death of prominent statesmen are 900 years old. On the death of 畢士安 the Emperor said, in A.D. 1,005, 遽此淪沒深可悼惜. Students with tolerable memories will also remember an impassioned memorial presented by 吳可讀 against the infamous 成祿, in which he said that either his own or Ch'ênglu's head must go. [As Ch'englu's head remained, Wu K'o-tuh subsequently committed suicide]. These exact words were used by 張詠 against 丁謂 in the year 1,015, to wit:—乞斬謂頭置國門以謝天下然後斬詠頭置丁氏之門以謝謂. Chinese history in fact affords both precedents and words for all possible combinations of circumstances. *Toujours perdrix*, variously dressed.

Phonetic changes.—The fact that the General 李榮 called himself 筍 in order to avoid using the Emperor's name 榮 seems to shew that in the 10th century A.D. the modern sounds *yün* and *yüng* (*yung*) were identical in Ho Nan as they are in some parts of central China now.

The T'ung-kien-kang-muh Annals.—As the current Chinese History 通鑑綱目 speaks of General Chao K'wang-yin as 我太祖皇帝, the said History must have been written during the Sung dynasty. Or, rather, Chu Hi re-edited [脩] it, and in doing this, he only imitated the precedent set by Confucius, who, in his History, made an exception in not naming his contemporaneous Duke.

An Imperial Iconoclast.—Another of the few really excellent Emperors China has ever had was 柴榮 or 郭榮, the 世宗 of the After Chou dynasty. Besides being an able captain and a dashing soldier, he was a long-headed statesman and a humane autocrat. One of his most sensible acts was to call in (in exchange for payment) all copper images of Buddha, in order to furnish an adequate currency. He said: 'By all means let the people worship Buddha if they choose, as he was, I understand, a humanitarian; but images of Buddha, are not Buddha; and even if they were, Buddha I believe, gave up his own body, or part of it, for mankind, so I am sure he won't grudge his image.'

Notation.—Hunter says:—'A regular system of notation had been worked out before the age of Panini (350 B.C.?), and the seven notes were designated by their initial letters.' Possibly these are the same as the Chinese 七始, especially as the Concordance says: 'The First Emperor changed the 周舞 to the 五行, and the Han Emperor Kao Tsu changed the 詔舞 to the 七始, in order not to have any clashing [相襲].' It is difficult, moreover, to account for the meaning of the Chinese musical notes 角羽商徵宮 (with the two half-notes) except on some such similar supposition as that above mentioned.

Corean Marriages.—With regard to the defective account of Corean marriages given by Dallet, Ross, and others, the following is a translation of the true customs as written down by the Prefect of 仁川 near Chemulpo:—'It is a compromise for the bride to visit her husband's parents and ancestors' shrine [廟], and then return to her own family. In great families it is not so. The bridegroom goes to the bride's