cers called 常參官 were also sent as magistrates to the terms of the various satrapies [知縣事.]

CONTRIBUTIONS TOWARDS TOPOGRAPHY.—With reference to extracts Nos. 28, 246, 443—5, of 'Contributions, towards Topography' in the *China Review*, it may be well to notice that Mr. Hunter, in his work on India, says:—'Ancient and well-known trade roads exist, by means of which merchandise from the Punjab finds its way over heights of 18,000 feet into Eastern Turkistan and Tibet. The Murstagh (Snowy Mount), the Karakorum (Black Mount), and the Chang-chenmo are the most famous of these passes.'

CAMBODJA.—The great Chinese Concordance says with reference to Chênlah (or Cambodja):— As to clothes and bedizenments, *from the King downwards*, all, both men and women, do their hair up in a knot [椎髻], and go bare-shouldered [袒裼], wearing nothing but a loin-clout. In visiting each other, they add a larger cloth girded on over the smaller one. These clouts distinguish rank very closely. Only the King can wear a 純花 clout. Princes and Ministers wear a 疎花 clout. Only officials [amongst men] can wear a two-ended clout, and only women amongst the common people. Learned men (Brahmans? or Confucianists) [爲儒者] are called 班詰 [? *pandit*]; Buddhist priests are called 苧姑; Taoist 入思. But the *pankit* [above-mentioned] do not trace their belief to any Founder, nor have they what are usually known as 'schools' [學舍], or places for preaching, and it is hard to discover what books they read. However it is observed that, besides the ordinary clout, they hang a white thread on their crowns, and by this they are distinguished as [Brahmans or] *pankits*. [This is evidently what Hunter calls the 'sacred thread' still worn by the 'twice-born' Brahman.]

PEPPER.—'[Pepper or] Turkish *chiao* [胡椒] comes from Magadha Country, where it is called *meilüchi* [昧履支]; in appearance it is like the Chinese *chiao* [漢椒], says the Concordance. Hunter says:—'The pepper trade of Malabar probably reaches back to Roman times,' and:—'The pepper vine is confined to the Malabar Coast.'

MANA BOOKS.—The Concordance says: of Sanskrit letters for books there are 64 sorts; the Chinese and the Mana [支那書摩那書]. The Mana are the alphabetical [科斗書] books (or letters).

SURGEONS v. BARBERS.—The reason why surgeons where once classed with barbers in Europe, and the reason why in Japan and Corea butchers are so contemptible, is probably the same as that why 'the Vaisya or cultivating class' (in ancient India as described by Hunter) 'shrank more and more from touching dead bodies, and from those ancient operations on the carcase of a bullock etc., by which alone surgical skill could be acquired.' Hunter also speaks of the 'Sudras or inferior castes down to the cow-skinners and corpse-bearers.'

FINANCIAL.—Hu Peh is to contribute Tls. 240,000 a year to the Admiralty and North and South Coast Defence. Tls. 80,000 have already been sent, in four remittances, for 1886.

The deepening of the 微山 Lake on the Grand Canal has cost Tls. 33,958. The Kiang-an and Kiang Su Grain *Taotais'* chests pay Tls. 25,000, and the 南河工 chest the balance.

As the Empress orders the Board of Revenue to devote to the relief of distress the sum of Tls. 20,000 which 'ought to be sent in to the Palace on the mid-autumn festival,' it appears that the Board must contribute regular sums for the Palace use. So also with Tls. 10,000 'due from the