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 踈花 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

Household on the Emperor's birthday' devoted to distress in Moukden.

The Emperor having been privately informed that half the *likin* collected in Chekiang is embezzled by the officials, has instructed all the Provincial Governments to reform the *likin* administration.

A curious doctrine is laid down by the Viceroy Li in the *Shên Pao* of the 14th September. Piece-goods taken 'to Kalgan' under transit-pass are liable to further taxation if taken elsewhere from Kalgan, *unless the transit pass is in the name of a foreigner*. The Superintendent at Kalgan accordingly issues a proclamation to this effect. Query,—Can two or more names of places be inserted?

A Palace department called the 粘杆處 is mentioned in the *Shên Pao*. As there is not enough money in the Buttery wherewith to make the presents decreed by the Empress, it is proposed to give away the silk in the 緞庫.

Among the appropriations to the Contingent for 1886 are Tls. 400,000 Chê kiang land-tax [地丁], and Ningpo Native Customs Tls. 40,000.

The Board is again making it uncomfortable for the three Silk Commissioners, and shewing a desire to pay 70 per cent. only [七成絲價] of the silk required for the Court. The Viceroy at Nanking and the Governors at Soochow and Hangchow support the contention of the unhappy Commissioners [惶惶之情], who appear to consent to a reduction of their profits. Such expressions, however, as 七五折耗申算 and 申餘 in connection with finance make it difficult for us to understand the question. It seems that the purveys are divided into the 上用 and the 官用; also that the miscuet was caused some years ago by a rash Commissioner, who failed to distinguish between the 生 and the 熟 silk, thus misleading the wrathful Board at Peking.

Ho Nan has commuted her rice-tax for over 20 years, and it evidently pays her to do so, for the governor objects to sending rice, on the ground that the Transport Canal will not work, and his granaries have all toppled down. Ho Nan funds, besides supporting the Ho Nan army, River repairs, and other appropriations, have to send monthly sums to two [? frontier] armies called the 嵩毅 and 精銳.

TWELVE TARTAR BEASTS.—According to to Mayers' Manual, there are traces of the Twelve Tartar beasts [十二禽] as early as the Han dynasty. The Concordance quotes from the 論衡 [See Mayers, No. 795] the following: 以十二辰之禽效之, which the commentary explains to be the 'living emblems' [生肖] of the twelve 辰. Another passage says that the Lun Hêng composed by Wang Ch'ung did not at first find its way into China Proper [中土], but that Ts'ai Yung [Mayers, No. 755] first got hold of it in 吳 [i.e. Shao-k'ing, Chê Kiang Province]. Still another passage speaks of 佛道論衡, which looks as if the ambulatory bonzes had something to do with it.

THE TERM SHENG.—*In the second edition of Marco Polo*, Vol. I., pp. 417-19, Col. Yule discusses the meaning of the 'Shieng' or 'Supreme Court.' He is undoubtedly right when he says that the Chinese 'applied the same word *sing* or *sheng* to the high council of state and to the provincial governments.' The 省 or Central Government Office is a much older title than the 行省 or provincial government offices. The 中書省 and the 尚書省 were the two great state departments at the capital, 三公所歸爲省, and the 內侍省 was the eunuchs' office.

PAPER MONEY.—Colonel Yule says, 'the issue of paper money in China is at least as old as the beginning of the ninth century,' but this seems a century too soon. During the administration of Chang Yung [Mayers,