No. 39] in Sz Ch'wan, he instituted the 質劑之法, in order to meet the inconvenience of heavy iron cash. Each string of cash was represented by one 交, and each redeemable period of three years was called a 界. Sixty-five years (or 22 *kiai*) was called a 交子 a 'cycle.' In the year 1,154, the Nuchên Tartars imitated this plan, owing to the scarcity of copper; their 大鈔 were of 1,000, 2,000, 3,000, 5,000 and 10,000 cash, and their 小鈔 of 100, 200, 300, 500 and 700 cash. These 鈔引 were all taken at par.

MILITARY ENGINES.—Regarding Col. Yule's discussions upon military engines, as early as the 7th century *Li Nih* [Mayers, No. 359], 'used *machines for ejecting stones*' called 將軍礮. A gun called the 襄陽礮 weighing 150 觔 [? i.e. the shot] was used by the Mongols in their attack upon Siang-yang, and went off with a noise like thunder.

TERMS FOR TEMPLE AND CITY.—From Col. Yule's *Chao Naiman Sumé Khotan* or 'city of 108 temples,' we gather that 召 is Mongol for 'temple,' and 于闐 for 'city.'

THE TERMS I AND TIH.—It is amusing to notice how ready the Tartar rulers of China are to dub each other 夷狄. The Tartars who ruled China from 923-934 did so call the Kitans, and the present Manchu dynasty would certainly, in the Chinese mouth, revert to the 胡 and 狄 category if it lost the Throne.

HEREDITARY TITLES.—The Chinese law is that noble titles are inherited first by the eldest son by the wife [嫡] and then by his son [and ? grandson] and then, again, by the second son by the wife and his son [and ? grandson] to the exclusion of elder sons by concubines. Thus, Tso Tsung-t'ang's grandson by his wife's (deceased) eldest son, inherits the title of earl, to the exclusion of the other three sons by a concubine, or by concubines. At the same time, it is suggested to the Emperor that Tso's second hereditary title of 一等輕車都尉 should be given [分襲] to one of the concubinical sons, as an act of special grace, though, strictly speaking, the grandson is entitled to this too.

SLICING THE EAR.—An amusing account is given in the *Shên Pao* of the slicing off of a piece of a Chinese pickpocket's ear by an irate Mongol who took him in the act. Unimportant though this act may seem, it may have historical connection with the Turkish custom of running an arrow through thieves' ears.

NATIONAL COLOURS.—The idea of national 'colours' possibly originated with the colour adopted by ancient Chinese dynasties as the *national colour*. On the accession of a new dynasty one of the five elements is always selected as a symbol [e.g. 以火德 or 德火], and a colour is affected [e.g. 色尚赤]. The colour of the Great T'ang dynasty was yellow, and that of the Great Sung red.

QUERIES.

In connection with my preceding remarks on the *ula* grass, can any reader of the *China Review* tell me what is the botanical name of *ula*?

How is the 樺樹 called in botanical nomenclature?

Would anybody explain to me what is 合式號?

Will Mr. Playfair kindly inform me where is the Ta-hsing he speaks of, and at which he says the 烏拉總管 *resides*? Is it the 大興 district in the 順天 prefecture? I know only of one *wu-la-tsung-kuan*, residing at Kirin, with control over a band of hunters (*buthai ula*), subject to a sub-departmental office of the Imperial Household at Peking, called the 打牲烏拉處.

J. M.