A bibulous individual, on entering a restaurant, noticed that the wine cups were small. After seating himself, he gave vent to a most demoniacal series of howls and groans. 'What is the matter,' asked the startled landlord. 'Ah,' answered the man, 'my father, a hale hearty man, met his death at a friend's table by accidentally swallowing a small wine cup, so whenever I see similar ones, the memory of the sad event overcomes me.' It is needless to add that the cup was replaced by a larger one.

A hard drinker dreamed that he had become possessed of a bottle of genuine stuff, but, determined to enjoy it thoroughly, he had begun to heat it. During the heating process he awoke. 'Hoo, hoo,' he groaned. 'If I had known this was to happen, I would have drunk it cold.'

A servant did not fill a guest's cup to the brim. The latter, holding it up, remarked, this cup is too deep, and broke a piece off. 'How is that?' cried the Host. 'If the upper part can't hold liquor, of what use is it?' was the smart retort.

G. TAYLOR.

CANTON AND PEKING PLANTS.—The following notes may possibly interest such readers of the *China Review* as have studied Mr. Playfair's remarks on "Mr. Parker's Canton plants" in the last Number of the *China Review*.

The figures given below represent the numbers in Mr. Parker's lists.

40. 馬齒莧 is the name by which I have found Chinese in Peking call purslane. The first man that I heard use the term pointed out to me that the leaves resembled a horse's teeth.

43. The castor oil plant is also known at Peking as 大蔴.

79. A list compiled by Dr. Bretschneider gives 草茉莉 for *Mirabilis dichotoma*; and I find my gardener uses the same words. 鬼子茉莉 have very much the air of being merely a rough-way of saying 'foreign *mo-li*.'

90. & 160. *Scirpus tuberosus*, Roxb., is certainly a member of the genus to which the English bull-rush belongs; but it has an edible root known to the Chinese as 荸薺, and either is the same as, or is very nearly related to *Eleocharis tuberosa*, R. & S. The root of this *Scirpus* is very commonly called water chestnut in China, though *Trapa bicornis* appears to have a better claim to the name.

99. It appears that Bunge was wrong in identifying the *hua chiao* (花椒) with *Xanthoxylon nitidum*, D.C. The *hua chiao* was afterwards determined by Planchon and named *Xanthoxylon Bungei*.

125 & 145. *Excœcaria sebifera* and *Stillingia sebifera* are two names for the same tree, which is called in some botanical works wax tree, but in others tallow tree. It is generally known by the latter name to foreigners in China. It produces the vegetable tallow of commerce.

150. 酸棗 and 紅棗 are both Peking names for *Zizyphus vulgaris*. But the first name is given to the uncultivated and the second to the cultivated variety.

177. The *Nerium odorum*, or oleander, is a common garden plant in Peking, and according to my experience is invariably called there, as well as in the rest of China, 夾竹桃. I feel confident that the application of the name *chia-chu-t'ao* to a species of rhododendron must be erroneous.

212. The capsicum is called at Peking, as doubtless Mr. Playfair wrote, 秦椒, not 奏椒.

238. The species of spiræa here referred to (珍珠花), is, I believe, the *Spiræa Kirilowii*, Rgl.

If Mr. Parker will continue his researches into the Chinese names of plants in other districts with the same painstaking care and thoroughness that he has shown in Canton, he will earn the gratitude of everyone who takes an interest in Chinese botany. The ignorance ordinarily exhibited by Chinese with regard to the plants of their country is

only equalled by the readiness with which, when asked by a foreigner, they will give him the first name that comes into their head. A man may be the most distinguished of sinologues or botanists, but he will never be sure of getting correct Chinese names for any but the very commonest and most conspicuous plants, unless like Mr. Parker he takes the trouble to make numerous and separate enquiries of rustics, apothecaries and such like persons, who, if the word rustics be taken to include gardeners, are the most competent Chinese authorities that can be found.

T. L. BULLOCK.

ON THE JU YI.—In Hwai nan Tsz there is a passage which says that Lou yang on one occasion waved his battle axe, 戈 kwo, when the sun grew near to setting, in order to give more time for the combat then proceeding. The sun went back three signs. During last century the Fathers Souciet d' Entrecolles and Gaubil, missionaries in China, sent this passage to France on account of its interest, as proving that in the time of Hwai nan Tsz the narrative of Joshua's commanding the sun to stand still in the Old Testament was known to the Chinese literati, that is about B.C. 120.

This incident, recorded of a military Captain of the 4th century before Christ, shews at least that in the time of Hwai nan Tsz it was customary to attribute supernatural powers to the brandishing of a weapon by a commander in battle.

The Ju yi is coupled with the fan in the cyclopaedia Yuen kien lei han, because it is a peaceful implement held in the hand like a fan to be waved. In the 379th chapter of that work it immediately follows the fan. The fan occupies 20 leaves and the Ju yi five. From the account there given it appears that the Ju yi is first mentioned in the third Christian century. A box was dug from the ground two feet seven inches long (or nearly twenty-two inches English) which contained a white jade Ju yi. On the handle were carved dragons, tigers and flies, grass-hoppers and the like. Hu tsung stated to the Woo emperor residing at Nanking, that it was a relic of the time of Ts'in Shï hwang, B.C. 220, and was to be regarded as a memento of the eastern progress of that emperor. Its being found at Nanking (Kinling) was an intimation that the breath which produces emperors belonged to the locality. By this politic reply the emperor was satisfied that the accession of his family to the imperial dignity in South China was in accordance with irresistible destiny. The story of Ts'in Shi hwang was an invention, but it is likely to be true that the Ju yi was in use as an implement supposed to have magical powers in the third century.

The Ju yi was made of rock crystal, iron, amber, bamboo root, wood and jade. The name Ju yi 'according to your wish' was given to it to indicate its magical powers when waved with the hand. It is a translation of the Sanscrit word Riddhi, a word rendered in Chinese by the Buddhists themselves 如意身 Ju yi shen.

About the year A.D. 291 the Ju yi is mentioned for perhaps the second time. The emperor Tsin Woo ti had given some fine branches of coral to Wang kai. They were two feet high. Wang kai shewed them to Shi Ch'ung who took an iron Ju yi and struck the coral with it into fragments. He afterwards gave him, being himself very rich, several pieces of coral still larger in size. We may conjecture that the Hindoo Ju yi would be of iron.

A little later in the history a general is mentioned who, when a battle began, was borne to the field in a litter, with his robes loosely girt round him and carried in his hand a Joo yi of bamboo, by which he signified to his army whether to advance or come to a halt.

The stories describing the powers of the Ju yi are like those current respecting the magical effects of Buddhist relics and precious things. The introduction of Buddhism into China in the 1st and 2nd cen-