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-