turies accounts for the extensive spread of this sort of superstition at that time among the Chinese. Adopting this idea as correct, the word Ju yi is to be rendered Riddhi in Sanscrit as mentioned above, Riddhi is translated happiness-sword, in dictionaries. Eitel* renders it "magical powers, implying especially the possession of a body which is exempt from the laws of space and gravitation, and therefore having the power to assume any imaginable shape and to transport itself in a moment to any distance." He also enumerates four means of attaining Riddhi, viz. desire, energy, memory and meditation. These means are moral, but the magical power acquired by them is physical.

The emperor Tang Ming hwang had an itching pain in his back. Lo Kung yuen broke a bamboo branch. It became a jade Ju yi. He offered it to the emperor to scratch himself with it. The Buddhist Kin kang san tsang, who was present, had in his sleeve a Ju yi made of the seven precious things. In consequence, the jade Ju yi was immediately changed back to bamboo. One use of this marvellous magical implement is in fact to scratch the back of very eminent persons.

The Ju yi is sold for prices varying from a dollar to 300 taels. It is never made in pairs. Some are carved, others not. It is always curved upwards and lies in a box which is curved to receive it.

J. EDKINS.

WINE.—In Dr. Legge's Li ke, he translates 酒 by liquor and occasionally by spirits. Neither of these words sounds quite so well as wine. The ancient Chinese wine was fermented, not distilled, and was intoxicating. So was the vinum made by the Greeks and Romans. The Chinese first knew spirits in the Tang dynasty, when distilling began to spread from the dominions of the Caliphate. It was in the Yuen dynasty that the northern Chinese learned to distill on a large scale. The Chinese 酒 tsieu corresponds to the Japanese Sake, which means any brewed liquid of intoxicating quality. Sake is tsieu with the lost final k restored.

J. EDKINS.

* Hand-Book of Chinese Buddhism.

SANSKRIT VOWELS AND DIPHTHONGS.—

아 or ㅏ	=a	Sanskrit vowels differently arranged but similarly differentiated.
야 or ㅑ	=ya	
어 or ㅓ	=ă	
여 or ㅕ	=ê	
예 or ㅖ	=yê	
이 or ㅣ	=i	
으 or ㅡ	=ï	
오 or ㅗ	=o	
요 or ㅛ	=yo	
우 or ㅜ	=u	
유 or ㅠ	=yu	
ㅂ	=p	Sanskrit प
프	=p‘	,, फ
ㄱ	=k	,, क
그	=k‘	,, ख
ㄷ	=t	,, ट
드	=t‘	,, ठ
ㅈ	=ch	,, च
츠	=ch‘	,, छ
르	=l (or *r*)	,, र (& ल)
ㅁ	=m	,, म
ㄴ	=n	,, न
ㅅ	=s (or final *t*)	,, श (or त)

N. B.—Out of combinations of the above simple vowels, a number of diphthongs, some regular, some irregular, are formed.

E. H. PARKER.

THE YAVANAS.—My friend Bishop Caldwell, in his Dravidian Comparative Grammar, calls the Yavanas Greeks. See page 111, second edition, 1875.

In p. 669 he has the following passage: 'When I speak of the Mohammedans of India, I do not refer to a class of Mohammedans found in considerable numbers in Southern India, on both coasts and also in Ceylon, who are called by Europeans Lub-