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.

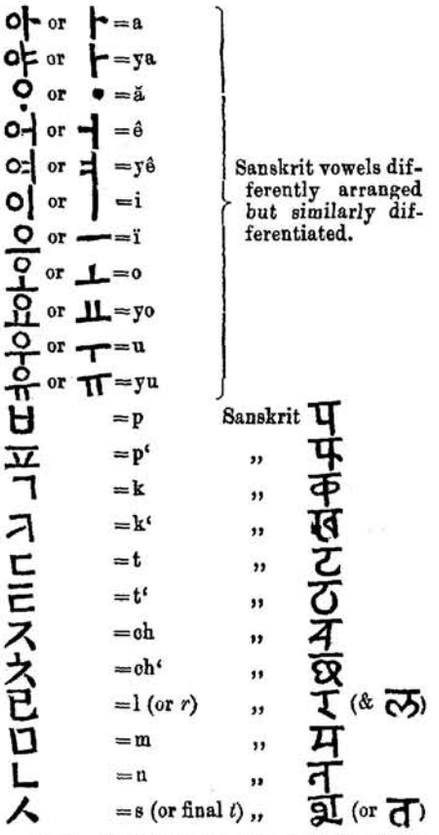
J. EDKINS.

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.—



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-

bies or Moormen, and by natives Shonagas —that is Yavanas—and who are descended from Arab merchants and their native wives with a large addition of native converts.'

I beg to call Mr. Parker's attention to this passage, he having said that Bishop Caldwell held a view differing from mine (p. 359). The Yavanas mean the Greeks. The v is w and the word is the same as the Hebrew Javan, in which the v is also w. The Greek is of course *Ion, Ionia. In Genesis 10th* it is Javan. Icarus, the man who made himself wings, fell into the Ionian Sea. Pool's Synopsis on Daniel, viii, 21, says that the Scholiast on Aristophanes remarks that 'omnes Graecos barbari Iaones appellabant.' When Alexander went to India, the name Yavanas became current for the Greeks.

It was easy for the Arabs to be mistaken for men of the same race as the Greeks, because their faces and hair are sufficiently like the Greek to allow of the people of Southern India including the two races under one name. So also there does not seem to be in Sanskrit a separate word for the Romans. This word Yavanas probably covered in Indian usage all races coming anciently in ships to India from the far West, but in its original state, as used by the Greeks themselves, it meant only the Greeks of Asia Minor and the adjacent islands.

J. EDKINS.

KAN FU.—In the Kwang yü ki, a valuable geographical work of the Ming dynasty, there is a passage which determines what place Marco Polo meant by Canfu. Under the prefecture of Kia Ning fu, in the tenth chapter of the work, it is said of 澉浦 Kan p'u, that it is a port belonging to the city of Hai yen, and that in the Yuen dynasty many merchants, trading beyond the ocean, gathered here to conduct their operations. In the beginning of the present dynasty (the Ming), a wall was erected above the town and the port was then called Kan p'u chen. It further says of Cha p'u, the neighbouring town, that it belongs to the jurisdiction of P'ing hu and that in the Yuen dynasty many foreign vessels visited it for purposes of trade.

In books treating of Marco Polo's travels, we meet again and again with the statement that his Canfu was Canton or Ningpo. All such statements ought to be corrected. Kan fu was a very short distance from Quin sai by which city 京師 or Hang cheu was meant.

To explain the filling up of the harbours of both these ports of former days, we must refer to the deposit caused by the Ch'ien T'ang river as one cause and to subterraneous elevation as a second. The commercial importance of Shanghai dates from the time when the junk traffic to the city of Suchow was forced away from Lieu ho, on the south bank of the Yang tsï chiang, to Shanghai, by the effect of the same two causes. Farther north the trade of Teng chow fu has gone to Chefoo, because the harbour became shallow at Teng chow, through the debris from the high lands and as the effect of subterraneous elevation. Similarity in the eastward movement of commercial harbours, up and down the Chinese coast, in gulfs and estuaries, points to a double action by which what were once havens for ships are now shallows of no use for navigation. Fishermen spread their nets where once great junks would pass.

Baron Richthofen sees in these harbour changes only the results of debris from the mountains. The rate of diluvial deposit is increased in proportion to the steepness of the land slope, but this cause of the filling up of many habours in many parts of the coast does not seem sufficient to account for the eastward movement of the harbour. We also require the hypothesis of coast elevation. To judge by the action of the Yellow River, which very few centuries swayed like a pendulum to the north and to the south of the Shan tung promontory, the subterranean force which raises the coast seems to be one which oscillates between