hair. Gabelentz gives something similar. *Foyo*, however, clearly is some grass, which may grow in bunches. As such it enters into composition with other words denoting plants—*gôlha* f., *olo* f., *shadu* f., *sika* f. The similarity of a fettered horse tail to this grass may have led to its use in *foyonoho* i.e. *foyo-n-oho* or *foyo* and a participle of the verb *ombi* with intercalated n, a thing which has become (like) *foyo*. There is in Manchu no such thing as a 'verbal suffix no-m(e)-bi,' as J. M. asserts, although L. Adam in his grammar may say so.

With regard to *foyodon*, *fayodombi*, *foyo faitambi*, which all deal with magic, witchcraft and fortune-telling, they are not connected with our *foyo*, but are derived from another, though similar stem, which I find in Mongol *büge*, Turk. *bögü*, Hung. *bü*, Jak. *ab* (Boller, Böhtlingk).*

2. *Gôlha* I have translated by 'boots, shoes, *gôlha foyo* boots grass.' The latter translation shows that I lay stress on 'boots' as the ordinary translation of the word. That *gôlha* sometimes stands for shoes is shown by Ch'ing-wen-chien 卷 24 fol. 19, b, where *hôwaitame gôlha* stands for Chinese 靴子鞋. Sacharoff has only boots, Gabelentz boots and shoes. The Manchu does not well distinguish as the modern Chinese 靴 and 鞋, thus *gôlha* stands for boots and shoes, *sabü* for shoes, slippers and sandals. See Liki, I. fol. 16, a, where 屨 is translated by *sabu*.

3. *Fodo* stands in my note instead of *fodoho*. Both words mean willow, the latter being the more common of the two. For the comparison I merely required the stem and therefore chose the shorter word. Sacharoff and Gabelentz agree with me.

4. *Butha* I have translated by hunting. J. M. says it means game. The Ch'ing-wen-chien 卷 22 fol. 18 a, has 漁獵; it is a participle of *butambi's* 打牲. That *butha* originally is the thing hunted and *aba* the action of hunting, is clear. Still *butha* often stands for the latter, as the word *buthai niyalma*, huntsman, referred to by J. M., itself proves. Sacharoff and Gabelentz agree with me.

J. M. considers *buhai ula* synonymous with *buthasi* huntsmen, but he brings no proofs for this assertion. In his first note he ascribes to *ula* the meaning of escort, station and even guard or garrison!

5. *Adun*, says J. M., 'is a herd of horses or oxen, also a flock of sheep, when for enclosure or preserve the Manchus have *horigan* and for stable *heren*.' Yes, Sacharoff and Gabelentz say so too, as also the Great Mirror. As I use Sacharoff, when I want a word unknown to me, I could only find this meaning. The comparative note given by me shows that the stem *ad*— has the meaning of herd (*feniyen*). I however advisedly translated *adun* by enclosure, preserve, stud, in answer to Mr. Parker's question, as this is what the *aduns* in the Imperial mews actually are. The word enters also into the titles of the officials in charge of the mews: *adun i amban* and *adun i hiya*.

By thus maintaining throughout my former position, I do not intend to prove my infallibility in Manchu. Far from it. I accept corrections, wherever they may come from. But in the present case, in spite of repeated revision of my note, I find no reason for changing any of my former conclusions.

P. G. von Möllendorff.

* I am sorry that J. M. calls comparisons as the above 'an ostentatious display.' Others, I hope, will not think so. It is only by comparison with cognate languages that the true meaning of the stems is found. Dr. Edkins, who was the first in China to apply the comparative method to the languages of Eastern Asia, has in this respect produced excellent results, which I hope he will further increase. We were once at variance on this point, but only because he commenced with comparisons between two languages belonging to different families of languages, when the relationship between the single members within each of these families had not yet been placed on a scientific basis.

Tribute Fruit.—In the Number for Nov. and Dec. 1886 p. 183, Mr. Parker writes: 'with reference to the tribute fruit 哈達果丹 sent from Miasutai, it may be noted that in the 金史 it is stated that 哈丹

means 山之上銳者' What does this word *ha tu kuo tan* mean? is it a fruit? to what language does it belong?

Mr. Parker quotes a Manchu word from the Kin shih, but as this only represents the first and the last syllable of our word, it could hardly be seriously meant for an explanation.

I think the word is the Mongol *ghadagadai* i.e. foreign, exotical, belonging to a foreign country (Kowalewski, Dict. Mong. II p. 990). In this case the word 'tribute' or the name of the particular 'fruit' (!) ought to follow.

P. G. von Möllendorff.

Cantonese Plants.—Mr. Playfair's observations on the List of Cantonese plants may be very just, but there can be no possible mistake about the botanical names, as each plant was carefully named by the late Dr. Hance. As Mr. Playfair suggests, the two first names have, through the carelessness of the printer, been transposed. The Canton names are unmistakable, as any one who chooses to go to Canton may ascertain for himself. Dr. Bretschneider, in his long list of plants, published in the Asiatic Society's journal in 1879 or 1880, pointed out many of the differences in northern and southern names which Mr. Playfair professes to have discovered. Nevertheless, if Mr. Playfair would give a complete list of independent identifications of his own with authorities, rustic or otherwise, in each instance, he would probably earn the honour of being that which I always protest I am not,— an amateur botanist. I don't know a dog-rose from a thistle.

E. H. P.

The term 護羌.—In reply to J. M., I have great pleasure in stating that I found the expression 護羌 in the *Peking Gazette*, but I cannot give the date. I find now that Chao Ch'ung-kwoh [Mayers, No. 40] was rewarded by the Emperor with the title of 可護羌校尉者 in return for his services against the Tibetans. Subsequent to this event, which is 2,000 years old, the words *hu kiang* were applied to the city in Tibet which formed the official residence of the *hu kiang kiao-yü*. The term therefore appears analogous to our 'Protector of the Chinese,' used in Singapore, &c. As J. M. justly points out, Mr. Playfair has been led into a false analogy based on an anachronism.

E. H. P.

The meaning of 神器.—As to Mr. Giles' exceptions,—I first said that 神器 meant 'the throne,' and this Mr. Giles admits. In reply to his query, I next said where, to the best of my knowledge, the expression could be shewn to have first occurred, and this answer Mr. Giles passes, too, unchallenged. In each case I have been concerned to say what I thought was the truth, regardless of whether my two statements would tally. The fact that the words are distinctly said to mean 'the throne' so early as 200 B. C. does not appear to me to exclude the possibility of their having meant the same thing before, but rather to serve as evidence that in 200 B. C. the words were used in their accepted sense.

E. H. P.

QUERIES.

A strange character.—The Emperor uses a curious character 窜 [匿], not to be found in K'ang-hi or Chalmers, and having reference to some bandits who broke into the Imperial Hunting Ground. Does his Majesty perhaps mean 竄?

The Japanese term for 'a week.'—The Japanese word for 'a week' is *isshū* [一週]. How did they get it? The character 週 is not to be found in the 韻府 Concordance, whence an explanation might be expected.