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.