Sien to his feet and said, 'Have the gate opened at once.' The gate was immediately unbarred, and with Lo Hun and Hu Kuai leading the way, Mr. Kuo and the two ladies were escorted through the entrance. Lord Lo sheathing his dagger said to Lord Sien, 'You must accompany me a little farther,' and he drew him outside the principal entrance, then, when the boat with Mr. Kuo, his daughter, and Mrs. Chang had gone some distance, he kicked down Lord Sien saying, 'Take that as a suitable punishment,' and left. Following after Mr. Kuo's boat the three young men returned to the city.

The humiliating treatment Lord Sien had received was the reverse of agreeable to one who had from his birth led the unbridled and pampered life of a nobleman's favourite son. It was galling in the extreme. When he thought of the cornering and kicking the Los had subjected him to, his feelings became uncontrollable, but by the time his attendants had revived him, his late opponents were far from the scene. Besides the surging feelings of anger and mortification which shook him, his person bore many marks of the fray; so as soon as possible Chang Shang-tien called some retainers and Lord Sien was lifted into a chair and carried home.

G. TAYLOR.

CONTRIBUTIONS TO THE FOLK-LORE OF CHINA.

Having been appointed to act in this part of the world as local Secretary of the Folk-Lore Society of Great Britain, it has appeared to me after reflection that the only possible way of dealing effectively with the vast field of Folk-Lore in China, which has received but slight cultivation at the hands of Western Scholars, is to invite the co-operation of all Europeans and Americans resident in China. There can be little doubt that, either by their position or influence, they could materially contribute towards a thorough investigation of a subject which is daily becoming of greater interest, and which is gradually assuming a place of no small importance among other branches of science.

The Folk-Lore of China is not only a study of great interest in itself, but the mass of materials it contains will, after careful collection and discrimination, be of great scientific value for purposes of comparative Folk-Lore. No attempt has ever been made to deal with this subject as a whole. What little has been written has, with a few notable exceptions, been generally of a local character. What is now proposed is to endeavour to obtain, as far as possible, collections of the lore peculiar to different parts of China and its dependencies. Each collection, while in itself highly instructive, will be chiefly important as forming a link in the chain of facts from which a general account of the Folk-Lore of China may be deduced. If willing helpers can be found to assist in the work of collection, the success of the scheme is ensured. Failure can only result from want of co-operation and support. It is therefore earnestly hoped that all will be ready to give their aid either by collecting and contributing themselves or by inducing others to do so.

As a first step towards obtaining a collection of Chinese Folk-Lore as complete as possible, and with a view to uniformity of

action, I subjoin herewith an arrangement of the subjects of Folk-Lore under four main divisions, subdivided into minor groups. This arrangement has been borrowed from the publications of the Folk-Lore Society as appearing to be the one best adapted to China, though no doubt modifications and additions will suggest themselves to individual collectors. It is hoped, however, that it will serve as a useful guide and form a basis on which may be built a substantial structure of facts and generalisations.

The Chinese version is intended for circulation among the Chinese who, experience shows, evince a great interest in the subject when once they comprehend its aims and objects. Under the minor groups, examples have been given in order to facilitate inquiry.

My excuse for addressing the readers of the *China Review* and asking their assistance is that, as they are interested in as well as well acquainted with the customs and manners of the Chinese, it seemed not unlikely that they would be willing to co-operate in the furtherance of a scheme which cannot fail to throw light on the inner life and thoughts of the Chinese and to form a valuable addition to the Science of Folk-Lore.

Contributions of all kinds will be most welcome and fully acknowledged, and, if contributors wish, can be published in the columns of the *China Review* or the *Folk Lore Journal*, in which case each contributor will be furnished with copies of his contributions in print. With regard to contributions from natives, I shall be most happy to undertake the translation of them, should it be so desired.

All communications should be addressed to the undersigned.

J. H. STEWART LOCKHART,
Local Secretary, Folk-Lore Society.
Hongkong, 7th June, 1886.

FOLK-LORE.

SUBJECTS OF INVESTIGATION.

1. Traditional Narratives.
   (*a*) Folk Tales.
   (*b*) Hero Tales.
   (*c*) Ballads and Songs.
   (*d*) Place Legends and Traditions.
2. Traditional Customs.
   (*a*) Local Customs.
   (*b*) Festival Customs.
   (*c*) Ceremonial Customs.
   (*d*) Games.
3. Superstitions, Beliefs and Practices.
   (*a*) Goblindom.
   (*b*) Witchcraft.
   (*c*) Astrology.
   (*d*) Superstitions connected with Material Things.
4. Folk Sayings.
   (*a*) Proverbs.
   (*b*) Old Saws.
   (*c*) Jingles, Nursery Rhymes.
   (*d*) Nicknames.
   (*e*) Riddles.

有民風學博士問于余曰先生居鄉中士其國之大與物之繁固盡人皆知也惟始則列藩繼則混一賢聖代出雖雅接蹟其間俗之所尙各有異同古今儀禮歲時載籍亦博等而下者卽童子歌謠猜謎戲術占卜星推與專論或旁及此等事之書靡不備具予其逐一舉以相告乎余卽以耳目所及並載此等事之書目陳之而博士猶以爲未足故于公餘之暇特將其原問之旨分列條目並畧註其梗概以便依樣裁答想

諸君子愛我諒卅金玉其音

泰西駱任廷謹識

一 世故常人故事 平民及六畜等事
豪傑事迹 如郭令公福壽之類

二 風俗各方風俗 如婚喪祝賀各事
歲時紀 如年節親朋交際之類

三 習俗鬼祟
巫覡 如召亡降神之類

四 俗語成語 如涇渭宜分補天浴日之類
古語 如飛不高跌不傷等類

歌謠 如採茅竹枝詞猺歌等類
地方故事 古跡之類
禮儀
戲術 如童子玩弄及戲法之類
星占
篤信吉凶 如符籙小兒鉗釧祟祀竹木之類
童謠
謎語
混名 如水滸傳卅夜叉魚頭參政之類

以上十七條如有專論此等事之書其目亦統請裁答