No.	Vulgar Name.	Botanical Name.	Cantonese Name.	Pronunciation.
294		Pongamia glabra, Vent.	刀荳 or 水流荳	Tó tau *or* shui ¸lau tau
295		Sapindus mukorossi, Gaertn.	木欖	Muk wán
296		Saxifraga sarmentosa, Linn.	金線吊芙蓉	Kam sin tiu fú yung
297		Solanum verbascifolium, Linn.	大黃葉 or 三姊妹	Tái wong íp *or* sám tsz múi
298		Teucrium stoloniferum, Ham.	假紫蘇 or 血見愁	Ká tsz só *or* hūt kín shau
299		Torenia rubens, Lindl.	癩頭草 or 蝴蝶花	Lái t'au ts'ó *or* ú típ fá
300		Vitex negundo, Linn.	蚊茲草	Man ¸tsz ts'ó

E. H. Parker.

ENIGMATIC PARALLELISMS OF THE CANTON DIALECT.

(*Continued from p.* 46).

II.—INGRATITUDE.

32. 班鳩鳥；冇情義

A turtle dove; without feelings of gratitude.

(The Chinese maintain that the turtle dove can never be tamed).

Usage.—1. Applied in a general sense to persons who are forgetful of kindness shown them.

2. In a special sense to men who know not how to return hospitality.

33. 太監食西瓜；冇涼心

The eunuch eating the melon; not cool to his taste.

Play on the words—涼 良 cool and good.

Usage.—To be ungrateful.

34. 賣布佬；冇量心

A cloth seller; no measuring across the middle.

(When cloth is sold, the dimensions are taken at the edge of the piece.)

Play on the words—量心 良心 'measuring the middle' and 'good heart.'

Usage.—To be ungrateful; often said when bargains are made for work to be done, as for example:—

1. By customers of tradesmen when the

latter have been overpaid for work which they performed badly.

2. By tradesmen of customers when the promise of the latter to give extra money for superior workmanship is not carried out.

3. By persons hired to perform services who expected to be paid larger sums of money than they actually receive.

35. 過橋抽板; 顧自已唔顧人.

To cross the plank and pull it away; to have regard for oneself alone and no thought for others.

Usage.—Forgetful of benefactors. Of a man who, secured in the possession of certain advantages, shows himself unmindful of the means by which those advantages were obtained.

36. 隻狗養得熟嘅咩; 背面就唔識你.

Do you think you can teach a dog to be docile? He will forget you as soon as your back is turned.

Usage.—Of men on whom kindness is wholly lost.

37. 濕水狗; 身乾就咬人.

A dog after it has been washed; when dry he'll reward you with a bite.

Usage.—1. Of a person undeserving of favour. Whilst benefits are conferred, he will flatter; when they are no longer obtainable, he will injure his benefactor.

2. The phrase is often said concerning men who, having borrowed money, not only refuse to refund loans but abuse their creditors.

38. 扣布單襪; 反骨又有裡.

Unlined nankeen stockings; when turned inside out, the seams are seen and the inner surface is rough.

Play on the words 反骨 and on the words 有理.

Usage.—Making ill returns for kindness when to do so is not ungrateful merely but contrary to every dictate of reason.

39. 鹽罌出蛆; 自己家內有唔好人.

The salt jar breeds maggots; in his own family are bad men (who attempt to injure the man).

Usage.—'A traitor in the camp.' 'A wolf in the fold.'

40. 倒扒船; 自己家人幫助仇敵.

Paddling the boat in a direction, directly contrary to the proper course; In the man's own family there are those who are in league with his enemies.

Usage.—1. When those from whom we expect benefits form and carry out designs harmful to use.

2. In a lighter sense. When those to whom we naturally look for help obstruct our plans.

41. 戽水入船; 自家人做證家主錯過.

Bale water into the boat; members of the family proclaiming the faults of the head.

Usage.—1. Mischief makers who violate confidence by betraying the secrets of the households to which they belong.

2. With a lighter meaning. When a too free use of the tongue has involved the speaker or some friend or acquaintance in difficulties.

42. 手指拗出; 情願受痛.

To bend the finger backwards; voluntary pain.

Usage.—In setting before a man the duty of helping his own friends and not taking sides against them. See the phrase 有乜手指拗出嘅呢, common in Cantonese.

43. 引蛇入屋嚟雞仔；串埋仇敵害自家人.

To bring a snake into the house to eat up the chickens; an inmate of the family behaving like an enemy of it.

Usage.—Examples are,

1. A step-mother ill-treating the children of the first wife.

2. A workman who plots against and obtains the dismissal from employ of fellow-workmen to whom he owed a debt of gratitude.

III.—PERFIDY, TREACHERY, &c.

44. 青苔石；踹着就蹿.

A moss-covered stone; step on it and you fall.

Usage.—A slippery character.

45. 西瓜皮；專礪人.

A melon skin; only makes people lose their foothold.

Usage.—Equivalent to No. 44.

46. 姑窿橋；踹着就蹿.

A bridge with holes in the passage way; walk on it and you fall through.

(The first three characters form the title of a popular story).

Usage.—A specious project; a false show; a fraud.

47. 生蟲拐杖；蹿死人.

A worm-eaten staff; causes men to fall heavily.

Usage.—1. Of a man who is unworthy of the least confidence.

48. 茅骨拐杖；唔倚賴得.

A reed staff; not to be relied on.

Usage.—'A broken reed.'

49. 下馬槍；出其不意傷人.

To dismount and thrust a spear; to take a man by surprise and wound him.

(A method of fighting which a certain 羅成 who lived in the 唐 dynasty is said to have practised with success).

Usage.—Underhand practices; taking a mean advantage.

50. 冇聲狗；會咬人.

A dog that doesn't bark; he will bite.

Usage.—A dangerous man, full of secret malice, whose bite is worse than his bark.

51. 大銅壳；撇啜人膏面.

A large copper ladle; skims off all the fat.

Usage.—To gain reputation at the expense of others. 'Borrowed plumes.'

52. 撬牆脚；奪人所好.

To undermine the foundation of the wall; to deprive a man of what he loves best.

Usage.—To take away the foundation of a man's hope by clandestine means. Frequently used of a man who by craft succeeds in preventing a marriage and in getting the woman promised to another contracted to himself.

53. 通書公仔；睇神.

Almanac pictures; Evil spirits.

Usage.—1. Hurtful; having a propensity for mischief.

54. 沙河文筆；奪啜個處風水.

The geomantic tower at Sha Hoh; takes away all good influences from other places.

Usage.—Of a man who enriches himself at the expense of others.

55. 大水斗；一壳㩒起.

A large water-dipper; at one dip takes out all the water.

Usage.—A clean sweep.

IV.—CRUELTY, FEROCITY, &c.

56. 砒礵砵；慘毒.

An arsenic jar; terribly poisonous.

Usage.—Of a man whose inward designs and outward acts are wholly harmful to his fellow-men.

57. 門扇底香信；陰毒.

Fungus growing at the back of the door; dark and poisonous.

(Play on two meanings of the words 陰毒 dark and poisonous and cruel).

Usage.—Cruel, bad hearted. Of those whose outward mien is friendly whilst their hearts are full of guile. See the phrase 好面目唔好心腹.

58. 着紅鞋；人血浸脚.

To wear red shoes; feet stained with the blood of man.

Usage.—Inhuman, ferocious. The phrase is applied to a class of persons called 線工 informers who betray their accomplices. Their shoes are said to be red with the blood of those whom they betray.

59. 棺材老鼠；食人肉唔嘥骨.

A coffin rat; devours both flesh and bones.

Usage.—1. Applied to those who will take the lives or work the ruin of other persons for reward.

2. An insatiably avaricious man, grasping everything that comes in his way.

60. 紅孩兒；食人唔嘥骨.

Hung Hai-i; devours both flesh and bones.

(紅孩兒 is a demon described in the 西遊記 said to inhabit 火雲山.

Usage.—Cruel and oppressive in an extreme degree.

61. 入布袋嘢布眼；入佢牢籠任從擺拣.

Enter his cloth bag and submit to be forced through the interstices of the cloth; to fall into his snare and be at his mercy.

Usage.—1. Of a person putting himself in the power of another and having to suffer the consequences.

2. With a lighter meaning, of those who have lent money to persons when they who have borrowed refuse to repay the loan.

62. 門口狗；唔惡得幾遠.

A doorway watch-dog; his ferocity does not extend far.

Usage.—Of a blustering overbearing man whose insolent menaces serve to terrify a few persons living near him; outside his own small sphere he is not dreaded. 'Cock on his own midden.'

V.—SCANDAL, MISCHIEF-MAKING, SLANDER, &c.

63. 程咬金；攪是攪非.

Ch'ing Ngáu kam: instigating quarrels.

(Ch'ing Ngáu-kam was minister to 唐太宗 Circa 620 A. D. He was instrumental in stirring up strife between the two great military leaders 羅成 and 單雄信. *Vide* the story entitled 反唐瓦崗寨.)

Usage.—A mischief-maker, scandal-monger.

64. 放冷箭；暗害人.

To lie concealed and shoot arrows; to secretly vilify a person.

Usage.—1. To defame, slander others.

2. With a lighter meaning. To raise objections.

65. 風颱薑；攪風攪雨.

Typhoon prognostics; betoken (stir up) wind and rain.

Usage.—Of a man who stirs up strife.

66. 飛天火屎；掂親就燒着.

Flying sparks; set on fire where they touch.

Usage.—Demagogues; calumniators.

67. 無風自起浪；冇緣故生出事嚟.

Waves without wind; making trouble without cause.

Usage.—1. To create difficulties.

68. 俾蟹拜婆娘咩；乜咁多手.

Worshipping with an offering of crabs the goddess protector of children; many hands.

(The guardian of children is placed under the bed and is found in every house where there are young children in the family. If she is worshipped with crabs, the children over whose destiny she presides will have as many hands as the crab has claws).

Usage.—1. Restless, uneasy. A busy-body.

T. W. PEARCE.

J. H. STEWART LOCKHART.

CONTRIBUTIONS TO THE FOLK-LORE OF CHINA.

A CHINESE PROVERB ON POCKMARKS.

Yat nap tau p'i sâm fan kwai
Mo nap taú p'i ts'in kwo nai

一粒痘皮三分貴
無粒痘皮賤過埲

A pockmarked face is thrice esteemed,
That with no trace like dirt is deemed.

MAI SIN 迷仙 MESMERIZING.

From the 1st to the 20th of their eighth month the Chinese in the Kwong-tung province have a custom of putting lads into a mesmeric or clairvoyant state in which they perform feats of skill with swords, spears, iron bars, and shields in mimic fight, while supposed to be possessed by the spirits of long-deceased famous fencing-masters.

On these occasions several big lads lie on the ground in a row, either in-doors or out, and men wave lighted incense sticks over them, while they repeatedly chant the following incantation accompanied by the beating of gongs.

K'am ch'ü tsai, k'am ch'ü wong,
Iú iú pái pái lok leung fong,
Lok to leung fong kung kung shau,
Fá shau lok leung fong

蟾蜍仔蟾蜍王
搖搖欖欖入涼房
入到涼房拱拱手
化手入涼房

Ye little toads* and king of toads,
Descend, ye proud, to cool abodes!
Arrived at our cool rooms we bow,
Change hands and enter cool rooms now!

As the lads become or pretend to become possessed, they rise and are assisted to seats, where they are asked then, the *sze fu's* lofty surnames and honoured names, whence they come, how many there are, and if they will please take a drink of tea. They give the names of renowned performers of the past and say they come from Canton, or some distant place. When they are as many in a state of clairvoyance as each says had left, they are put to perform with swords, etc., to the amusement and wonder of the numerous on-lookers, who all seem to believe the lads are really the mediums of supernatural agents, or else, they say, they could not perform as they do, as they have never been taught.

* In Chinese legends the toad k'am ch'ü, or shim ch'ü is reckoned one of the animals that inhabit the moon; as this performance takes place during the time of the bright mid-autumn moon it is only natural it should be appealed to for assistance at the ceremony.

INVITING THE THREE LADIES 請三姑姐 TS'ING SAM KU TSE.

At the same time of the year as last mentioned, Chinese females have a custom called 'Inviting the Three Ladies,' which resembles the manner witches (現婆 Sheng