(When a present of any value is made, a slip of red paper, having written on it the names of the articles of which the gift is composed, is sent. This may either accompany the present or be in the nature of an order by the donor on a shop to supply goods on application.) Two meanings are given to the word 紙 viz., paper with writing on, and thin as paper.

In Cantonese 'paper kindness' and 'kindness thin as paper' are common expressions.

130. 矮櫈命；越尖越緊.

The fate of a wooden stool; the more it is wedged, the tighter it becomes.

Play on the two senses of the word 尖 'to wedge' and 尖(利) 'keen' (on the dollar) and on the two senses of the word 緊 tight (as a thing wedged) and 'hand up.'

Usage.—Applied to a person who, the more he tries to scrape and save, the poorer he becomes.

131. 大食唔窮倒算窮慳吝唔中用.

Not expensive living but being out in over reckoning brings one to poverty; niggardliness serves no purpose.

Usage.—It does not pay to be a miser.

132. 貪字變貧字；不貪爲寶.

The character 貪 (covet) changes to the character 貧 (poor); freedom from covetousness is precious.

Usage.—Covetousness ends in poverty.

T. W. Pearce.
J. H. Stewart Lockhart.

NOTES AND QUERIES.

NOTES.

The Prayer of the Viceroy.—The following is an attempt to represent in English what is considered to be in Chinese the most elegant style of composition. It consists almost entirely of antithetic couplets; the only exceptions being the words translated 'O shăn,' 'But now,' 'Oh! Alas!,' which introduce the different paragraphs; and the final words which are as an 'Amen.' With these exceptions each couplet consists of two equal clauses in which noun answers to noun, verb to verb, adjective to adjective, &c., and each monosyllable has in the one clause as far as possible a different tone (even or uneven) from that of the corresponding monosyllable in the other. It is simply prose, there being no rhyme or measure in it beyond the antithesis of the clauses, but it is more elaborate than English poetry. It is one of the ways in which Chinese scholars waste their talents, and make their compositions difficult. The Viceroy Chang is one of the foremost of living men in this line, if not in governing provinces; and no doubt his prayer for rain will be much appreciated by the literati though not by the Spirit of the South Sea or the famished people. After enumerating his own titles and offices, His Excellency proceeds somewhat as follows in his prayer to the Shăn or Spirit of the South Sea:—

O Shăn—

1. Whose domain stretches over the four-gulfed sea—
   Whose blessings extend to the hundred Yüeh!

2. Thirty thousand miles own thy sway in majesty and glory bright as a mirror.
   Ninety teeming towns share thy gifts of sustenance and clothing, scattered from clouds.

3. When thou givest the rain-drops transformed from moonlight the manifold creatures always revive.
When thou sendest the ripples of morn and even-tide the parched fishes straightway rise.

But now—

4. The autumn sun blazes and burns.
Our people's crops languish and die.

5. Questioning the Hyads, they know not their time.
Looking to the Ocean, we heave a deep sigh.

6. The weeds rise up and the sweat flows down, while the people's gathered sheaves are rare.
The plough is sped and the sickle put in, but Government's saving measures are spent.

7. This air of blight comes doubtless through a wicked and perverse administration.
The officer in charge hides not from thy rebuking and punishing inspection.

8. With care he seeks a favourable decree for his little people.
At last he begs an effectual blessing through thy great grace.

9. Our world is but just delivered from dire alarms and war.
His Majesty is evermore beset by incessant griefs and toil.

10. Last year there were ruinous floods, this year there is ruinous drought. Why is this Ling-nan doubly punished?
In the North there is ceaseless rain, in the South there is ceaseless sunshine. Why is the Middle Land alone distressed?

11. This indeed can hardly agree with the fitness of things.
Methinks it should powerfully work on the pity of Shăn;

12. Till he quietly turns round nature to the rainy side, sweeping away the Imp of Drought,—
Till he quickly causes enriching showers on the thirsty land, irrigating again the withered plants.

Oh! Alas!

13. Our victims that are prepared for floating or sinking will happily be accepted as the sincere worshipper's service.
The song that is sung of watering and blessing will surely be fulfilled according to the honest husbandman's hope.
Mayest thou enjoy the offerings.

J. CHALMERS.

Nov. 1st, 1886.

THE CHINESE PRAYER.

1 維神位冠四溟澤涵百越 2 三萬里威靈遠暢如鏡斯清九十城
衣食攸資因雲灑潤 3 把方諸之餘瀝庶黍皆蘇濡潮汐之纖波枯
鱗立起 4 茲者秋陽炎鑠我稼彫傷 5 占離畢而愆期迫望洋而興
歎 6 萊高汗下閭閻鮮秉穗之登務穡勸分官吏窮拯施之術 7 鬱
茲沴氣自緣政理之乖違責在守臣敢逭鑒觀之譴罰 8 謹爲小民
而請命終求靈貺以垂恩 9 惟茲瀛寰息警之初仰際宵旰憂勞之
會 10 昨苦水而今苦旱何嶺南重罹其孽北恆雨而南恆暘豈中土
獨丁其厄 11 此實難平之事理諒邀不忍於神慈 12 默旋倏霎之陰
陽壹除妖魃速霈滂沱之膏澤重漑枯萎 13 於戲體備浮沉幸鑒寅
衷之欽悚詩歌雲足定渥農望之肫誠 尚饗

A FATHER CALLED UNCLE.—A father is sometimes called 亞伯 á', pák$_0$ (elder paternal uncle) or 亞叔 á' shuk$_2$ (younger paternal uncle). In these cases he is called á' pák$_0$ if he has no elder brother, but if he already has an elder brother then he is called á' shuk$_2$. If he has no brothers at all he is also called á' shuk$_2$. If the