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 把方諸之餘瀝庶彙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 á², pák₀ (elder paternal uncle) or 亞叔 á² shuk₅ (younger paternal uncle). In these cases he is called á² pák₀ if he has no elder brother, but if he already has an elder brother then he is called á² shuk₅. If he has no brothers at all he is also called á² shuk₅. If the

father should be adopted by any of his childless paternal uncles he may then be called á˒ pák꜀, if not the eldest son of his own father before; but in the event simply of the decease of his elder brother his son would not call him á˒ pák꜀.

J. Dyer Ball.

A Son-in-law only half a son.—半子 Pún˒ ʻtsz, a term used for son-in-law, though not so common a name for that individual as others, marks clearly the Chinese ideas on the subject. When the daughter leaves her father's house, she leaves her family, and goes into the family of her husband, becoming a part and parcel of that family, she therefore is not known by any such name as the equivalent of pún˒ ʻtsz; but the son-in-law having in China but little to do with the family into which he marries is not entitled to the name of son but only half son.

J. D. B.

A Chinese version of 'I think your coat tails are on fire.'—One day a man from 九江 ʻKau ˏKong, a place in the 南海꜀Nam ʻHoi District, was travelling in a passage boat and entered into conversation with two or three fellow-passengers, one of the latter of whom with more truth than politeness remarked:—'This Kau Kong dialect is really very disagreeable; one can't make out what he says.' Thereupon the Kau Kong man relapsed into silence. Shortly after the outspoken man discovered that his hat was on fire, and said to the ʻKau ˏKong man:—'Why didn't you tell me?' 'Oh!' was the reply, 'I have been wishing to tell you for some time, but you consider my dialect such a wretched one, that I did not dare to say anything.'

J. D. B.

Banian sap for bad eyes.—I have often observed that the banian trees have little cuts in the bark and that the white viscid juice has exuded. I have on several occasions seen men at the trees making the incisions for the purpose of obtaining the juice for medicinal purposes, but they generally seem too much alarmed at being caught at it to give much definite information on the subject. *One morning recently* I observed a man motionless at a tree and at first thought I had possibly discovered another case for a Coroner's jury to sit on. An arm thrown round a branch seemed however to negative this idea, and on going towards the tree, the man moved, and when I got still closer I was pleased to find that the man was cutting the bark with a knife holding at the same time a small Chinese cup to catch the few drops that fell from every cut. I entered into conversation with him and found that he was gathering this up for medicine for sore eyes. On asking him how he used it he proceeded to tell me that a small quantity only of it was used about a mace in weight and used with 4 Chinese ounces of pork and taken internally.

J. D. B.

'Waste not.'—I have for many years known that children when eating their bowls of rice are taught not to waste the Chinese staff of life by being told that for as many grains of rice as they have in their bowls they will have as many pox marks on their faces. I, however, heard another version of it the other day. It is that one's future wife will be pox marked according to the number of grains of rice wasted.

J. D. B.

Children's Smiles.—The beautiful Irish idea that if an infant smiles when asleep it is on account of angels whispering in its ear seems to have a counterpart in the Hakka idea that such smiles indicate that the child is wandering in Paradise 樂園 lok˒ ꜀yün. The Cantonese say, when an infant smiles or cries or performs any other action when asleep, that it is the á˒ ꜀P'o, (the female guardian genius of infants who with her husband attends to them and sends them from the next world to this) who is teaching the child how to smile, or cry, &c., &c.

The Cantonese likewise say that if an