father should be adopted by any of his childless paternal uncles he may then be called á' pák$_{o}$, 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$_{o}$.

J. Dyer Ball.

A Son-in-law only half a son.—半子 Pún' 'tsz, 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' 'tsz; 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 'Kau ˏKong, a place in the 南海 ˏNam 'Hoi 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 'Kau 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$_{2}$ ˏyün. The Cantonese say, when an infant smiles or cries or performs any other action when asleep, that it is the á' ˏP'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