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

infant smiles, whether when asleep or awake seems immaterial, it is a sure and certain sign that the father will become wealthy. The Cantonese also say of children's smiles

一笑家門開 yat, siú' ká mun hoi;
二笑發大財 yí siú' fát, tái ts'oi.

At the first smile (or laugh) the family door opens (to prosperity); at the second, great wealth is amassed.

J. D. B.

Bats.—A common notion amongst the Cantonese is that the touching of one of these soft hairy creatures will cause baldness. I first heard this when a boy, an old Amah warning me that if I touched one of these pretty little creatures without washing my hands immediately afterwards I was to lose my hair. I most carefully, under her instructions, proceeded to wash my hands, but unfortunately the precautionary measures taken proved of no avail, as in after years my hair fell out thick and fast.

An idea of this kind probably protects the bats from some of the cruelty that young John Chinaman is fond of inflicting on creatures that fly and creep.

A Chinese gentleman informs me that when a youngster his grandmother stopped him when chasing one of these 'flying rats,' as the Chinese term them, telling him that he must not do so as they would injure his eyes. His explanation of the cause of this is as follows:—The bats have a fine lime amongst their fur. If a bat is knocked down with a stick, the natural impulse of a boy is to pick it up. The lime then gets on his fingers, he rubs his eyes with his hand and he becomes blind.

The query arises in one's mind whether, supposing any injury of the eyes to have occurred after bat hunting, it is not more probable that chasing the creatures about amongst some ruined building they may not either have got some lime on them or flapped it down into the eyes of their pursuer.

J. D. B.

Mr. Parker's Canton Plants (*China Review*, Vol. XV. p. 104).—Being possessed of a Peking Flora, founded on enumerations by Bunge, Maximovicz and others, and enriched with identifications in Chinese by Dr Bushell, (whose authority is, I hope, at least as good as that of three rustics or an equivalent number of native apothecaries,) I venture to contribute some remarks on the paper cited above. It seems most convenient to arrange them under Mr. Parker's own numbers.

1 and 2. The Chinese names have surely become transposed; in Peking 蒜 certainly represents *Allium sativum* L. *Agapanthus* belongs to the sub-order *Hemerocallideæ*, quite a different branch from the onion tribe.

3. Also called 'pea-nut.' The Chinese name here given is a contraction of 落花生, the name in use at Peking.

5. Peking name 栢樹.

6. „ „ 毛桃兒 and 楮樹.

7. The leaves of this plant are largely used for adulterating Canton tea. They are imported for the purpose from Kiung-chow; thence the plant is called in Hainan 根茶. The name 木瓜 is applied in the North to the quince, *Cydonia chinensis*.

13. It is indeed singular if the Chinese name for *Clerodendron fragrans* is 'stinking jasmine.' It is much more likely that *C. foetidum*, Bge, should be so designated.

18. This Chinese name is applied to the grape-vine in the North.

19. 蓪草 at Peking represents *Akebia quinata*.

27. The walnut is called 核桃 at Peking.

35. *Oxalis corniculata* L. is no more the wood-sorrel than a primrose is a cowslip. It has a yellow flower, while wood-sorrel *O. acetosella* L. (found in Manchuria) has a white blossom with pink veins.

40. Known as 蒜繩菜 at Peking.

43. „ „ 葱蒜 „ „

46. „ „ 大荳 „ „