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part of Germany, viz. "*So many hours.*" This means simply. "If you go at a common pace, neither too fast nor too slow, as a healthy man of our village generally does, you will perform the route in *so many hours.*" And hereby all the incalculable deviations occasioned by the meandering course of a mountain stream, or the toilsome climbing of a steep, and rocky path, are at once taken into account, while the number of "miles," measured and circled on the map you carry with you, is sure to lead you wrong at least

with respect to the "chronological" length of the route to be performed. Thus "chronological" truth may be expected in those distances in *li*, but, of course, no geometrical correctness.

The *P'u* or Post-stations, as we might translate the term, are used for the forwarding of official dispatches, and are, according to the importance of the official traffic carried on between them, guarded by two or more soldiers.

F. HIRTH.

(*To be continued.*)

AN OUTLINE HISTORY OF THE HAKKAS.*

It is but quite lately, through the famous Tai-ping rebellion, that the Hakkas have obtained a place in the annals of the Middle Kingdom. Before that time no historian ever mentioned them as far as I am aware. Neither is there among the popular literature of the Hakkas any record of the previous history of their race. There remains however, beside the few items which oral tradition handed down from generation to generation, a source of information, though a very scanty one, from which I propose to construct a short sketch of the early history of this remarkable race.

Every clan among the Hakkas has its genealogical records or family registers, and in many of these registers are found short notes giving the names of the respective emperors under whose reign the clan migrated from one place to another. A careful investigation and comparative study of a large number of such family registers enabled me to trace the history of the

people, now called Hakkas, from the third century before Christ to the present day.

Both oral tradition and these genealogical records agree in pointing to the North of China as the original home of the Hakkas, where, it is said, they were located at the close of the Chow dynasty (B.C. 255). Most family chronicles, which I examined, mention the province of Shantung as the original dwelling-place of their forefathers. A few refer to the borders of Shansi, a very few also to the frontiers of Ngan-hwuy. All of which goes to show, that the ancestors of the Hakkas must have been living at the beginning of the third century before Christ in the border regions south and south west of Shantung. This is confirmed by the fact, that many popular ballads, which are current among the Hakkas and form their peculiar property, contain allusions to localities situated in those same regions.

Again, tradition as well as most of those family records mention the period during which the Ts'in dynasty (B. C. 249-209) reigned as a time when all the different clans of Hakkas were subjected to a general bloody persecution. This seems to have

* This article was written some years ago to supplement a series of "Ethnographical Sketches of the Hakka Chinese" published in the different volumes of *Notes and Queries on China and Japan*.—[ED. CH. R.]

been the first cause that cut the ancestors of the Hakkas adrift from their ancient quarters in the North of China, and started them on that long continued course of erratic wanderings which carried them, after the lapse of a thousand years, to the extreme South and imbued their descendants of the present day with the restless spirit of vagabonds and rovers. It is not known what brought upon the Hakkas the wrath and vengeance of the first emperor of the Ts'in dynasty. But so merciless was the blow that fell upon them that it is said some of their clans became quite extinct, and with a few exceptions all the remaining clans fled southward, taking refuge in the mountains of Honan, Ngnan hwny and Kiangsi. The dread under which they must have been shows itself in the fact that some of their clans, in order to avoid recognition, altered their names. With the fall of the Ts'in dynasty, however, their fortunes mended and in the course of the succeeding dynasties they enjoyed not only peace but imperial protection, individuals of their number being even raised to high official appointments, especially under the Han dynasties (B. C. 202-A. D. 223) and during the reign of the Ts'in dynasty (A. D. 265-419).

But this very thing probably brought on the Hakkas the wrath of the dynasty immediately succeeding. For most of their family records mention further shifting of quarters and renewed migration at the time of the down-fall of the Ts'in dynasty (A. D. 419). Even the few tribes of Hakkas that had, in spite of persecution, faithfully clung to their native mountains in Shantung had to flee now to the South of Honan. There seems to have been about this time a general stampede among the different Hakka clans which carried some of them even into the mountainous regions in the south-east of Kiangsi and to the very borders of the Fokien province.

The rise of the T'ang dynasty (A. D. 618) compelled the Hakkas again to strike their tents. This time, it would seem, a

separation took place; the majority of their clans taking refuge in the mountains of Fokien, whilst a few hovered on the high mountain chains which separate the Kiangsi and Kwangtung (Canton) provinces.

Under the two Sung dynasties (A. D. 960-1278) the Hakkas are reported to have enlisted in very large number as volunteers in the imperial armies. They became now, what their previous history and their inborn bravery eminently fitted them for, the *lansquenets* of China, and tradition records the heroic death which thousands of them suffered at Yai-shan (West of Macao) together with Tien-tsung the last prince of the Southern Sung dynasty (A. D. 1279).

Since the rise of the Mongol dynasty (A. D. 1280-1333) the Hakkas seem to have made their first appearance within the borders of the Canton province. But they do not appear to have settled down there permanently or in large numbers till the beginning of the Ming dynasty (A. D. 1368) when disturbances in the Fokien province compelled those Hakkas, whose ancestors had peaceably been settled there for centuries, to take refuge in the Canton province. So overwhelming were the numbers of Hakkas issuing from Fokien into the Kia-ying-chow prefecture, that they drove every thing before them and took exclusive possession of the whole of Kia-ying-chow, which to the present day forms the headquarters of the Hakka people. About the same time when the Hakkas entered the Canton province from Fokien, an influx of Hakka clans from Kiangsi took place into the districts northwest of Kia-ying-chow.

The Hakkas found pleasant quarters in the Canton province. But the roving spirit that possessed their ancestors would not let them rest. Besides, the Hakkas, being not only an industrious but also an exceedingly prolific race, soon found their quarters in Kia-ying-chow and in the neighbouring districts of the Hwny-chow and Chau-chow prefectures too narrow. Numbers of them pushed farther into the heart

of the Canton province, either wandering about on the tramp as stone-cutters, barbers or blacksmiths, or settling down here and there, first on uncultivated land and tilling that, then recruited by fresh contingents from Kia-ying-chow encroaching upon the fields of the Puntis, and gradually gaining ground by continual feuds with them. The outbreak of political disturbances at the beginning of the seventeenth century gave a new impetus to this movement, and about the year 1730 A. D. hordes of Hakkas poured into districts even to the west and south-west of Canton, settling down especially in the Fa-yuen, Hoh-shan and Sin-ning districts. Since the reign of the emperor K'ang hi (A. D. 1662-1723) the native authorities in the Canton province began to employ Hakkas wherever they could not trust Puntis or Hoklos, and Hakkas were now largely engaged to cultivate the fields belonging to the military establishments. In the time of Kien-lung (A. D. 1736-1796) large numbers of Hakkas were enlisted even under the favourite "eight banners," a Tatar division, in which the Hakkas have ever since been retained in considerable force, being passed off and by many mistaken for veritable Tatars. In consequence of such services rendered to the government, the Hakkas obtained admission to the lower ranks of the government service and even to the competitive examinations for literary and military degrees. Individual Hakkas were thenceforth occasionally entrusted with official posts as district magistrates or prefects. The Puntis however resisted this intrusion so vehemently that the Hakkas only succeeded in retaining this privilege by sending a deputation to Peking and laying their grievances at the foot of the throne.

But the most important epoch in the history of the Hakkas opened with the rise of the Taiping rebellion. I do not propose here to follow the fortunes and misfortunes of these rebels, whose exploits have become a matter of history. Suffice it here to

state that the whole Taiping rebellion, from its first faint beginning in Kwangsi to its suppression through the fall of Nanking, was started, sustained and controlled to the end, by Hakkas from the Canton province. The rebel Emperor, his ministers or kings as they were styled, his generals and administrators, were all Hakkas, though thousands of Chinese of other than Hakka extraction swelled the ranks of the Taiping rebels. The fact that a handful of Hakkas contrived to raise such a powerful rebellion which but for the ill-advised and thankless interference of the foreign powers would most certainly have resulted in the downfall of the Manchu dynasty, and the equally astonishing fact that, through all the vicissitudes of their march from Kwangsi to Nanking, they succeeded in retaining the supremacy among the ill-assorted cohorts of rebels from all the eighteen provinces,—these facts, I say, speak volumes for the power there is in these rough sons of the soil. It is well-known that both the English and French commanders came, during the last war with China, to the conclusion that there is better material for good soldiers in these simple-minded, but stalwart, Hakkas than in any other tribe of Chinese who contributed contingents to the so-called "Bamboo Rifle Corps."

A sad episode in the latest history of the Hakka race is the internecine war carried on more recently in the south-western districts of the Canton province between Puntis and Hakkas. The following notes placed at my disposal by a gentleman (Mr. W. F. Mayers,) who through his position in the Consular service and his intimate acquaintance with some of the highest native officials was enabled to collect trustworthy information, are a valuable contribution to the history of the Hakkas. I subjoin these notes literally as they were written down in November, 1868.

"The original influx of Hakka immigrants into the Districts West of the Canton River and South of the West River is

said to have taken place during the reign of the Emperor Yung-chêng (A. D. 1723-1735), since which period, by their industry and thrift, they have become possessed of much of the land formerly owned by the Punti clans, to whom the original immigrants became hired labourers. For very many years clan fights have been common between the two races, but the mutual antipathy grew to a climax after 1854, in which year the Hakka clans located there remained for the most part faithful to the Government, during the rebellion which was largely joined by the Puntis until suppressed by the Viceroy Yeh. At this time, Hakka and Punti clans dwelt interspersed over all the S. W. districts, notably Sun-hing, Sun-wui, Yan-p'ing, Hoi-p'ing, Hoi-ming and Hok-shan, after the suppression of the Hung-t'ow rebellion, the ill-feeling between the two races took the shape of an internecine warfare, in which the authorities were powerless to interfere. Up to the year 1860 little was heard by Europeans of this obscure contest, although attention was drawn from time to time to its existence through the discovery of shipments of arms and even the despatch of armed steamers from Hongkong to assist one or other of the belligerent parties. The Hakkas, ~~greatly outnumbered by their foes, were gradually driven from their homes and villages, and formed wandering bands of from a few hundred to many thousands in number.~~ During 1862 the contest in the Western districts was at its height, and Imperial authority was entirely suspended in several districts. Towards the end of that year large bodies of the Hakkas were driven towards the coast, and fell upon the fortified town of Kwang-hai, westward from Macao, which they stormed and occupied for a considerable length of time, until driven out by an Imperial force cooperating with the Punti clans. This was the first overt act of official interference in the contest.

"The number of wandering Hakkas was at this time estimated at full 200,000, but

famine and pestilence rapidly thinned their numbers, whilst thousands were carried off by Punti incursions and sold to the crimps for "exportation." During 1864 the remnants of these wandering outcasts, who had become half-banditti, half-refugees, were collected at various points in the mountains of the Western Districts, such as No Fu, Kum Kai, Ng Hang, and Chek Shui. Here, amid the security of mountain fastnesses, they established little Republics, in which they tilled the ground, built habitations, and defended themselves as best they could against the incursions of their Punti enemies, who beleaguered every pass. Numberless officials, of high and low degree, were sent to seek a means for reconciling the conflicting parties; but, whereas the Hakkas demanded only liberty to live, whilst the Puntis steadfastly refused to 'be sheltered by the same heaven with them,' no result could be achieved. Up to the summer of 1866 matters stood in this posture, the principal points of assembly being Ng Hang, in the Sun Hing district, No Ki, in the Yan P'ing district, and Tsao Chung on the sea coast beyond Kwanghai, where the more lawless bands had established themselves and maintained relations with the coast pirates.

"On the arrival of the new Governor of Kwangtung, measures were resolved upon for bringing this difficult question to a settlement either by force or by persuasion, and in September 1866 a body of 8,000 troops was despatched to the Western Districts under the superintendence of the Grain Intendant of Canton, for the purpose of compelling the Hakkas to give up their arms and to disperse, with which end in view a sum of 200,000 Taels. was set aside to be distributed in the proportion of Taels 8 to each adult and Taels 4 to children and youths, with passes and protection to enable them to reach Kwang-si, Hainan and other parts of the country where waste lands exist on which it is hoped that they will settle."

"In October, the Hakkas at No Ki, to the number of some 7,000, accepted these conditions, and dispersed. The band at Ng Hung, which is very much more numerous, than that at Ts'ao Chung will be taken in turn. The Puntis clans will then remain in complete possession of the Country; whilst, if the intentions of the Chinese authorities are carried out, Hakka colonies

will be formed in remote districts. It is estimated that at least 150,000 have perished within the last four or five years. A very large number of Hakkas will undoubtedly still remain throughout the western districts, but wherever their clans have been intermingled with a Puntis population they have been ousted and overwhelmed."

E. J. EITEL.

CHARMS AND SPELLS IN USE AMONGST THE CHINESE.

A belief in the power of charms, spells, and incantations to ward off, or dispel, evil influences, to bring calamities upon enemies, or to secure coveted good for oneself, is not peculiar to any one nation or people in ancient or modern times. On this point no age or country can lay claim to a monopoly. The Egyptians, Jews, Greeks and Romans of antiquity, and all modern unevangelized nations, whatever their state of civilization, bear witness to the supposed power of such things to produce very remarkable phenomena.

The charms in use amongst the Chinese admit of different modes of classification. They may be divided into those which are found inside their houses, on the roofs, and about the doors and eaves; and such as are worn on their persons. Then there are charms which are always in use, and such as are resorted to on special occasions only. Some are employed to ward off, or drive away, evil spirits; and others to secure longed-for blessings. Some are used with the direct object of deluding and bewildering people, and others to wreak vengeance on enemies.

Those found inside and outside their houses are the following:—

Money swords are hung about their beds to frighten away demons and hobgoblins;

old brass mirrors are suspended over the idols in their shrines. These mirrors are kept bright by frequent polishing, and are believed to have the power of reflecting the image of any evil spirits who may have gained access into the house, as when they have once seen their own ugly figures they will be scared away immediately. In confirmation of this theory it is said that Tsun Che Wong who centralised the Chinese Empire in the second century B.C., had in his possession a square brass mirror by which men's vicious hearts could be reflected. Much more, the conclusion is, may such mirrors be used to frighten evil spirits by giving them a sight of their utter ugliness. On the birthdays of their gods the more superstitious amongst the people purchase their pictures, and for the payment of four cash the temple keeper stamps these pictures with the seal of the god; and thus made into charms they are suspended from nails against the wall, to be renewed the following year. In some cases the temple keeper will prepare a number of slips of yellow paper, and stamp them with the seal of the god with red ink. These slips of paper,— sheets would be a better word for some of them—vary in quality, in size, in ornateness, and of course in price, the more elegant ones selling for a dollar, and the less

beat, embrace, lead, beckon, fan, steal, touch, play, shake, dig, &c.—264 characters.

鬥 tau, to fight, is another ideographic character; the explanation being that two men 士 fight together.—10 compounds

19. Right 右, and left 左 are two hieroglyphs of hand. Their 24 compounds are to wrangle, to lead; a company, soldiers; clans &c. A hieroglyph derived from 右 is 聿 a pencil, now the 129th radical. A significative of this is 史, a historian, and 吏 an officer, 事 an affair. As phonetics of the pencil character we may mention 書 book, and 畫 picture.—36 characters.

20. Father 父 fu, is a hieroglyph; a right hand with a staff being the old form.

21. Friend 友 yu, is another hieroglyph of right; two right hands joined. Some phonetic characters relate to weapons; strike, govern, &c.—106 compounds.

22. Foot 足 tsuh. This hieroglyph is now the 157th radical. A significative of it is 止, the 77th radical; to stop. An ideographic of the latter is 辵, the 162nd radical, to go. The phonetics of this are 道 tao, a road, reason; to go, follow, meet,

advance, pursue, flee; hasty, near, slow &c. The 156th radical, 走 to run, belongs to this class, to be followed by the phonetics of foot, which relate to heel, hoof, fan; trace, footpath; barefooted, lame, to tread, jump, leap, kick, mount, kneel, slip, &c. In all 231 characters.

23. To go 行 hang, is a hieroglyph, the old form representing the right and left legs. This character has been divided, and the one half 彳 serves in compounds only as the 60th radical. Its meaning is a short step. To this class belongs also the 54th radical 夊 a long journey, and its phonetics 廷 a court, and 延 to go far.—35 characters.

24. Strength 力 li, a hieroglyph, the original character being a sinew in man. Among its 39 compounds we find 男 nan the male of human species; to labour, to assist; strong, diligent, and fatigued.

25. Spirit 鬼 kwei, is the 194th radical, and relates to demons. It is the spirit of a dead person; the spiritual part of man which becomes a spirit after death. This spiritual part of man is defined by the Chinese as 魂 the spiritual, and 魄 the animal soul.—10 characters.

J. NACKEN.

ON THE ORIGIN AND HISTORY OF THE HAKKAS.

What is the origin and history of the Chinese people called "Hakkas?" This question has been started lately in various papers published in South China, but has hitherto remained, as far as I know, without any answer. Dr. Eitel also, in his "Ethnographical Sketches of the Hakka Chinese" leaves us quite in the dark on this point. I venture therefore to communicate to the readers of the *China Review* what has, during a seven years' stay in the very centre of the Hakka people, come to my knowledge with reference to this subject.

When, nine years ago, I came first to live among them, the question about their original home very naturally occurred to me, and in answer to my inquiries I was mostly told that they came from the Ning-hwa district 寧化 and the village of Shih-pih 石壁 in the Fokien province. Upon once expressing my surprise that so many people of different surnames should come from one single village, whilst as a general rule, but few different surnames are usually represented in one and the same place, I heard for the first time the legend concerning the origin of the Hakka Chinese.

Once upon a time, so the legend runs, there was a rebel chief called Wang-tsau 黃巢 devastating the province of Fokien with fire and sword. Everybody fled before him. On his approaching the village of Shih-pih, its inhabitants also fled with kith and kin, carrying their chattels to the mountains for safety. Among the fugitives there was a woman with two boys; the bigger one she carried on her back, whilst she led the younger one by the hand. In the confusion, however, she took the wrong road, and ran into the very hands of the rebel chief. Wang-tsau ordered her to be seized and asked her why she carried the bigger one of the two boys on her back whilst she made the younger one tramp at her side. "Indeed, replied the woman, the bigger one is an uncle (*i.e.* a younger brother of her husband, whom she called "uncle" according to Chinese custom) but the younger one is my own child. Suppose I lose my own child I may give birth to another, but not so with an uncle. Therefore I must take greater care of the latter." "Go quietly back" said Wang-tsau, and put a branch of the koh-tien 葛藤 (*Dolichos tuberosus*) over your house-door, for I shall order my soldiers to spare your house." The woman did as she was bid, and when those of her neighbours who had lingered behind noticed it, and learned its meaning, they followed her example, and by and by a koh-tien branch was exhibited over every house-door in the whole village. Shortly afterwards a detachment of the rebels arrived, but having strict orders to spare every house marked by a koh-tien branch, they dared not touch a single house, all being designated in this way. The intelligence of this village affording a sure shelter from the sword of the rebels, spread soon among the fugitives of the surrounding country, whereupon crowds of homeless refugees poured from all quarters into the village of Shih-pih, where they lived for a time and were called "Hak-kah" 客家 *i.e.* immigrants, which

name their descendants have preserved till this day. After peace had been restored they left the village where they had found temporary shelter and, moving towards the less densely populated South, founded a new home in the mountains of the North-east of the Canton Province, the modern department of Kia-ying-chow 嘉應州.

Thus runs the legend. As is the case with all legendary traditions, it is also difficult, with this one, to determine how much truth there is mixed up with fiction. At all events the genealogical tables and family records of the Hakka Chinese, which are generally kept up with great care, prove that their ancestors immigrated some eight hundred years ago chiefly from the Fokien-province, though some also came from the Kiangsi-province; and those family records which designate the Fokien province as their former home, point almost unanimously to the Ning-hwa 寧化 district, and the village of Shih-pih 石壁 as the place they came from. It is an historical fact too that there existed, at the end of the T'ang Dynasty, a rebel chief called Wang-tsau, though I have my doubts as to his having personally come so far South as the Fokien province. I found his rebellion described in the 殘唐五代志, but this work places the scene of the rebellion in the region of the Hoang-ho. Still it is possible that the said rebellion may have extended as far as the south of the Fokien province, or it may be that Wang-tsau's name, owing to its greater renown, was popularly given to one of his subordinate officers or to some other rebel chief.

However that may be, the fact remains that the Hakkas have moved for centuries onwards, slowly but steadily, from the Fokien and Kiangsi provinces towards the south. The south-west corner of the Fokien province is up to the present day, exclusively inhabited by them. The same is the case with the five districts of the department of Kia-ying-chow 嘉應州 and with the adjoining districts of Ta-poo

大埔 Yung-gan 永安 and Lung-chuen 龍川, whilst the Hakka population has already gained a large majority in the districts of Fung-shun 豐順, Kee-yang 揭陽, Kwei-shan 歸善 and Pok-lo 博羅 and is to be met with in nearly every district of the Canton province and in a great number of those of its sister province Kwang-si. In the district of Sin-gan 新安, opposite Hongkong, the Hakkas form yet a numerical minority, but nevertheless they are already more than a match for the original settlers or Puntis. On once asking how it was that in those chronic village feuds between Hakkas and Puntis the former generally come off victorious, I received the following brief but characteristic reply:—"The Puntis always wear shoes and stockings." The meaning of my informant was, that owing to the circumstances under which the Hakkas immigrated into the Canton Province, they are far more accustomed to bodily exertion than the Puntis, who have been enjoying ages of prosperity and safety. On the outbreak of any local feud every Hakka youth takes the field in person, as it would be a great disgrace to stop at home; the Puntis, on the other hand, generally wanting in bodily strength and courage, hire mercenary troops to do the fighting for them. Owing to the same reason the Hakka women have, since they have been "Hakka" *i.e.* immigrants, thrown off the absurd custom of bandaging their feet. They leave them their natural size in order to be able to work in the fields and to carry heavy loads. In Hongkong one may very often see scores of robust Hakka women carrying their loads of earth or sand with ease and grace. Puntis women are usually not able to do that.

In conclusion I beg to offer a remark as to the Hakkas being called a particular "tribe." The above I trust will have shown the inaccuracy of this designation. They are indeed immigrants, having moved

from the North to the South, but they are nevertheless as true sons of Han as any of the inhabitants of the eighteen provinces. Suppose, for instance, something happened to cause the North of England to be overpopulated, whilst the South should be but scantily inhabited. If then an influx of people moved from the North to the South, and the new immigrants differed slightly in dialect and habits from the original inhabitants, would any one designate the former a separate "tribe?" I think not.

* * *

The above was written when No. 3 of Vol. II, of this Periodical reached me. Dr. Eitel gives in it "An outline history of the Hakkas" in which the learned writer endeavours to trace their origin as far back as the 3rd century B.C., and, keeping to the old notion that they are a race different from the Chinese, he points to the provinces of Shantung, Shensi and Nganhwy as their original home. Now it is an historical fact that during the Ch'un Ts'ew period there were yet remnants of the first settlers, especially of the Tung 戎 and E 夷 scattered among the states which then constituted the Middle Kingdom 中原. If Dr. E.'s assertion that the Hakkas are a different race from the Chinese and are come from these countries, were right, we should then have to look upon them as the descendants of such barbarous tribes as the Yung 戎 and the E 夷, and they would come in the same category as the Meau-tsz 苗子 in the south of China, the Lee 黎 in Hainan, and others. There would, however, remain the difference that while these owe their existence to the present time, only to their living secluded on inaccessible mountains, the Hakkas have ever been living among the Chinese proper, have had continual intercourse, and have freely mingled with them. If nevertheless they have remained until now a separate race with peculiar customs, with their own religion, and with a different language, as Dr. E. wished to put it in his

"Ethnographical sketches of the Hakkas" published in the "Notes and Queries on China and Japan," then they are a wonder on this earth similar to the old nation of Israel.

But there are weighty reasons against such a belief being accepted. If we yet find remnants of the said wild tribes among the states of the Ch'un Ts'ew period, the very narrative of that time, as given in the Tso chuen 左傳 tells us how all these remnants were gradually absorbed by the Chinese settlers and their territories annexed by the feudal states which formed the kingdom of Chow, (vide Dr. Legge's Ch'un Ts'ew, Prolegomena p. 122 et. seq.) so that it will, *de prime abord*, seem very improbable that they should still be existent at the close of the Chow dynasty (B.C. 255.) Besides, these wild tribes spoke languages quite different from that spoken by the Chinese settlers, while the Hakka dialect is only one of the innumerable dialects which are spoken in the eighteen provinces. Moreover the difference in their features, in their customs, in their worship, are so slight, and can be accounted for so easily by other causes, that they do not warrant the acceptance of their being a race different from the Chinese.

Most of what Dr. E. wishes to give as an outline history of the Hakkas, is, in my opinion, nothing else than an outline history of the Chinese in general. He says that the original home of the Hakkas was the Provinces of Shangtung, Shansi and Ngan-hwuy; but the territory occupied now-a-days by the first two, a part of the third, and by the province of Honan, constituted in fact the China proper of the Chow Dynasty, and the persecution to which the Hakkas are said to have been subjected during the Ts'in dynasty, fell on all real Chinese, when the king of Ts'in subjugated the kingdom of Chow and established his tyrannic sway over it. If Dr. E. will look into the family records of the Punti population of the Canton pro-

vince he will no doubt find in them many statements similar to those in the Hakka records.

I also have looked into a number of genealogical tables such as those on which Dr. E. relies so much in his statements, and have always had the impression that they are reliable only from the time of the Chang or Sung dynasty downward. For the older times, the data bear too much the stamp of invention, to deserve any degree of credibility. There is, for instance, a distinct endeavour at putting amongst the ancestors as many renowned personages of antiquity as possible; if I remember rightly, even families who had for their first ancestor the fabulous personage Shing-nung 神農 will be found in these records, while others adorn them with such names as Chu-kung 周公, Tsang-tsz 曾子, etc.

Dr. Eitel describes the Hakkas as being imbued with the restless spirit of vagabonds and rovers. This may be true as regards those Hakkas which Dr. E. has met with, but does not at all justify him in passing on the whole of them such a sweeping judgment. If he had ever had an opportunity to observe the industrious, thrifty labourer of 長樂, the wealthy trader of 興寧, the assiduous student of 嘉應州, he would have corrected many of his notions about them. What would he say if a traveller in the West of the United States, having seen there a great many German immigrants living as "vagabonds and rovers," were to write an article about the Germans and describe them as imbued with the same restless spirit?

All that Dr. E. has said in his article does not in the least shake my opinion that the Hakkas are Chinese *de pure sang*, and have been Hakkas, i.e. immigrants, only since the end of the Chang Dynasty, when, for a period of 53 years, there were not less than 13 emperors of 5 different dynasties who consecutively had an ephemeral sway over China. During those times of trouble

a great number of Chinese emigrated into the South which, being more remote from the scene of the struggles, enjoyed a comparative state of peace; and the descendants of these emigrants are the *Hakkas* of today.

At the end of his article Dr. E. citing Mr. Mayers says; "wherever their clans have been intermingled with a Puntis population they have been ousted and overwhel-

med" while I have asserted quite the contrary. What Dr. E. says is true only in the one case to which he refers, and even there the Puntis only came victorious out of the struggle because the authorities of Canton threw their sword into the scale in favor of the Puntis. So long as they were left alone the Hakkas held their own though they were greatly outnumbered.

CH. PITON.

THE MASTER OF HEAVEN.*

As the readers of the *China Review* have been introduced to the Master of Heaven in Dr. Chalmers's Essay on Taoism, they may not deem it uninteresting to learn something more about this "divine" Sorcerer, and his descendants. He is no mythical being or joss, as his assumptive title might lead one to suppose, but as much a living reality as the Emperor of China himself, to whom he is exorcist "by appointment."

According to the Annals of Kiangsi, the original Chang Tao-ling, or the first Master of Heaven, was born on the 15th day of the first moon of the year of the reign of Chien-wu. His birth was mysterious. His virgin mother dreamed that a spirit from the Polar Star descended during her sleep and gave her a fragrant herb, called *Hêng-wei*.† On awaking, she found her clothes and chamber smelling of some strange odour, and to her surprise, she discovered that she was with child, whose birth took place on the aforesaid date, at the *Tien-mu*‡ mountain in the state of *Wu*.

The childhood of the progenitor of this line of exorcists must be passed over unnoticed, as it is too full of the marvellous.

At the age of twenty, he had attained the extraordinary height of nine feet two inches; and the formation of his head would have been a study to modern phrenologists. His eyebrows were heavy, and his forehead broad; his scalp was of a crimson color, while his eyes were triangular in shape, with green pupils. The frontal bone of his skull was long and elevated, the occipital bone protruding very much. His beard and moustache were short and bristly. As to his arms they reached below his knees. Seated, he resembled a dragon, and when moving, a tiger,—two figurative expressions for dignity and power. In fact, remarks the chronicler, his appearance sent a thrill of fear through one on beholding him. The scholarship of this apparition, as he may be called, was as unequalled as his physiognomy was uncommon. He had read an unheard-of number of books, and the fame of his name had brought him hundreds of adherents. It should also be stated that he was a prognosticator of events.

Serious trouble appear to have befallen the empire during the second year of Yung-ping's reign (A.D. 60); and as the Emperor was utterly at a loss as to the source or origin of the misfortunes then besetting the country, he called upon his ministers and scholars to write their judgment as to

* 天師 Tien-shih. † 天目山.
‡ 衡薇草.

present, but no attempt to vary the normal mode of devolution would be effectual except in so far as filial respect might induce the sons to carry out their father's wishes.

To those acquainted with the history of Ancient Law this absence of the power of Testation will not appear wonderful. The will in the modern sense of the term—that is, a secret document absolutely controlling the devolution of a deceased's estate, irrespective of the claims of even the nearest of kin—is a thing of comparatively recent growth. It is nowhere to be found among the spontaneous customs that arise among primitive mankind, but is on the contrary the outgrowth of the Civil Law as interpreted and elaborated by successive generations of professional lawyers. The claims of Family

are first always paramount, and it is only as a race or nation develops that the free power of bequeathing gradually comes into play. The rise and progress of this, characterised by Sir Henry Maine (*Ancient Law*, p 194) as the institution which next to the contract has exercised the greatest influence in transforming human Society, is one of the most instructive chapters in the world's history, but is much beyond the scope of these notes. We only mention it to show that the facts bear out what was *primâ facie* to be anticipated. If we had found testamentary succession to exist in China, it would have shown an elasticity and power of self-development far beyond anything which we have reason from other evidences to suppose the country possesses.

G. JAMIESON.

SYLLABARY OF THE HAKKA LANGUAGE OR DIALECT.

A Syllabary of the Hakka language or dialect is hereto subjoined. A glance at this Syllabary will be sufficient to shew that the Hakka dialect is amongst the richest in number of separate syllables, there being as nearly as possible seven hundred distinct sounds, against about 430 in the Pekingese, of which 420 are given by Sir Thomas Wade. But it must be remembered that about one third of the Hakka syllables are in the entering tone, and end with *k*, *t*, or *p*, which letters, from a Chinese point of view are the same as *ng*, *n*, and *m*, but pronounced with a sharper and shorter sound than the latter. In Peking there is no *m* final, and consequently the three simple, soft, or natural finals *ng*, *n*, and *m*, are reduced to, or have never exceeded two; *i.e.* *ng*

and *n*; whilst the three harder or shorter finals *k*, *t*, and *p*, have disappeared, or have never existed at all; so that the words which, in theory perhaps, should end in *k*, *t*, and *p*, have only *ng* and *n* as correlative finals, and range themselves under the same syllables *less the final consonant*. Thus, after all, the Hakka dialect is not so much richer than the Pekingese dialect to the Chinese ear,* though it may be to the foreign.

Dr. Williams gives about 700 syllables to the Canton dialect, but his system of group-

* In Hankow, *muh*, [木], (for instance) is occasionally pronounced *mung*, and I have heard a Shun-tê (Canton) man pronounce the character *tsung*, [宗], as *tsuk*.

ing is not entirely above improvement, and there are at least eight hundred syllables, as will shortly be shewn. True, no standard of Chinese seems to hold good in every detail for more than a small area, but the Canton dialect as represented by him would have been more satisfactory if he had decided on doing what has first been done by Sir Thomas Wade,—that is, if, regardless of all theory, he had committed to paper a dialect as it was found to exist in a given spot, instead of seeking to find a set of average sounds intended to correspond more or less approximately to the syllables as heard in several contiguous districts: and few spots could be better to select, as being suitable for a standard, than a provincial metropolis. In order that the Cantonese dialect may be compared with the Hakka dialect from the common basis of a uniform method of spelling, I hope shortly to be able to publish a new syllabary of the Canton dialect, in which each letter will have the value indicated in the accompanying table, taking the opportunity at the same time to add a number of new sounds.

According to the Foochow Dictionary published by Messrs Maclean and Baldwin, there are 928 separate syllables in the dialect of that city. Perhaps the number might be without difficulty brought up to 1000. I shall also endeavour to draw up before long a newly constructed syllabary of this dialect, in order that the Foochow syllables may be compared from a common standpoint with others.

A Hankow syllabary was published in the *China Review* early in the year 1875. This dialect appears to be by far the poorest of the five now under discussion. I propose to draw up, in course of time, new syllabaries of this and of the Pekingese dialect, bringing both under the spelling system set forth below.

It is a common saying that the Chinese languages are very meagre in syllables, and, as has been shewn, some are much

poorer than others. But, taking 700 as about the average, (excluding the additional distinctions produced by tones), I am disposed to think that there may be, after all, nearly as many syllables in the Chinese as in some European languages. I do not know whether any calculation of this nature has ever been made; but, as five thousand words have been stated on good authority to represent the total number of words used by an English orator of the first rank in all his published speeches, it would be fair to assume that the number of words in general or colloquial use in the English language does not, at all events, exceed 5,000. Of these five thousand at least half would be dissyllables; probably two thirds, or even three quarters. How many of these 8,000 or 9,000 separate syllables would occur more than once? It must be remembered that in making the calculation spelling is of no account in the matter; sound is the only criterion.

In drawing up the subjoined syllabary, I have derived very great assistance from a manuscript Hakka Dictionary lent to me by Dr. Eitel, and which I understand is the result of generations of labour on the part of the missionaries belonging to the Basel Mission. The copy lent to me is very incomplete: barely half the characters are given opposite the sentences ranged under each character, and in many cases no character is given opposite the leading syllable, but, notwithstanding these short-comings: the work seems to me to fall little short of the Tonic Dictionary of Dr. Williams, and the Foochow Dictionary of Messieurs Maclean and Baldwin, with the additional merit that the translations, (some of which are in English and some in German), appear to be original, and not merely copied from other dictionaries.

The system of spelling adopted by the Basel missionaries may be suited to Germans, but it is of a nature extremely ill-adapted to the requirements of English students. For instance, *ts*, stands for the

English *ch*: and *ñ*, for the English *ng*. *Chang* would therefore be spelled *tšan*, and *ch'ang*, *tshan*. Owing to the presence of the letter *t* in the combination, moreover, the whole class of words beginning, *anglicè*, with *ch* is relegated to the extreme end of the Dictionary, instead of appearing at the beginning,—an inconvenient though possibly a scientific arrangement. Again, *y* is used throughout the book instead of *i*, where this vowel sound occurs in conjunction with another vowel; thus *tshyoñ* would stand for *ch'iong*. Once more, *ny* is used to represent the sound *ngi*, and, in consequence, the class beginning with *ngia* and ending with *ngiung* is considered as beginning with *ny*, and comes out of its alphabetical place. There is no initial *n* in the Hakka dialect, (for *ng* is a simple consonant, only arbitrarily written thus for want of a separate consonant), as is evidenced by the fact that all *nan*, *neng*, *nong*, *nung*, *ning*, &c., become *lan*, *len*, *long*, *lung*, *lin*.

If I were asked to characterise the Hakka language in as few words as possible, I should say that it had to a large extent the vowels of Peking, the diphthongs of Foochow, the finals of Canton, and the tones of Hankow. This would be about as correct as the celebrated definition of a lobster as “a red fish which walks backwards,” but gives perhaps as vivid a popular idea to the general enquirer. Until the whole of the important dialects of China shall have been epitomised and tabulated, it is futile to speculate what may be the exact relation of one to the other, and of the whole to cognate languages. Each dialect brings out something new, which affects and throws light upon all the others.

The Hakka tones are one of the most remarkable eccentricities in the dialect. The **上平** is precisely the same as the **上去** of Canton, but it may also be uttered like the Hakka **下上**, which is precisely the same as the **上入** of Foochow, and which only differs from the first in being “curled

upwards” a little on the musical scale. The **下平** is the same as the **下平** of Canton, but may be “curled upwards,” though in lower key, just as the **上平**; but this “curling upwards” has not, as in the former case, the effect of confusing the **下平** with any other tone. The absolute unevenness of the two “even” tones in the Hakka language gives a pronounced Welshness to the accent, a *simile* which will be readily understood by those who have lived in North Wales. The **上上** is exactly like the **上聲** of Hankow. The **下上** is the same as the **上入** of Foochow, but may be pronounced as the Hakka **上平**, and hence the Basel Mission Dictionary marks all **下上** and all **上平** words as having the same tone. The consequences of this confusion are peculiar, but not at all serious to anyone who knows another southern dialect thoroughly; for, knowing that each **下上** word must be a **仄聲**, and not a **平聲**, and perceiving that it is not pronounced in the **上上** or in either of the two **去聲**, he at once perceives that it is virtually in the **下上**, and is therefore just as well off as if the **下上** was a separate tone, and he can perfectly well compare the upper and lower series of Hakka with any other upper and lower series. The consequences to the Hakkas are more serious, for they are obliged to remember for literary purposes which of their **上平** words, (in which all **上平** and **下上** are colloquially grouped by them), are **仄**, and which are **平**. Having forgotten or confused the distinction in sound between the **上平** and the **下上**, they then proceed, in making poetry, to read **下上** words in the **上上**, and make matters worse by teaching that these words, for poetical purposes, become **仄** instead of **平**, a state of affairs analogous to that

which obtains in Pekingese poetry making.* The Hakka 上去 is exactly the same as the Canton 上平. The Hakka 下去 is the same as the 上去, except that the former nearly always takes an aspirate, so that one well acquainted with the theory of Chinese generally is enabled to distinguish at once, (though there is but one actual tone), the upper from the lower series. Thus 罷, 鼻, 丈, 件 are pronounced $p'u^2$, $p'i^2$, $ch'ong^2$, and $k'en^2$. This fact is curiously at variance with the rule laid down by Dr. Chalmers, in an article which appeared a few years ago in the *China Review*, entitled *Chinese Spelling Tables*. The 上入 of the Hakkas is pronounced like their 上上, or like the 下平 of Foochow. The 下入 of the Hakkas is pronounced like the 上入 or 上平 of the Cantonese, or like the 去聲 of the Hakkas, but nearly always takes an aspirate: thus 疾, 拔, 特, are pronounced $ts'it_2$, $p'at_2$, and $t'it_2$. This aspirating of the 下入 is very remarkable, as being also quite contrary to the general rule as observed by Dr. Chalmers to exist in both northern and southern dialects. It also gives an additional Welshness to the dialect; so much so, that the ring of a Hakka voice is much the same as that of a Llangollen market-woman.

I append a table of tones in which "the place of the Hakka dialect in tonal philology" is indicated. It will be seen that the addition of the tones of Hakka dialect to those of the other four does not increase the number of separate cadences.

A few other points may be noticed. (1) The Hakkas, like the Pekingese, do not distinguish between *ai* and *aaí*, *au* and *aaü*. Their *an*, *ang*, similarly, are like the Pekingese *an*, *ang*, and may be pronounced

* This was explained in an article which appeared in the *China Review* of April-May 1878, in which Dr. Chalmers' *Concise Dictionary* was reviewed.

either like the Cantonese (Williams' system) *an* or *án*, *ang* or *ány*, (the one closer, the other broader than the Hakka sound), without causing confusion. The Hakkas cannot begin a word with *hw*, substituting *f*; herein differing from the Fookienese, who cannot begin a word with *f*, substituting *hw*. (2) The Hakkas cannot distinguish clearly between *hen* and *hien*, *ts'en* and *ts'ien*, and there always appears to be an *i* sound before syllables which should be *en*, and too little of an *i* sound in syllables which should be *ien*. There is no parallel to this in any other Chinese dialect known to me, but the Russian language contains a letter which is precisely the Hakka *ie*. For instance, the word *delo* or *dielo*, "business," is written with what the Russians call the soft *e*, whereas the word *eto*, "this," is written with a hard *e*. Some English speakers pronounce such words as Tuesday, Susan, in such a way that a foreigner would doubt whether he should write Tioosday, Sioosan, or Toosday, Soosan. (3) It is very difficult to say whether the vowel of certain words in Hakka should be pronounced like the vowel in the Pekingese *fên*, (Wade's system), or like that in the Cantonese *fung*. The compilers of the Basel Mission Dictionary recognise no distinction between *fun* and *fung*. The Hakka words 分 and 忽 seem to me to contain a different vowel from that in 風 and 復. The question never arises with the finals (or final) *m* and *p*, (or *m* or *p*). I have decided to write the two first exactly as they sound to me, *i.e.* *fuên*, and *fuêt*, and to leave the other two as spelled by the Hakka lexicographer, *i.e.* *fung* and *fuk*.

Like the Hankow and other "Southern Mandarin" speaking people, the Hakkas omit the final *g* after *en* or *in*, but not after *an*, *on*, or *un*.

The Hakkas have not the vowel sound *ü*, which changes into *i* or *ng*. As the Pekingese *êrh* becomes *i* in Hakka, and as many *i* are preceded by an *l*, it follows that *yü*, *i*,

ērĥ, lū, ū are a good deal jumbled up together in the miscellaneous sinks of *i, ū, ng, and ngi*.

With reference to a preceding remark about the use of *ny* instead of *ngi*, it may be pointed out that such words as *ngi, ngim, ngin, ngip, and ngit* in the subjoined table should properly be written with *ngii, or ngj, or ngy* instead of *ngi*, for the initial *ngi* is always followed by a vowel. The two *i*'s in *ngii* would, however, run a risk of being confused with a *ū*, and *j* as a final vowel is unknown to the English language, though it is used by the Dutch and the Italians. *Ngy* would perhaps suit better. The words are for the present written with one *i*, and cannot well be pronounced wrongly enough to be misunderstood even though the vowel be unduly shortened. It is remarkable that nearly all *su* and *tsu*, or *ts'u*, become *sz, tsz,* and *ts'z* in the Hakka dialect. It looks strange to see such familiar words as 醋, 祖, 數, and 蘇 pronounced *ts'z, tsz, sz,* and *sz*. This fact would perhaps make weight in favour of Sir Thomas Wade's theory that 死 and 子 should be written *ssz* and *tsz*. But then, again, 姊 is by the Hakkas pronounced *tsi*, and all the other *tsz* are regular, so that we can only conclude that the Hakka dialect throws no new light on the matter, and leaves us where we were.

It will be noticed that some of the syllables in the subjoined table are marked with an asterisk. These represent the sounds which have been omitted from Dr. Eitel's copy of the Basel Mission Dictionary. Other few are marked with a cross. These represent the sounds which are given in the Dictionary, but which we have not been able to verify.

A certain number of words in the Hakka language may be read either in the 上上 or in the 去聲. These words may be compared with a number given in Dr Edkins' Grammar as being of an uncertain tone, or of variable tone, whilst always a 仄聲.

EDWARD HARPER PARKER.

1	a	..	a	a		
2	ai	..	ai	ai		
3	..	..	..	..	ak	ak
4	am	am	am	am		
5	..	an	an	an		
6	ang	ang*	ang*	ang		
7	..	..	..	..	ap	ap
8	..	..	..	..	at	at
9	au	au	au	au		
10	cha	..	cha	cha		
11	ch'a	ch'a*	ch'a	ch'a		
12	..	..	..	..	chak	
13	..	..	..	..	ch'ak	
14	cham	..	..	cham		
15	chang	..	chang	chang		
16	ch'ang	ch'ang	..	ch'ang		
17	..	..	..	..	chap	chap
18	chau	..	..	chau		
19	ch'au	ch'au	..	ch'au		
20	che	che	che	che		
21	ch'e	ch'e*	ch'e*	ch'e		
22	..	..	..	ch'em†		
23	chen	..	chen	chen		
24	ch'en*	ch'en	..	ch'en		
25	..	..	..	..	chet	chet
26	..	..	..	..	ch'et	ch'et
27	chi	..	chi	chi		
28	ch'i	ch'i	ch'i	ch'i		
29	chim	..	chim	chim		
30	ch'im	ch'im	ch'im	ch'im		
31	chin	..	chin	chin		
32	ch'in	ch'in	ch'in	ch'in		
33	..	..	..	..	chip	chip*
34	..	..	..	..	chit	ch'it
35	..	..	..	..	ch'it	ch'it
36	ch'o	..	ch'o	ch'o		
37	..	..	..	choi		
38	..	ch'oi	..	ch'oi*		
39	..	..	..	..	chok	
40	..	..	..	..	ch'ok	ch'ok
41	chon	..	chon	chon		
42	ch'on	ch'on	ch'on	ch'on		
43	chong	..	chong	chong		
44	ch'ong	ch'ong	ch'ong	ch'ong		
45	..	..	..	..	chot	
46	..	..	..	..	ch'ot†	ch'ot*
47	chu	..	chu	chu		
48	ch'u	ch'u	ch'u	ch'u		
49	chui	..	..	chui		
50	ch'ui	ch'ui	ch'ui	ch'ui		
51	..	..	..	..	chuk	
52	..	..	..	..	ch'uk	ch'uk
53	chun	..	chun	chun		
54	ch'un	..	ch'un	ch'un		
55	chung	..	chung	chung		
56	ch'ung	ch'ung	ch'ung	ch'ung		
57	..	..	..	..	..	chut
58	..	..	..	..	ch'ut	ch'ut
59	e	e	e	e		
60	em	em*	em	em		
61	en	..	en	en		
62	..	..	..	..	ep	ep
63	..	..	..	..	et	et
64	eu	eu*	eu	eu		
65	fa	fa	..	fa		

66	..	fai	..	fai			131	..	..	..	..	hot	hot
67	..	..	..	..	fak	fak	132	hu*	..	..	hu†		
68	fam	fam	..	fam			133	in	in*	..			
69	fan	fan	fan	fan			134	ka	ka	..	ka		
70	..	fang*	fang	fang			135	k'a	k'a	k'a*	k'a		
71	..	..	..	..	fap		136	kai	kai	kai	kai		
72	..	..	..	..	fat	fat	137	k'ai	k'ai	k'ai	k'ai		
73	..	..	..	..			138	..	..	..	..	kak	kak*
74	..	fen	..	..			139	..	..	..	..	k'ak	k'ak
75	..	..	..	..	..	fet	140	kam	kam	kam	kam		
76	feu*	feu	feu	feu			141	k'am	..	k'am	k'am		
77	fi	fi	..	fi*			142	kan	kan	kan	kan		
78	..	fin	..	fin			143	k'an	..	k'an	k'an*		
79	..	..	..	..	fit	fit	144	kang	..	kang	kang		
80	..	fo	fo	fo			145	k'ang	..	k'ang*			
81	foi	..	foi*	foi			146	..	..	..	..	kap	kap
82	..	..	..	..	fok	fok*	147	..	..	..	..	k'ap	k'ap
83	fon	..	fon*	fon			148	..	..	..	..	kat	
84	fong	fong	fong	fong			149	..	..	..	..	k'at	k'at
85	fu	fu	fu	fu			150	kau	kau	kau	kau		
86	fui	fui	fui†	fui			151	k'au	k'au	k'au	k'au		
87	..	..	..	..	fuk	fuk	152	ke*	ke*	..	ke		
88	fuén	fuén	fuén	fuén			153	k'e	k'e	k'e	k'e		
89	..	..	..	..	fuét	fuét	154	kem	kem	kem*	kem		
90	fung	fung	fung	fung			155	..	k'em	k'em	k'em		
91	ha	ha	ha	ha			156	ken	ken*	ken	ken		
92	hai	hai	hai	hai			157	k'en	k'en	k'en	k'en		
93	..	..	..	..	hak	hak	158	..	..	..	..	kep	kep
94	ham	ham	ham	ham			159	..	..	..	..	k'ep	k'ep*
95	han	han	han	han			160	..	..	..	..	ket	ket*
96	hang	hang	..	hang			161	..	..	..	..	k'et	k'et
97	..	..	..	..	hap	hap	162	keu	..	keu	keu		
98	..	..	..	..	hat	hat*	163	k'eu	k'eu	k'eu	k'eu		
99	hau	hau	hau	hau			164	ki	ki	ki	ki		
100	he	he*	he*	he			165	k'i	k'i	k'i	k'i		
101	hem	hem*	hem*	hem			166	kia	kia*	..	..
102	hen	hen	hen	hen			167	k'ia	k'ia	k'ia*	k'ia		
103	..	..	..	..	hep*	hep	168	..	..	..	..	kiak	kiak*
104	..	..	..	..	het	het	169	..	..	..	..	k'iak	k'iak*
105	heu	heu	heu	heu			170	kiam	..	kiam	kiam		
106	hi	hi*	hi	hi			171	k'iam	k'iam	..	k'iam		
107	hia	hia	..	hia			172	kiang	..	kiang	kiang		
108	..	..	..	..	hiak		173	k'iang	k'iang	..	k'iang		
109	hiam	hiam	hiam	..			174	..	..	..	kiap	kiap*	
110	..	hiang*	..	hiang			175	..	..	..	k'iap	k'iap	
111	..	..	..	..	hiap	hiap	176	k'iau	..	k'iau	k'iau		
112	hiau	..	hiau	hiau			177	k'iau	k'iau	k'iau	k'iau		
113	hien	hien	hien	hien			178	kim	..	kim	kim		
114	..	..	..	..	hiet	hiet	179	k'im	k'im	k'im*	k'im		
115	..	..	..	..	him		180	kin	..	kin	kin		
116	hin	hin	hin	hin			181	k'in	k'in	k'in	k'in		
117	hio	..	hio	..			182	kio	kio*	kio	kio*		
118	..	..	..	..	hiok		183	..	k'io	..	k'io		
119	hiong	..	hiong	hiong			184	..	..	..	k'ioi		
120	..	..	..	..	hip	hip	185	..	..	..	..	kiok	
121	..	..	..	..	hit		186	kiong	..	kiong	..		
122	hiu	..	hiu	..			187	k'iong	k'iong	k'iong*	k'iong		
123	..	..	..	..	hiuk		188	..	..	..	..	kip*	
124	hiun	..	..	hiun			189	..	..	..	..	k'ip	k'ip
125	hiung	hiung	..	..			190	..	..	..	..	kit*	k'it
126	ho	ho	ho	ho			191	..	..	..	..	..	k'it
127	hoi	hoi	hoi	hoi			192	..	..	..	..	..
128	..	..	..	..	hok	hok	193	k'iu	k'iu	..	k'iu		
129	hon	hon	hon	hon			194	..	..	..	..	kiuk	kiuk
130	hong	hong	hong	hong			195	..	..	..	..	k'iuk	k'iuk

196	kiun	..	kiun	kiun			261	liau	liau	liau	liau		
197	k'iun	k'iun	k'iun	k'iun			262	lim	lim	lim	lim		
198	kiung	..	kiung	kiung			263	lin	lin	lin	lin		
199	k'iang†	k'iang	k'iang	k'iang			264	..	..	..	..	..	liok
200	..	..	..	..	k'iu		265	liung	liung	liung	liung		
201	ko	ko	ko	ko			266	..	..	..	..	lip	lip
202	k'o	k'o	k'o	k'o			267	..	..	..	..	lit	lit
203	koi	koi*	koi	koi			268	liu	liu	liu	liu		
204	k'oi	..	..	k'oi			269	..	..	..	..	liuk	liuk
205	..	..	..	..	kok	kok	270	liung	liung	..	liung		
206	..	..	..	..	k'ok	k'ok	271	lo	lo	lo*	lo		
207	kon	..	kon	kon			272	loi	loi	..	loi		
208	k'on	..	..	k'on			273	..	..	..	..	lok	lok
209	kong	kong	kong	kong			274	lon	..	lon	lon		
210	k'ong	k'ong	k'ong	k'ong			275	long	long	long	long		
211	..	..	..	..	kot	kot	276	..	..	..	..	lot	lot
212	ku	ku	ku	ku			277	lu	lu	lu	lu		
213	k'u	k'u*	k'u	k'u			278	lui	lui	lui	lui		
214	kung	kung	kung	kung			279	..	..	..	..	luk	luk
215	k'ung	..	k'ung	k'ung			280	lun*	lun	lun	lun		
216	kwa	kwa	kwa	kwa			281	lung	lung	lung	lung		
217	k'wa	k'wa	k'wa	k'wa			282	..	..	..	..	lut	lut
218	kwai	..	kwai	kwai			283	m	m	m	m*		
219	..	k'wai	..	k'wai			284	ma	ma	ma	ma		
220	..	..	..	..	..	kwak	285	mai	mai	mai	mai		
221	..	..	..	..	..	k'wak	286	..	..	..	..	mak	mak
222	kwan	..	kwan	kwan			287	mam	..	..	..
223	..	..	..	k'wan			288	man	man	man	man		
224	kwang	kwang	kwang	kwang			289	mang	mang	mang	mang		
225	k'wang	k'wang	k'wang	k'wang			290	..	..	..	..	mat	mat
226	..	..	..	..	kwat	kwat	291	mau	mau	mau	mau		
227	kwe	kwe*	..	kwe*			292	me	me	me	me		
228	k'we	..	..	k'we			293	men	men	men	men		
229	kwen	kwen	kwen	kwen			294	..	..	..	..	met	met
230	k'wen	..	k'wen	k'wen			295	meu	meu	meu	meu		
231	..	..	kwèn	kwèn			296	mi	mi	mi	mi		
232	k'wèn	..	k'wèn	k'wèn			297	mia	mia	mia	mia*		
233	..	..	..	..	kwet	kwet	298	miang	miang	..	miang		
234	..	..	..	..	..	k'wet	299	miau	miau	miau	miau		
235	..	..	..	..	kwèt	kwèt	300	min	min	..	min		
236	..	..	..	..	k'wèt*	k'wèt	301	..	miong	miong	..		
237	kwui	..	kwui	kwui			302	..	..	..	..	mit	mit
238	k'wui	k'wui	k'wui	k'wui			303	mo	mo	mo	mo		
239	..	..	..	..	kwuk	kwuk	304	moi	moi	moi	moi		
240	..	..	..	..	k'wuk	k'wuk	305	..	..	..	..	mok	mok
241	la	la	la	la			306	mong	mong	mong	mong		
242	lai	lai	lai	lai			307	mu	mu	mu	mu		
243	..	..	..	..	lak	lak	308	mui	mui	mui	mui		
244	lam	lam	lam	lam			309	..	..	..	..	wuk	wuk
245	lan	lan	lan	lan			310	mun	mun	mun	mun		
246	lang	lang	lang	lang			311	mung	mung	mung	mung		
247	..	..	..	..	lap	lap	312	..	..	..	..	mut	mut
248	..	..	..	..	lat	lat	313	ng	ng	ng	ng		
249	lau	lau	lau	lau			314	nga	nga	nga	nga		
250	le	le*	le*	le			315	ngai	ngai	ngai	ngai		
251	lem	lem	lem	lem			316	ngam	ngam	ngam	ngam		
252	len	len	..	len			317	ngan	ngan	ngan	ngan		
253	..	..	..	..	lep	lep	318	..	..	..	ngang		
254	..	..	..	..	let	let	319	..	..	..	..	ngap	ngap
255	leu	leu	leu	leu			320	..	..	..	..	ngat	ngat
256	li	li	li	li			321	ngau	ngau	ngau	ngau		
257	..	..	..	..	liak*	liak	322	ngeu	..	ngeu	ngeu		
258	liam	liam	liam	liam			323	ngi	ngi	ngi	ngi		
259	liang	liang	liang	liang*			324	ngia	ngia	ngia	ngia		
260	..	..	..	..	liap	liap	325	..	..	..	..	ngiak	ngiak

326	ngiam	ngiam	ngiam	ngiam			391	p'iau	p'iau	p'iau	p'iau		
327	..	ngiang	ngiang	ngiang			392	pin	pin	pin	pin		
328	..	..	..	..	ngiap	ngiap	393	p'in	p'in	p'in	p'in		
329	ngiau	ngiau	ngiau	ngiau			394	..	..	..	..	..	p'ioik
330	ngie	ngie*	ngie	ngie			395	..	..	p'iong	..	..
331	..	..	ngiem	ngiem			396	..	..	..	..	pit	pit
332	ngien	ngien	ngien	ngien			397	..	..	..	..	pit	pit
333	..	..	..	..	ngiet	ngiet	398	po	po	..	po		
334	..	ngim	ngim	ngim			399	p'o	p'o	p'o	p'o		
335	..	ngin	..	ngin			400	..	..	poi	poi		
336	ngio	..	ngio*	ngio*			401	p'oi	p'oi	..	p'oi		
337	..	..	..	ngioi			402	..	..	..	..	pok	pok
338	..	..	..	..	ngiok	ngiok	403	..	..	..	..	p'ok	p'ok
339	ngion	..	..	..			404	pong	pong	pong	pong		
340	ngiong	ngiong	ngiong	ngiong			405	p'ong	p'ong	p'ong*	p'ong		
341	..	..	..	..	ngip	ngip	406	..	..	..	..	pot	pot
342	..	..	..	..	ngit	ngit	407	..	..	..	..	..	pot
343	ngiu	ngiu	ngiu	ngiu			408	pu	pu	pu	pu		
344	..	..	..	..	ngiuk	ngiuk	409	p'u	p'u	p'u	p'u		
345	ngiun	ngiun	ngiun*	ngiun			410	pui	..	..	pui		
346	..	ngiung	..	ngiung			411	p'ui	p'ui	..	p'ui		
347	ngo	ngo	ngo	ngo			412	..	..	..	..	puk	puk
348	..	ngoi	ngoi*	ngoi			413	..	..	..	..	p'uk	p'uk
349	..	..	..	..	ngok	ngok	414	pun	..	pun	pun		
350	ngong	..	..	ngong			415	p'un	p'un	..	p'un		
351	ngu*	ngu	ngu*	ngu			416	..	pung*	pung	pung		
352	..	ngui	ngui	ngui			417	p'ung	p'ung	p'ung	p'ung		
353	..	..	..	..	ngut		418	..	..	..	..	put	put
354	o	o	o	o			419	..	..	..	..	..	p'ut
355	oi	oi	oi	oi			420	sa	sa	sa	sa		
356	..	..	..	..	ok	ok	421	sai	sai	sai	sai		
357	on	..	..	on			422	..	..	..	..	sak	sak
358	ong	ong	ong	ong			423	sam	sam*	sam	..		
359	..	..	..	..	ot		424	san	..	san	san		
360	pa	pa	pa	pa			425	sang	sang*	sang	..		
361	p'a	p'a	..	p'a			426	..	..	..	..	sap	sap
362	pai	pai	pai	pai			427	..	..	..	..	sat	
363	p'ai	p'ai	p'ai*	p'ai			428	sau	sau	sau	sau		
364	..	..	..	..	pak	pak	429	se	se*	se	se		
365	..	..	..	..	p'ak	p'ak	430	sem	sem	sem	sem		
366	pam*	..	..	pam			431	sen	sen	sen	sen		
367	p'am*	..	..	p'am			432	..	..	..	..	sep	sep
368	pan	..	pan	pan			433	..	..	..	..	set	set
369	p'an	p'an	p'an	p'an			434	seu	seu	seu	seu		
370	pang	pang	pang	pang			435	sha	sha	sha	sha		
371	p'ang	p'ang	p'ang	p'ang			436	..	..	..	..	..	shak
372	..	..	..	..	pat	pat	437	..	sham	sham	..		
373	..	..	..	..	p'at	p'at	438	shang	shang	..	shang		
374	pau	pau	pau	pau			439	..	..	..	..	shap	shap
375	p'au	p'au	p'au	p'au			440	shau	shau	shau	shau		
376	pe	pe*	pe	pe			441	she	she	..	she		
377	pen	..	pen	pen			442	shen	..	shen	shen		
378	p'en	p'en	p'en	p'en			443	..	..	..	..	shet	shet
379	..	..	..	..	pet	pet	444	shi	shi	shi	shi		
380	..	..	..	..	p'et	p'et	445	..	..	shim	shim		
381	..	..	p'eu	..			446	shin	shin	shin	shin		
382	pi	pi	pi	pi			447	..	..	..	..	ship	ship
383	p'i	p'i	p'i	p'i			448	..	..	..	..	shit	shit
384	pia	pia*	pia	pia*			449	..	..	..	shoi		
385	p'ia	..	p'ia	..			450	..	..	..	..	shok†	shok*
386	..	..	..	..	piak	piak*	451	..	shon	..	..
387	..	..	..	..	p'iak		452	shong	shong	shong	shong		
388	..	..	piang	piang			453	..	..	..	..	shot	shot*
389	p'iang	p'iang	..	p'iang			454	shu	shu	shu	shu		
390	piau	..	piau	..			455	..	shui	shui	shui		

456	..	..	..	..	shuk	shuk	521	..	..	..	..	t'iak	
457	shun†	shun	..	shun	..	shut	522	tiam	..	tiam	tiam	tiam	
458	..	..	..	..	..	..	523	t'iam	t'iam	t'iam	t'iam	t'iam	
459	si	..	si	si	..	..	524	tiang	..	..	tiang*	tiang*	
460	sia	sia	sia	sia	..	..	525	t'iang	..	..	t'iang	t'iang	
461	..	..	..	..	siak	siak	526	..	..	..	..	tiap	tiap*
462	siam	siam	..	siam	..	..	527	..	..	..	..	t'iap	t'iap
463	siang	..	siang	siang	..	..	528	tiau	..	tiau	tiau	tiau	
464	..	..	..	..	siap	..	529	t'iau	t'iau	t'iau*	t'iau	t'iau	
465	siau	siau	siau	siau	..	..	530	tin	tin	tin	tin	tin	
466	sim	..	sim*	sim	..	..	531	t'in	t'in	t'in*	t'in	t'in	
467	sin	sin	sin	sin	..	..	532	..	..	..	t'io	t'io	
468	sio	sio	sio	sio	..	..	533	..	..	..	..	..	tiok
469	..	..	sioi	..	..	..	534	tiong	tiong	..	..	..	tiok
470	..	..	..	..	siok	siok*	535	..	..	..	..	..	tip
471	siong	siong	siong	siong	..	..	536	..	..	..	..	tit	tit
472	..	..	..	..	sip	sip	537	..	..	..	..	t'it	t'it
473	..	..	..	..	sit	sit*	538	tiu	..	tiu	tiu	tiu	
474	siu	siu	..	siu	..	..	539	to	to	to	to	to	
475	..	..	..	..	siuk	siuk	540	t'o	t'o	t'o	t'o	t'o	
476	..	siung	siung*	siung	..	..	541	toi	..	toi	toi	toi	
477	so	so	so	so	..	..	542	t'oi	t'oi	t'oi*	t'oi	t'oi	
478	soi	..	..	soi	..	..	543	..	..	..	..	tok	tok
479	..	..	..	..	sok	sok	544	..	..	..	..	t'ok	t'ok
480	son	..	..	son	..	..	545	ton	..	ton	ton	ton	
481	song	song	song	..	..	..	546	t'on	t'on	..	t'on	t'on	
482	..	..	..	..	sot	sot	547	tong	tong	tong	tong	tong	
483	sui	sui	sui	sui	..	..	548	t'ong	t'ong	t'ong	t'ong	t'ong	
484	..	..	..	..	suk	suk*	549	..	..	..	..	tot	tot
485	sun	sun	sun	sun	..	..	550	..	..	..	..	t'ot	t'ot
486	sung	sung	sung	sung	..	..	551	tsa	tsa*	..	tsa	tsa	
487	..	..	..	..	sut	sut	552	t'sa	ts'a	ts'a	ts'a	ts'a	
488	sz	sz	sz	sz	..	..	553	tsai	tsai	tsai	tsai	tsai	
489	ta	..	ta	ta	..	..	554	ts'ai	ts'ai	ts'ai	ts'ai	ts'ai	
490	t'a	..	..	..	..	..	555	..	..	..	..	tsak	tsak
491	tai	tai*	tai	tai	..	..	556	..	..	..	..	ts'ak	ts'ak
492	t'ai	t'ai	t'ai	t'ai	..	..	557	tsam	tsam*	tsam	tsam	tsam	
493	..	..	..	..	tak	tak	558	ts'am	ts'am	ts'am	ts'am	ts'am	
494	..	..	..	..	t'ak	t'ak	559	tsan	..	tsan	tsan	tsan	
495	tam	tam	tam	tam	..	..	560	ts'an	ts'an	ts'an	ts'an	ts'an	
496	t'am	t'am	t'am	t'am	..	..	561	tsang	tsang*	tsang*	tsang	tsang	
497	tan	..	tan	tan	..	..	562	ts'ang	..	..	ts'ang	ts'ang	
498	t'an	t'an	t'an	t'an	..	..	563	..	..	..	..	tsap	tsap
499	tang	tang	tang	tang	..	..	564	..	..	..	..	ts'ap	ts'ap
500	t'ang	t'ang	..	t'ang	..	..	565	..	..	..	..	tsat	tsat
501	..	..	..	..	tap	tap	566	..	..	..	..	ts'at	ts'at
502	..	..	..	..	t'ap	t'ap	567	tsau	..	tsau	tsau	tsau	
503	..	..	..	..	tat	tat	568	ts'au	ts'au	ts'au	ts'au	ts'au	
504	..	..	..	..	t'at	t'at	569	tse	tse*	..	..	..
505	tau	tau	tau	tau	..	..	570	..	ts'e	..	..	..
506	t'au	t'au	t'au	t'au	..	..	571	tsem	tsem*	tsem	..	..
507	te	..	..	te	..	..	572	ts'em	ts'em*	..	..	..
508	tem	tem*	tem	tem	..	..	573	tsen	..	tsen	tsen	tsen	
509	ten	..	ten	ten	..	..	574	ts'en	ts'en	ts'en	ts'en	ts'en	
510	t'en	t'en	t'en	t'en	..	..	575	..	..	..	..	tsep	tsep
511	..	..	..	..	..	t'ep	576	..	..	..	..	ts'ep	ts'ep*
512	..	..	..	..	..	t'ep	577	..	..	..	..	tset	tset
513	..	..	..	..	tet	..	578	..	..	..	..	ts'et	ts'et
514	..	..	..	..	t'et	t'et	579	tsen	..	tseu	tseu	tseu	
515	teu	..	teu	teu	..	..	580	ts'en	..	ts'en	ts'en	ts'en	
516	t'eu	t'eu	t'eu	t'eu	..	..	581	tsi	tsi	tsi	tsi	tsi	
517	ti	ti	ti	ti	..	..	582	ts'i	ts'i	ts'i	ts'i	ts'i	
518	t'i	t'i	t'i	t'i	..	..	583	ts'ia	ts'ia	ts'ia	ts'ia	ts'ia	
519	tia	tia	tia	tia	..	..	584	ts'ia	ts'ia	ts'ia	ts'ia	ts'ia	
520	..	..	..	..	tiak	tiak	585	..	..	..	..	tsiak	tsiak

586)	..	..	..	..	tsiak	tsiak	651	t'un	t'un	t'un	t'un		
587	tsiam	..	tsiam	tsiam			652	tung	tung	tung	tung		
588	ts'iam	ts'iam	ts'iam*	ts'iam			653	t'ung	t'ung	t'ung	t'ung		
589	tsiang	..	tsiang	tsiang			654	..	..	..	..	tut	tut
590	ts'iang	ts'iang	ts'iang	ts'iang			655	..	..	..	..	t'ut	t'ut
591	..	..	..	..	tsiap		656	wa	wa	wa	wa		
592	..	..	..	..	ts'iap	ts'iap	657	wai	wai	wai*	wai		
593	tsiau	tsiau	tsiau	tsiau			658	..	..	..	..	wak	wak
594	ts'iau	ts'iau†	ts'iau	ts'iau			659	wan	wan	wan	wan		
595	..	..	..	..			660	wang*	wang	wang	wang		
596	ts'im	ts'im	ts'im*	ts'im			661	..	..	..	..	wat	wat
597	tsin	tsin	tsin	tsin			662	we	..	we	we		
598	ts'in	ts'in	ts'in*	ts'in			663	wen	..	..	..
599	tsio	tsio	..	tsio			664	..	..	..	..	wet	wet
600	ts'io	..	..	..			665	wèn	wèn	wèn	wèn		
601	..	..	ts'ioi	ts'ioi			666	..	..	..	..	wèt	wèt
602	..	..	..	..	tsiok	tsiok	667	wi	..	..	wi*		
603	tsion	..	tsion	..			668	win	win	win*	..		
604	ts'ion	ts'ion*	ts'ion	ts'ion			669	..	..	..	..	wit	
605	tsiong	..	tsiong	tsiong			670	wo	wo	wo	wo		
606	ts'iong	..	ts'iong	ts'iong			671	woi	..	woi*	woi		
607	..	..	..	..	tsiot	tsiot	672	..	..	..	..	wok	wok
608	..	..	..	..	tsip	tsip	673	..	won	won	won		
609	..	..	..	..	ts'ip	ts'ip*	674	wong	wong	wong	wong		
610	..	..	..	..	tsit	tsit	675	wu	wu	wu	wu		
611	..	..	..	..	ts'it	ts'it	676	wui	wui	wui	wui		
612	tsiu*	..	tsiu*	tsiu*			677	..	..	..	..	wuk	
613	ts'iu	ts'iu	ts'iu*	ts'iu			678	wung	..	..	wung		
614	..	..	..	..	tsiuk	tsiuk	679	ya	ya	ya	ya		
615	..	..	..	..	ts'iuik		680	yai*	..	..	..
616	..	..	ts'iu*	..			681	..	..	..	..	yak	
617	tsiung	..	tsiung	..			682	yam	yam	yam	yam		
618	..	ts'iuung	..	..			683	yang	yang	yang	yang		
619	..	..	tso	tso			684	..	..	..	..	yap	yap
620	ts'o	ts'o	ts'o	t'so			685	yau	yau	yau	yau		
621	tsoi	tsoi	..	tsoi			686	ye	ye	ye	ye		
622	ts'oi	ts'oi	ts'oi	ts'oi			687	yen	yen	yen	yen		
623	..	..	..	..	tsok	tsok	688	..	..	..	..	yet	yet
624	..	..	..	..	ts'ok	ts'ok	689	yi	yi	yi	yi		
625	tson	..	tson	tson			690	yim	yim	yim	yim		
626	ts'on	ts'on	ts'on	..			691	yin	yin	yin	yin		
627	tsong	..	..	tsong			692	..	..	..	..	yip	yip
628	ts'ong	ts'ong	ts'ong	ts'ong			693	..	..	..	..	yit	yit
629	..	..	..	..	tsot		694	..	..	..	..	yo	
630	..	..	..	..	ts'ot	ts'ot	695	..	..	..	..	yok	yok
631	tsui	..	tsui	tsui			696	yong	yong	..	yong		
632	ts'ui	ts'ui	..	ts'ui			697	yu	yu	yu	yu		
633	..	..	..	..	tsuk		698	yui	..	yui	yui		
634	..	..	..	..	ts'uk	ts'uk	699	..	..	..	..	yuk	yuk
635	tsun	..	tsun	tsun			700	yun	yun	yun	yun		
636	ts'un	ts'un	ts'un	ts'un			701	yung	yung	yung	yung		
637	tsung	..	tsung	tsung			702	..	..	..	..	yut	yut
638	ts'ung	ts'ung	..	..							
639	..	..	..	..	tsut	tsut							
640	..	..	..	..	ts'ut								
641	tsz	..	tsz	tsz*									
642	ts'z	ts'z	ts'z	ts'z									
643	tu	tu	tu	tu			703	..	..	..	..
644	..	t'u	t'u	t'u			704	..	..	..	..	k'ioik*	ch'ap*
645	..	tui	tui	tui			705	..	..	..	lia*		
646	t'ui	t'ui	t'ui	t'ui			706	lio*	..	..	..
647	..	..	..	..	tuk	tuk	707	..	..	..	..	pap*	
648	..	..	..	..	..	t'uk	708	..	..	t'ia*	..		
649	..	..	tum	..			709	..	tio*	..	..
650	tun	tun*	tun	tun			710	..	..	..	..	ts'ioik*	

Omissions.

TABLE OF TONES.

	平				仄			
	上		去		上		去	
Peking	1 上平	2 下平	3 上	4 去	5 上平	6 下平	7 上	8 去
Hankow	5 上平	6 下平	7 上	8 去	9 上平	10 下平	11 上	12 去
Hakka	10 上平	11 下平	12 上上	13 下上	14 上去	15 下去	16 上入	17 下入
Foochow	18 上平	19 下平	20 上上	21 下上	22 上去	23 下去	24 上入	25 下入
Canton	26 正上平	* 27 上平變音	* 28 正下平	* 29 下平變音	* 30 正上上	* 31 上上變音	* 32 正下上	* 33 下上變音
					* 34 正上去	* 35 上去變音	* 36 正下去	* 37 下去變音
							* 38 正上入	* 39 上入變音
								* 40 正中入
								* 41 中入變音
								* 42 正下入
								* 43 下入變音

a. 5, 18, 27, 39.
 b. 6, 11, 28, 9.
 c. 7, 19, 12, 16.
 d. 8, 30, 24; and 10, 13, sometimes.
 e. 14, 26, 38, 15, 17, 25.
 f. 20, 21, 34, 40; and 10, 13, sometimes.
 g. 23, 36, 42.
 h. 29, 37, 43, 33.
 i. 31, 35, 41.
 Separate; 3, 32, 1, 2, 4, 22.

* These are only used in spoken colloquial: in books, even when colloquial, they are not noticed as of course.

N.B. Nos. 3 and 32 are almost indistinguishable.
 No. 1 is almost indistinguishable from those tones in the group *a*.
 No. 22 very like the tones of group *d*.
 Nos. 2 and 4 stand quite alone.

TABLE OF VOWELS.

(This table has been slightly modified since it was last published, and will be further simplified and improved when the Canton Syllabary is published).

No.	Spelling of Wade (includes Hankow.)	Spelling of Williams.	Spelling of Baldwin.	Spelling of Basel Mission.	Spelling modified so as to suit all Five Dialects.	Explanation of sound intended to be represented.
1	a	á	a	a	a	E. father.
2	"	"	ǎ	a	ǎ	E. back.
3	"	"	á	"	ae	F. <i>êteindre</i> .*
4	"	"	aë	"	ǎö	G. <i>beinah ölig</i> .
5	"	ai	"	"	ǎi	F. <i>naïve</i> .
6	ai	ái	ai	ai	ai	G. <i>Kaiser</i> .
7	"	au	"	"	ǎu	E. <i>brow</i> .
8	ao	áu	au	au	au	G. <i>aus</i> .
9	"	e	é	e	e (or ẽ)	E. <i>send</i> .†
10	eh	é	é	e	e	F. <i>père</i> , or <i>haie</i> .
11	ei	ei	e	"	ei	E. <i>feint</i> .
12	"	"	eu	eu	eu	It. <i>deh!</i> <i>umiltá!</i>
13	"	Distributed amongst ü, ui, úi,)	ëü	"	öü	F. <i>peu usité</i> .
14	i	i	í	i	i (or ỹ)	E. <i>pín</i> .
15	"	í	i	i	y (or í)	E. <i>machine</i> .
16	"	"	iǎ	ya	iǎ	F. <i>fiacre</i> .
17	ia	"	"	ya	ia	F. <i>billard</i> .‡
18	"	"	ieu	"	ieu	It. <i>così!</i> <i>eh!</i> <i>umiltá</i> .
19	ieh	"	ié	ye	ie	F. <i>lievre</i> , <i>Vierne</i> .
20	"	"	io	"	iou	F. <i>ci au nez</i> .
21	io	"	"	io	io	F. <i>lion</i> .
22	iu	iú	iu	iu	iu	E. <i>peu</i> .
23	o	o	ó	o	o	F. <i>ton</i> .
24	"	oi	"	oi	oi	E. <i>toy</i> .
25	ou	ó	o	"	ou	E. <i>mould</i> .
26	u	ú	u	u	uu	E. <i>ruse</i> , <i>fool</i> .
27	u	u	u	u	u	E. <i>bull</i> .
28	ü	ü	ü	"	ü	F. <i>pu</i> .
29	"	ü and éu	ë	"	ö	G. <i>König</i> .
30	ua	wa	wa	wa	wa	F. <i>jouable</i>
31	üa	"	"	"	üa	F. <i>tu as</i> .
32	üeh	"	"	"	üe	F. <i>vue airée</i> .
33	uei	"	"	"	uei	E. <i>swain</i> .
34	ui	ui	ui	ui	ui	E. <i>souiller</i> .
35	"	úi	"	"	uui	F. <i>inouï</i> .
36	uo	"	"	"	uo	It. <i>uomo</i> .
37	üo	"	"	"	üo	F. <i>Vue originale</i> .
38	"	"	woi	woi	uoi	It. <i>cuo (r') infidele</i> .
39	ê	a	"	u	ê	E. <i>fun</i> .
40	"	"	oi	"	oui	F. <i>Peau y est</i> .
§41	ü (tzü)	(tsz)	"	(tz)	tsz	E. <i>cat's zeal</i> .
	" (sü)	(sz)	"	(sz)	sz	E. <i>mass zeal</i> .
	ih (shih)	(,,)	"	(,,)	shzh	F. <i>vache jalouse</i> .
	" (,,)	(,,)	"	(,,)	tshzh	E. + F. <i>match juge</i> .
" (jih)	(,,)	"	(,,)	zhzh	F. <i>rage jalouse</i>	

* Or *eteindre*, almost nasal, more of an *a* sound than No. 10.

† As soon as it shall become necessary, this vowel will be written *ẽ*, whether alone or with another vowel.

‡ *i.e.* Parisian French.

§ This vowel sound forms part of the consonant and is inseparable from it. In the language of Grimm, "it may be learned, but can never be taught."

N.B.—The distinction between the long and short *i* and *e* is not necessary for the Hakka dialect.

Chinese; May 1, The Yu Kung: May 11, Ditto.

Daily Press, April 5, Chips from Many Blocks; 12, Medical Missions in China; 16, Chips from Many Blocks; 21, Chips; 29, Chips; May 10, Chips; 12, Affairs in Tonquin; 13, A Chinese Funeral.

North-China Herald, April 1, Abstract of Peking Gazettes, Educational Works for the Chinese; 10, The Tung-wen College Calendar, Gazette Abstract, Mistranslations of the Shi-king; 17, Gazette Abstract; 24, Gazette Abstract; May 1, Corea, a Forbidden Land; Gazette Abstract; 11, Confucianism and Taoism, Peking Gazette Abstracts.

The following are the latest publications on Chinese subjects:—

History of Corea, Ancient and Modern.
By Rev. John Ross, seven years re-

sident in Manchuria. Paisley: J. & R. Parlane. London: Houlston and Sons.

Comparative Chinese Family Law. By Edward Harper Parker, Canton. London: Trübner & Co.

The River of Golden Sand: the Narrative of a Journey through China and Eastern Tibet to Burmah. By Captain Gill, R.E.; with an Introductory Essay by Colonel Henry Yule, C. B., R. E. London, John Murray.

Countries of the World. By Robert Brown, M.A., F.R.G.S., &c. London: Cassell, Petter, and Galpin.

The 欽定錢錄, or *Record of Chinese Coins.* By Li Kuei. Ningpo, 1880. (a Reprint, 1750).

Praktische Anleitung zur Erlernung der Hochchinesischen Sprache. By P. G. von Moellendorff.

NOTES AND QUERIES.

NOTES.

REMARKS ON THE SYLLABARY OF THE HAKKA DIALECT BY MR. E. H. PARKER.—Mr. Parker seems to have undertaken a comparative study of the different dialects spoken in China, and contributes in the last No. of this periodical, as a part of that undertaking, “a Syllabary of the Hakka Language or Dialect.”

Now the Hakka-country *par excellence* is the prefecture of Ka-ying-chao (嘉應州) in the N. E. corner of the province of Canton, to which then we have to look for the purest form of that dialect. For although the Hakkas have extended from Ka-ying-chao to the neighbouring Prefectures, they are living there more or less mixed up with Puntis and Hoklos, whose language must necessarily have influenced or—so to say—deteriorated their own one. This must be the case especially in the Sin-on (新安) district, where the Hakkas form only about one third or even less of the population.

The dialect of that district would therefore *prima facie* seem to be very little suited for the fixing of a “Hakka Syllabary,” and as Mr. E. H. Parker has nevertheless taken his stand on the dialect of that same district—for this dialect alone has been taken in consideration in Dr. Eitel’s manuscript Hakka dictionary—he ought not to be astonished if one who has lived many years in the Ka-ying Prefecture, has many objections to make to the result of his labours on this dialect.

Mr. Parker begins with some remarks on the orthography used in the Hakka-Dictionary and puts it simply on one side with the remark, “It may be good for Germans but for nobody else.” Now the orthography adopted in the said dictionary is that of the “Standard Alphabet” of Dr. Lepsius, which has been very extensively made use of not only by Germans but also by a great number of English and American missionaries for reducing unwritten languages and foreign graphic systems; while the character *n* for

the sound *ng* has even long before been used for transcribing the Sanscrit. It seems therefore that the said orthography has a more extensive usefulness than Mr. Parker thinks. I am even convinced that if those Englishmen who are trying to romanize the different dialects of China, could so far put aside their *politique de clocher*, as to adopt an orthography of non-English origin, so thoroughly adapted for their work as that of Dr. Lepsius, they would soon get convinced of its superiority. Of course I do not mean that it should be made use of, when writing for people who do not understand Chinese. In that case the Englishman will continue to write *shoo*, the German *schu*, the French *chou*, when he wishes to transcribe the sound for the character 書.

Mr. Parker continues saying: "*ny* is used in the said Hakka Dictionary, to represent *ngi*," and in consequence of that opinion the whole series of syllables beginning in the said dictionary with *nya* and ending with *nyung* is changed into *ngia*, *ngiang*, &c., and placed between the syllables *ngi*, and *ngo*.

Now this seems to me to be a glaring mistake which even the peculiarities of the dialect as spoken in Sin-on, can not be charged with.

The initial sound of the syllables beginning in the Hakka dictionary with *ny* is a dental sound, composed of the simple sound *n* and a semi-vocal for which Dr. Lepsius uses *y*, while Dr. Williams uses in the analogous sounds of the Cantonese *é*; but the initial sound of the syllables beginning with *n* or *ng* is a guttural one. Now two sounds of so different nature can certainly not be represented by the same characters.

Moreover I find in my English-French dictionary under the letter *Y* a number of words which, with an additional *n* at the beginning, give pretty exactly the Hakka pronunciation of some of the syllables of the said category. For instance: 月 is pronounced in Hakka as the English *yet* with

an additional *n* at the beginning, so as to make *nyet*. 冉 is pronounced in Hakka as the English *yam* with the same addition of an *n*, so as to make *nyam*. 業 is pronounced as the English *yap* with an *n* at the beginning, so as to make *nyap*. 人 is pronounced as the English *yeen* with an *n* at the beginning, so as to make *nyean* or simply *nyin*. 牛 is pronounced as the English *you* with the addition of an *n*, so as to make *nyou* or simply *nyu*.

For what reason then should those syllables be written *ngiet*, *ngiam*, *ngiap*, *ngien* and *ngin*?

The Punti-dialect possesses, moreover, quite the same sound, for instance in 娘 which Williams (Tonic Dictionary, p. 313) writes *neung*; according to the orthography of the manuscript Hakka-Dictionary it would be written *nyung*, while according to Mr. Parker *ngiung* would be the right way to give the sound, which is certainly not correct.

On p. 331 of the same Tonic Dictionary I see the Mandarin sound of 年 given as *nien*, which shows that this character has the same pronunciation in Mandarin and in Hakka, only according to the system followed in the manuscript Hakka-Dictionary the sound should be written *nyen*, while, if Mr. Parker were right, it ought to be written *ngien*.

Mr. Parker says further: "There is no initial *n* in the Hakka dialect." Now that is very true for the Hakka as spoken in Sin-on (新安), Tung-kun (東莞), part of Kwai-shin (歸善) and perhaps some other places, but everywhere else the Hakka makes the difference between *l* and *n* quite in the same way as the Mandarin and Punti.

"The Hakka cannot distinguish clearly between *hen* and *hien*, *ts'en* and *ts'ien*," says further Mr. Parker, and this again is quite true in the districts above mentioned, but the nearer we come to the Ka-ying Prefecture, the clearer the distinction is made. For instance 錢 and 曾 are both pronounced in Sin-on *ts'en*, but in the Ka-ying

Prefecture the former is pronounced *ts'ien* (Punti *ts'in*) and the second *ts'en* (Punti *ts'ang*).

So there exist in the Ka-ying Prefecture differences between *shu* and *shiu*, (Lepsius: *shyu*), *kong* and *kwang*, which have equally got lost in Sin-on and which are therefore omitted also in Mr. Parker's syllabary. For instance:—

書 and 手 are both pronounced in Sin-on *shu*, but in the Ka-ying Prefecture, the former only is pronounced *shu* (Punti *shü*) the second *shiu* (Punti *shau*).

江 and 光 are both pronounced in Sin-on *kong*, but in the Ka-ying prefecture the former only is pronounced *kong* (Mandarin *kiang*), the second being pronounced *kwong* (Mandarin *kwang*).

Those few remarks will suffice to show that Mr. Parker's Syllabary is far from being perfect. If he could get hold of a *bona fide* Ka-ying-chao man—there are plenty of them in Canton—we might be able to thank him for a far more correct and complete one.

In regard to the Hakka Tones, Mr. Parker distinguishes, as in Punti, between 上 and 下 and between 上去 and 下去. Now I have studied this dialect for 15 years and others have done so twice as long, without having ever discovered that difference. I am convinced that it does not exist in reality, that the Hakkas have only one 上聲 and one 去聲, only there are many places where those 去聲 which the Punti pronounce 下去 are pronounced by the Hakka in the 上聲 so that in those countries the 上聲 predominates greatly over the 去聲.

As regards the comparative value of the tones in the Cantonese and the Hakka, I think that the Cantonese 上去 is the same as the Hakka 上平, the Cantonese 下去 is the same as the Hakka 下平, the Cantonese 上平 is the same as the Hakka 去聲, and the two 入聲 are simply inverted.

For the other tones they are particular to their dialect. I cannot discover any further analogy between both.

Finally I may remark that all sounds beginning in the syllabary with *w* should more correctly begin with *v*, because this consonant as pronounced in the Ka-ying Prefecture is the same as the *v* in the English word *vein* or in the French word *vous* or *va*, and has nothing whatever in common with the English *w*. This correction ought also to be made in the "manuscript Hakka Dictionary of the Basel Mission."

CH. PITON.

HAKKA MARRIAGE CUSTOMS.—The first step is for the girl's parents to send a go-between with a card to the man's parents, which card contains the surname, sex, and natal day of the proposed bride. This card is brought back to the man's residence, and placed either at the side of the Ancestral Shrine, [祖爐], or on the altar of the Kitchen God, [灶君神]. The card runs [surname], 歐; [Female sex], 坤造; [year], 年; [moon], 月; [day], 日; [hour], 時; [was born], 建生; [great felicity!], 大吉. On the face of the card is written "Union made by Heaven," 天作之合, or "Fair match completed by Heaven," 佳偶天成. Every Chinese family of the same surname has a different number of days, from seven to one month, within which its fortunes are to be declared. If within this period there is no squabble in the family, no article of furniture broken, and no one taken sick, the fates are propitious, and the card is placed in the family trunk: if any of the above-mentioned untoward events occur, the match is broken off for ever. If the fates are propitious, a sum of from \$2 to \$8 is handed to the go-between, together with some betelnut and areca to be presented to the girl's father, and on the same day two girdles, [花帶], are returned as evidence of be-

trothal: sometimes two veils or napkins, [帕], as well. The money is, where the girl's family is well off, given to the girl's mother to invest for her own benefit; where poor, to be used for household purposes. The betel-nut is eaten by the girl's relatives, and the girdles returned by her are placed in a trunk, or sometimes one of them is worn by the man. The above ceremony is called as a whole 結親, or "betrothal," and may precede further steps by a few months or by many years. The Hakkas are usually betrothed when very young.

The next ceremony is called "passing the minor presents," [過小禮], which consist of two cocks and two pots of wine; 20 or 30 pounds of pork, a dozen or so of salt fish, some areca and betel, and a sum of \$10 or thereabouts. In sending these by the go-between, the man requests the girl's age-card, [請庚帖], because the hour or day on the one first received is frequently not quite favourable; but the month and year may not be changed. The girl's family send in return a satin cap, [緞帽], a piece of blue cloth, a purse or pouch, a girdle, a pair of socks, a pair of shoes, two pencils, a quire of paper, two fans, occasionally two pieces of ink, and finally her eight characters; i.e. two each for her year, month, day, and hour. The above transaction is also called "binding the fowl's legs," [纏雞脚], and "sending the minor arrhae," [行小定].

As before, a short or a long interval may lie between this and the next transaction, which is called "passing the greater presents," [過大禮], which are from 20 to 30 in number. From \$8 to \$100 are sent in money; one cooked pig's head, one cooked cock, and one piece of roast pork, all to be offered to the girl's ancestors, [敬上祖]; a pair of large and a pair of small candles; two pieces of incense-stick; two parcels of paper-money or "brook money" [溪錢], [so-called probably from the ancient superstition that the dead had to cross a river], some areca and betel; two

loads, each of two pitchers, of wine; four or eight live cocks; two geese; 99 ducks' eggs; one box of bean-curd; 40 pounds of pork; 10 pounds of salt fish; 10 boxes of sea fish. All the above are left with the girl's family, together with complimentary notes, [拜帖], from the man's relations to those of the girl. Sisters inquire after sisters; mother after mother, and so on. The girl returns by the go-between one cap; one pair of shoes for her spouse, and one for his father; one for his mother; socks for her husband; two pieces of blue cloth; four pouches; paper, pencil, etc., as before.

The next step is "naming the day" [報日]. The man writes a year, month, day, and hour upon a card, [日書], followed by the words: "I shall proceed to fetch your daughter home; great happiness!" [迎鸞令媛于歸大吉]. By this time the original go-between has probably been at least once ill, or has even died, in which case she or he may be succeeded by her or his son, or husband or wife, as the case may be. The same presents are sent on this occasion as on the last, excepting the money, and return is made in the same way.

A month or so after the last ceremony, a red chair, carried by four bearers, is sent to the house of the girl. The following escort the chair; Six musicians of the first order [六大樂], namely: two fife players, one gong, one drum, one clanger of cymbals, one small gong; eight musicians of the second order, [八小樂]; one two-stringed lute, one three-stringed lute, one crescent-shaped lute, one flute, one trumpet, one castanets [this last not so frequently as among the Puntis]; one small gong; one other drum or small gong; after these come one cracker-firer, one gun-firer, one drummer, two clanging gongs, about a dozen insignia-bearers, six flag-carriers, two bearers of presents; one bearer of a basket, [籬簞], in which are a box, a pig's head, a cooked fowl, and some pork; one carrier of a live capon in a cage; one pair

of lanterns; and the go-between. Of all the above, the gun-firer and the cracker-firer are the most intimate friends or relations of the bridegroom. On arrival at the house, a meal is given to all the bearers by the girl's family. The girl puts on a red gown, and envelops herself in ten feet length of red cloth, [掛紅], which has been brought as a present from married female relatives the day before. She also puts on a sort of silver head-dress, [簪], [instead of the phoenix cap, [鳳冠], worn by the Puntis], and binds on a sash. She wears white socks, white shirt, embroidered petticoats, black trousers, and red shoes. On the day previous she is always washed in hot pumelo-leaf water, a mixture which is supposed to clear away all unpleasant odour from the body. She is placed in the chair by two or three women, and accompanied some distance by her brothers and junior uncles, and all the way by a *promuba* or 送嫁婆. As soon as the chair comes into sight, the bridegroom fires off crackers. The girl is assisted from her chair by an old woman acting in the man's interests, and is handed by her over the threshold, where is placed a red-hot coulter steeped in vinegar. She is greeted by a boy of the man's family, [拜轎], and hands him a small present, and then proceeds to her room in the charge of two lucky old women, [好命婆]. In the bride's room two burning candles are stuck in a bowl of rice, [米斗火], whilst the bride and bridegroom do obeisance to the flame, to the tune, (sung by the old person who lights the candles), of "Long life, riches, a hundred sons, and a thousand grandsons." This is called 合巹 "joining cups," but no cup appears, in modern times, to enter into the question. The pair, however, taste with their chopsticks a couple of ducks' eggs. The man stands on the left, (the right facing the rice), and the woman on the right; he removes her veil, [扯羅帕], and strikes her thrice with a fan, taking the veil along with him, and

ordering his old woman to prepare the nuptial couch. The bride and bridegroom now visit the man's Ancestral Shrine, and return shortly afterwards to their room. The guests then feast until late in the evening, the man, accompanied by the bridegroom, in one place, and the women, accompanied by the bride, in another. The guests who are of the same age as the married pair then proceed to the bridal chamber to "tease the bride" [攪新婚], who is obliged to pour out wine for them whilst they amuse themselves at *morra*; finally, they accompany the married pair off to their room amid a storm of crackers, and leave them to their own devices. It is then that the bridegroom returns the kerchief to the bride as evidence that he is the same man who took it from her. On the day but one next after the marriage the guests come to present tea, [送茶], to the bride.

It should be mentioned that, on the day of the marriage, the father of the bridegroom prepares a feast of slaughtered animals, [牲儀], which he deposits on the ancestral shrine. Guests are invited to eat in the hall, and they also bring presents of red cloth, [花紅], which they wind about the bridegroom, poking flowers into his hair the while.

If the girl die before the marriage is consummated, the presents are a dead loss, and may not be demanded back.

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DUODENARY CYCLES.—"The Kirghiz . . . use the twelve year period . . . introduced from China by the Mongols. Each of the years in this period is named after an animal, and they are ranged in the following order: Mouse, Ox, Leopard, Hare, Fish, Serpent, Horse, Sheep, Ape, Fowl, Dog, Hog. The same cycle is also used among the Sarts and Persians, by whom it is placed in all official documents and proclamations. . . . If a Kirghiz should be asked how old he is, . . . he would simply say; 'My year is that of the Horse.' . . .

in no way from that pursued at Perak, Renoung, Kopah, and Maliwun. The overburden of useless soil is first removed by the ant-like Chinamen, and the best deposits have a muddy chalk-like appearance.

One powerful centrifugal steam-pump was at work, but in most cases,—in all cases where the water power was at hand—overshot water wheels, moving immense wooden chain pumps or Persian wheels 150 feet in length, were in use for keeping the deposits free of water. Every mine was dominated by a small joss-house, and the miners have a strong objection to Europeans going down to where the deposit is actually being dug out, unless they take their shoes off, lest their irreverence should offend the spirits whose favour yields the tin. There are several smelting houses in the town, but none of them present any novelty.

There are several Chinese-owned Penang steamers in constant communication with Tongkah, and there is also a considerable junk trade. A rice junk which left Tavoy at the same time as our steamer, and sailed direct, arrived before us and completely spoilt the market for the rice speculators we carried on board.

From Tongkah to Penang it is 24 hours' easy steaming. A very small steamer belonging to the Rajah of Trang goes once a week to Trang and Pongah, but the strait north of Junk Ceylon is too small for navigation by the Renoung coasting steamers, and besides there is no trade for them. Pongah produces a little tin and Trang is a great place for paddy and pepper; but I had not an opportunity of visiting these two places.

E. H. PARKER.

NOTES AND QUERIES.

NOTES.

ETHNOGRAPHICAL SKETCHES OF THE HAKKA CHINESE.—[Republished, with emendations by the author, from *Notes and Queries*, Vol. I. 1867.]

I.

The Different Races inhabiting the Canton Province.

The population of the Canton Province is at the present time as mixed as the population of England was some time after the Norman conquest. Not reckoning the less important races, there were at that time in England, Britons, Saxons, Danes and Normans. The Britons were driven back into the mountains in the remotest corners of the country. The Saxons, having successfully struggled with the other invaders, the Danes and the Normans, remained at last masters of the ground, but for many

centuries there were whole districts or counties retaining in language and manners the precise type of either of the invaders.

Similar is at present the state of things in the Canton Province. The aborigines (Miautze) have either been driven into the mountainous districts in the north-western corners of the province and in Hainan, or survive in the boat population of the Canton River. The first invaders, who now-a-days style themselves Punti (Aboriginals), and who came nobody knows when, have assumed the ownership of the Province, and, on the whole, successfully struggled with the other invaders, two different races, who about five or six centuries ago crossed the frontiers of the Canton Province, and who are now distinguished by the names Hakka 客家 (Aliens) and Hoklo 福老 (Fohkienese). These two races are in fact as essentially different from each other and

from the Puntis, as Saxons, Danes and Normans were, in language as well as in character and manners. The Hoklos (or Fohkienese, *i.e.* men from the Fohkien Province N. E. of Kwang-tung) like the Danes, kept for the most part near the sea-coast and the basins of the larger rivers, and did not spread far over the interior of the Province; whilst the Hakkas, like the Normans, spread all over the country.

Though the Puntis have on the whole retained the ownership of the ground, there are at present in the Canton Province whole districts, even whole prefectures, bearing in language and manners the precise type of either Puntis or Hakkas or Hoklos, whilst there are others where the Puntis have adopted more or less of the language and manners of the other invaders.

In the south-eastern districts of the Canton Province the Hoklo element prevails, in the north-eastern districts the Hakka element; but in all the other districts of the Province the Hakkas are nearly everywhere to be found, either dispersed in small villages between the hills and paying ground-rent to the Puntis, or congregated in larger villages, and then continually fighting with the Puntis for the ownership of the hills and fields occupied by them.

If we look at the map of the Canton Province, we observe in the eastern corner the Ch'aou-chow prefecture, with its nine districts. One of them, the Ta-pu district, is throughout inhabited by Hakkas, the rest by Hoklos. Now look at the next prefecture, named Kia-ying, with five districts; all these are inhabited by Hakkas, to the total exclusion of either Hoklos or Puntis. Here no dialect is heard but the Hakka dialect; here no other dialect is even understood, except by those who have travelled far. Let us move farther to the West; there is the Hwei-chow prefecture with ten districts; in three of them, the Luh-fung, Hai-fung and Kwei-shen districts, situated south of the East

river, the population consists chiefly of Hoklos; but in the other seven districts the Hakkas are the prevailing portion of the population, and the Hakka dialect reigns supremely, though indeed the other dialects are spoken in certain places. The above mentioned three prefectures form the eastern part of the Canton Province, amounting, as regards area and population, to nearly one-third of the whole Province; and in this easterly portion, consisting of twenty-four districts, the Hakkas have taken possession, as we have shown, of thirteen districts, the Hoklos of eleven districts. But the further we move to the West, the less numerous are both Hakkas and Hoklos. In the Kwang-chow prefecture, consisting of fourteen districts, there are only two, pre-eminently mountainous districts, which are completely in the possession of the Hakkas,—the Hwa and Tsung-hwa districts; there are six other districts with a mixed population of Hakkas, Hoklos and Puntis, the Hakkas being represented there in very considerable numbers. The names of these six districts are Lung-mun, Tsang-ching, Pwan-yu, Sin-ngan, Hiang-shan and Sin-ning. But in the other six districts of the Kwang-chow prefecture the Puntis have retained ascendancy and the possession of the soil with the exception of only one district, the Tungkwan district, where the Hoklo element prevails. There are ten other departments in the Canton Province, forming its northern and south-western extremities. In the northern departments, the Hakkas are found scattered in small numbers all over the hills and mountains, but there is only one department, Nan-hiung, where the Hakkas are numerically superior to the Puntis. In the south-western departments of the Canton Province, the Hakkas have not got any footing, whilst Hoklos are to be found scattered here and there along the coast.

With these geographical facts before us, we can already surmise from whence and

in what direction the influx of Hakkas and Hoklos into the Canton Province originally took place. Both of these races came from the North-East, the Hakkas probably from Kiang-si, the Hoklos, as their name already indicates, from the Foh-kien Province. The Hoklos apparently migrated along the coast and along the banks of the East river, whilst the Hakkas followed the tracts of mountains and hills, spreading over all the mountainous and hilly districts in the north-eastern and northern part of the Canton province.

That this is not only an hypothesis, but based on good grounds, will be seen, when we have to treat the history of the Hakka race.

II.

The Hakka Dialect compared with the dialects of the other races inhabiting the Canton Province.

The word Hakka, 客家, means 'strangers' or 'aliens.' Though this term was to all appearance given to this people by their enemies, the Puntis, at the time when the Hakkas first entered the Canton Province, and was certainly meant to be a politely humiliating term, the Hakkas themselves have adopted this name, even in the prefecture of Kiaying-chow, which the Hakkas generally consider to be their mother-country. It must not be supposed, however, that the Hakkas might possibly be the descendants of some one of the foreign races that invaded China; though on a merely superficial enquiry there might appear to be some reasons for such an hypothesis. It might be said indeed, that according to the general tradition the Hakkas entered the Canton Province for the first time during the Yuen dynasty, that is to say, at the time when the Tartars overran the whole of China, not excepting Canton and the Province of Kwang-tung. But on a more than superficial enquiry, this hypothesis falls immediately to the ground. There is not the least similarity between the remnants of the Tartars who have be-

come absorbed in China and the Hakkas. The latter people are in physiognomy, in language, and in manners unmistakably thorough-bred Chinese. In fact, if there were not the difference of dialect, one could not easily distinguish Hakkas, Puntis and Hoklos, but it would under any circumstances be an easy task to distinguish any specimen of those three races from a true descendant of the Tartars. And yet, though there is evidence enough to prove that the Hakkas are not foreigners but true Chinese, and that they have sprung in common with Puntis, and Hoklos from the same family-stock, there are, on the other hand, differences enough to prove that the Hakkas are now altogether a separate branch, differing in character and manners from the other two races, the Puntis and Hoklos.

The Hakka Dialect is not of mere local growth, nor a patois of some one of the other dialects, but an independent branch of the common Chinese language, and so to speak the crystallized relic of one of the different phases through which the language passed in developing from Puntis, which is the oldest relic of the original form of the Chinese language, to Mandarin, which represents the latest phase in the process of development through which the Chinese language has passed. But this assertion wants perhaps some explanation. There is nothing in Chinese literature to contradict the supposition that at the beginning of the Christian era the Chinese language was still undivided, and though there must have been already local variations, or even local dialects, budding forth as it were here and there, these local dialects had not yet branched off from the common dialect, which was in vogue everywhere throughout China. Now there are some Dictionaries, published shortly after the Christian era, for the use of the whole of China, and published with imperial authority and by men of the North, which give the pronunciation and the tone for every written character. If we compare

the sounds and tones which these rhyming Dictionaries assign to every character, with the sounds and tones assigned to them by the Punti Dialect and the Mandarin Dialect, it is clear at once that the Punti Dialect of the Canton Province is relatively the purest and least adulterated remnant of the oldest form of the common Chinese language. The tones which these old Dictionaries assign to each character are generally the very tones which are now used in the Punti Dialect, whilst they differ from the corresponding tones in the Mandarin Dialect. The finals *m, p, t, k*, which the latter dialect has thrown off, are still retained in the Punti Dialect, and are accredited by the old Dictionaries as belonging to the oldest form of the common Chinese language. To the same results has led an investigation into the oldest Japanese transcriptions, some of which are as old as A.D. 387. If then, as appears to be the case, the Punti Dialect is the best specimen of the first, the Mandarin Dialect of the latest phase in the process of development through which the Chinese language has passed, what place did the Hakka Dialect occupy in the same process?

If we compare the syllabaries of the Punti, Mandarin and Hakka dialects, it appears on the first glance that the Hakka dialect approaches much nearer to the Mandarin dialect than to Punti. The difference from Punti is quite striking. We reckon not less than 185 sounds which are in use in the Hakka dialect and never occur in Punti, and again we reckon 175 sounds, in the vocabulary of the Punti dialect, which are never used in Hakka. The same striking difference pervades the tone system of both dialects. It is an invariable rule deduced from a comparison of the tone system of both dialects, that every word which is in Punti pronounced in the upper *juh-shêng*, has the lower *juh-shêng* in Hakka, and *vice versa*. In the same manner the *shung-p'ing* and *k'ü-shêng* tones are in innumerable cases exchanged for each other in

these two dialects. But the greatest difference is exhibited in the syntax of the Colloquial of both dialects. There are innumerable phrases which, though quite common in one dialect, would be quite unintelligible in the other; the application of the numeral particles also differs considerably; the interjections used in each dialect are different, and so forth. The difference is so great that it is a common saying among the Hakkas, that a Punti may study Hakka for many years, and yet not be able to speak it correctly.

The similarities existing between Hakka and Mandarin are nearly as striking as the differences which separate the former from the Punti dialect. If we compare the vocabularies of the Hakka and Mandarin dialects, it is astonishing to see in how many cases the pronunciation in Hakka, whilst differing from Punti, is exactly the same or very similar to the pronunciation in Mandarin. Hakkas generally find not much difficulty in learning Mandarin, and this perhaps is the reason why the menial offices in many *Ya-méns* in the Canton Province are filled by Hakkas. The syntax of the Colloquial of both dialects is not very different: every book written in Mandarin Colloquial is easily understood by Hakkas. It might seem therefore, that Hakka is simply one of the local varieties of one of the Mandarin dialects, say the Southern Mandarin. But though the Hakka dialect approaches indeed somewhat nearly to the Mandarin, its differences from it are still important enough to entitle the Hakka tongue to the position of an independent dialect. The consonant *r* and the initial *hw* are totally wanting in Hakka; of the 54 finals used in Mandarin not less than 22 are wanting in Hakka. This we should think is proof enough that the Hakka dialect cannot be a patois of any one of the Mandarin dialects, but occupies a separate position.

But it still remains to show the exact place which the Hakka dialect occupies in the history of the development of the Chi-

nese language. We have already seen that the Hakka dialect occupies a position between Punti and Mandarin. This might be further illustrated by comparing the number of sounds and tones in all those dialects. The number of sounds used in Punti is 707, in Hakka 619, in Mandarin 532. The number of tones used in Punti is 8, in Hakka 6, in Mandarin 5. Thus we see again, that Hakka occupies a middle position between Punti and Mandarin. We can however still more precisely define its position. The difference between the sounds of the Punti and Mandarin dialects is, as everybody knows, very great, and taking into consideration, that Punti represents the original form of the Chinese language, and Mandarin its latest development, it seems often quite impossible to account for those differences. Now, when comparing all those cases, in which the difference of pronunciation between Punti and Mandarin is very striking, with the corresponding pronunciation in Hakka, we find that in seven out of ten cases the Hakka dialect uses a sound which is apparently a transition from Punti to Mandarin. Take for instance the character 澳, the pronunciation of which is *o* in Punti, and *ngao* in Mandarin. Now, let me ask, how could the sound *o* be changed into *ngao*? What connection is there between these two sounds? None, it would seem. But the Hakka dialect supplies the connecting link, for the Hakka pronunciation of the same character is *au*. Is it not clear at once, how easily the sound *o* could change by dint of indistinct pronunciation into *au*, and *au* then into *ngau*? We will take one or two examples more. The pronunciation of the character 初 is *ch'o* in Punti, *ts'o* in Hakka, and *ts'u* in Mandarin. The character 開 is pronounced *hoi* in Punti, *k'oi* in Hakka and *k'ai* in Mandarin. If space would permit, I could give more than a hundred examples of the same kind, all of which go to prove that the Hakka dialect

is the remnant of a phase of transition, through which the common Chinese language passed in developing from Punti into Mandarin, and the Hakka dialect is therefore the connecting link between those two dialects.

As regards the relation existing between the Hakka and Hoklo dialects I can be short, because the Hoklo dialect is so very different, that without doubt no positive relationship exists between the two dialects. Punti and Hakkas have much less difficulty in understanding each other, than either of these two races has in understanding the dialect of the Hoklos, which is in fact a favourite object of ridicule to both of them. This dialect, commonly called Tie-chiu (or Ch'iu-chow) dialect, because it is principally spoken in Ch'ao-chow-fu, a Prefecture in the eastern corner of the Canton Province, is a branch of the dialect of the Foh-kien Province. The only thing it has in common with Hakka is the want of the vowel *u*. But all the other peculiarities of the Hoklo dialect, the use of the soft consonant *b*, the absence of the initials *sh* and *f*, and most of all that peculiar nasal twang with which so many words terminate, distinguish the Hoklo dialect as pointedly from Hakka as from Punti. There is however something curious in the Hoklo dialect, for there are many elements in it which seem to be remnants of a dialect of greater antiquity than even the Punti dialect can boast of.

In conclusion I would remark, that according to the geographical distribution of Hakkas and Hoklos we may estimate these two races to form a little more than one third of the whole population of the Canton Province. It is therefore my opinion that within the limits of the Canton Province the Hoklo dialect is spoken by about three millions, the Hakka dialect by about four millions, and the Punti dialect by about twelve millions of people.

E. J. EITEL.

HAKKA FOLK-LORE.

捨不得嬌妻做不得好漢
捨不得性命做不得忠臣
霸王刎首因捨不得子虞
姬.—He who cannot sacrifice a pretty wife
will never be a great man: he who cannot
sacrifice his life will never be a great
patriot. The usurper cut his throat because
he could not sacrifice his Hebe.

人生不滿百常懷千歲憂
世間何必苦追求男兒若
肯勤書史不須耕種自然
收.—Man lives not a hundred years, and
yet he is devoured by a thousand years'
cares. Why need we be so ambitious in this
world? If a lad will only be industrious
in reading history, he will reap a harvest
without the trouble of sowing.

有食兩公婆有食兩面鑼
有錢週日罵有錢笑呵呵.
—Man and wife when there is enough to
eat: two [quarrelsome] gongs when there is
nothing to eat. Abuse all day where there
is no money: noisy laughter when there is
money.

貧賤夫妻反目多妻賢夫
禍少賢媳敬家婆.—A poor mar-
ried couple find many faults with each
other. When a wife is good the husband
has few sorrows, and a good daughter-in-
law respects her husband's mother.

勿謂善小而不做勿謂惡
小而可行天網恢恢分曲
直神明赫赫定虧盈.—Do not

say that because the good is little that
it is not to be done, or that because the
evil is little you may do it. The omni-
present Heaven judges what is right and
what is wrong: the glory of the gods de-
cides what is merit and defect.

人生不過數十寒暑若大
夢焉糧田萬頃亦日食三
餐廣廈千間亦僅于夜眠
八尺.—Man lives but a few score winters
and summers: for all the world like a dream.
If you own thousands of acres, you still eat
your three meals a day. Though your
mansion is of a thousand apartments, yet
you only occupy eight feet for your nightly
slumber.

男人口闊趕田莊女人口
闊食窮郎每餐愛食三升
米食完首飾食衣裳.—A big
mouthed man is destined for a plough-
man, and a big mouthed woman eats
up a poor husband. They want three
quarts of rice between them at each meal,
and when her jewels are eaten up, she eats
her clothes.

窮人莫脫猪富人莫脫書.
—A poor man should never abandon his
pig; a rich man should never abandon his
books.

近水知魚性近山識鳥音.
—Those who live near the water know the
fishes' habits: those who live near the hills
know the birds' songs.

易長易短山溪水易反易覆小人心。—Now long, now short, the mountain brook: now this way, now that way, the will of the mean fellow.

上得高跌得重。—He who mounts high falls heavily.

世務好艱難人生切莫放蕩搭偷懶自古男人勤耕得好食女人勤績衣服可得完全。—Life is very hard. We should not on any account be wasteful or idle. Man has always had to work hard for good food, and woman has had to work hard to provide proper clothes.

君子防未然。—The wise man thinks of what may happen.

一手唔拿得兩蛤 (*kep*).—You can't take two frogs with one hand.

畫虎畫皮難畫骨知人知面不知心。—You may sketch a tiger, and his skin, but hardly his bones: you may know a man, and his face, but you won't know his mind.

高山嶺頂有黃金只有懶人不用心。—On the tops of high mountains there is yellow gold; only there are lazy men too who will not make an effort.

凡事要好須問三老事幹問過三老正來坐縱然有錯呀有大過。—If you wish any matter to work well, consult the old men; when this is done they will sit down and talk it over. If matters then go wrong, it will not be very much.

爲人莫逞刁一山還有一山高惡人須有惡人磨鈍刀也有澁石磨生水芋頭開着長 (vulg. 'sa, "projecting") **牙婆。**—Men should not be too obstinate; every mountain has another higher than itself, and the wicked man will always be

out-done by one more wicked. The blunt knife too can be ground down by the rough stone; and the longest-toothed wife will find her match with a raw potato.

正月立春雨水淋開言且唱古長亭長亭餞別有徐庶薦出孔明一介人。—When the rain drizzles in the first moon and on the first day of Spring, we chat about Ch'ang-t'ing of olden times, who, when he gave his farewell feast to Sü Shu, named K'ung-ming as the man to be recommended.

二月驚直前春分開言且唱關將軍桃園結義三兄弟唔願同生願同終。—In the second moon at the movement of larvae and the Spring equinox, we chat about the mighty general Kwan and the other two who swore brotherhood in the peach-orchard and vowed to live and die together.

三月清明穀雨天開言且唱薛金蓮丁山係佢親姊妹姊妹原來係同年。—During the clear weather and grain showers of the third moon, we chat about Sieh, the "Golden Lily." Ting-shan was her own brother, and brother and sister were of the same age.

四月立夏並小滿開言且唱漢劉邦劉邦重用張良計烏江除了操霸王。—In the fourth moon at the commencement of Summer and during the growth of the crops, we chat of Liu Pang of the Han dynasty, who made great use of the strategy of Chang Liang, and annihilated the usurper Ts'ao at the Black River.

五月芒種夏至來開言且唱越王臺越王臺上人歌舞歌舞人多散了財。—In the fifth moon when the crops are planted at midsummer time, we talk of the

Terrace of King [Kouchien] of Yüeh. On this Terrace people used to sing and dance, and as there were a great many singers and dancers, it was very expensive.

六月大小暑氣陽開言
且唱楊六郎殺人放火有
樵纘害命謀財是孟良—
In the sixth moon, during the lesser and the greater heats, we chat about Yang Lui-lang. For murder and arson there was no one like Ts'iao Tsan, whilst for assassination and plunder there was no one like Mêng Liang.

七月立秋處暑成開言
且唱木桂莫天門一百零
八陣陣陣唔離那個人—
In the seventh moon at the beginning of Autumn and the limit of heat, we chat about Muh Kwei-ying who with over a hundred regiments at T'ien-mên was the individual to which each regiment clung.

八月白露前秋分開言
且唱趙子龍百萬軍中救
阿斗單刀獨馬逞英雄—
In the eighth moon at the "white dews" and Autumnal equinox, we chat about Chao Tsz-lung, who rescued A-tou from amongst millions of troops, and with his single charger and sword performed the acts of a hero.

九月寒露前霜降太公
八十遇文王甘羅十二爲
丞相老幼何曾有弱強—
In the ninth moon during the cold dews and the descent of hoarfrost, [Kiang] T'ai-kung at the age of 80 fell in with Prince Wên. Kan-lo was a minister of State at the age of 12, so that strength and weakness need not be the result of years alone.

十月立冬小雪連雪花
片片兆豐年做官唔當土
良富一日清閒一日仙—
In the tenth moon at the commencement

of Winter and the lesser snow, the falling snow/lakes augur an abundant year. Office holding is not so productive as the ownership of land, with alternate days of leisure and pleasure.

十一月來大雪先後交
冬至正寒天殘唐五代無
真主紛紛亂亂幾多年—
In the eleventh moon, first comes the greater snow, and then the Winter solstiee with its cold days. Of the five Princes of the miserable [After] T'ang Dynasty not one was a real King, and anarchy reigned supreme for goodness knows how many years.

十二月來大小寒且看
良富着衣裳皮袍皮褂唔
使講何必做官並做王—
In the twelfth moon come the lesser and the greater cold. Now just look how those wealthy persons dress! Not to speak of their fur jackets and fur robes, why need they want to take office or even be kings?

莫恃血氣之勇欺寡凌
孤莫倚富貴之家鈎三納
四凡事退一步想方是練
達老成—Do not presume upon your energy and vigour to oppress the widow and orphan (or the unprotected). Do not take advantage of your family position to contract *liaisons*. In all matters take a step back and reflect; which is the conduct of a judicious and safe man.

人貧不語水平不流酒中
不語真君子財上分明大
丈夫—The poor man does not talk: stagnant water does not run. He is a true gentleman who does not chatter in his cups: he is a true man of the world who understands the value of money.

走盡千山及萬山百般
頭路百般難唔當歸家耕
田好半年辛苦半年閒—

Travelling over hill and travelling over dale; hardship and difficulties at every stage. It would be nicer to go home and till the fields; however, half a year work and half a year play.

**凡事要知足知足常足
終身不辱。**—In all things learn when to be content: once content, always content, and life will pass without affront.

**世務須知止知止則止
終身不耻。**—In all matters know when to stop, and knowing it stop there; you need never fear to be ashamed of it.

**凡事唔好強出頭強出
頭者多憂愁無益人言休
啟口不干已事莫當頭。**—Never put yourself too prominently forward, for he who does so meets with many rebuffs. Do not speak at all unless it is for some one's advantage; and do not stand forward in matters which do not concern you.

**人見白頭嘆我見白頭
喜莫笑老人家終歸輪到
你。**—Most people are vexed at the sight of an old man, but I am always pleased to see one. Do not laugh at the old gentleman: your turn will come in time.

**人有窮通運物有春冬時
莫笑蛇無角成龍也未知
且看天上月圓缺亦有時。**—Man has his eternal destiny, as time has its seasons. Do not mock the serpent because it has no horns, for some time he may become a dragon. And look at the moon in the sky, which waxes and wanes also at certain periods.

**萬事不由人計策其中
氣數有主張今朝有酒今
朝醉明日愁來明日當。**—All events are beyond the calculation of man: fate decides what they shall be. If we have wine to-day let us get drunk to-

day; and if to-morrow we are sad, to-morrow we will bear it.

**處世不貪無所累平生
知足乃得清閒任意遨遊
可比神仙之快樂。**—If you are without covetousness, you will be without cares. If you know how to be content, you will have earned your leisure: wandering about at sweet will; indeed, this is a pleasure fit for the gods.

**有錢道真語無錢語不真
人敬有錢人狗敬坭屎人
何竟花家子唔知錢好處
衣食般般足做乜愛去賭。**—The man with money speaks sagely: he with none has little wisdom. Men respect those with money, as dogs respect those with diarrhoea. How is it then that young gentlemen will never understand the value of money? Having all the food and clothes they want, why do they go and gamble?

**人惡人怕天不怕人善人
欺天不欺且俾冷眼觀螃
蟹看佢橫行到幾時。**—Men fear the wicked man, but Heaven does not: men take advantage of the good man, but Heaven does not. Just take a sly look at that crab and watch how long he will walk awry.

**貧窮休入眾遭難莫尋親
有酒有肉多親戚急難何
曾見一人。**—Avoid crowds when you are poor: avoid relatives when you are in difficulties. Relatives are numerous when there are cakes and ale, but in emergency who ever saw one come?

**處世莫奔波天實爲之可
奈何知事少時煩惱少識
人多處是非多。**—Do not make a fuss in life. Fate brings about events, and you cannot help them. The less you concern yourself, the fewer anxieties you will

have, but many questions arise if your acquaintances are numerous.

窮在路邊人不識富在深山有遠親唔信且看筵中酒杯杯先勸有錢人.—A poor man by the roadside finds no acquaintances. A rich man finds distant relatives in the deepest mountain recesses. If you do not believe this watch the toasts at a feast: every one first pledges the moneyed man.

山中有直樹世上無直人莫信直中直須防仁不仁.—There may be straight trees in the forest, but there are no straight men in the world. Do not trust the straightest of the straight, and be cautious with the most charitable.

儒者國之寶賢爲席上珍.—Scholars are the country's jewels: wise men are the pearls of price.

出門看天色入門看面色唔好在人家裡札一晚俾人嫌棄了不得人生處世要記得記得.—Look at the weather before you go out: look at men's faces when you step in. Never spend a night in a neighbour's house, or he will be extremely disgusted with you. In your way through life remember this! remember this!

官至一品不爲小富至拾萬不爲少一時得之一好了天數碌碌誰能曉.—An official may even gain the foremost rank; a rich man may even attain his hundred thousand. Got at one moment and lost at another: the vagaries of destiny are beyond calculation.

爲人切莫逞英雄世事無過一理中猛虎尚愁逢豸解毒蛇猶恐遇蜈蚣.—Do not be too bold in your dealings with the world: take always a middle course in anything

you have to do. The fierce tiger is coy about meeting the hyæna, and the poisonous snake dreads an encounter with the centipede.

居家故宜質樸宴客切勿流連一饘一粥須知來處不易一絲一縷當思物力爲艱.—You should be simple in your household economy: in entertaining guests do not on any account be too free. You should think of the difficulty with which every dish has been procured; and reflect what trouble every thread in your clothes has cost.

亂臣並賊子每把忠良滅相見虛歡喜心口各相別心存丈八矛意存三尺鐵舌下有龍泉殺人不見血.—The traitor and the robber have both lost their loyal sentiment: they meet with a false smile whilst they are at enmity in their hearts. In their breasts they conceal a lengthy spear, whilst a sword lies within their thoughts. Beneath their tongues there is the dagger of an assassin, which kills without drawing blood.

道傍無甘李之遺世俗有羅網之設身爲子弟宜嚴出入之先分屬父兄務切叮嚀之戒.—No ripe plums are left lying on the road, but there are many pitfalls lying about the world. Youths should be specially careful about their income and expenditure: elders should be unremitting in their warnings.

識時勢者爲豪傑退一步自然無事味和機者非明哲讓三分何等清閒.—The man who knows his opportunity is your true hero: a step backwards, however, will prevent any trouble. He who does not seize the occasion is no sage: to give way nearly half at the same time is an easy way out.

求人須求大丈夫濟人須
濟急時無渴時一點如甘
露醉後添杯不如無.—If you
have to beg, beg of a gentleman: if you
give aid, give it to the destitute. A
drop is nectar to the thirsty soul, whereas
an extra glass does more harm than good
after tipsy surfeit.

善似青松惡似花如今眼
前不及他有朝有日霜雪
到只見青松不見花.—Good
men are like the pine, bad ones like the
flowers which for the moment attract all
the attention. But when the days of frost
and snow have come, you only see the pine,
but not any flowers.

有志者事竟成有其功必
有其效苦心人天不負苦
之至者甘自來.—Where there's
a will there's a way: where there are efforts,
there will be reward. Heaven does not
ignore those who work hard, and sweetness
will certainly reward those who work
hardest.

MISCELLANEOUS SAWS.

主雅客來勤.—When the host is
a good one the guests come most readily.

龍九種種種有別.—There are
nine sorts of dragons, and each is different
(of men).

搖車兒裏的爺爺挂拐棍
兒的孫子.—A grandfather in his
cradle, and a grandson with his crook.

心正不疑人疑人心不正.
—A man of integrity is not suspicious, a
suspicious man has no integrity.

不知者不作罪.—*Ignorantia
facti excusat.*

癆病嗆子要擗跛端鷄絨
要大刀他不了.—*Ne sutor ultra
crepidam.* An asthmatic subject cannot

wrestle, put the stone, or flourish the big
sword.

遠親不如近鄰.—A near neigh-
bour is better than a distant relative.

遠水救不得近火.—Distant
water will not put out a near fire.

智者拙之奴.—Clever men are
the slaves of fools.

衆擎易舉.—Unity is strength.

能者多勞.—Able men have many
cares.

巧媳婦做不得沒米的飯
來.—The cleverest quean cannot make a
pudding out of no rice.

大丈夫相事而動.—The man
of parts watches his opportunity before
moving.

貧賤之交不可忘也.—For-
get not the acquaintances of your poor days.

貴人多忘事.—Rich men have
short memories.

趨吉避凶者爲君子.—The
wise man seeks what is well and avoids
what is dangerous.

君子當勢積福小人仗勢
欺人.—The noble mind takes advantage
of opportunity to increase his happiness: the
mean mind takes advantage of opportunity
to encroach upon others.

百足之蟲死而不僵.—The
centipede does not stiffen even in death.

沒吃過猪肉看見過猪跑.
—Though he has never eaten pork, he has
seen a pig run.

雖然不曾見過馬行也見
過馬跡.—Though he has never seen
a horse walk, yet he has seen a horse's foot-
tracks.

唔見馬面見馬脚印.—He
has not seen a horse's face, but he has seen
a horse's foot-prints.

沒事常思有事。—When things are quiet always think of what may happen.

忍得一時忿終身無惱悶。
—By keeping your temper down you will avoid a life of anxieties.

樹大惹風官大危險。—A lofty tree attracts the storm: a high placed official stands in danger.

世人孰無過改之爲聖賢。
—Who in the world is without faults? To change them is to become a sage.

立秋無雨十分憂。—It is a bad sign if it does not rain on the first day of Autumn.

貪多嚼不爛。—He who is too greedy cannot chew it all.

SCRAPS FROM CHINESE MYTHOLOGY.

Translated by the late Rev. DYER BALL, M.D., M.D., and annotated by Mr. J. DYER BALL.

(Continued from page Vol. XI., page 390.)

HWA KWONG: THE GOD OF FIRE.

The two words may mean "The Beautiful Light.

He is classed among Buddhist gods though in Chinese costume. He gives the following account of his origin to the Fire King, with whom he had a quarrel:—"I was a lamp standing for centuries before Buddha, hearing the doctrine evening and morning. I gave light. Joo Lae snuffed me at night, the snuffings were wrapped up, he repeated a charm over me and I became a man. I am the form of fire; the soul of fire; the hearing of fire; the rising of fire; how can you burn me? I cannot avoid the motions of my nature. I will send forth three volumes of pure fire and burn you to cinders, and after that you will not trouble us." Joo Lae, being in mid-heaven, fortunately, saw the quarrel and severely rebuked Hwa Kwong:—"You beast-begotten, how dared you break our regulations. He was in the wrong; but we have gone out of the door. We are Buddhists and should be compassionate. For punishment I send you to the Ming mountain to be born." The God-

dess of Mercy being present advised that the culprit should be sent to Horse Ear Mountain and in due time return to his old master. The great king of that mountain had already asked for a son—and his queen is now on the way. Joo Lae assented to the proposition. Hwa Kwong was sent to enter a earthly womb. Weeping as he left, he said:—"My father-teacher I have no wonder working arts. I fear the revilings of mortals."

FIVE MAGIC POWERS.

Joo Lae replied:—"I give you five magic powers, 1st, The power of walking through mid-heaven. 2nd, To pierce open the earth. 3rd, The wind magic, that is to be in the wind and yet be unseen. 4th, To be in water and not sink. 5th, The power of existing in fire. "I now, pointing to your forehead, give you a third eye, the heavenly eye. Opening it you will be able to survey the three worlds."

CONCEPTION AND BIRTH.

The queen was in the Temple at night, burning incense, when she saw five volumes

In previous years the treasury had sometimes enjoyed a clear profit(31) of as much as 20 or 30 millions out of India.

Whilst formerly nothing was done there to improve the lot of the natives, whose labour brought such a great profit to our exchequer, the Government gradually began to lend ear to the voice of humanity. In the above-mentioned estimates is included an expenditure of 700,000 florins for the education of the children of the 25,000 Europeans who were then in Netherlands India, and another of 300,000 florins for that of the children of the 15 million natives. After a school for the training up of

(31) *Sildo*. A Spanish word having the same signification as the Dutch *baat*, or *batig slot*; the word *baat* is the same as the English *to boot*. *Translator*.

native physicians (*doctors jawa*)(32) had been established at Batavia in 1864, the following measures for native education under Government supervision were ordained by the royal decree of 1871:—the raising up of instructors in training-schools; the use (so far as possible) of the native tongues in education; the exclusion of sectarian instruction; inspection by overseers and local school committees; the defrayal of the cost of education out of the local treasury; and the levy of school fees. This was all a great advance as compared with the former state of affairs. Since then, yet more has been done in the interests of the natives, and every year the number increases of those with whom the conviction gains ground that it is the duty of Holland to do much more still in this respect.

(32) Rigg says this Sundanese word is the same as *Yawana*, the Hindoo word for Greeks, or 'foreigners.' Marco Polo calls Sumatra *Jawa Minor*, and the Singaporeans call a Sumatra wind an *angin jawa*. *Translator*.

CHINESE PROVERBS.

I. PROVERBS IN DAILY USE AMONG THE HAKKAS OF THE CANTON PROVINCE.

Collected by Mr. SCHAUB, Lilong.*

1. 鐵線磨針 賴日長.

To sharpen iron wire into a needle, one must depend on long days.

[Perseverance kills the game.]

2. 鋤畝 唔成得井.

Only once to put the spade into the earth, will not make a well.

[Rome was not built in a day.]

* A few emendations and the English equivalents [enclosed in brackets] have been courteously supplied by Mr. A. M. Thomson. The Romanized renderings of the Chinese characters, furnished by Mr. Schaub according to Lepsius' system, had to be omitted owing to typographical difficulties. —*Ed. Ch. Rev.*

3. 鈍斧磨成針 竟愛工夫深.

To grind a blunt axe as sharp as a needle, will tax your strength to the utmost.

4. 日久 烏蠅嘍開飯.

In the run of days even flies will carry the rice away.

[Constant dropping wears away a stone.]

5. 從師不如訪友.

It is of more use to ask a friend (speak with him about what one is learning) than to follow a teacher.

6. 養子過學堂 養女過家娘.

If you bring up a son, you must let him get a schooling.

If you bring up a daughter, you must let her come under the direction of her mother-in-law.

7. 疑人不用, 用人不疑.
If you distrust a man, you must not engage him.
If you engage a man, you must not distrust him.
8. 細細偷針, 大來偷金.
A child, which steals a needle, will steal gold, when grown up.
[As the twig is bent so is the tree inclined.]
9. 三年人事一番新, 十年興敗幾多人.
In three years human affairs change once.
In ten years, how many people rise or come to ruin!
10. 坐竟肉籬邊, 唔喫朥.
Sitting at the side of the flesh pot, he does not become fat.
[Starving in the midst of plenty.]
11. 大魚脫鱗, 細魚穿肚.
The large fish lost only its scales.
The small fish got its body burst.
12. 唔舍得畀蚊叮, 舍得畀老虎齧.
He cannot bear a musquito's bite, but can endure a tiger's.
13. 家內不和, 外人欺.
If there is no harmony in a house, Outside people will bring trouble on it.
[A house divided against itself cannot stand.]
14. 共爺各娘親兄弟, 共娘各爺外來人.
Of the same father but not of the same mother, are brothers.
Of the same mother but not of the same father, are strangers.
15. 翰林門邊賣文章.
To sell essays at the door of a Han-lin.
To bring owls to Athens.
[Carrying coals to Newcastle.]
16. 敢娶心舅, 閒儉菜面.
If you can buy a daughter-in-law, how can you grudge a good feast?
17. 荳腐都係水, 閻羅都係鬼.
Bean-and-jelly is only water; Nyam-lo, (God of Hades) is only a ghost. It is not all gold that glitters.
18. 靴底搔癢.
To scratch the bottom of the boot (useless.)
[Set a cow to catch a hare.]
19. 勸人出錢, 如同擔水上天.
To exhort people to pay, is as difficult as carrying water up to heaven.
20. 錢在他人手, 等到他人有.
If your money is in other people's hands, you must wait till they have money.
21. 洗涇頭, 就愛剃.
The face once washed must be shaven.
He that says A, must also say B.
[No half measures!]
22. 領人豬頭, 恰到爛.
If you get a hog's head from a man, you must boil it thoroughly.
[Do justice to the gift (?)]
23. 掌竟飯盆, 抵肚飢.
To watch by the rice basin, and be hungry.
[To starve in a cook's shop.]
24. 弄假成真.
Only playing under-pretence may become serious.
[Sport may end in strife.]
25. 將喙拳頭, 打喙喙角.
Using his own fist to beat his mouth. To beat one with his own weapons.

26. 過橋都有禹行路
多。

I crossed as many bridges as you have trodden roads. I am of more experience than you.

27. 食鹽都有禹食米
多。

I ate as much salt as you ate rice. The same meaning.

28. 紙筆劃人三代冤。

To pierce people with pen and paper (law suits) brings on enmity for three generations.

29. 借人鼻窟頭, 吸氣。

Rely on the nostrils of another to breathe. [To borrow another's nose to breathe.]

30. 病從口入, 禍從口出。

Sickness enters through the mouth, misfortunes come out of it.

31. 前門拒虎, 後門進狼。

In driving a tiger away from the door, A wolf enters the back door.

32. 教曉徒弟, 打師傅。

The pupil when taught *beats* (repudiates or excels) his master.

33. 一家飽煖, 千家怨。

A well-to-do family is envied by a thousand families.

[A well-to-do family is as one in a thousand.]

34. 半世功名, 百世冤。

Half a generation's fame is envied by a hundred generations.

35. 看風駛帆。

To sail with the wind. [To swim with the stream.]

36. 看山取柴。

To gather fuel according to the mountain. Cut your coat according to your cloth.

37. 班門弄斧。

To wield the axe before Pan's door (魯班 the god of carpenters.) See No. 430.

[Teach your father to get children. The meaning is 'foolish presumption.']

38. 有狀元學生, 有狀元先生。

There are pupils who get the highest degree.

But none with the highest degree becomes a teacher.

[One generation improves on another.]

39. 口開神氣散, 舌動是非生。

When you open your mouth, your *spirit* will be scattered (breath).

When you move your tongue, backbiting begins.

[Silence is golden. Shut your mouth and you'll tell no lies.]

40. 弄巧反拙。

Skilful deceit (?) comes to a foolish end.

[Give a thief rope enough and he'll hang himself.]

41. 算命算得靈, 世上有窮人。

If soothsaying were anything true, there would be no poor people in the world.

[Analogous. If wishes were horses, beggars would ride.]

42. 發誓發得靈, 監房有罪人。

If swearing were of any use, there would be no prisoners in gaol.

43. 山中有鳥, 禾鷓爲王。

If there are no birds in the mountains, the sparrow is king.

[Every cock is proud of his own dung-hill.]

44. 水里有魚, 蝦公爲大.
If there are no fish in the water, the crab is the greatest.
[Same as No. 43.]
45. 山中有老虎, 猴哥成大王.
If there are no tigers in the hills, the ape becomes king.
46. 黃金落地, 衆人財.
Lost gold becomes everybody's treasure.
The custom of the Chinese is, that anything lost and found by other people must be redeemed by its owner.
47. 風來有人抵, 雨來有人當.
If there is wind, there is somebody to protect you.
If there is rain, there is somebody to keep you dry.
48. 做葉吓桃.
To be a peach hidden under a leaf. Same meaning as 47.
49. 明鎗易躲, 暗箭難防.
A spear openly used, is easily avoided.
A hidden arrow is difficult to keep off.
[Better a fair enemy than a false friend.]
50. 兼聽則明, 偏聽則暗.
One must hear both sides to come to the truth.
To hear only one side leaves you in the dark.
[You must look at both sides of the shield.]
51. 一隻有福統帶滿屋, 一隻有禍馱累滿座.
The happiness of one is enjoyed by the whole house. The misfortune of one brings the whole house to ruin.
52. 多子多女多冤牽, 有子有女當神仙.
To have many children gives one much trouble.
To have no children is to be like one of the genii.
53. 嫩竹好屈.
Young bamboos are easily bent (one must be educated when still young.)
[Best to bend while it is a twig.]
54. 老筍做過嫩筍來.
An old sprout was once a young one.
Old people should not think that children should behave themselves like grown-up people.
55. 以小人之心度君子之腹.
Using a mean man's heart, to measure a wise man's belly.
[Meanly judging others by oneself.]
56. 看人做, 油煎煎, 自己做斷火烟.
To see other people's doings all looks oily (is prosperous), but looking at one's own, the kitchen fire is gone out.
57. 一母生九子, 連娘十條心.
One mother has nine sons. With the mother together they have ten different hearts.
So many men so many opinions.
[Tot homines tot sententiae.]
58. 今日唔知明日事, 眼前唔見眼前人.
To-day you know not to-morrow's affairs. People, that are before your eyes, soon disappear as if you did not see them before your eyes.
59. 人在世間幾十年, 人生人死在眼前.
One who lives for several tens of years in the world sees people born and die before his eyes.
60. 無中生有, 畫蛇添足.
Out of nothing arises something; sketch a snake and add feet to it.

61. 七十風前燭 八十瓦上霜
Seventy years old is like a candle before the wind.
Eighty years old is like hoarfrost on the roof.
62. 七十古來稀
From ancient times there have been few people of 70 years of age.
63. 各人自掃門前雪 莫管他人瓦上霜
Everybody must sweep the snow before his own door, and not trouble himself about the hoarfrost on other people's roof.
[Mind one's own business.]
64. 贏了官司 輸了錢
To have won a law-suit, is to have lost money.
[A suit at law (and a urinal) brings a man to the hospital.]
65. 打了官司 計較出
When the lawsuit is finished, one is wiser than before.
66. 衙門八 開有理無錢莫進來
The Nga-mun is open like the character eight.
If you are in the right, but have no money, you must not enter it.
67. 衙門深似海 弊病大如天
The Nga-mun is as deep as the ocean.
The corruptions are as great as the heaven.
68. 拳不離手 曲不離口
The boxer's fist does not leave the hand, the singer's song is never out of his mouth.
[Practice makes perfect.]
69. 真金不怕火
True metal does not dread the fire.
70. 江山易改 品性難移
A kingdom readily changes; man's nature is difficult to change.
71. 老馬唔死 本性在
As long as a horse does not die, his nature is always the same.
72. 有麝自然香 何必當立
Musk is odorous by itself, it is not necessary to praise it.
[Good wine needs no bush.]
73. 管亂捉猪
Making use of disorder to seize a pig.
[Turning to advantage the misfortunes of others.]
74. 落井下石
To throw one into a well and stone him, or, To stone one who has fallen into a well?
Throw him into a well and stone him. To bring trouble on a man, who is already in trouble.
[To kick a man when he is down.]
75. 雪上加霜
Heap hoarfrost on snow.
[To add insult to injury.]
76. 天變一時 人變一世
Heaven changes once, man changes the whole life.
The heavens change in a moment; man in a lifetime.
77. 貪一條草 跌死條牛
To covet a blade of grass, and thereby lose the cow.
[To grasp the shadow and lose the substance? Covetousness brings nothing home.]
78. 貪他一斗米 失卻半年糧
To covet half a picul of rice belonging to another, and thereby lose half a year's subsistence.
[All covet all lose.]

79. 人爲財死, 鳥爲食亡.
Man loses his life for wealth, a bird for food.
80. 各人手硬, 各人爬.
Every man trusts in his own hand's earnings.
[Every one looks out for No. 1?]
[Every one climbs according to his strength?]
81. 遠走不如近爬.
It is better to crawl at home, than to walk abroad.
[Dry bread at home is better than roast meat abroad.]
82. 儕儕顧喙, 脚尾吓齊.
Everybody cares only for his own profit: being selfish.
83. 氈上去毛.
A blanket without a hair, i.e. an utterly useless thing.
84. 大倉減一粟.
The large granary lost only a grain.
Not worth bothering about.
85. 上家打子, 下家人聽佳.
In the top storey a boy gets a thrashing, the people in the bottom storey are instructed.
[To obtain experience at the expense of another.]
86. 殺狗教猴.
To kill a dog to teach the ape.
87. 不斬蕭何, 令不嚴.
If Siao-ho be not executed, the law will lose its awe. See Mayers' Manual, No. 578.
88. 艘公多, 打爛船.
Too many steersmen will lose the ship.
Too many cooks spoil the broth.
89. 心舅多, 懶洗盥.
If there are too many daughters-in-law, they are too lazy to wash the crockery.
[Too much of a thing is good for nothing.]
90. 養兵千日, 用在一朝.
One keeps soldiers for a thousand days, and uses them half a morning.
91. 福無雙至, 禍不單行.
Bliss does not come in a double portion, misfortunes come not singly.
[Misfortunes come by forties.]
92. 好事成雙.
There are two things good.
'Good' is composed of two things (女 and 子.)
93. 食箇水, 講箇話.
Whose water you drink, his language you must speak.
[In Rome one must do as the Romans do.]
94. 擎人大旗, 借人權勢.
To carry other people's large banner, that is to rely on other people's power.
[To carry another's flag is to rely on another's power.]
95. 大山好傍.
It is good to lean on a big mountain.
96. 前人種竹, 後人緣.
One plants bamboos, but after generations get the benefit of it.
97. 牛耕田, 馬食穀, 爹發財, 子享福.
The cow works on the field, the horse eats the rice.
The father makes a fortune, and the son gets the benefit of it.
[The miserly father has a spend-thrift son?]
98. 治家難, 治國易.
It is easy to rule over a kingdom, but it is difficult to govern one's family.
[To rule a family is difficult; to rule a kingdom easy.]
99. 家人犯法, 罪在家主.
One of the family breaks the law: the head of the house has to suffer for it.
[One doth the scath and another hath the scorn.]

100. 驕兵必敗.

Arrogant soldiers will certainly come to ruin.

[Pride will have a fall.]

101. 掘井畀人食水.

To make a well for other people to drink water.

[To pull the nuts out of the fire for others.]

102. 我付澮水,爾捉魚.

I draw the water and you catch the fish.

One beats the bush and another catches the bird.

103. 閒時吾燒香,臨時攬佛脚.

Usually you do not burn incense; in troubles you will embrace Buddha's feet.

[When the Devil was sick, the Devil a monk would be, &c.]

104. 開臺戲,新夥計.

For a new play, new actors appear.

New brooms sweep clean.

105. 人心不足,蛇吞象.

A man's heart is never satisfied: a snake swallows an elephant. Eccl. I. 8.

106. 想開王帝,想神仙.

After having become emperor, man wishes to become one of the genii.

107. 人心步步高.

Man's heart aspires always after higher things.

[Man's heart is ambitious.]

108. 窮人思眼前,富人思來年.

Poor people trouble themselves about the next moment: rich people about next year.

109. 坐井觀天.

To sit in a well, and look at Heaven (a narrow horizon).

110. 走鬼走落城隍廟.

To run from the devil into the temple of Shang-fong.

Out of the frying-pan into the fire.

111. 行船走馬三分命.

In travelling by ship or in riding on horse-back, one has only three parts of his life: the other seven parts are already lost.

112. 先到爲君,後到爲臣.

He who arrives first is King, the second only Minister.

Liu Tang and Hiang-tsi: see Mayers' Manual, Nos. 414 and 165.

[First come, first served.]

113. 六十六學唔足.

When sixty-six years old, one's learning is not yet finished.

[One is never too old to learn.]

114. 人無三代富,也無三代窮.

There is no case of three generations being rich, and none of three generations being poor.

115. 爲老不尊,教壞子孫.

If the old people are not upright, they will show a bad example to their descendants.

[Like father like son.]

116. 上梁不正,下參差.

If the ridge pole of the house is not right, all beneath will be wrong.

117. 一子差滿盤錯.

If one unit of the counting board is wrong, the whole will be false.

[A chain's strength is that of the weakest link. A foolish act undoes a man.]

118. 人善被人欺,馬善被人騎.

A good man will be badly cheated by men. A good horse will be ridden by men.

[A pun on the sound of the two characters.]

119. 有福同享, 有禍同當.
To share happiness together, to bear misfortunes together.
[A friend in weal and in woe.]
120. 教學相長.
Docendo discimus.
121. 地理先生有屋場, 算命先生半路亡.
A geomancer has no place to build a house; a sooth-sayer comes to ruin half-way (this life).
[They are not wise for themselves.]
122. 心堅石就穿.
A firm heart pierces stone.
[A stout heart crushes ill luck.]
123. 差之毫釐, 失之千里.
Deviating only a little in the beginning, will by and by take you a thousand miles from the way.
[Facilis decensus averni.]
124. 東門唔開, 西門必坼.
If the east-gate is not open, the west-gate will have a split.
There will always be a way open.
[Where there's a will there's a way.]
125. 船到灘頭, 水路開.
When the ship goes ashore, there will be a water-way open.
126. 過後難逢呂洞賓.
After this opportunity you will never meet Lü Tung-pin again. See Mayers' Manual, 1467.
To let slip the opportunity.
127. 閒時工夫, 急時用.
Some thing done in leisure time, will be of use in an emergency.
128. 人有錯行, 馬有錯迹.
Errare humanum est.
129. 竈頭洗盤, 有相磕.
When washing crockery together on the hearth, knocks cannot be prevented.
People living together are sure to have occasional quarrels.
[Familiarity breeds contempt.]
130. 好盤打開, 盞盤在.
Good crockery breaks easily; bad is preserved.
[Whom the Gods love die young.]
131. 入鄉隨俗, 入水隨灣.
Entering a village follow its customs, crossing the water follow the ford.
[In Rome do, as the Romans do, and cut your coat according to your cloth.]
132. 食其祿者, 忠其事.
Whose pay you enjoy his affairs you must faithfully look to.
133. 千揀萬揀, 揀倒爛燈盞.
He chooses a thousand yea ten-thousand times and gets at last a broken lamp.
134. 半桶肯急.
A bucket half full will splash.
A man who knows little boasts himself most.
[The emptier the vessel, the more sound it gives.]
135. 冇尾牛肯拂.
A tail-less cow wags her tail most.
The same.
[Great talker little doer.]
136. 聾人多笑.
A deaf man always laughs.
[A wise look may screen a fool if he talk not.]
137. 窮人難過日, 富人日日年.
Poor people get with difficulty a day's living, rich people have every day a New-Year's feast.

138. 綑竟耐打.

Bound, one can endure a beating.

139. 酷倒貓擲水.

A cat thrown into the water must dive.

140. 噉好草塘, 都有瘦牛.

On the best pasture there are lean cows.

141. 在家千日好, 出路半朝難.

At home for a thousand days everything is pleasant, abroad half a morning everything is difficult.

There's no place like home.

142. 雞穢噉密, 菴出子.

Secretly-laid eggs, will be hatched.

What is done in the night appears in the day.

143. 相見易得好, 久處難為人.

Meeting only once it is easy to be on good terms.

Living long together it will be difficult to live as men with each other.

[Familiarity breeds contempt.]

144. 買馬容易, 置鞍難.

It is easy to buy a horse, but difficult to provide the saddle.

(It is easier to build chimneys, than to keep one in fuel.)

145. 娶老婆容易, 養老婆難.

It is easy to get a wife, but difficult to provide for her.

146. 謀事在人, 成事在天.

Man proposes, but God disposes.

II. PROVERBS IN DAILY USE IN THE DISTRICT OF TIÊ-CHIU, SOUTH CHINA, CANTON PROVINCE.

Collected by MISS C. M. RICKETS, SWATOW.

1. Those who spare their words are wise, In a multitude of words there is sin.
2. Do not talk of family matters outside the house.

3. Words should not be repeated from hearsay,

And letters should not be erased and written again.

4. Of good things to eat the bearer takes, Bearing another man's words he adds to them.

5. A word once spoken; four horses cannot bring it back.

6. A good word will warm a man for three winter seasons; A cruel word will wound and chill for six months.

7. Keep your mouth as you would close a pitcher's mouth, Guard your will as a city.

8. One spark of fire will burn (the grass of) a thousand mountains. Half a clause of ill words will injure a life-time of virtue.

9. A broken cake-steamer easily lets the vapour out. Meaning: a weak irritated soul soon gets angry.

10. A tempersome horse is good to ride.

11. He is already burned with fire, and you add more to roast him, or 'out of the frying pan into the fire.'

12. Singing ballads opens the heart, Frowning eyebrows, and wrinkled forehead, make people afraid.

13. One man tells a falsehood, One hundred propagate it as truth.

14. The proof of a man's words lies in his actions.

15. Those who are alike in heart and doctrine, become old friends at first sight.

16. Where a man walks he leaves foot-marks.

Where a bird flies there feathers drop. Meaning: nothing can be hidden.

17. Men are willing to die for riches. Birds are willing to perish for tempting food.

18. By coveteousness rule coveteousness.

19. Enter the mountain of precious things and return (after all) empty handed.
20. The letter for covetousness resembles the letter for poverty.
Meaning: covetousness leads to poverty.
21. Riches come forth out of a bitter depth (ravine).
22. Wash the face and injure the eyes.
Much like the English saying 'cutting off the nose to spite the face.'
23. Beat the mouse and injure the rice jar.
Beat the dog, and his master appears.
Meaning: injuring others you injure yourself.
24. Acquaintances all under heaven:
Heart friends only one or two men.
25. The lonely star gives little light.
26. The bird getting another feather is warmer.
A man rejoices in getting another to help him.
27. Where there is affinity, people come together from a thousand miles apart; where there is none, those living on opposite sides of the same street do not come across one another.
28. First the bitter then the sweet.
29. If you have heart enough to wait with your net at the river, waiting long, large fish will come into your house.
30. To diligence nothing under Heaven is difficult.
31. Raise your head three inches and there is a spirit to pray to.
Before you speak, he knows.
32. There is a road to heaven, but you will not walk in it.
There is no road to Hell, and yet you go forward and come there.
33. A thousand men a thousand sorrows.
No man's sorrow is the same.
34. Doing many things and not one perfectly, earns no food.
35. The cow fears the nose (ring): men fear a written contract.

36. The gentleman labours with his heart, the small man with his hands.

廣東省潮州府海陽縣人
常用俗語

一
緘口爲智
多言有疾

二
家聲不出外揚

三
話不可○ Piaⁿ } No characters to ex-
字不可○ Chiuⁿ } press these two words.

四
寄人的食物哩會減
寄人的話哩會添加

五
一言既出四馬難追

六
好話一句三冬暖
惡語傷人六月寒

七
守口如瓶 防意如城

八
一星之火 能燒萬頃之山
半句非言 悞損平生之德

九
破蒸籠易出氣

十
惡馬好騎

十一
伊着火燒 你起火焙伊

十二
 唱歌唱曲改心開
 眉灣額繡學人畏
 十三
 一人傳虛，百人傳實
 十四
 嘴說無憑，做出便是
 十五
 志同道合，一見如故
 十六
 人行有腳跡，鳥飛有落毛
 十七
 人爲財死，鳥爲食亡
 十八
 就貪治貪
 十九
 如入寶山空手歸
 二十
 貪似貧
 廿一
 金銀出苦坑
 廿二
 洗面碍着目
 廿三
 打老鼠碍着甕
 打狗看厝人
 廿四
 相識滿天下，知心無半人

廿五
 孤星冷火
 廿六
 鳥加枝毛亦煖
 廿七
 有緣千里能相會
 無緣對面不相逢
 廿八
 先苦後甜
 廿九
 有心落網溪中待
 待久大魚入俺內
 卅
 一勤天下無難事
 卅一
 舉頭三尺有神祇
 未嘗舉意彼先知
 卅二
 天堂有路哩不去
 地獄無門自進來
 卅三
 千人千樣苦，無人苦相同
 卅四
 打雜劇，趁無食
 卅五
 牛畏鼻，人畏字
 卅六
 君子勞心，小人勞力

Buddha Cākṣyamuni,' etc. etc. should then also be avoided. It would be highly deplorable, if this misconception or at least misrepresentation of the Buddhist doctrine should find its way also into De Groot's 'Religious Systems of China,' for as this, in all probability, will become the standard-work on Chinese religion for a very long time to come, those views would be misleading for not a few of its readers.

Leaving out this one principal point, to

which probably many objections will be raised, and upon which the author owes us some further explanation, I think De Groot's book is the best that has been written on Chinese Buddhism for a number of years, and for everybody who wants to extend his studies of that religion to the native sources, be it on account of a deeper interest only, or for making independent researches, it will be an invaluable assistant and an indispensable guide.

O. FRANKE.

PROVERBS

IN DAILY USE AMONG THE HAKKAS OF THE CANTON PROVINCE.

COLLECTED BY M. SCHAUB, LILONG.

(Continued from Vol. XX, p. 164.)

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>147. 哨學行先學走
To run before one has learned to walk.</p> <p>148. 工字不出頭.
The head of the character 工 (work) stoops (is humble).</p> <p>149. 欠字兩頭低.
Both heads of the character 欠 (to have debts) are low.
[One who is in debt is low spirited].</p> <p>150. 人傍神力, 草傍春生.
Men rely on the strength of the spirits. Grass relies on the spring to grow.</p> <p>151. 食水記着水源頭.
When drinking water one must remember its source.</p> <p>152. 秤不離砵, 公不離婆.
The balance does not leave the stone of the balance.
A man does not leave his wife.</p> <p>153. 狐狸愛去狗擲尾.
The fox wishes to go, but the dog takes hold of his tail.
[To be hindered from doing a thing].</p> | <p>154. 近官得貴, 近廚得食.
Near a mandarin one gets honour, near the kitchen one gets to eat.</p> <p>155. 出頭角損頭角.
He who takes the leading part will wound his head.</p> <p>156. 有其父必有其子.
Like father like son.</p> <p>157. 泥菩薩過河, 自身難保.
A clay idol, crossing a river, cannot take care of its own body.
[Ridiculing the uselessness of idol worship].</p> <p>158. 一堂佛子眼睛睛, 都是黃泥橋稭莖.
One hall full of idols with radiant eyes. But they are only made of clay and straw.
[The same as No. 157].</p> <p>159. 千拜萬拜一張紙, 千哭萬哭一爐香.
Though there be a thousand or ten thousand prayers, there is in reality only a piece of paper.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Though there be a thousand or ten thousand kneelings, there is nothing real except the incense-urn.

[The same].

160. 生時買四兩好過死
開割豬割羊

It is better to buy four oranges (meat) when the parents are still alive; than to sacrifice pigs and sheep, when they are dead.

161. 生時不孝敬, 死後祭
靈前

When the parents are yet alive, the son is not filial.

When they are dead, he offers sacrifices before the ancestral tablet.

162. 有箇模鑄箇鑊

As the mould is, so the kettle will be.

[The son is like his father].

163. 繁華世界轉眼成空

The world's splendour will vanish in the twinkling of an eye.

164. 糧田萬頃日食二升,
大廈千間夜眠八尺

Though you have 10,000 acres, you can not eat more than two pints of rice a day.

Though you have 1,000 palaces, you can only cover eight feet at night.

165. 人間富貴花間露, 世
上功名水上鷗

Earthly riches are like dew on a flower.

Wordly honours are like the foam on the water.

166. 錦衣玉食風中燭, 駟
馬高車水上波

Splendid clothes and food are like a candle in the wind.

Splendid horses and chariots are like the waves of the water.

167. 有意栽花花不發, 無
心插柳柳成陰

One plants with purpose a flower, but it will not grow.

One puts purposeless a willow into the ground, and it becomes a shade-tree.

168. 山中有直樹, 世上無
直人

There are straight trees on the mountains, but no upright men in the world.

169. 一尺風三尺浪

One foot wind raises three feet waves.

170. 細細秤蛇壓千斤

The small stone of the balance governs a thousand pounds.

171. 虎頭蛇尾

Tiger's head, snake's tail.

[A good beginning, but a bad end].

172. 龍頭鳳尾

Dragon's head and phoenix tail.

[A good beginning and a good end].

173. 上山尋虎易開口靠
人難

To climb a mountain and find a tiger is easy.

To inquire after a man and rely on him is difficult.

174. 人情似紙張張薄, 世
事如棋局局新

Man's attachment is like paper, every leaf becomes thinner.

Worldly affairs are like a game of chess; every move gives a new view.

175. 海上易尋無價寶, 世
上難尋有情人

It is easy to find a priceless treasure on the sea.

But it is difficult to find an affectionate man in the world.

176. 人心似鐵官法如爐

Man's heart is like iron, the mandarin's law like the oven.

177. 冷鐵難打

It is difficult to beat cold iron.

[One must not lose the right time to do a thing].

178. 莫笑蛇無角, 成龍也
未知.
Don't laugh at the snake because it has no horn.
For all you know, it may yet become a dragon.
179. 光陰似箭, 日月如梳.
Time flies away like an arrow.
Days and months pass by like a shuttle.
180. 一寸光陰一寸金, 寸
金難買寸光陰.
An inch of time is like an inch of gold.
But it is difficult to buy an inch of time with an inch of gold.
181. 有錢難買早知.
It is difficult to buy a 'know before' with money.
182. 整耳整滑鼻.
By mending the ear, one may have to mend a rent nose.
[To make a thing worse by mending it].
183. 獨子成龍, 獨女成鳳.
A man has only one son, who can become a dragon.
A man has only one daughter, who can become a phoenix.
184. 冬日可愛, 夏日可畏.
Winter's sun is lovely, summer's sun hateful.
185. 操手望船流.
Clasping one's arms while looking at the floating boat.
[To be lazy].
186. 近山唔好枉燒柴.
Although one lives near the mountains, one must not wastefully burn fuel.
187. 樹高萬丈葉落歸根.
Although a tree is 10,000 feet high, its falling leaves return to its root.
188. 處在茅寮下不得不
低頭.
Living in a thatched hut one must needs stoop low.
189. 子造事爺擔枷.
The son commits himself and his father has to wear the cangue.
190. 趕狗入窮巷, 窮巷狗
咬人.
Drive a dog into a corner and the dog in the corner will bite.
191. 易漲易退山溪水, 易
反易覆小人心.
A mountain brook's water easily changes and so does the heart of a mean man.
192. 一手唔拿得兩匙.
One hand cannot take hold of two ladles.
193. 一脚踏兩片橋.
One foot cannot tread on two sides of a bridge.
194. 來唱明去唔清.
An unrighteous income will unrighteously go away.
[Lightly come, lightly gone].
195. 強中更有強中手.
The mighty one will get a still mightier one to keep him down.
196. 明知山有虎, 莫向虎
山行.
Knowing that there is a tiger on the hill, One must not walk towards the tiger's hill.
197. 三日唔偷雞爲上人.
A man does not steal a hen for three days, and lo he becomes an esteemed man.
198. 畫虎畫皮難畫骨, 知
人知面不知心.
To draw a tiger, one can only draw its skin and not the bones.
To know a man, one knows only his face and not his heart.
199. 燒香有保佑, 燒陶更
大烟.
If one looks for protection by burning incense,
Set him to fire a brick-kiln: that will give a denser smoke.

200 講出嚇死人，做出笑死人。

When he talks, he frightens one to death.

When he comes to do it, he makes one die with laughter.

201. 人害人，人害天，人害天，人害天。

A man hurts a man, and he becomes only fatter.

When heaven hurts a man, he becomes a skeleton.

202 狐狸莫話貓

A fox must not tell a cat.

[They are all alike].

203. 恃是草鞋刺倒脚

Relying on one's slippers, one will get his feet pricked.

204. 日出東邊是我家，
因風吹送到中華。
雞鳴犬吠如相似，
到處楊梅一樣花。

In the east where the sun rises, there is my home.

Driven by a storm I came to China.

Cocks crow and dogs bark everywhere the same.

The hawthorn has everywhere the same flower.

[There is a saying that once a shipwrecked stranger came to the Polo Temple near Canton (see *Ch. R.* XII, p. 151). There he wrote the first two stanzas on a door and soon afterwards died from home sickness. A Chinese scholar came and finished the two last stanzas. The last clause is frequently used among the Hakkas in the sense that circumstances are everywhere the same].

205. 不分皂白。

There is no difference between grey and white.

206. 家有千金，外人有秤。

If a family have a thousand gold pieces,

outside people will have a balance to weigh them.

207. 人老病出。

When man is old, his sicknesses will appear.

208. 習慣成自然。

Practice becomes one's second nature.

209. 著蓑衣救火。

To wear a raincoat to quench a fire.

210. 擒郤流水。

Creeping on the ground to cross the water. [To be very careful].

211. 眼唔見爲伶俐。

All that the eye does not see is clean.

212. 眼唔見肚唔悶。

The belly does not worry about what the eye does not see.

213. 馬燒香厝得道。

You burn the incense and I get the profit.

214. 惡人須要惡人磨。

A wicked man must get a wicked one to grind him.

215. 衣食足禮義興。

Where there is plenty of food and raiment, there will be good customs.

216. 遠親不如近鄰。

A far away relative is not equal to a near neighbour.

217. 坐得高望得遠。

Sitting on a high place, one can look at a great distance.

218. 根深不怕風搖動。

When the roots are deep, the wind cannot move the tree.

219. 富人莫脫書，窮人莫脫豬。

Rich people must always keep on studying. Poor people must keep on rearing pigs.

220. 一條草有一點露。

Every blade of grass has its drops of dew. [Heaven provides for every one].

221. 書多人賢, 酒多人顛.
Much book reading makes a man wise,
Much wine-drinking makes a man foolish.
222. 道旁作舍.
To build a house on the side of the road.
[There is much criticizing]
223. 善惡之報如影隨形.
The reward of good and evil follows a
deed as the shadow follows the body.
224. 前車既覆後車當鑒.
The overthrow of a wagon in front gives
a hint to that which follows.
225. 養兒待老, 積穀防饑.
To bring up a child to provide for one's
age is to store up rice to provide for a
dearth.
226. 好天積蓄柴米, 壯時
撥便病糧.
During good weather store up fuel and
rice.
While strong, prepare food for sick days.
227. 平地風波.
A level surface may be raised by wind or
waves.
228. 三人證龜, 成龜.
Three men speak of a tortoise and lo it
becomes a turtle.
229. 牛事喧了馬事來.
The affair of the cow is not yet finished,
yet there comes an affair of the horse.
[One trouble after another].
230. 有牛着使馬.
When there is no cow to do field work, one
must use a horse.
231. 遠水難救近火.
It is difficult to quench a fire with water
that is far away.
232. 吹毛求疵.
He blows away the hair to look after a
tiny scab.
[Minute criticizing]
233. 貧窮自在, 富貴多憂.
Poor people are at ease, rich people have
many sorrows.
234. 一山不能藏兩虎.
There cannot be hidden two tigers in one
mountain.
235. 食烟莫戒, 留鬚莫剃.
A smoker says 'don't give up smoking';
one who has a beard says 'don't get shaved.'
236. 男人莫看三國, 女人
莫看花箋.
A man must not read the history of the
three kingdoms.
A woman must not read the romance 'Fa
tsien.'
[The Chinese say by reading the history
of the three kingdoms a man will become
crafty; by reading Fa tsien a woman will
become lustful].
237. 一正壓千邪.
One right can subdue a thousand wrongs.
238. 儉脚溼頭傘.
By sparing one's feet, one gets a wet head.
239. 家中有酒難留客, 塘
中有水難養魚.
When there is no wine in the house, it is
difficult to have guests.
When there is no water in the ditch, it is
difficult to rear fish in it.
240. 爺養子唔得大, 子養
爺唔得死.
A father rearing a son, longs for his get-
ting big.
A son tending his father longs for his
death.
241. 寧可食無肉, 不可居
無竹.
Better to have no meat to eat than to live
in a place without bamboos.
242. 唔貪便宜, 唔得蝕虧.
Not coveting to get things cheap, one will
have no loss.

243. 錢正識貨.
Only money knows the value of the ware.
244. 因小失大.
Because of a small thing to loose a big thing.
[Penny wise pound foolish].
245. 歪嘴雞噲揀米.
A hen with a crooked beak may pick and choose its rice.
246. 半分婿郎半分子.
Half son-in-law, half son.
[A son in law is nearly like a son].
247. 打鼓買田偷葬地.
He beats the drum, when buying a field,
But stealthily buries the dead.
248. 騎馬捕棍.
Using his walking-stick to ride a horse.
[Very careful].
249. 柴各燒米各煮.
One burns one's own fuel and cooks one's own rice.
[Everybody cares for himself].
250. 各人米落各人鑊.
Every man's rice goes into his own kettle.
[The same as 249].
251. 一字入公門, 九牛拖不出.
If but one word enters the mandarin's hall, nine oxen will not drag it out again.
252. 貪多嚙唔爛.
Coveting too much, one cannot chew it.
[Too much is a waste].
253. 花多眼亂.
Too many flowers bewilder the eye.
254. 木匠擔枷自造.
A carpenter wears the cangue he has made himself.
[To bring oneself into trouble].
255. 臭豬肉惹烏蠅.
Putrid pork attracts flies.
256. 物必腐而後蟲生.
Things must rot, before they will get worms.
257. 春耕失牛中年失妻.
In spring during sowing time to loose one's cow.
In the heyday of life to loose one's wife.
[The acme of misfortune].
258. 一條門路千人管.
A thousand people travel the same road.
[Competition is the soul of business].
259. 啲隻貓仔唔食鮮魚.
What cat does not eat fresh fish?
[Every one makes his use of a good opportunity].
260. 惱嘅裙搭嘅條帶都惱開.
Hating her petticoat, she hates also its string.
261. 培水不出外溪.
One does not let manure flow into an outside brook.
[Profitable business is kept within the family].
262. 冇風就唔起得浪.
Without a wind, the waves will not rise.
263. 凡事必有因.
Every thing has its cause.
[The same 262].
264. 心唔橫狀唔行.
Without a crooked heart, no law-suit will prosper.
265. 目睡鴨有飛來蟲.
A sleeping bird gets an insect flying to it.
266. 烏鴉飛去鳳凰來.
When the crow flies away, the phoenix will come.
267. 戴笠麻走開擎遮又來.
After having worn the rain hat, one can carry his umbrella.
268. 耳聞不如目見.
To hear with the ear is not like seeing with the eye.

269. 魚目混珠.
Fish eyes mixed with pearls.
270. 幾何遇倒太婆撈飯.
If there is a good opportunity, even the first wife will scoop the boiled rice.
271. 左手來右手去.
What comes in by the left hand, goes away by the right one.
272. 捉蝦蟆買烟食水里來火里去.
To catch frogs is like buying tobacco: the one comes in from the water and the other goes out by the fire.
273. 久病成醫師.
If his sickness lasts long enough, he will become a physician.
274. 惡妻難治, 惡馬難騎.
It is difficult to govern a bad wife.
It is difficult to ride a vicious horse.
275. 窮人講聲唔響.
Poor people's voices are not loud enough to be heard.
276. 運去金成鐵, 時來鐵似金.
Let the proper time pass and gold will turn into iron.
Let the proper time come and iron will become gold.
277. 進退兩難.
To go forward or backward is difficult.
278. 十賒唔當九現.
Nine in hand are better than ten borrowed.
279. 人無千日好, 花無百日紅.
Man has not a thousand good days.
Flowers are not red for a hundred days.
280. 人生不滿百, 常懷千歲憂.
Man does not live a hundred years; but is always troubling himself about a thousand years.
281. 大河過開何論小壩.
After having crossed the river, why do you worry about crossing a little brook.
282. 財在畀家魚在厠吓.
Riches are in the miser's house.
Fish are in the deep pools.
283. 人死留名虎死留皮.
A dead man leaves his name behind.
A tiger leaves his skin behind.
284. 一代薯蕷承代澁.
One generation of taro will become fertile mould for another generation.
[One generation gets what a former generation left to it].
285. 三十六計走者爲上計.
Having thirty-six schemes to choose from, the best one is to run away.
286. 橫腸釣肚門前綯馬牯.
The most crooked-minded people have horses before their doors.
[Bad people often live in the wealthiest circumstances].
287. 插翼難飛.
With wings put on, it is still difficult to fly.
288. 兄弟分開成鄰舍, 一餐冇米都愛借.
When brethren have divided their property, they are only neighbours.
If one has no rice for a meal, he has to borrow.
289. 一朝無糧不處兵.
If provisions fail only a single morning, the soldiers will not remain. [Everything must be sufficiently provided for].
290. 冇磚就縮揮.
If you have not bricks enough, you must lower the gable of your house.
[Cut your coat according to your cloth].
291. 冇草封陶.
If you have no grass, you must close your kiln.
292. 摩盲陶.
To enter an empty kiln [To be at a loss what to do].
293. 盡都係嘅陶貨.
All are wares from the same kiln.
(To be continued.)

The nature of crabs is cold, although one authority asserts that they are only cooling. They have a salt taste, and are poisonous, although some authorities assert that their poisonous properties are very slight. They are used for fever, for varnish poisoning, and puerperal fever. (2) The Shells of the Crab. These are used for uniting fractures. (3) The Claws of Crabs. These cause abortion. They are used for regulating the menstrual flow, and for post partum hemorrhage. (4) Small fresh-water Crabs, 石蟹. These are used for applying to un-untreated wounds and ulcers.

LXVIII.—King Crabs, 蟹魚. These are found in the Southern seas. They have the shape of a fan, and some are of enormous size. Their nature is tranquilizing, and they are non-poisonous. They are used for fistulas, for dysentery, and for killing parasites.

LXIX.—Scorpions, 蝎, also called 螫, or 蠱螫. These are imported from China for medicinal purposes. The small ones are the best, and for medicine they can be caught at any season. Formerly these creatures were found within the palace enclosure, but these were all carefully killed to be used for

medicine, and now there are none found in all Corea. The entire body is used in medicine, but the tail which contains the sting is the best for this use. The sting is very poisonous. When prepared for use the insect should be washed thoroughly and roasted. The nature is tranquilizing, the taste both sweet and bitter, and it is decidedly poisonous. It is used for all forms of paralysis, or partial paralysis, and for convulsions in children.

E. B. LANDIS, M.D.

Notes.—1. Most of these notes are taken from the Mirror of Eastern Medicine, (東醫寶鑑), a native work which is without doubt the standard work on medicine, and which is the only book of Corean authorship which has attained a reputation in China, so far as I know.

2. Tape Worm, round worm, and seat worms.

3. Hemorrhoids are all supposed to be due to some disease in one of the viscera. As there are 5 viscera there are also 5 kinds of hemorrhoids.

4. Heart, liver, stomach, lungs, and kidneys.

PROVERBS

IN DAILY USE AMONG THE HAKKAS OF THE CANTON PROVINCE.

COLLECTED BY M. SCHAUB, LILONG.

(Continued from Vol. XXI, p. 79.)

294. 少食多知味多食有味遂

One must eat little in order to taste things. In much eating there is no taste.

295. 人死歸土朝死晡埋好過做齋

When man dies he returns to earth. To die in the morning, to be buried in the evening is better than to get a Buddhist mass.

296. 一年鹹魚啣年飯

The salt fish of one year is eaten with the rice of one year.

297. 絞羅雖爛骨都真

Although the silk is worn out, its warp is still real. (Although a well-established family may suffer loss, it will not perish).

298. 瘦象倒轉有千斤

An elephant, though lean and fallen, still weighs a thousand pounds. (The same as No. 292).

299. 有斟有酌唔怕擔閣。
By consulting a thing will not be hindered.
300. 奏本愛啫梅嶺過。
To bring a thing before the emperor, one must cross the Mei-ling pass (in the North of the Canton province. The main road to the North is through this mountain pass).
301. 軟草隨風。
Soft grass follows the wind.
302. 萬事起頭難。
Everything at the beginning is difficult.
303. 跟尾行船先起岸。
The ship last to start, is first to arrive.
304. 不入虎穴焉得虎子。
If one does not enter the tiger's den, how can one get the young of a tiger (One must not shrink from difficulties).
305. 蛇死脚出。
When the snake is dead, its feet will appear (everything will come to light).
306. 人怕對面樹怕剝皮。
Men fear to be brought face to face; trees fear to be stripped of the bark.
307. 一家燈唔做得兩家光。
The lamp of one house cannot lighten two houses.
308. 一代富黃麻布, 兩代富著紬褲, 三代富唔知人情世務。
The first generation only wears grass linen, the second fine cloth, the third has lost all affection.
309. 大秤秤來都噲了, 大斗量來都噲冇。
By weighing with a large balance one comes to nought.
By measuring with a large measure one gets nothing.
310. 小心天下去。
Carefulness can go everywhere.
311. 有喙話他他有喙話自家。
To have a mouth to speak of others, but to have no mouth to speak of oneself.
312. 責人之心責己, 恕己之心恕人。
As one punishes another so must he punish himself.
As one forbears himself, so he must forbear others.
313. 守口如罇, 防意如城。
To watch one's mouth as an urn, to keep guard of one's will as of a city.
314. 千人千品, 萬人萬像。
A thousand men, a thousand characters; ten thousand men, ten thousand figures. (Tot homines tot sententiae).
315. 黃蜂正起系。
The wasp has just begun to build its nest. (The small beginnings of a thing).
316. 行嘅條船想嘅條船快。
One wishes that the boat by which one travels will go fast.
317. 有酒有肉多兄弟, 急難何曾見一人。
Where there is much food there are many brethren.
When one is in trouble nobody will see him.
318. 自恨無枝葉, 莫怨太陽偏。
A man must blame himself when his tree produces no boughs and leaves; he can't say that the sun is partial.
319. 上無瓦片, 下無拖槍之地。
Above him no bit of a tile, below no bit of ground in which to put his spear, (very poor).

320. 瘦牛嚙大角版.

A lean cow with big horns (A family with an appearance of wealth, but poor in reality).

321. 肩不能挑手不能提

His shoulder can't bear loads, his hands can't work. (A weak, useless fellow).

322. 大牛嚙過嶺細牛仔出頭.

When the old cow has passed the hill, its calf will appear. (After the old generation has passed away, a new one will come).

323. 有錢難買翻嫩藥.

Although one has money, it is difficult to buy medicine to restore youth.

324. 樹頭企得正唔怕樹尾搖.

A tree which stands upright need not fear that its ends will be moved by the wind.

325. 兩頭唔到岸.

Neither end comes to shore. (To fall between two stools).

326. 石灰籬到處有隻迹.

A lime basket leaves everywhere its traces. (A bad man shows everywhere his wickedness).

327. 岡山難保百年骸.

Mountains can't protect the bones of the dead for a hundred years. (One can't rely on good Fung-shui).

328. 狐狸唔知尾下臭.

A fox does not know the stench under his own tail. (A bad man does not know his own wickedness).

329. 善人流芳百世, 惡人遺臭萬年.

Good people leave a sweet perfume for a hundred years.

Bad people leave a stench for a thousand years.

330. 真節婦人天下少, 真齋和尚世間無.

There are only a few really chaste women under heaven.

There are no really fasting Buddhist priests in the world.

331. 十年窗下有人識, 一舉成名天下知.

A man studies diligently ten years in the school and nobody knows him, once a graduate the whole world knows him.

332. 蛇蝎一窩.

Snakes and scorpions all in one hole. (Bad people collected together).

333. 一隻銅錢三點汗.

One cash, three drops of sweat. (Money is not easily got).

334. 錢銀皮吓血.

Money is blood from under the skin.

335. 佛愛金妝人愛衣裳.

A picture of Buddha must be ornamented. Man must be clothed.

336. 猪嚙肥猪仔壯.

When the mother pig is fat, its sucklings are also fat.

337. 兒孫自有兒孫福, 莫把兒孫作馬牛.

Grand-children will have their own pleasures, one must not because of one's grand-children work like a cow, or a horse.

338. 命里有時終須有, 命里有時莫強求.

If destined to get a fortune, one will get it at last.

If not destined to get it, one cannot get it by force.

339. 命里有一百何勞求一千.

If not destined to get a hundred, why undergo hardship in seeking a thousand.

340. 數不過三.
Things do not repeat themselves more than three times.
341. 打草驚蛇.
To beat the grass to frighten a snake.
342. 洗淨鑊罈有米煮.
Having washed the kettle, there is no rice to cook.
343. 齋公罵禿尼先罵先贏.
A Buddhist priest scolds a bald head, the first to scold is the first victor.
344. 禺半斤佢八兩.
One is half a pound, the other eight ounces. (All the same).

345. 人多人強狗多咬羊.
Many men together are strong.
Mang dogs bite the sheep. (The stronger oppresses the weaker).
346. 三同欺負一升.
Three Thung oppress one Shin, (一升 a measure containing two Thung). (The same meaning as 345)
347. 年三十晚養豬唔大.
To the last day of the year he can't fatten his pig. (Things will not prosper).
348. 三年讀唔當一朝講.
Better a book explained for one morning only, than books read and unexplained for three years.

(To be continued.)

PENG TSU—A CHINESE LEGEND.

Yama, the stern, black-visaged god of Fate,
Who sits enthroned in Hades in high state,
A record keeps of every mortal's birth,
And day, decreed by Death, for quitting earth.
And his fleet messengers of import dread,
To mortals known as Horse face and Oxhead,
At his commands to earth aye swiftly hie,
To fetch to Hades mortals doomed to die.

While Yama reigns supreme on Hades' strand,
He temples has throughout the Flowery Land.
And there, where'er the god of Fate's enshrined,
His two imps Horseface and Oxhead you'll find.
All who to Yama sacrifice and pray,
Should likewise to his imps oblations pay,
Then, if long life and vigorous age they choose,
The imps may grant what Yama may refuse.

A striking instance of what these can do
Is what occurred in old times to Peng Tsu,
Who lived more than three thousand years ago,
And saw eight hundred years ere called below.

A happy thought struck Mr. Peng one day,
When he to Yama's temple went to pray,
For long life and perennial youth he prayed,
For, humanlike, of Death he felt afraid ;
He rich oblations placed on Yama's shrine,
But to the imps he offered choicest wine,
And promised them libations better still,
If they would act according to his will.
The imps delighted to his wine imbibe,
Sought how to earn a further dainty bribe,
And their good devotee accommodate,
By overreaching the stern god of Fate.

Just then the record book was badly worn,
And Yama, seeing its covers soiled and torn,
Ordered his imps to take and bind anew ;
They took the book and silently withdrew,

Prince C. This old dog covets victory so much
 He does not know defeat, look how he comes
 Labouring toiling on. What shall I do?
 I'll shoot this hundred-paces-piercing arrow
 And wound him mortally. So, so, old dog!

(Prince C, shoots three arrows successively,
 Duke M. Y. wards off two, but the third

hits him. The Sung and Barbarian soldiers fight, and the former are defeated and driven off. As the barbarians chase off the Sung's Huang Piao enters and goes to Duke M. Y.)

Duke M. Y. These foreign dogs are dangerous; I'll write
 To court and seek assistance.

Exeunt.

WILLIAM STANTON.

(To be continued).

PROVERBS

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COLLECTED BY M. SCHAUB, LILONG.

(Continued from Vol. XXII, p. 591.)

349. 扳竟弓愛射箭

When the bow is drawn, one must shoot the arrow.

350. 弓弦箭就弦

When the bow is drawn hard, the arrow will fly fast.

351. 男人口話將軍箭

A man's word is like an officer's arrow.

352. 馬行無力皆因瘦人 不風流只爲貧

A horse does not walk, because he is weak; A man does not live fast, because he is poor.

353. 有子莫持孫

When you have no son, you must not rely on your grandson.

354. 鴉鵲教烏鴉教至脚 跳跳

The raven teaches the magpie; it can only teach it to hop.

355. 十個後來九個醜

Among ten stepmothers, nine are wicked.

356. 鹽罌發蟲

The salt pot breeds worms.

357. 室內操戈

To have a quarrel in one's own house.

358. 有花當面插

Having a flower, one must put it where it can be seen.

359. 天理有賒賬

Heaven will have no outstanding accounts.

360. 牆脚愛起好來

A wall must have a good foundation.

361. 倉里有禾子大食

When there is no grain in the granary, the sons are great eaters.

362. 人事補天工

Man's affairs assist heaven's work.

363. 天做事天擔當

What Heaven does, Heaven cares for.

364. 河狹水急人急計生

Where the river is narrow, there is a current.

Man in an emergency becomes crafty.

365. 死老鼠有盲貓來拖
Even a dead mouse will have a blind cat to carry it away.
366. 噏好家娘唔當親生娘
Even a good mother-in-law does not equal one's own mother.
367. 任他風浪起總是不
開船
Let another person raise winds and waves ;
I will not allow my boat to start.
368. 國亂思良將家貧思
賢妻
When the kingdom is in disorder, one thinks of a good general ;
When the house is poor, one thinks of his good wife.
369. 妻賢夫禍少子孝父
心寬
When the wife is good, the husband has few calamities ;
When the son is filial, the father's heart is at ease.
370. 舍不得嬌妻做不得
好漢
One who cannot keep away from his fascinating wife will not become a hero.
371. 兄弟如手足妻子如
衣服
Brothers are like hand and foot ;
Wife and children are as clothes.
372. 越奸越巧越貧窮
The more crafty one is, the poorer will one be.
373. 好言難得惡言易施
It is difficult to get a good word ; it is easy to give a bad one.
374. 來說是非者便是是
非人
He who comes to slander other people is himself a bad man.
375. 是非終日有不聽自
然無
There is always some slander. If you do not hear it there will be none.
376. 莫待是非來入耳從
前恩愛反爲仇
Don't hear slander. By hearing slander intimate friends become enemies.
377. 君子坦蕩蕩有事當
面講
A man of superior virtue is straightforward ; when he has something to say, he tells it to one's face.
378. 陽爲君子陰爲小人
渾水攪鮮水企
Openly to be a good man, secretly a mean one,
To stir up dirty water, and yet stand at the side of clean water.
379. 忠言逆耳利於行良
藥苦口利於病
Good words are unwelcome to the ear but they profit the conduct ; good medicine is bitter to the taste, but healing in sickness.
380. 人間私語天聞若雷
暗室虧心神目如電
Secretly spoken words, Heaven hears them like a thunder-clap,
A villany committed in darkness, the spirits see it like a flash of lightning.
381. 過橋卸板
After having crossed the bridge, to pull away the plank. (Selfish).
382. 千斤秤也愛隻總纜
To weigh a thousand catties, there must be a fixed point on which to hang the load.
383. 蝨基醫脚臂唔醫凳板
The leech bites the thigh, and does not bite the stool. (One squeezes where there is something to squeeze).

384. 人無生活計, 食了斗
量金.

The man who has no well laid plans, eats a measure of gold.

385. 噲睡唔怕禺先眠

If I can sleep I don't trouble myself about your lying down before I retire to rest.

386. 新發家唔當老漸家.

A family newly come to fortune does not equal a well established one.

387. 玉石俱焚

Precious stones and comon ones burnt together.

388. 明珠暗投.

To put a fine pearl into a dark place.

389. 責人明責已昧.

Clear sighted in punishing others, but not in punishing oneself.

390. 欲求生富貴, 須下死
工夫.

He who wishes to make a fortune, must work hard.

391. 養子不教如養驢, 養
女不教如養猪.

To bring up a son without teaching him is like rearing an ass.

To bring up a daughter without teaching her is like rearing a pig.

392. 墟散正知那儕捲魚籃.

When the marketing is finished, one knows who carries off the fish basket. (Who laughs last, laughs best.)

393. 忍得一時之氣, 免得
百日之憂.

He who can subdue the anger of a moment, does not bring on himself a hundred days of sorrow.

394. 得忍且忍得耐且耐,
不忍不耐小事成大.

He who has patience goes his way patiently. By not having patience, small things wax great.

395. 人愛人打落, 火愛人
放着.

Man must be subdued by man. Fire must be lit by men.

396. 發財好似針挑勞, 退
財恰似水推沙.

To make a fortune takes a long time, like pricking out thorns with a needle.

To squander a fortune takes a short time, like water carrying sand away.

(To be continued.)

COAST ABOUT AMOY HARBOUR, CURRENTS, &c.

The entrances of and the approaches to the port of Amoy are well defined, and easy of access, as there are no outlying shoals or bars to contend with; so that vessels of the largest size have no difficulty at any time in clear weather in entering the outer harbour which is large enough to hold the combined fleets of all the powers stationed in the Far East; while it affords excellent shelter, as it is almost entirely land-locked. The inner harbour is rather limited in size, but affords excellent shelter, and is used by

vessels up to 480 feet in length, and of any draught. Owing to the broken formation of the coast-line, the tides are most uncertain, and run so irregularly that no vessels of any size attempt to enter without having first obtained local knowledge. The rise and fall of tide is 14½ to 18 ft., at neaps and springs respectively, and the time of high water at full and change is noon: subject of course to the influence of local winds &c. Freshets, caused by heavy rains up country, influence the tides greatly, causing prema-

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COLLECTED BY M. SCHAUB, LILONG.

(Continued from Vol. XXII, p. 672.)

397. 咬鹽積薑.
To gnaw salt and treasure up ginger.
(Miser).
398. 學勤三年, 學懶三日.
To learn to be industrious takes three years.
To learn to be lazy takes only three days.
399. 錢銀轉手寶.
Money is a treasure always slipping through men's hands.
400. 富貴輪輪轉.
Fortune is always turning round like a wheel.
401. 縮頭烏龜.
A turtle drawing its head in. (A man who is always in fear).
402. 畏首畏尾.
Fearing the head and fearing the tail.
(The same as 401).
403. 臨陣退縮.
To draw back at the critical moment.
404. 臨時屈頸.
Drawing in one's neck at the critical moment.
405. 酒醉三間屋, 酒醒有條毛.
A drunkard has three houses when he is drunk.
When he is sober he has not a single hair.
406. 渴時一滴如甘露, 醉後添杯不如無.
When one is thirsty a drop of drink is like sweet dew.
When one is drunk it is better not to add a cup.
407. 若要斷酒法, 醒眼看醉人.
To abstain from wine let the sober man look at the drunkard.
408. 酒中不語真君子, 財上分明大丈夫.
He who does not talk in his cups is a really superior man.
In money affairs the generous man is revealed.
409. 坐得久有茶, 都有酒.
He who patiently waits will get wine instead of tea.
410. 拆東籬壓西壁.
To break down the eastern wall, in order to mend the western wall.
411. 恩暗謝, 屎來射.
No thanks for the favour but filth thrown at the benefactor.
412. 啲債窮, 啲病死.
Hidden debts bring poverty; hidden sickness death.

413. 斬草除根
To cut grass and pull up the roots. (To do a thing thoroughly).
414. 路不行不到, 事不爲不成.
If one does not go on his way he will not come to his goal.
If one does not take things in hand, he will not finish them.
415. 一羊先行, 衆羊跟尾.
One sheep leads the way, all the others follow.
416. 沒松頭, 唔受得斧.
One cannot apply an axe to a rotten fir-trunk.
417. 斧頭打鑿, 鑿打木.
The axe strikes the chisel and the chisel strikes the wood.
418. 打過斧頭, 換過柄.
To make the axe new, the handle must be changed.
419. 有日和尙撞日鐘.
A bonze for a day strikes the bell for a day. (To be happy for to-day and take no care for the future).
420. 博羅知縣有一天, 做一天.
The mandarin of the Poklo district holds his place for a day, and does his work for a day. (The same as 419).
421. 今朝有酒今朝醉, 明日愁來明日當.
This morning I have wine and I drink it to-day.
The sorrow of to-morrow I will bear to-morrow.
422. 一年做屋, 千年處.
It takes a year to build a house and it is dwelt in for a thousand years.
423. 欲加之罪何患無詞.
If you wish a man guilty there is no

- difficulty in finding him so. (See Tso Chuen Duke He, Tenth year).
424. 贏隻貓仔輸條牛.
To win a kitten and to lose a cow.
425. 願短十年命唔願老來貧.
Better a life shorter by ten years than to come in old age to poverty.
426. 死王帝唔當生告化.
Better a live beggar than a dead king.
427. 喺講甜如蜜心肝毒過蛇.
Words sweet like honey; the heart poisonous like a snake.
428. 牛軛喇曲都擲直.
Things crooked as a cow's yoke, he will make straight (e.g. a lawyer).
429. 忠臣不事二主, 賢婦不事二夫.
An honest minister does not serve two lords.
A good woman does not serve two husbands.
430. 酒肉朋友, 柴米夫妻.
Friends brought together by wine and meat.
Man and wife connected merely by fuel and rice.
431. 夫妻愛好同偕到老.
Man and wife should be good and live together to old age.
432. 孝順還生孝順子, 忤逆還生忤逆兒.
A filial man will beget a filial progeny.
A disobedient man will beget a disobedient progeny.
433. 男大須婚, 女大須嫁.
Males grown up must marry.
Females grown up must be given in marriage.

434. 丁多劫財.
Many sons rob one's money.
435. 人心難測水難量.
It is difficult to gauge one's heart, it is difficult to measure water.
436. 人情似水分高下, 世事如雲任捲舒.
Man's feelings are like water high or low. The world's affairs are like clouds spread out or rolled up.
437. 養子唔知娘辛苦, 養女正知謝娘恩.
An adopted son does not know his mother's trouble. An adopted daughter knows how to thank her mother's kindness.
438. 田愛親耕, 子愛親生.
One must till his field himself, One must beget a son himself.
439. 家貧知孝子, 世亂識忠臣.
When the family is poor the filial son is known. When the times are disturbed the faithful minister is known.
440. 久病有孝子.
A father who is long ill has no filial son.
441. 殺人一萬自損三千.
Killing ten thousand and thus hurting three thousand of one's own people.
442. 攬人落河, 自家落水.
To grasp a man to throw him into the river, and to fall oneself into the water.
443. 解衣包火, 自惹其災.
Putting one's own clothes on the fire. To bring misfortune on oneself.
444. 養蛇食雞.
To rear a snake to eat one's hen.
445. 放虎回山.
To let a tiger off to return to the mountain.
446. 一條竹篙打一船人.
With one bamboo-pole to strike all on board a ship. (To use one person's fault to accuse all).
447. 人死得人畏, 虎死得人貴.
People fear a dead man, they esteem a dead tiger.

(To be continued).

NATURAL HISTORY OF AMOY.

Extract from the pen of R. Swinhoe, Esq., an eminent Naturalist and formerly H.B.M. Consul at this port. "The wily *Fox* is the first animal to consider, for, low as he stands in the natural series of *Mammals*, he is here prominent as the largest of the carnivora we possess—that is to say, if we lay aside the claims of the half-starved Chinese cur, to which the term 'wild' might also in some instances be appropriately applied, and the occasional migrations of

tigers from the mainland.* The *Fox*, the *Huli* 狐狸 of the Court dialect, and the *Hill-dog* of Amoy, is found, but not very abundantly, in the vicinity of most of the temples, and I have myself watched it more than once stealing alongside noise-

* The tiger has once been killed at Amoy, and has several times been seen on the mainland. For further information on Tigers see the excellent paper by Mr. Bruce in this series.

tage availed of by utilizing the knowledge and inventions of the times. It remains to be seen whether the people of Amoy will be alive to this fact; but there can be no gleam

of hope unless their intellectual horizon is extended by Western knowledge and Western science.

T. A. W. S.

PROVERBS

IN DAILY USE AMONG THE HAKKAS OF THE CANTON PROVINCE.

COLLECTED BY M. SCHAUB, LILONG.

(Continued from Vol. XXII, p. 712.)

448. 獨柴難起火.

Fuel alone will not light a fire.

449. 單手獨拳.

Only one's own hand and fist.

450. 獨脚戲難唱.

It is difficult for one man alone to act a play.

451. 一木焉能支大廈.

How can one build a house with only a single piece of wood?

452. 萬丈深潭由底起.

In a pit ten thousand feet deep one must begin from the bottom.

453. 此處有魚別下鉤.

If there are no fish in this place, I will try another spot.

454. 諫猪𪗇唔諫得老虎.

One may admonish the sow; one cannot admonish the tiger.

455. 世上若要人情好, 賒了物去莫取錢.

To be on good terms with the world do not collect money for goods sold on credit.

456. 善人聽說心中觸, 惡人聽說耳邊風.

Good people heed counsel and their hearts are stirred.

Bad people hear words like a wind passing the ear.

457. 天有不測之風雲, 人有旦夕之禍福.

Heaven's wind and clouds are not to be searched out.

Men fall into misfortune or fortune in a day.

458. 屋家坐堆堆, 天上是非來.

One sits happily at home with his family when suddenly there come troubles from heaven.

459. 王帝有錢難買萬萬歲.

A king with all his money cannot buy ten thousand years.

460. 平安兩字值千金.

Peace and rest, these two characters are worth a thousand gold pieces.

461. 錢財如糞土, 仁義值千金.

Money and treasures are like dirt. Humanity and righteousness are worth a thousand gold pieces.

462. 大富由命小富由勤.

One comes to a large fortune by Heaven's destiny.

One comes to a small fortune by industry.

463. **白手成家**
An empty hand coming into a fortune.
464. **人窮思老債**
When people become poor, they think of their old debts.
465. **無義錢財休妄想 冤枉錢來冤枉去**
An unrighteous fortune we may not desire.
Money got by extortion will be lost by extortion.
466. **貴自勤中得富從儉裏來**
Honor grows from industry, riches spring from thrift.
467. **自打鼓自爬船**
To beat one's own drum; to pull one's boat.
468. **家有老人當本簿**
An old man in a house is like a book.
469. **凡事要好須問三老**
If you wish to do things well you must ask advice from three old men.
470. **聽老婆話,好過打三卦**
It is better to hear one's wife advise than to call in three fortune-tellers.
471. **新亞嫂三年早**
A new daughter-in-law will be an early riser for three years. (New brooms sweep clean).
472. **山鷄唔入得鳳凰羣**
A pheasant cannot consort with a herd of phoenixes.
473. **聚蚊成雷,聚衆成城**
Many mosquitoes make a noise like thunder.
Many people assembled make a city.
474. **請倒神來唔得神退**
Having invited a ghost to come one cannot get him to depart.
475. **有勢莫使盡**
He who has power must not use it to the utmost.
476. **跟尾添鹽唔入味**
It will not do to put salt in the pot when the cooking is finished.
477. **一唱百和**
One begins to sing and others take up the strain.
478. **踢過腳趾頭就知狂**
He who once hurts his toe will take care next time.
479. **有算冇串**
He has cash to count but not to string (He is not prospering).
480. **喺話喺賠**
The mouth promises and the mouth performs. (He does not keep his word).
481. **齋公老檢倒梳**
A Buddhist priest with a comb. (A useless thing).
482. **噉好大船都愛小艇**
A big ship must carry a small boat.
483. **雞鬻唔好搵石頭鬪**
Eggs must not quarrel with stones.
484. **鉢頭唔好搵瓷器來磕**
Coarse crockery and fine porcelain must not contend.
485. **人心隔肚皮,飯甌隔筲箕**
The heart is hidden under the skin.
The rice-basket is kept away from the rice-tub. (One cannot know men's hearts).
486. **分食人吮手指**
He who divides food among people has nothing left; he can only suck his fingers.
487. **丟開饅頭來搶寶**
To throw bread away and take hold of a treasure.

488. 紙包火唔竟.
One cannot use paper to wrap up fire.
489. 海底打屁, 有泡起.
Air at the bottom of the sea will come in a bubble to the surface.
490. 蝨多唔知毒, 債多唔知愁.
A man covered with fleas does not feel their bites.
He who has many debts does not grieve over them.
491. 長命債長命還.
All his life in debt and all his life paying back.
492. 文書一擔口教一拈.
A load of books is not equal to one good teacher.
493. 買好田不如養好子.
It is better to bring up a good son than to buy a field.
494. 好地唔打糞缸, 好人唔掌地方.
Good land needs no manure-pit;
Nor does a good man become a watch-man.
495. 好貓管三家.
One good cat is enough for three houses.
496. 惜皮唔惜骨.
He loves only the skin not the bones.
(Parents' love is fond and foolish).
497. 驢子形馱重唔馱輕.
A mule is made to carry heavy loads not light ones.
498. 慈母多敗兒.
Kind mothers often spoil their children.
499. 鸕鶿辜定頸.
A fishing cormorant has a ring round its neck. (One is not free to do what one likes).
500. 秤鈎搭肉唔搭骨.
The balance hook is hooked to the flesh and not to the bones.
501. 雞臂打人牙駁軟.
A fowl's leg softens one's teeth. (By a present you will gain men over).
502. 劉備借荊州, 有借有還.
Liu Pei (See Mayer's Manual 415) borrowed the region of 州荆 (he did not restore it). To borrow and not to return.
503. 七月借芋, 八月還薯.
To borrow taro in the seventh month and pay back yam in the eighth month.
504. 過後媒人秋後扇.
A go-between after marriage.
A fan after autumn. (Useless things).
505. 多就多隕, 冇就啱啱够.
Although he has much he never has anything left.
He has nothing but always has enough.
506. 渴哩就掘井.
To wait till we are thirsty and then make a well.
507. 事緊馬行田.
In an emergency the horse walks over the field. (In Chinese chess).
508. 糠頭榨出油.
Even from chaff oil can be pressed.
509. 一箭貫雙鳥.
One arrow pierces two birds.
510. 燒陶打鐵, 一途兩得.
To heat the kiln and strike the iron. (To get two things by one stroke).
511. 舍得頭喺爛, 都有酒餅來短.
He can endure to get his head hurt, because he has lees of wine to stop the bleeding.

512. 魚走開, 就喊大, 碁子
死開, 就喊佳.

The fish which escaped we think big.

The son who died we deem good.

513. 勝敗兵家之常事.

To conquer or to be conquered is a common thing with soldiers.

514. 善似青松惡似花, 而
今眼前不及他, 有朝
有日霜雪下, 只見青
松不見花.

Goodness is like the green fir, wickedness like the flower. At present the last is better than the first.

But when hoarfrost and snow come, you can still see the fir-tree and not the flower.

A CHINESE HISTORY OF CHRISTIANITY.

The native priest Father Hwang has just published at Shanghai a 'non-contentious' History of Christianity in China; that is to say, he confines himself to recording the favours received from successive Emperors, and omits all mention of the persecutions. This plan of turning the cheek to the smiter is perhaps not without its special value in these days of wrath, and moreover it can do no good to remind the mandarins of their hostility. Another distinguishing feature is a system of eclectic citations of authorities, which, though it may conduce to clearness and brevity, none the less occasionally leaves us somewhat in the dark.

Christianity first made its way into China under the Han and Ts'in dynasties (the first three centuries of our era), and Chaldean writings inform us (says Father Hwang) that St. Thomas the Apostle brought the gospel into India and China during the early part of the first century. He cites 'Western History' to shew that the Archbishop 'Akeno' of Chaldea, in about A.D. 400, established a sort of vicar-general to supervise the affairs of the 'Faith in China.' This statement seems new, unless indeed it may be the same event as the journey to China of Musacus, Bishop of Abyssinia, in the fourth century, as recounted by St. Ambrose. In the latter half of the fourteenth century

a huge iron cross was unearthed in Kiangsi, bearing an inscription referring back to the middle of the third century. All the above, subject to what has been said, accords in the main with what has been said by Father Wallays of Penang in the original Latin version of the *History of the Churches*, published in the *China Review*.

The next step brings us to the arrival of the Nestorian Olopên and his comrades in A. D. 635. An imperial decree in 638 distinctly alludes to the event, and leaves no doubt that Christianity, (in common with Buddhism, Manichæism, and other faiths with which Christianity was at times confused in the Chinese mind), was received in a very tolerant spirit. In the latter half of the seventh century, the third Emperor of the T'ang dynasty (according to Father Hwang) 'ordered that mission-houses be established in each great city or provincial centre, and at the same time made Olopên a bishop in charge of matters pertaining to religion. At that time preaching went on in ten provinces and over a hundred cities had chapels.' Unfortunately this statement, true though it may be, is not supported by the citation of any authority, nor does Father Hwang give us exact dates, localities, or other indications by the light of which we might ourselves search for the original

throne. Endeavouring to secure recognition at the hands of the Prince of Ch'ên, the usurping ruler of Wei was taken and killed by the armies of Ch'ên and Wei acting in concert. The old counsellor who arranged this punishment likewise slew his son for assisting the usurper, although it was at his father's recommendation that he undertook the business. The moral is that duty to one's Prince is more sacred than love for one's son.

All the States mentioned in the above stories form part of the present Ho Nan Province or its vicinity. According to the late Mr. Mayers, genuine Chinese history begins at about this period.

HISTORICUS.

CHINESE PROVERBS.—A valued correspondent sends as the following:—

Hakka Proverbs.

養女不教如養猪養子不教如養驢—To rear up a girl without teaching her is to rear up a pig. To rear up a boy without teaching him is to rear up an ass.

人無橫財不富馬無夜草不肥—A man does not get rich without irregular gains. A horse does not get fat without night provender.

人惡人怕天不怕人善人欺天不欺—A bad man is feared by man but not by God. A good man is deceived by man but not by God.

困龍也有升天日豈可人無得運時—The weariest dragon will mount to Heaven sooner or later. Why then should man not stumble upon good luck?

Tientsin Proverbs.

火虫兒屁眼兒有多大亮—The glowworm can at best show a poor light; *i.e.*, the parvenu is but a parvenu after all.

巧嘴的大夫不好藥—The plausible doctor makes poor cures.

貴人多忘事—Rich men have short memories.

Book Proverbs.

千金難買一笑—A thousand taels won't purchase a laugh.

心正不疑人疑人心不正—The upright do not suspect; those who suspect are not upright.

Canton Proverb.

新屎坑都有三日旺—Even a privy is popular when it is new.

Miscellaneous Proverbs.

巧 (or 智) 者拙之奴—Wise men are fools' lacqueys.

能者多勞—Able men have a hard time of it.

遠親不如近鄰—A near neighbour is better than a distant cousin.

遠水救不得近火—Distant water will not put out a near fire.

主推客來動—Guests come readily to the civil host.

忍得一時忿終身無腦悶—He who keeps his temper down, saves his life full many a frown.

登高必跌重—Those who climb high fall hard.

兩缸淚醫不好棒瘡—Barrels of tears will not heal a bruise.

人急造反狗急跳牆—The excited man turns rebel, the excited dog jumps the wall.

遠光衣裳近光人—The man who is all clothes at a distance is all clothes near at hand.

男人口闊趕田莊女人口闊食窮郎—The big-mouthed man tills the ground: the big-mouthed woman eats up the poor man she's found.

VARIOUS KINDS OF CHINESE INK.—There are several sorts of Chinese ink, commonly known as "Indian ink." The best sort is

gle onwards, hired men relieving the bearers wherever they could be induced to close a bargain without wasting time in talk. At this point I could think of nothing else but seeing a white face again, and I allowed levels, hills, rivers, &c., to take care of themselves. Luckily I was just in time to catch the last downward steamer for the year, and I stepped on board, vowing never to go upwards again without a cheerful companion to share the annoyances inseparable from this (to us) bizarre and dirty civilization.

E. H. PARKER.

HAKKA SONGS.

好久唔曾到妹家今日到
來妹績蔴放下蔴子老哥
斟酌下好過猪肉浸神沙。

—I have not been to lassie's house for a long time, and to-day when I come you are spinning flax. Put down your flax and have a chat with me, which will be a greater treat than pork steeped in cinnabar.

子曰學而時習之亞哥攬
妹笑晒晒亞妹攬哥晒晒
笑不亦樂乎人不知。—Confucius said "Is it not delightful to learn and continually practise?" Indeed they think so, as the lad joyfully embraces the lass and the lass the lad.

隔遠吊妹白蓮蓮行前愛
咱亞哥兩隻足花邊黃蔴
辦成苧布樣一宗行貨一
宗錢。—From a distance I espy the lassie as white as snow, as she advances and asks me for two bright dollars. This is like common hemp putting on the airs of flax: No! everything according to its proper price.

亞哥投墟妹投墟兩人相
遇笑吁吁談笑一回雖係
好唔得埋身總是虛。—The lad

goes to the fair and the lass goes to the fair, and the pair giggle as they meet. It is all very well to have a chat and a laugh, but it is an empty pleasure unless they can be united.

亞妹住在半嶺排害咱行
爛一雙鞋異日約哥打鬪
叙寫封書信寄俾咱。—The lassie lives on the brow of the hill, and makes me wear out a pair of shoes. Another day she invites me to a jollification, and writes a letter which she sends me.

日頭一出在東邊深山樹
木怕籐纏番船又恐狗慶
打十八亞妹又怕好漢連。
—As the sun rises from the east, the trees in the deep forest dread the embrace of the creepers. The foreign ships also fear the attacks of pirates, as the girl of eighteen fears the arts of the young fellow.

日頭一出半天高疊疊連
妹三兩朝兩人當天發過
誓妹子斷情雷火燒。—As the sun rises half way up the sky, I go a courting two or three mornings running with my sweetheart. The pair make a solemn vow in the face of Heaven, that the lightning shall blast the girl if she proves faithless.

日頭一出炳忽忽小妹門
邊種壟葱日裏愁來有葱
摘夜裏愁來有老公。—As the sun comes out fiercely hot, the little lass plants a row of onions before the house door. In the day-time she grows sad because there are no onions to pluck, and in the night-time she is sad because she has no husband.

日頭間炳望雲遮田中有
水望踏車田中有水車來
踏亞妹有郎望那嘅。—When the sun is very hot we have the clouds as a screen; when the paddy-fields are parched

we have recourse to the irrigating wheel; and the wheel comes with its water to relieve the parched fields, but to whom is the lass without a husband to look?

有好日頭有好天有好花
木有好園有好禾苗有好
谷有好女子有人連.—Like a
bright sun in an angry sky, like beautiful
flowers in a sorry garden, like promising
plants which produce no grain; so is the
fair lass who has no lover.

落水淋漓莫怨天記得介
年大旱天三百六錢糴升
米餓死幾多嫩嬌連.—Do not
blame heaven when it pours with rain, but
remember that year of drought, when rice
was selling at 360 cash the quart, and so
many pretty girls died of hunger.

我香燒了一爐灰燈草燒
了又有灰連妹愛連兩姊
妹大价做鼎細价來.—When
I have burnt my joss-stick there is a basin
full of ashes, but when the lamp-wick is
burnt there is no ash left. If you make up
to the girls you should make up to two

sisters, and take the younger when you are
tired of the elder.

日頭落光凹裏烏鷄麻帶
子入籠哺有子姑娘唵子
睡有子姑娘唵丈夫.—As the
sun sets the brow grows gloomy, and the
hen takes her brood into the fowl-house for
the night. The hussey who has a child
falls to sleep with her child, and she who
has none falls to sleep with her husband.

日頭一出凹裏黃那介亞
姑唔想郎枕冷衿寒猶且
可蠟情一發正難當.—The
brow grows yellow as the sun rises. Which
lass is it that is not thinking of her lad? A
cold pillow and chilly sheets can perhaps be
borne, but the passion of love is one indeed
hard to bear.

亞妹生來真係嬌莆下背
呼癩到腰百劑靈丹都食唔
好俾咱亞哥一責就伸腰。

亞妹生成驕仔形一時唔
責有時停今下咱亞哥騎
一下果然善睡又安眠。

THE 笙 OR CHINESE REED ORGAN.

“Of this there are two kinds figured in the *Urh Ya*; one is called the *chaou* or ‘bird’s nest,’ the other *ho*, or ‘sweet concord.’ It is a collection of tubes varying in length so as to utter sounds at harmonic intervals from each other and thus to embody the principle of the organ stops and to form the embryo of that instrument. Apart from the tubes, we have to establish another analogy with the organ in the presence of a wind chest, being a simple bowl, into the top of which the tubes enter

and are held in their position. The tubes are of five different lengths, and correspond in appearance to the very ancient scale of 5 sounds. (I say in appearance, for their tone is modified and part of their length rendered ineffective by a slit a good distance from the top). A certain number of these tubes are pierced a little above the base to prevent their sounding, except at the will of the performer. Some of these holes look inwards, and seem thus to have been placed out of reach on purpose. In

OBSERVATIONS.

1. The initial s (e.g. *grapho, scribere*) was often applied in Latin and not in Greek and *vice versa*. *Str* and *tr* will in many cases be equally good for comparison with *t' tsh*.

2. There are many common Greek words of which there is no trace in Latin, and *vice versa*. So with Teutonic, Slav, &c. both with regard to their own kith and kin and to distant relationship. We cannot expect to hit off every word.

3. For the last time it is repeated that the possibility and not the probability of the above relationships is suggested. Evidence is wanting. The word *three*, which is very much the same in (apparently) most European and Asiatic languages, is a striking

instance of the failure of our rule: even here, if it could be shewn that *ts'an* 參 one of the forms of *san* 三 'three' were ever really read as *ts'an* and not *san*, we might strain a point. The Sanskrit derivation from *trî* 'to go' seems unsatisfactory. The Greek *τρις* suggests that it may be derived from *δω* and *ις*. For the present we give this point up.

It is not suggested that the Sanskrit, Greek, Slav, and Teutonic forms given are in all cases connected with each other, closer examination than is possible with the aid of such men as Skeat and Webster is necessary. Many of Webster's derivations are very childish—for instance 'throb,' 'possibly from throw up.'

HAKKA SONGS.

送郎送到長樂縣處處也
有嫩嬌蓮處處也有嬌蓮
女咱郎切莫把來牽.—I escort
my lad, escort him to Ch'ong-lok town,
where there are numbers of tender lasses:
numbers of fair damsels there are, and I
trust that my lad will not allow himself to
become entangled.

送郎送到十里亭再送十
里難捨情再送十里情難
捨十分難捨有情人.—I escort
my lad, I escort him to the three mile post:
another three miles for it is hard to part:
still another three for parting is hard: hard
it is indeed to part from a lover.

亞哥惠州妹博羅火烟相
蓋隔條河一心都想過河
佬妹講半壁挽籃橫眼多.
—The youth is of Fui-chu, the maiden of
Pok-lo: the smoke from their two cottages
mixes across the river. He thinks of no-
thing but crossing the river and talking

with the lass; but that [signal] basket of
hers hanging on the wall means that there
are many eyes.

送郎一亭又一亭囑咐咱
郎愛洗身洗身愛洗燒燒
水莫來冷水洗壞身.—I escort
my lad a stage and yet another stage: I re-
commend my lad to be particular about
bathing himself: in bathing he must use
good hot water; and not injure his body by
washing in cold. [The Hakkas bathe every
evening].

你話天光天未光打開大
門放走郎手捉衫袴流眼
淚可惜今晚夜不長.—Do you
say it is daylight yet or no? Open the front
door and slip out my lad. I hold him by
his skirt as my tears roll down: alas! that
the night has been so short!

有心亞妹你來呢坐寬床
邊咱講知因爲晏久唔曾
同妹會相思得病至今時.

—Thanks to you my lass for coming: sit down on the edge of the bed and I will tell you: now, because I have not met you my lass for so long, I have been lovesick up to this very time.

亞哥唔好嘍痴迷保重金
體你愛知妹今吐喎口水
俾你揀茶食平安無事在
今時.—Now, my lad, don't you be so silly! You must know that body of yours requires care. Come, now, I'll spit in your tea and stir it up for you, so that you may be comfortable and easy for ever more.

送郎送到大門樓囑咐咱
郎買枕頭買枕愛買鴛鴦
枕莫買短枕各人頭.—I escort my lad, I escort him to the city gate, and I tell my lad that he must buy a pillow: in buying a pillow he must buy a double 'duck and drake' pillow, and not buy short pillows for each of our heads.

更深深時夜又寒苧蔴續
盡油點乾男人有句真說
話害咱一夜門唔閉.—In the small hours when the night too is cold; when my hemp is all spun and the lamp has burnt down. Ah! men have not a word of truth in them, and I have been obliged to sit up with the door open all night.

送郎送到大門前囑咐咱
郎幾句言至囑咱郎三件
事戒酒除花莫賭錢.—I escort my lad, I escort him to the front door, and I give my lad a few words of advice: three matters I impress strongly upon my lad: 'Avoid wine, eschew women, and do not gamble.'

送郎送到青樓邊囑咐咱
郎莫花錢路上野花唔好
採鴛鴦枕無緣唔好纏.—I escort my lad, I escort him to the door of the brothel, and I exhort my lad not to waste money there: not to pluck wild flowers on

the roadside, and to avoid a 'duck and drake' pillow not destined for him [by Hymen].

送郎送到石仔崗石頭刺
脚血亡亡妹扯衫袴佬郎
札咱郎痛肉妹痛腸.—I escort my lad, I escort him to the pebble hill. A pebble wounds his foot and the blood streams forth. I tear the placket of my shift and bind it up for him, for when my lad's flesh is painful my bowels are sore.

亞妹生成鳳凰身朝日担
柴受苦辛早知今日窮難
過何不當初嫁好人.—My lass, your form is like that of the phoenix: it is indeed hard work for you to carry fuel all the day. If you had known betimes what hardships were in store for you, I think you would have married a better man.

亞哥說話不公平世間由
命不由人官人都係男人
做亞哥何不做官人.—My lad, your language is unjust. Things in this world are ruled by fate and not by man. Rulers are also men like you: why should my lad then not be a ruler?

閒來無事過東窗看見一
隻亞姑好眼容若得同姑
相配合你爸應當喊咱係
大乘龍.—I happened to stroll carelessly past that east window, when I saw a remarkably pretty girl. If I could only make a match with you my lass, your father would have to call me son-in-law.

亞哥採茶妹採茶兩嘍坐
竟講牙花講盡閒書都係
假只願講埋同妹做一家.
—The lad plucks the tea and the lassie plucks the tea: they sit down and discuss the prospects of the young flowers: but all their talk when said and done means nothing: what he really wants to do is to propose to the girl.

天上落水烏雲多那隻亞
妹有契哥亞妹敢跪當天
發過誓咱敢捨銀去填河。
—When it rains there are black clouds as
well, and which lass, I say, has not got a
lover? Let her only dare to vow a solemn
vow on her knees, and I will undertake to
fill a river with money for her.

送郎送到屋簷下眼淚流
來把袖遮手中捉竟郎衫
袂問郎何日轉回家。—I escort
my lad, I escort him to the eavesboard, and
I wipe the tears with my sleeve as they fall.
I hold fast by the sleeve of my lad's coat,
and I ask him on what day he will come
home again.

亞哥唱歌亞妹還口唧
檳榔盲得開等哥檳榔吞
落肚啱你唱到日排山。—
The lad sings his burden and the lass re-
sponds: now his mouth is full of betel-nut
and he cannot answer in time. Wait until
I have swallowed my nut, and then I'll sing
with you till even-tide.

野草打花千百朵唔當壯
丹花一枝世上雖有好景緻
也唔當同妹風流個一時。—
Thousands of wild flowers are not equal to a
single peony, and though there are beautiful
spectacles in the world, they are not equal
to a short space of dalliance with my lass.

新織涼帽棟心穿藍布裡
邊花帶安亞妹捨來遮竟
紅心筭眼拐丟來割肺肝。—
The new-wove hat with a crown through
the rim of blue cloth and its streamers!
The lass uses it to cover her red-tasselled
chignon. A glance she throws at me cuts
me through the liver and lights.

一羣亞妹路邊企先行個
隻像囉妻第二個隻像囉雲
嬌姐勾尾個隻像囉晚嬌姨。
—A bevy of damsels standing by the road
side: the first one looks very like my wife; the

second like my pretty sister Yun; and the
last one is very like my pretty young aunt.

上嶺唔得打橫排勾尾有隻
亞妹來逐咱亞哥問你逐咱做
乜個妹話昨晚睡目換錯鞋。
—The lad cannot get straight up the hill so
he tacks about, and behind comes a lassie
following him. The lad asks: what are you
following me for? The lass says: somehow
we have exchanged shoes since we went to
bed last night.

隔遠吊妹笑西西行前原
係舊相與現下相逢講句
話暗晡必定去噏你。—Far off
I see the lassie coming giggling along for
she is an old acquaintance. Now that we
have met let us have a chat, and in the
evening I must really pay you a visit.

籠眼打花捨打捨那有姑
娘唔愛蘇哥今買筒苧蘇
卑妹績你唔好多情向那
嘅。—The lungan tree flowers very thickly.
Where is the damsel who does not love
hemp? I have now bought you a case of
flax to weave, so do not be on too good
terms with anyone else.

亞哥眼攝妹鼻抽兩人約
定去背夫若者有人來遇
到拗枝樹杈詐獵猪。—The lad
and the lassie make knowing signs to each
other, and the two arrange that she shall
elope from her husband. If anyone hap-
pens to come, pull off a branch or two and
pretend to be chasing a pig.

嚟久唔前到那往那往亞
妹係排長看到哥來丟下
眼俾佢割斷心肺割斷腸。
—So long since I have been here, and now
that I come the lassie puts on airs. She
casts down her eyes as soon as she sees me
come thus wounding me to the heart, the
soul, and the bowels.

送郎送到伯公亭洗手燒
香拜神明燒香拜神無別
意保佑咱郎早回身。—I escort
my lad, I escort him to the temple: I wash
my hands, burn incense and say my prayers.
My only object in burning incense and say-
ing my prayers is to secure the safe return
of my laddie.

妹呀割草愛割蓐其帶
草花各人早轉績皮麻績
開麻來煮飯食食開飯來
好佬亞哥睡目打糍粑。—
My lass, in cutting the grass you should
cut some ferns with flowers upon them; let
us go back soon and get to our spinning.
After we have spun our hemp we will cook
our dinner, and after dinner we will retire
and make love.

新織花帶鬪纏多一心都
想送俾好契哥放下床頭
人檢走歡喜過少怗過多。
—A newly embroidered girdle with many
tassels: she is full of the thought of giving
it to her lover. She puts it on the bed
whence it is taken away, which pleases her
little but angers her much.

送郎送到墟場邊囑咐
咱郎莫賭錢分貝皆從今
貝起勿俾戎貝又來纏。
—I escort my lad I escort him to the fair,
and I enjoin my lad not to gamble poverty
[a pun on 貧] is always the consequence of
greed [貪]. Do not allow yourself to be
tempted by rogues [賊].

亞妹轉家有句聲恰似
石仔丟落潭石仔丟潭還
有泡起妹子丟郎囉囉青。
—The lass goes home without a single word,
just like a pebble dropped into the pool; but
even the pebble dropped into the pool makes
a wavelet, whilst the lass who throws over
her laddie entirely disappears.

送郎一窩又一窩咱郎
盤錢有幾多亞妹金釵三
錢半咱郎話少也無多。
—I escort my lad over valley after valley.
How much travelling funds has my lad.
My golden hair-pins weigh nearly half an
ounce. My lad may say it is not much, but
it is all I have.

採茶愛唱琴愛彈人有唔
死在陽間日落西山也會
轉水流東海轉頭難。—You
should sing and strum the lute whilst
plucking tea, for everyone in this world will
die some time or other. The sun may re-
turn after setting over the Western hills,
but the river which runs East can never
come back again.

連妹愛連有情娘晚晚鴨
蛋泡沙糖食完同入羅幃
裡斟斟酌酌到天光。—If you
carry on with a girl, carry on with a lass of
feeling, who will cook you sweet ducks' egg
soup every evening, and after eating it en-
ter the gauze curtain along with you where
you both chat away until daylight.

亞妹今年十八歲掛起招
牌賣藥材亞哥想妹得到
想思病妹子你愛親身帶
藥來。—My lass you are eighteen years
of age this year, and you hold out a sign-
board that you have medicine [i.e. milk] to
sell. Do you know my lass that I am love-
sick, and that you must bring me my
draught in person?

兩隻亞姑去摘茶一如竹
葉一如花等咱亞哥變成
蜜子樣把花抱攬把花揸。
—Two misses go to pluck the tea, one like
a bamboo leaf the other like flower: would
that I could change myself into a honey-
bee to embrace and squeeze the flower!

HAKKA SONGS.

更深深時夜深深頭更將
盡二更臨眼底望穿仍
不到燈盞有油枉爲心—
The watch is far advanced and so is the
night; the first watch is over and the second
beginning. I am straining my eyes sore
and yet he does not come. The oil-lamp
runs dry and all my yearning is in vain.

鷓翠飛來塘學企滿身
穿着紫羅衣塘裏有魚風
作浪眼中看飽肚中饑—
Like a kingfisher lighting on the bank and
covered all over with gorgeous attire, he
sees no fish but only ripples in the pond,
feasting his eyes whilst his belly is empty.

送郎送到天井邊看見烏
雲在半天保佑即刻落場
西北水留轉咱郎歇一天—
I escort my lad I escort him to the skylight
where I see black clouds poised in mid air.
Oh; would that a good north-west storm
would come on, so that I could keep my
lad back another day!

亞妹生成一朵花好
過前朝張麗華若肯啱
哥同結配懶介廟宇
神明咱都願去杖也—
My lass is shaped like unto a flower, more
lovely than Chang Li-hwa of olden times.
If she would only betroth herself to me,
there is not a single joss in any temple to
which I would not do reverence.

亞妹生成一朵花恰似紫
羌初出茅若肯啱哥做下
風流事好過上京中探花—
My lass is shaped like unto a flower, just
like the young ginger when it first blossoms.
If she would only do a little flirting with
me, I should like it better than going to the
capital and getting a wranglership.

人着白衫白答答咱着白
衫上坭塵人家連妹三
五隻咱連一隻就翻情—
Some folks wear coats of snowy white, whilst
I wear a white coat dabbled over with mud:
some folks manage to come over half-a-dozen
girls, whilst if I get one I soon lose her.

送郎送到白石陂囑咐咱
郎愛知機荒村野店眠
宜早落兩狂風起晏遲—
I escort my lad, I escort him to the white
stone dam, and I beseech my lad to be care-
ful of himself: to retire early in out of the
way villages and inns, and to rise late when
it rains or blows hard.

送郎送到大路下囑咐咱
郎買兩遮買遮愛買橫
絹面好被亞妹轉娘家—
I escort my lad, I escort him to the high
road, and I enjoin my lad to buy an umbrel-
la. In buying an umbrella he should buy
one of cross-ribbed silk, so that I may take
it when I re-visit my parents.

衫爛褲爛膝頭穿冇人連
袖正知寒亞妹若肯啱哥
連一下亞哥骨格也酸軟—

With coat torn and trousers torn and knees
peeping through, one feels all the colder
when there is no one to mend them. If the
lass would only patch them up for me, I
should feel quite all-overish about it.

送郎一灣又一灣囑咐
咱郎要機關行路務須早
落店莫來行到日歸山—

I escort my lad to one corner and still an-
other, and I exhort my lad to be careful:
on the road to retire to rest early in the inns
and not to trudge along until the sun has
set.

打蠔姑之打蠔姑人言你
來係賤猪家裏有蒜你
唔績着唔來由日曬烏—

Oyster fishing girl, oyster fishing girl, peo-
ple will say that you are a coarse pig!
When you have flax at home to spin, why
do you allow yourself to be sunburnt?

打蠔姑之打蠔姑就係探
來日曬烏家裏有麻笛來
長久績晒烏頭髮好揸油—

Oyster fishing girl, oyster fishing girl, I
have come here on purpose to be burnt in
the sun. I have flax at home which I can
spin at any time, and the hair takes the oil
all the better for being tanned in the sun.

天上又想落水又想
晴亞妹又想斷情又想
想行等隻媒人來說台
那條情義正斷唔成—

As the weather hesitates between sunshine
and rain, so the lass hesitates between break-
ing off and consenting. Wait until a go-
between comes and arranges it all, and then
it will be impossible to break off our af-
fection.

連妹唔到命罰歹削開頭
髮去食齋棒隻木魚來打下
又怕有拜神娘子可憐咱—

My luck is so bad I can't get any girl to
carry on with me. I will cut off my hair
and take to fasting, and strike blows upon
the wooden prayer block, when I daresay if
I pray to the gods some woman may have
pity on one.

連妹愛連好頸花你
一晚唔去佢會來惹
眼拐一丟還過得頸
花一擺哥就一身麻—

If you make up to a girl make up to a co-
quettish one, who will come and bother you
if you let an evening pass without a visit.
You can, perhaps, withstand a sly glance
from her, but a coquettish shake of the head
makes you creep all over.

十介手指八介了又愛
賺錢又愛花又愛寄錢歸
家使又愛有錢包貨麻—

I have ten fingers and eight spaces between
with which to earn money and to go a court-
ing: to send money home to my parents, and
to have money myself to keep a sweetheart
with.

日頭一出半天高亞妹
梳頭搭做朝囑妹愛梳龍
鳳弁做朝愛曉酒燉燒—

When the sun is halfway up the sky, the
lass combs her hair and prepares breakfast.
Lassie you must do up your hair in its best
style, and you must warm up some wine for
breakfast.

連妹唔到咱教你你莫着
白衫帶鎖匙着緊白衫人
影大鎖匙一响人又知—

If you cannot manage to get a girl to make
up to you I'll tell you what. Don't you
wear a white coat or carry keys with you.

A white coat shews out the form of the man and if he jangles his keys people know he is there.

亞妹生成白鵲鷄飛籬拔壁
來影咱等咱亞哥變介半天
角鷄子抓過嶺背羅下豺—
The lass is shaped like a white chicken as she jumps over the hedge, flits about the wall and appears before me. Now if I could only change myself into a sweeping kite, grab her upon the mountain ridge and feast upon her.

天上雲多月不明塘中魚
多水有停朝內好多攪
壞國亞妹耶多亂了情—
When there are many clouds in the sky the moon is not bright: When there are many fish in the pond the water is not still: when there are many rogues at court the country is disturbed; and when the lass has many lovers her affections are spoiled.

妹呀你新做荷苞白布
裡亞哥看到又想荷苞又
想你想荷苞檢來裝錢使
想妹同哥結理做夫妻—
My lass this new purse with a white cloth lining which you are making and which attracts my notice makes me think half of you and half of the purse I think of the purse as a useful thing to put money in and I think of you what a nice wife you would make for me.

打火唔着石冇芽亞哥連
妹唔到怨那嘅又唔怨得
圍場風水到怨在唸家有
嘴嗎.—If the flint has no edge you cannot strike a light, but what are you to blame if you cannot get a sweetheart? It will not do to blame the house because there is no luck in it, but you must blame your own tongue for want of glibness.

大路蕩蕩遇到娘手搭涼
帽唔問郎手中花鈿都係
郎打個誰人擺壞他心腸—
—He meets a lassie on the long highroad. In her hand she carries her summer hat, but she does not notice him: yet the bangles on her wrist are a gift from him; who then has been slandering him in her presence?

哥眼關來妹眼關恰似蛾
眉月出山彼此雖然情意
好唔得埋身也是閑.—The lad
glances at the lass and the lass glances too, just like the new moon peeping over the hills. Although the two entertain the greatest affection for each other, yet they might as well be strangers unless they are united.

妹呀你生來唔好問吊歪
路上相逢你唔問咱惹頭
上花鏡都係咱打個那嘅
擺壞噉心懷.—Now my lass, you need not be so saucy, not even noticing me when you meet me on the road. Those golden hairpins of yours were all bought by me. Who then has been corrupting your heart?

隔遠吊妹白些些行前好
似一枝花若肯俾咱亞哥
摘一下好過朝中做老爺—
—Far off I espy the lassie as white as snow, just like a flower as she comes this way. Now if you would only allow me to pluck you, I should like it better than being an officer at Court.

錫打戒指真出奇面上
鋪金送俾你雖然物小人
情重心中係錫你愛知—
Now here is a wonderful thing, a pewter finger-ring gilded over which I give to you.

Though the thing is trifling the sentiment is deep; the pith of it being love as you must know [a play, apparently, upon the word *siak* 'love'].

送郎送到茶寮下放落
行囊來飲茶飲茶愛飲燒
茶好草飲冷茶惹到沙—

I escort my lad, I escort him as far as the tea-house. He puts down his purse in payment of the tea. Now when you drink tea, always drink it hot; never provoke a chill by drinking cold tea.

行船走馬三分險.—There is always a certain danger in travelling by boat or on horseback.

ON CHINESE APOLOGUES.

(Concluded from Vol. XII, p. 412.)

III. THE APOLOGUE OF THE CICADA, MANTIS, GOLDFINCH AND HUNTER.

In the historical novel called the 'History of the various States under the Eastern Chou dynasty,* Book 18, Chapter 82 (fol. 19 vers.), we read as follows:—

Translation.

Having forced Wu Tsze-hsü to commit suicide, [the king of Wu] Fuch'ai now appointed Popi 伯嚭 [who had belonged to a party hostile to Wu Tsze-hsü] chief secretary of state.† But the heir apparent, Prince Yu 太子友, well knowing that [his father] the King intended again to enter into an alliance with certain states of the Middle Kingdom, was resolved to warn his father earnestly [against the dangers of such a policy], and as he was afraid thereby to excite his father's wrath, he hit on the idea of enlightening the King's mind by way of a simile.‡ One day therefore, early in the morning, hiding mud pellets in his bosom and holding a crossbow in his hand, he approached the palace from the garden

* 東周列國志 Tung Chou Lieh-kuo-chih (already mentioned in Sect. II. General Observations).

† 相國 *hsiang⁴-kuo*.

‡ In Chinese 諷諫 *feng-chien* 'a warning conveyed by means of a simile.'

situated behind it, and appeared before his father with wet clothes and shoes. The King of Wu was astonished at this, and asked what it signified.

'Just now, my father,' replied the Prince, 'I was walking in the garden behind the palace, when all at once I heard the song of a cicada from the boughs of a high tree. On approaching the tree, I saw the cicada singing the protracted notes of its ditty in the breeze of the morning, thinking that it had found a comfortable place of repose. It little knew that it was in danger from a mantis who, skipping from bough to bough and hopping through the twigs of the tree, was just then stretching its body and lifting its paws, eager to seize and eat it. But while the whole attention of the mantis was turned towards the cicada, it little knew that it was itself in danger from a goldfinch who, fluttering to and fro in the shade of the green leaves, was eager to eat it. And whilst the whole attention of the goldfinch was turned towards the mantis, he little knew that I, your son, was standing there with the pellets and bow, eager to shoot him. And I, whilst my whole attention was turned towards the goldfinch, knew as little as they, that there was a ditch at my side. I slipped and fell into it.

goblin attempted to spear him. Hwa Kwong cried out to him: "Beware, you will be burned to death; * fire seeds of death are within you." The goblin frightened submit-

* The ending to this story is somewhat similar to the fate that befell a girl's demon lover in Russian Folk Tales. The story is too long for quotation here; but in the Russian story the dreadful fate that Hwa Kwong threatened the Chinese demon with actually befell the wicked being; for "She . . . splashed the holy water over him; in a moment he turned into mere dust, and ashes which blew to the winds." —Ralston's Russian Folk Tales, pp. 10, 17.

ted. The King assembled his court, informed them of the safe return of his daughter; and he, in company with his officers, went to the temple of Hwa Kwong and worshipped.

A teacher afterwards passed that way, and, alluding to the princess, wrote the following lines:—

Women within their homes should stay,
Why should they climb to heaven's height,
Or cross the ocean's troubled way.
To worship gods, and candles light?

(To be continued.)

SOME HAKKA-SONGS.

FOUR RIDDLES.

四四方方一丘田,有坡有
圳水漣漣白頸烏鴉來食
水,一直唧到白雲邊.

四四方方係墨盤,一頭文
水一頭鮮,白頸烏鴉來食
來,寫封書信到娘邊.

1. There is a square piece of land, though it has neither banks nor dykes; yet is covered with rippling water. A white-necked raven draws near for a draught and this he carries right up to the white clouds.

Such a square piece of land is, indeed, the ink-stand: at its one end the water is made rippling at the other its surface is at rest; and the white-necked raven (the pencil) that comes for a drink writes a letter which goes to my lassie.

三年唔嫁紅粉女,嫁郎一
朝打啖身,頭髮鬆鬆毛又
脫,喺郎追舊又食新.

介嘅人賣金水筆,喺郎買
把赴科場,若者今科唔高
中,不敢忘恩背義娘.

2. Three years I remained unmarried, a rosy-cheeked lass, but the first morn I was wedded, my body was spotted, my hair dishevelled and pulled out; my husband thought back on the past and wished to have another.

Here are some people selling gold-water-Pencils; go buy one my lad, and enter the arena for examination; and should you this time not win a degree don't dare be ungrateful and forget your leal-hearted lassie.

四四方方隔條河,上圍人
少下圍多,上圍人少人丁
壯,下圍唔奈上圍何.

四四方方係算盤,有喺下
圍喺總難,有喺下圍作等
主,等時就敗嚟江山.

3. There is a square country divided by a river; within the upper inclosure there are only a few people, within the lower there are many; but of the few in the upper, every individual is so strong that the majority in the lower must submit to the minority in the upper.

This square country is the counting-board (abacus): without us in the lower part you

people in the higher region can do nothing, but for the classifiers in the lower inclosure (headmen of the different classes of people) your country would soon go to ruin.

Note that the solution of this riddle implies an allusion to the fact that the aristocracy of a country cannot do without the people. We have here a counterpart to the old story of the members of the body and the belly by which Menenius Agrippa persuaded the Plebeians to return to Rome. It would seem that not all Chinese are servile adherents of monarchy, but that they know something of the rights and principles of liberalism, and, perhaps, even have a tendency to Radicalism and democracy!

乜物生來肖月形，棟心有隻係奸臣，誰人信得奸臣話，賺死無千百萬人。

攀弓呷來肖月形，自有土狗在棟心，深山鳥雀來打探，陣時反面就無情。

4. What sort of a thing is round like the moon, showing in the middle a traitorous minister, whom indeed, nobody can trust, for he sells and kills hundreds and thousands of people?

It is the springle that is round like the moon, with a cricket (as bait) in the middle; as from the mountains far off the birds come espying, snap! does it turn round, O how cruel!

船又唔肖船裡樣，又有竹篙在船中，一日行盡千里路，行得多時肚又空。

牛角梳子肖船形，就有金精在棟心，左手拋來右手接，織帛嗩郎打拌身。

5. There is a ship, not like a sailing vessel, yet it has a bamboo-pole within; it makes a thousand miles a day, and in going so far its stomach gets empty.

The horn shuttle* is indeed like a ship: it has a metal spool within, the right hand flings it into the left, weaving cloth (that gives) a dress for my beau.

TWO SONGS ON TRADING.

有本生理艱難做，唔嘗耕田呷是真，今當世界隨方便，偷了人送度日辰。

1. If you have no money trading is difficult, farming is then the right thing for you. Nowadays, however, people take things easy, come what may; if they cannot live on what they have stolen from others, they live on what others give them.

有本生理艱難做，兩角瘦田唔够耕，有水一年蔣兩勞，有水拋荒有半年。

2. To trade without money is very hard, and my two small pieces of meagre land are not enough to give me a living by farming. If the rain is sufficient I cultivate two crops in one year, but if it fall scarce the dry ground lies fallow one *half* of the year.

A GOOD WIFE TO HER HUSBAND ON TAKING LEAVE.

大船拉起三張哩，小船架槳兩邊搖，船上水下番娘屋，囑付嗩連心莫懼。 The large vessels hoist up three big sails; on little boats they fix oars to pull on both sides. When going up (the river) and coming down be sure to proceed home and see your good-wife cheering up your dearie who is sad that you are abroad.

A SATIRE ON THE (TÁOIST) CONJURER.

鈴刀鼓角響叮東，呪水書符術盡通，究竟拿生拿不得，冤魂纏到鬼王宮。 He

* The shuttle in German is also called "Weberschiffchen."

rings the bell, cling clang; he throws the sword, he beats the drum, and blows the horn rat-a-tat, toot, toot; he draws figures in water, writes spells on paper, his art is all very plain. But alas! the life (of the sick man he intends to save) slips through his hands: the poor soul is bound after all, and dispatched to the hall of the King of Hodes.

It may be observed here, what likewise appears from the religious life of the Hakkas, that they are, to some extent at least, radicals and far less given to superstitious practices than the Puntis. They seem to have a good deal of common sense and not to be afraid to use it. There can be no doubt that many of them look through the devices of those who make a livelihood by deceiving the ignorant people. They have also some other epigrams denouncing the practice of the bonze as well as that of the geomancer and diviner. They say:

算命生先半路亡,地理先生有屋場. "The fortune-teller (often) dies in the prime of his life himself (how then can he secure a long life for others?). The geomancer has no site to build a house on for himself (how then can he point out a propitious spot for others?)"

和窮覘絕. "The bonze is poor and the necromancer without offspring" (of what use is it to believe such poor fellows?)

THE FORLORN BACHELOR'S SONG.

衫爛褲爛膝頭穿,有人體
惜嗱孤寒,過得兩年娶兩
隻,大个串針細个連.

My coat is worn;
My trousers torn,
The knee peeps out of them;
None there is that pities me,
A poor lone bachelor.
But within two years
I'll take two wives:
The first to thread the needle,
The second my clothes to sew.

HOW TO SING DITTIES.

唱歌唔論好聲音,總愛歌
頭唱得清,總愛歌頭唱得
出,唔論客家本地人.

Never mind in singing ditties
Having nothing of a voice:
Whether Hakka or in Puntis,
If you can but sing them plainly,
If you can but make a noise.

R. EICHLER.

NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

中國總論. *The Middle Kingdom*: A Survey of the Geography, Government, Literature, Social Life, Arts and History of The Chinese Empire and its Inhabitants by S. Wells Williams, LL.D., Professor of the Chinese Language and Literature at Yale College: Author of Tonic and Syllabic Dictionaries of the Chinese Language. Revised Edition,

with Illustrations and a New Map of the Empire. Two Volumes. New York, Charles Scribner's Sons. Hongkong: Kelly & Walsh, 1883.

"The Middle Kingdom" of Dr. Williams is generally acknowledged to be the most comprehensive and at the same time the most reliable general description of China before the public; as the excellent work of