

SIGNS OF EMOTION AMONGST THE CHINESE &c.—The following Queries have been addressed to me by a friend in England. He wishes them to be applied to the expression displayed under various emotions by the Chinese or by any other outlandish race. Some of your readers may find leisure to record their observations on this subject in *Notes and Queries*. I give my Querist's own words:—

*Queries about Expression.*

1. Is astonishment expressed by the eyes and mouth being opened wide and by the eyebrows being raised?
2. Does shame excite a blush, when the colour of the skin allows it to be visible?
3. When a man is indignant or defiant does he frown, hold his body and head erect, square his shoulders and clench his fists?
4. When considering deeply on any subject, or trying to understand any puzzle, does he frown, or wrinkle the skin beneath the lower eyelids?
5. When in low spirits, are the corners of the mouth depressed, and the inner corner or angle of the eyebrows raised by that muscle which the French call the "Grief Muscle"?
6. When in good spirits do the eyes sparkle, with the skin round and under them a little wrinkled and with the mouth a little drawn back?
7. When a man sneers or snarls at another, is the corner of the upper lip over the canine teeth raised on the side facing the man whom he addresses?
8. Can a dogged or obstinate expression be recognised, which is chiefly shown by the mouth being firmly closed, a lowering brow and slight frown?
9. Is contempt expressed by a slight protrusion of the lips and turning up of the nose, with a slight expiration?
10. Is disgust shown by the lower lip being turned down, the upper lip slightly raised, with a sudden expiration something like incipient vomiting?
11. Is extreme fear expressed in the same general manner as with Europeans?
12. Is laughter ever carried to such an extreme as to bring tears into the eyes?
13. When a man wishes to show that he cannot prevent something being done, or cannot himself do something, does he shrug his shoulders, turn inwards his elbows, extend outwards his hands, and open the palms?
14. Do the children when sulky, pout or greatly protrude the lips?
15. Can guilty, or sly, or jealous expressions be recognised?—though I know not how these can be defined.

16. As a sign to keep silent, is a gentle hiss uttered?

17. Is the head nodded vertically in affirmation and shaken laterally in negation?

Observations on natives who have had little communication with Europeans would be of course the most valuable; though those made on any natives would be of much interest to me.

General remarks on expression are of comparatively little value.

A definite description of the countenance under any emotion or frame of mind would possess much more value.

Memory is so deceptive on subjects like these that I hope it may not be trusted to.

Amoy, July, 1867.

R. S.

THE TERM AH-DÍ-Á KUE-LÉ-BÁ! (阿弟

呀歸來罷.) Out-of-town residents of Shanghai during these long summer evenings sometimes hear a wild wailing supplicating cry floating away on the night air. It would seem to come from some one of the many scattered Chinese hovels which line and interline the highways and other ways going to and from the Bubbling well and Zicaway roads. If the listener from his quiet country crib is interested enough to try and catch the burden of the supplication, which now and then comes strangely weirdlike towards him, he will hear a voice saying,—"*Ah-dí-á-kue-lé-bá!*" *Little brother, come home!* This is the meaning; and it is known that hereabouts the Chinese women intonate that strain for hours together, whenever they have a child, out of its mind, sick and feverish, lying low in their houses. It would appear that this out-door plead is for the spirit of the child to return to its earthly home again.

To a Foreigner it first interests, afterwards tires, and ultimately if he cannot fall asleep with it, he gets up to moralize over it, and finally to write to *Notes and Queries* to ask if this Custom is "*olo*" and what it means?

JAY TEA.

Shanghai, July, 1867.

THE WORD LASCAR.—I am informed by a Parsee friend that the word "*Lascar*" in Persian has the signification of inferior grade or menial rank, and this agrees with the Etymology given in Webster's Dictionary. In his "*Indian Journal*" Bishop Heber mentions having been attended in Ceylon by Lascarines answering in some respects to the Peons of Calcutta; (B. 2. 149.) Is there any race among the Cingalese or the natives of Southern India, who are known by this designation?

Canton.

E. C. B.