
FASC. 2



VOL. VI

PEIPING 1947

PAUL SERRUYS C.I.C.M.

by

INTRODUCTION AND TRANSLATIONS

OF THE PROVINCE OF JEHOL

NOTES ON CUSTOMS, LEGENDS, PROVERBS AND RIDDLES

FOLKLORE CONTRIBUTIONS IN SINO-MONGOLICA

The Catholic University of Peking

Published by the Museum of Oriental Ethnology

Folklore Studies

FOLKLORE CONTRIBUTIONS IN SINO-MONGOLICA

NOTES ON CUSTOMS, LEGENDS, PROVERBS AND RIDDLES OF THE PROVINCE OF JEHOL

INTRODUCTION AND TRANSLATIONS¹

by

PAUL SERRUYS C.I.C.M.

INTRODUCTION

Sino-Mongolica is the sub-title of a private missionary paper,² containing French and Flemish articles, formerly issued among the Catholic

1) All footnotes in this paper are written by the translator. The notes written by the authors of these articles, are put into the text itself between brackets (), like in the most cases has been done in the original text. If words or explanations, besides this introduction, have been added by the translator, they are always put between square brackets []. Also all the Chinese characters in this paper have been added by the translator. Concerning the choice of the Chinese characters, there is no need, I think, to insist much on the fact that no philological correctness is meant in the use of the characters. The ordinary characters proposed, are those given by the dictionaries, or those suggested by the explanations of the authors of the articles themselves, or sometimes when no fitting characters could be found, the space has been let open. The intention is simply to provide the readers as much as possible with the words and pronunciations, as well as the characters in order to compare with those of other localities. In many cases the characters given for some special dialect-words, are those found in Fr. Jos Mullie's Index of *Chineesch Taaleigen*, or from his article: *La Survivance de la Voyelle A de l'Ancien Chinois dans le dialecte pékinois du Nord*. *Mon. Ser. VI*, 1941, p. 73 sq.

The transcriptions of the words have been rewritten according to the English usual system. Only in French texts, of course, has the original system of French transcription been copied unchanged with the rest.

2) In *Proeve eener Bibliographie van de Missionarissen van Scheut* by Fr. W. A. Grootaers and D. Van Coillie, Brussels, 1939, as well as in the excerpts made from the foresaid work in *Ostasien-Schrifttum der Missionare von Scheut* by M. Eder, *Mon. Ser. IV*, 2, 1940, p. 680-689, *Sino-Mongolica* has been cited many times besides other reviews, as *T'oung-pao*, etc., which are all publicly edited reviews. This has induced many readers to think that *Sino-Mongolica*, which is only a publication "pro manuscripto", was such a public review as well, and perhaps already useless steps were made to see them.

missionaries of the Jehol Vicariate. Its real title was "*Gedenkschriften der Missionarissen van Oost-Mongolie*" and in French "*Mémoires des Missionnaires de la Mongolie Orientale*". The name "East Mongolia" is to be explained through the fact that in the beginning (1865) the mission-territory allotted to the Belgian Catholic missionaries of Scheut (C.I.C.M.) was the whole strip north of the Great Wall from Jehol to Ninghsia. Quite early it was broken up into three vicariates, respectively called Ordos Mission, Central Mongolia, and East Mongolia (1883).

Sino-Mongolica, to use its shorter name, was founded and kept in life under the strong activities of Father Jos. Mullie, now Professor of Chinese language at the National University of Utrecht. He was the director, the most active collaborator, and at the same time publisher and printer of the paper. In Sino-Mongolica, the missionaries could communicate their own experiences, put forth questions and problems of historical and folkloristic importance as well as those of pastoral and practical tenure. Little notes, letters and contributions of all kind were welcome. The problems connected with rural life and folklore, of course, besides mission-history and language, got a great part in the subjects studied. The paper existed from 1920 until 1926. Complete sets of all the issues, became rare, and the existing ones disappeared quickly. Only thirteen years later, Fr. Willem A. Grootaers, according to his own note written on the copy sent to the writer of these lines, had "made a reprint of 25 copies, in Louvain, March 1939. The disposition and pagination of the original ones are faithfully imitated, so that each page has just the same content as in the first edition". A glance at the titles will show the rich variety and interest of the subjects treated.

First Years. 1920-21. First Issue

Verhaert, J. — De Rijstteelt. 1-4. [Rice-culture.]

Janssens, L. — Une maison hantée. 4-8.

De Jaegher, K. — Mongoolsche titels. 8-21. [Mongol titles.]

✓ Durein, Fl. — Over het chineesch tooneel. 22-23. [On Chinese Theater.]

Verhaert, J. — Beschrijving van Feng-ning-hien (met bijgevoegd kaartje.) 23-29.
[Description of Feng-ning-hsien. (With map).]

Seys, G. — Nos oiseaux de Mongolie. 29-38.

Mullie, J. — Une caractéristique phonologique du dialecte Chinois de la Mongolie Centrale (met bijgevoegde tafel). [With table] 39-46.

Second Issue

Mullie, J. — Monseigneur Bruguière. 1-10.

✓ De Jaegher, K. Van Durme, M. and Mullie, J. — Chineesche Spreekwoorden. 10-47.
[Chinese Proverbs.]

Second Year. 1921-22. First Issue

- Wauters, E. — Aanmerkingen over Land- en Geldzaken in Oost-Mongolie. 1-12.
[Remarks on Land and Money in Eastern Mongolia.]
- De Jaegher, K. & Van Durme, M. — Chinesesche Raadsels. 12-18. [Chinese Riddles.]
- Durein, Fl. — Shang-shen-chiao. 18-19.
- Van Roo, G. — Zuid Chan-wan-tze. 19-21. [South Shan-wan-tzū.]
- Delaere, A. — Eenige Brokjes Geschiedenis over San-cheu-kia-tze en Omstreken. 21-31.
[Bits of History on San-Shih-chia-tzū and thereabouts.]
- Mededeelingen van de Redactie. [Communications of the Editors.]

Second Issue

- Gochet, L. — Plantes de Mongolie. 1-13.
- De Jaegher, K. — Zeden en Gebruiken. 14-19. [Customs and Practices.]
- Mullie, J. — Aardrijkskundige Namen uit het Mongoolsch ontleend. 20-23. [Geographical names borrowed from Mongolian.]
- Van Durme, M. — Autour du Décès. 23-26.
- De Jaegher, K. — De Mongoolsche Stammen in Oost-Mongolie. 26-30. [The Mongol Tribes of East-Mongolia.]
- Durein, Fl. — Nota over the Lapa. 31-32. [Note on the La-pa.]
- Mededeelingen van de Redactie. [Communications of the Editors.]

Third Year. 1925-1926. First Issue

- Gochet, L. — Plantes de Mongolie (suite). 1-3.
- Kervijn, G. — La chrétienté de Lao-hou-keou. 4-6.
- Gochet, L. — La flore de la région de Lao-hou-keou. 7-10.
- Verhaert, J. — Nota's over de Geschiedenis der Christenheid van Pa-keou. 11-19.
[Notes on the history of the christian center of Pa-kou.]
- Mullie, J. — La Lamaserie You-choen-seu à Tch'ao-yang. 22-31.
- Wauters, E. — De Oorzaken der verarming en hare bestrijding. 1-15. [The causes of the impoverishment and the fight against it.]

Among these articles, we can find some of real and exclusively scientific interest. The one of J. Mullie, *Une caractéristique phonologique du dialecte chinois de la Mongolie centrale* has been published in *T'oung Pao* XXIII, 1924, 67-81.³ The article on the lamasery in Ch'ao-yang, by the same author, has been published in a new form in "*Revue Illustrée de l'Exposition Vaticane*" (Rome), II, 15, 1925, 486-488, 4 Photos, under the title: "*Le Sanctuaire Bouddhiste de You-chouen-fou à Tch'ao-yang-hien, gardé et desservi par les Lamas de la Mongolie Orientale.*" The contribution of Fr. Seys, was worked out into an article in the *Publications du Musée Hoang-ho Pei-ho de T'ien-tsin*, 27: Janvier, 1933: *Note sur les Oiseaux observés au Jehol de 1911 à 1932*. But there still remain many notes who deserve to be reedited for the benefit of folklorists in China.

3) Cfr. *Anthropos*, vol. XX (1925); p. 338.

Some titles, which seem to promise much material on folklore-matters, were however treated from an exclusively pastoral viewpoint, and give us material too general and scanty to be fully translated here. But in spite of this, they tell us many interesting facts from the everyday life of the Chinese people. Some anecdotes told, here and there, throw a sharp light on the circumstances of those early times of mission-activity in the country. It is in the second year, first and second issue, that the review gave some space for communications, with questions and answers exciting the readers at the same time to collect material and informations directly concerning folklore. This way, traditions and legends were noted and explained. This is the case for the fortress *Ming-nan-shan-ch'eng* and a local legend about the locality. The 1-3-1919, Fr. Marcel Van Durme writes:

“Between Pi-chia-tien and Shang-shao-kuo is a very high mountain, where formerly was a fortress, so the people say; they call it *Ming-nan-shan-ch'eng*. From this high and steep place, one can see the valley of the Lao River. People say that there was a tower on the mountain, where a fire was lit in times of danger, in order to warn the king of Tai-ming-ch'eng. Once, the fire was lit just for fun, and the king rushed to the place, but there was nothing to do... The next year an enemy army came; a big fire was made, but the king remained at home, and the fortress was burnt down... Now there are still three “*t'ai-tzū*” (臺子), to be seen, not very big. The soil is strewn with potsherds, etc., all very old, “genre craquelé” ...

To this Fr. Mullie answers:

“This mountain forms a part of the chain of *Hsi-ta-shan*, the oldest known name of which is *Ma-yü-shan* (Liao-dynasty); in Chinese books actually appears the name *Yung-nan-shan*, probably meant for the more southern part, at the source of the Lao River. As the mountain is so high, and gives a commanding view over all the valleys in the East and the West, it is not astonishing that a guard was put on it, most of all at the time when the tribe Hsi (奚) was still independent (6th to 9th cent. A.D.). This tribe lived North of the Great Wall, West of the Ch'iang-liang-pass, until past the Ying-chin-ho. In the West their frontier touched that of the empire of the Turks, but between them both lay the Sung-mo (Wei-ch'ang, Hou-fu and still more West), a sparsely inhabited country. Attacks could also come from that side, as well from the Turks as from the Ch'i-tan, their northern neighbours of the Shira-muren. The legend told is but a replica and a local adaptation of the old legend of the Chinese, which Wieger tells us in his *Textes Historiques*, (I, p. 132; in the new editions

since 1929, I, p. 100-102), about the emperor *Yü* and his concubine *Ssü* of *Pao*".⁴

The second local legend is told by Fr. Verhaert about the locality Pa-lang-kou, in his "*Description of Feng-ning-hsien*":

Twenty-five li South of Feng-ning-hsien, is a valley called *Pa-lang-kou*. Formerly there lived a so-called Yang-pa-lang who was a "*pa-wang* (霸王): a tyrant", big and strong, the real terror of the country. The marks and proof of his strength and height of body are still shown now in the stone around the waterwell; there one sees something like a footprint but then it should be a foot, twice as big as an ordinary one. On this place the said Yang-pa-lang put his foot when drawing water. Next to it, another print can be seen in the stone resembling the bottom ridge of a bucket, but it is three times as big as the buckets used to-day. There he should have put his bucket to water his horses."

A first questionnaire, directly concerning a folkloristic investigation, namely on the names of animals in Mongolia, was presented in the 2nd year, first issue. These questions were:

- 1) Which legends exist among the people about mammals, birds and insects?
- 2) Which are the popular names of:
 - a) Mammals. (If they are animals unknown to you, pull off their skins, and send them to me with the skulls).
 - b) Birds (take measures of the birds from the top of the beak to the end of the tail, and send me the head, one wing, one foot and the tail. Also note the colour of the eyes).
 - c) Insects. Send them whole.
- 3) What meaning do the people find in the popular names?

Fr. Georges Seys, Ma-kia-tzü. Ch'ih-feng.

"A first answer" followed immediately in the same issue: *Yen-pien-fu* (腌蝙蝠), the bat. At Lao-hu-kou it is said that the rats which have eaten too much salted vegetable (*hsien-ts'ai* 鹹菜), get wings and become bats. (Postcard of Fr. Verhaert, 20-11-19, to De Jaegher).

When a child eats too much salted vegetable, people say: "Just eat, later you will be changed into a bat." (De Jaegher, Dec. 1919, heard in San-tso-t'a). At Shen-ching exists the same belief about the origin of the bats, and the same saying to the children.

4) This legend may gain a new importance, if one asks whether the legend of Yu and his concubine *Ssü* of *Pao*, is itself also not an old variant of popular folklore themes, of which then the legend of Ming-nan-shan-ch'eng is but another variant and then, in the case, more independent than should be thought at first sight. Other such-like popular themes therefore should be raked up and compared in order to get clearer facts as to the interpretations of this legend.

Ts'ao-tzŭ'rh-yü (草子兒魚).

Such fishes can be seen after the floods in wells and waterponds; people say they come from the seeds of the grasses of the mountains, although they are just fishes which swim up against the stream of the water, and are left behind when floods are finished. (Verhaert, Pa-kou, 20-11-19)

Ya-hu-tzŭ (Accent on *Ya*) (壓狐子?).

Mysterious little animal that secretly climbs through the window at night, and jumps upon the breast of the sleeper, who at the same moment cannot get any breath. One must wake him, otherwise he should smother. The *ya-hu-tzŭ* is somewhat smaller than a cat, and worse than a weasel. My informant said: "I never saw the animal" (Shen-ching. Jos. Mullie).

Yeh-li-tzŭ (野狸子): the wild cat.

When the house-cat becomes old and does not catch any more rats, then she flees to the mountains, and there becomes the *yeh-li-tzŭ*. She sometimes comes back, and bites dogs and chickens. (Shen-ching. Jos. Mullie).

Yen-pien-fu: the bat.

People pretend that the blood of bats smeared on knives is a good remedy against rust. (Shen-ching. Jos. Mullie). At San-tso-t'a they say "*pieh-hu*"; at Shen-ching, the same. At Lao-hu-kou they seem to say: "*pien-fu*". The literary form is *pien-fu*, which in old Chinese must have sounded like *piwan-pjiuk*, according to the *T'ang-yün* (唐韻). The *Chi-yün* (集韻) and the *Yün-hui* (韻會) give for the first characters the reading *pjiwän*. The soundshift from *pien* to *pieh* is general in the dialect of Shanghai, but not in that of East-Mongolia. Are there still other cases? The changing of the old Chinese initial *pj-* into *h-* before *u* is very regularly met with in the Min-dialects (Amoy: *pien-hok*: bat, Fuchow and Swatow), but it is rather a rare case here. Are there still other such examples? *Yen* means "eaves of the house" (*fang-yen* 房檐).⁵ (Fr. Jos. Mullie).

In the next issue other names of animals are explained.

Hua-li-pang-ch'u-rh (花狸旁處兒), dynamic accent on *pang*. At Ku-li-t'u people say: when the *Hua-li-pang-ch'urh* shouts *ku-lu! ku-lu!*,

5) On the explanations of the form *yeh-pieh-fu* next to the form *yen-pieh-fu* cfr. also Mon. Ser. XI, 1946: *Différences Phonétiques dans les dialectes chinois* by W. A. Grootaers, where an attempt is made to explain the case from quite new principles of the geographical method, entirely disregarding the usual method of phonetic reconstructions (specially p. 228-9). The note of Fr. J. Mullie, that *yen* is *fang-yen*, however, seems to contain an element of popular etymology different from that connected with the popular beliefs about the origin of bats from rats that have eaten too much salted vegetable.

then it will rain on one of the next days, because it lives in the earthen sides of the groves, and when it begins to become wet, the animal starts crying. At San-tso-t'a, they call it *hua-li-pang-tzū* (花狸旁子). It is thinner than a weasel and can climb over the walls.

Lou-ku (螻蛄), accent on *lou*; also *la-ke-ku*.

It is an animal that eats the recently sown *ku-li-erh* (millet-grains 穀粒兒), and damages them all along the line of furrows which the animal follows. To hinder this, the peasants sow *chieh-hua* (芥花), mustard, for mustard is *la* (辣). The *la-le-ku-rh* is used as a medicine against dropsical, swollen belly. In 1919 a man called Li Te-chih got healed with this medicine. This animal is the mole-cricket, fr. courtilière, taupe-grillon. Giles n° 7350, gives *lou-ku*: gryllo-talpa. Debesse has *lou-ku* and *t'u-keou* (土狗). In the "Dictionnaire Phonétique de Péking" we find p. 34 "*che-chou* (litt. stonerat: 石鼠): courtilière.

Ta-yen-tsei-rh (大眼賊兒), accent on *tsei-rh*.

"The thief with the big eyes". It is an animal which damages the grains on the fields. It exists in Pan-ta-ying-tzū. The animal turns up the earth and destroys the seeds. The earth is thrown up, here and there, in little heaps. When one catches such an animal he obtains 0,500 ligatures.

Chang-ho-lang (? 螞蟻), accent on *ho*.

This is a flying insect, bigger than the gad-fly (*ma-ying* 馬蠅) and of yellow colour, almost the colour of the *ch'ü-ch'ü* (蛆蛆). At Ch'ieh-tao-lin, there are lots of them. They swarm together, they don't fly much, but lie in thick masses on the *kuo-t'ai* (鍋臺), the brickwork around the cooking-pot.

Ti-yang (地羊).

This word is not to be found in Debesse, nor in Stent, nor in the Dictionnaire phonétique de Péking. Debesse however in *Dict. Fr. chinois*, gives: taupe: *ti-p'ei-eul* (地豕兒), and *tien-shu* (田鼠). Couvreur, *Diet. Fr. chin.* and the *Dictionnaire phonét. de Péking*, give only *ti-p'ei-eul*. Giles n° 10956 gives: *ti-yang* (地羊) the mole-rat, *siphneus psilurus*, and besides this *ti-p'ei-shu* or *-tzū* (地豕鼠, 子): a mole. Perny, *Dict. Fr. Lat. Chin.* Append. II, p. 42, gives: taupe (talpa): *li-shu* (狸鼠) or *t'ien-shu*: de l'ordre des carnassiers insectivores. There is a difference to be made between mole and mole-rat, and should *ti-yang* not be the mole-rat, while *ti-p'ei-erh*, *t'ien-shu* (litt. field-rat), *ti-p'ai-shu* or *ti-p'ai-tzū* mean the ordinary mole?

Tu-lu-ma-tzū (? ? ? ?).

Sort of rat which cries: *che'rh! ché'rh!* It is very pernicious to the harvest. People organize a *tu-lu-ma-tzū-hui* (? ? ? ? 會) in

order to catch them. 15 big copper-coins pro piece (in K'u-li-t'u). What is the difference between the *ta-yen-tse'rh* and the *tu-lu-ma-tzŭ*?

Wo-yüan. What really means *wo-yüan*?

The copper-casters use *wo-yüan* in order to falsify it and to give it a paler colour. It is a sort of metal. Others say that those who work the *hsi-la* (錫 臘) tin, do mix *wo-yüan* (and also lead), but that copper-casters cannot mix it. The tin-casters mix *wo-yüan* and also lead in their tin, while the copper-casters do not mix *wo-yüan* in the copper. The European matches are packed in *wo-yüan*, which is softer than lead. *Wo-yüan* is not to be found in dictionaries. Only Taranzano, *Vocabulaire des sciences*, Chin.-fr. 845 gives *wo-ts'ien*: zinc. *Wo* means "倭, dwarf, Japanese" (*wo-kuo*, 倭 國: Japan, empire of the dwarves). *Ch'ien* is also pronounced *yen* and *yüan*, and would perhaps *wo-yüan* not mean Japanese lead? (倭 鉛). Notes by Fr. De Jaegher.

After this questionnaire of Fr. Seys, a special sheet was added to the next issue of Sino-Mongolica by Fr. Mullie, with a more complete questionnaire on Folklore and suggestions for these investigations, under the title:

Folklore investigation

It is proposed that every year a question-list be distributed among our confrères, wherein one point concerning Chinese customs shall be treated. This does not hinder anyone from studying outside of this questionnaire and sending it to us. Whatever you hear and see in Chinese homes or outside is interesting. Every year we see quite remarkable things, which deserve to be examined and written down. The folklore investigation comprises everything concerning the life of the Chinese as an individual and as a social being, at home and in public, from religious, intellectual and material point of view. The first investigation shall be made on the *Childbirth*:

1) Superstitions in order to get children. (For instance, visits to temples). Does there exist murdering of children? Why? Are there many cases? What about illegitimate children?

Moral condition of women? Are there in your country many or few infractions against marriage-laws? (Fornication, adultery, etc.?) Why is there moral decay or why are there good customs? (f.i. much work, laziness, bad conditions of houses, etc.) How many birth-cases for 1000 christians? Death-cases? Why?

2) The mid-wives. What capacity have they? What kind of medicines do they use? How much do they earn? Are there many or few midwives?

3) Childbirth. What does the husband? Does he go away or what? Children's care? Names of children. Birth-feasts. Colour of the children... *Pai-chia-yi* (百家衣), etc.

4) *Man-yüeh* (滿月). How is this celebrated?

5) Sickneses of children. What is done against them? Above all, note all the concrete facts. Where has the case happened, with whom, date, year? etc....

A more complete list will follow. Every body does collect materials!

- 1) All proverbs and sayings (figurative way of speaking).
- 2) Special terms of agriculture and trades.
- 3) Superstitions.
- 4) Religious celebrations, peregrinations and their places.
- 5) Legends.
- 6) Names of birds and plants.
- 7) All questions about fields, prices, productions. What do people sow?
- 8) The unwritten spoken language (with tone marks).
- 9) Measures: what kind of measures are used? (Use the Chinese cup as fundamental measure).

A practical subject of investigation is this: to observe one family. Describe its daily life, its means of existence, income and expenses, its feelings and inclinations, character of its members, their joys and pains, their failures and successes, wealth, poverty, etc.

All the notes sent will be kept in a note-book and conserved under the name of the sender. If they are published, the property of every writer will be respected. Free subjects are still open for investigation, such as the description of some complicated law-suits and the way they have been solved. Old tombs (collecting of objects). At some favorable occasions, do collect old Mongol, Chinese, Tibetan and Manchu books... old coins, old objects. In every residence, conserve as documents the old account-books (money-exchange should be noted), old *wen-shu*... etc. The language is completely free. Free subjects also are, for instance, the legends about mammals, birds and insects. Cfr. first questionnaire of Fr. Seys. Send your notes to Frs. Mullie and De Jaegher.

The next year (1925-26) there were not published any of the answers to this questionnaire; however already one year earlier new contributions were announced, like those following:

De Jaegher: Superstitions.

M. Van Durme: Superstitions.

J. Mullie: Eenige chineesche raadsels. [Some Chinese Riddles.]

Over de Geboorte in China. [On Childbirth in China.]

These articles never appeared, the year 26-26 being the last of the issues of Sino-Mongolica.

From what we have already said, we can clearly see what kind of materials Sino-Mongolica represents. No long articles of speculative genre, nor any big and deep treatises of general subjects, such as only special training and a rich bibliography make possible. All of it consists only of notes, perhaps somehow inconsistent, but all collected through personal investigation and direct local information. This makes the worth of even the most scattered notes, but also of the more or less longer articles. In this way Fr. Achiel Delaere touches on several interesting points, in the course of his article: "*Bits of history of San-shih-chia-tzû and there-about*". No articles were dealing fully with financial or economical sides of the Chinese life, although some noteworthy facts have been extracted from Fr. Wauters': "*Remarks on Land and Money-matters in Eastern Mongolia*".

All these apparently unimportant contributions, besides the more scholarly works of other missionaries of Scheut, are in fact the material to which the late Paul Pelliot alluded in his letter to the newly founded *Monumenta Serica*, where he said: "Voulez-vous me permettre de vous formuler quelques suggestions très simples quant à la nature des contributions qu'il serait souhaitable de provoquer? . . . Vous ferez aussi certainement appel à des missionnaires de l'intérieur, et c'est à leur propos que je voudrais formuler quelques remarques. . . . S'il a eu quelque formation linguistique et a une bonne oreille, il peut comme l'ont fait surtout les Missionnaires Belges de Scheut, recueillir une riche moisson de tournures et de prononciations dialectales. Les coutumes locales sont infiniment variées, avec leurs rites et leurs légendes; Le missionnaire est tout indiqué pour cette tâche. Enfin les hazards des travaux agricoles, l'ouverture de routes ou de canaux, les bouleversements dus à des causes multiples. . . mettent souvent au jour des documents importants. Le missionnaire peut se tenir au courant de ces découvertes. . ." (*Mon. Ser.* I, 1, p. 192).

Sino-mongolica was nothing else but a most unpretentious paper to facilitate this kind of investigations among the missionaries.

Besides the scattered notes extracted from different articles, other contributions directly concerning folklore, as "*Chinese Proverbs*" by De Jaegher and Van Durme; "*Customs and Practices*" by De Jaegher etc. are simply translated on their whole. The articles "*Autour du décès*" by Van Durme; "*Plantes de Mongolie*", "*La Flore de la région de Lao-hou-keou*" by L. Gochet, being in French, have been published without any changes. They are a collection of first-hand material on Chinese Folklore.

I. ON THE CHINESE THEATRE

by Fr. Fl. Durein († 1920)

Players

There are players by profession and players only by occasion. The players by profession are ill-famed among the people — *hsia-teng-ti-jen* (下等的人); they are excluded from examinations and official positions. The musicians are put on the same level as the former ones, and still a little lower stand the singers of the “*yang-ko-erh*” (秧歌兒), etymologically “songs of the first grain-shoots”, which were originally sung in Spring.

The head of the group of theater-players buys the young boys or “he picks them up on the street”. I did not hear that they steal them. The time of the apprenticeship of the young boys lasts for three months. After years only, however, do they earn their first wages. They have to learn about forty pieces. The players sometimes break up (*san la pan-erh la* 散了班兒了), and become a kind of minstrel (*ch'ang ta-men'rh-ti* 唱大門的). Every day they play eight to nine plays.

The players by occasion are sometimes found even in the small villages; they are called “*pa-jen-pan'rh*” (八人班兒), groups of eight men. Their play is called “*peng-hsi*” or “*hsiao-hsi*” (小戲). They alternatively play a theaterplay and a “*yang-ko-erh*”. The time before noon they generally sing four to five plays. Female roles exist, but we find no groups of female impersonators here. The theaterplays with mixed roles are called “*mo-pan-tzū-hsi*” (? 班子戲). The female roles are mostly played by young men. The kind of “*mo-pan-tzū-hsi*” are almost all love-plays. The plays which are really enacted by women are rare here. They are called “*k'un-chiao-hsi*” (坤角戲). These girls from ten years on, exercise themselves in their roles; at the age of fourteen to fifteen, they are in full success. Of course, they are known as bad people.

Representations

The plays are divided into four kinds: comedies or *su-hsi* (素戲), tragedies or “*k'u-hsi*” (苦戲), loveplays or “*fen-hsi*” (粉戲), war-plays “*wu-hsi*” (武戲). The dresses are the old Chinese clothes (*ku-yi* 古衣); masks are not used, but they paint their faces (*hua-lien-tzū, hua-lierh, ta-kerh*: 畫臉子, 打臉兒). The artist who represents a mandarin must have a rough voice, which they call “*wen-sang*”: an exquisite, cultivated voice (文嗓). *Wu-sang* (武嗓) is used for war-plays.

The theatre is facing the North, because they almost always play before the temples, which are facing the South. There, the gods are sitting in a warm place. (*T'ai-t'ou'rh ch'ao-pei, kei shen hsien t'ing*: 抬頭朝北, 給神仙聽. “We lift up our heads facing the North (and) sing for the spirits”). Drum and gong give the signal for the play. Full orchestra is called *ch'ui-ta-t'an-la* (吹打彈拉). The parade of the

artists before the play does not take place here. They directly begin. The players enter through the eastern door and go back through the western door of the platform to the dressing-room.

Superstitions

In San-tso-t'a, the theatre was built beside the gate of the city, and they had to make a little temple, where was placed a god with two incense-sticks. At Niang-niang-miao below Ma-chia-tzū, formerly every year in Spring, they played theater in order to have a rich harvest, and every year they got still a heavier hail, so that they finally had to stop playing. Then they decided to promise a play which should be represented in Autumn, and since that time theater representations are always given in Autumn now. In order to obtain the healing from illnesses, often a theater play is promised here.

The Play "San-yi": The Three Suspicious Persons (三疑計)

This theater-play is known by all Chinese. It is a quite simple one; there are only three main roles: an official, his wife and his young son. The official is called *T'ang-tzū-chi* or *T'ang Lao-yeh*. Once upon a day, he went home, and he found the teacher of his son ill. The little son, as a good pupil does, took care of his teacher. Once the official went to school, and what does he see? The little boy had brought a quilt to the school and when he rolled it open, . . . the little shoes of his mammy fell down from it! It happened, that at this very moment, the official entered. "These little shoes here!" he thinks and gets suspicious against his wife. He even wants to kill his wife, but being an official and accustomed to examine all things before taking any decision, he forces his wife to go to the schoolroom at night, and to knock at the door. If the teacher opens himself, so he thinks, then it will be too bad . . . , if he remains lying on the ovenbed, nothing has happened. His wife goes to knock at the door, while the official follows her with the sword in his hand. The servant of the teacher opens the door. *T'ang Lao-yeh* regrets his action. They had already been quarrelling at home, and now his wife is making severe reprehensions. The young son wants to know what is the matter, but his father does not tell him anything. *Tieh pu yü, ma pu chih*: his father does not say it, and his mother does not know it.⁶ The official has to apologize, and the teacher has to be present to witness his apologies!

6) The play *san-yi-chi* is not cited in Lowe's *Stories from Chinese Drama*, nor in Arlington and Acton: *Famous Chinese Plays*. However the play must be very popular, as this story has been told me by several peasants in Shansi, and is to be found on the ordinary window-papers pasted at New Year. The names of the dramatis personae are often mistaken by the ordinary people. As to the cited words: *tieh pu yü ma pu chih*, the translation of *pu-chih* "does not know it", does not fit the facts of the story. It seems it must be translated: *pu chih*: 不指: "she will not indicate it."

II. NOTE ON THE LAPA

by Fl. Durein

At the marriage celebrations, people who are rather rich, hire six musicians, who have to participate at the feast for three days. Among them we count a *ta-ku-ti* (打鼓的), drummer, one *ta-ch'a-ti* (打釵的), the one who strikes the little cymbal, one *ta-t'ung-lo-ti* (打銅鑼的), the one who strikes the big cymbal (about 20 cm. diameter). These men together are called: *ta-chia-chü-ti* (打傢具的). Beside those, there are still the *ch'ui-ti-tzü-ti* (吹笛子的), the one who plays on the flute, a *hai-ti-tzü* or a *ken-ti-tzü* (根笛子). The flute "*hai-ti-tzü*" is about 25 cm. long, and produces high-pitched tunes. Thus, there sometimes are more than six musicians, because there are always two *ch'ui-la-pa-ti* (吹喇叭的).

We must observe that the two *la-pa* only play without accompanying of other musicians; they remain sitting at the gate (they have to play outside); when the plates one by one are leaving the kitchen to be put before the guests, then the cook beats the gong with one strong strike — *ch'u-fang ta lo* (廚房打鑼). These strikes of the gong have their echo at the door, where the players of the *la-pa* answer with a short tune. The neighbours may, even must, know how many plates the guests are eating.

Everytime guests arrive or leave, they have to play a tune: *chieh* and *sung k'o* (接, 送客).

Music is played only on the second day in the forenoon, when the girl is submitted to the ceremony "*k'ai-lien*" (開臉) and "*shu-t'ou*" (梳頭),⁷ by which the little hairs on the face of the bride are pulled out, by other women, in order to make the face broader, and they comb her, and dress her for the ceremony. Besides the musicians, there is still a "*kerh-shou*", whose name connotes something peculiar, although his duty is only to hold the horses of the guest, and make them walk around. . . . At his family-name people add the suffix "*erh-tzü*, f.i. *Wang-erh-tzü*, *Kao-erh-tzü*, etc. Ordinarily he is a poor devil, who can earn some money this way. Here people sometimes scold their children saying: "*Ni chē tsemma kerh-shou-p'i-tzü tung-hsi!*" or "*kerh-shou-p'i-tzü!*" with the meaning "you good-for-nothing!" (你這怎麼?? 皮子東西).

At night, they have a singing feast. . . where of course the "*yang-ko-erh*" are sung. If there is something unbecoming in the use of the *la-pa*, then this is only to be found in the fact that the *ch'ui-la-pa-ti* dresses himself as a girl, and combs his hair like a woman (*ta-pan-shang* or *pao-shang-t'ou*: 打扮上, 包上頭), and that the songs are not so clean.

7) As to the meaning and the place of this ceremony in relation to the other rites performed during marriage-celebrations, cfr. P. Serruys, *Les Cérémonies du mariage*, F. St. III (1944); p. 106.

III. SHANG-SHEN-CHIAO

by Fl. Durein

These notes are about a sect in the region of Ma-chia-tzū (Pieh-lieh-kou).

The followers of this sect have as general principle of their faith the proverb: *San chiao kui yi* (三教歸一): "The three doctrines (Confucianism, Buddhism, Taoism) melt together into one." They worship in the first place K'ung-tzū and make much about the images of Cakyamuni (Shih-chia-fo, 釋加佛). They are free to go to temples to offer incense or not. They observe fast-days. Then no hemp-oil (*ma-yu* 麻油), no cabbage, no onion, no "sauerkraut", nor any garlic may appear on their table. Also tobacco is prohibited. The followers exhort the people to perform meritorious acts. They do not marry, and the Chinese therefore scornfully call them "*chüeh-hou-chiao* (絕後教), the sect of those who cut off the line of posterity." They liberate captured animals (*fang-sheng* 放生), because they believe in metempsychosis. They have to recite some prayers. Their aim is to become *hsien* (仙) after their death. Their death is only an apparent death, because they go on living in heaven, where they become immortals. Fast-days are rather well observed; as to continence, in the very beginning they observe it, but little by little they slacken off. Chinese inhabitants tell us about their teacher Liu, their leader, who went home once, and was found there surrounded by a whole family. When he came back, Mr. Liu boasted a lot about the fishes he had liberated in the sea: once he had bought a whole net of fishes and had liberated them. Here people sometimes buy a fox, but buying needs money, and so they have to collect it. Many stories are told about the misusing and disappearance of such money.

Followers: In Pieh-lieh-kou, there are about six to seven families, and also some wealthy people who join this religious sect. A certain Lang-lao-ssü, from the country of Shu-lin-tzū, had succeeded to Mr. Liu. There they have a kind of meeting-house. There are now still four girls who do not marry, the people however have not much to tell about them, except that they are dressed very well. In the village Nao-pao-ying-tzū, 15 li from Ma-chia-tzū, there are also followers. They came up here and there a little before 1900, but do not seem to have any feelings against the church.

BITS OF HISTORY OF SAN-SHIH-CHIA-TZU AND THEREABOUTS

by Achiel Delaere

(extracts)

A. *Description of the Lamasery South of San-shih-chia-tzū*

In the sub-prefecture of Ping-ch'üan (Pa-kou), there is a little town San-shih-chia-tzū (the 30 families 三十家子). It is situated in a broad valley, set up from East to West in a circle of mountains, and from north to south divided by a river. San-shih-chia-tzū has a population of about 3000 inhabitants.

Two-hundred years ago, San-shih-chia-tzū was honoured by an imperial visit. In the year 1717, the 55th year of his reign, Emperor K'ang-hsi (康熙), with a great train of followers passed by this place, on one of his famous and festive hunting parties. Actually still the names of the little villages *Pei-kung* (北宮) and *Nan-kung* (南宮), North and South of San-shih-chia-tzū, recall this remarkable happening. (Note: *Nan-kung* (southern Palace) and *Pei-kung* (northern Palace): they just mean some of these travel-palaces, so numerous in Eastern Mongolia, built along the roads, which the emperors followed in their hunting-parties. Chin. *hsin-kung*: 巡宮). To the memory of this honourable visit, a magnificent temple was erected by the emperor, on a hill some hundred meters outside the little town. The old high pine trees stand in their glory, but some of the buildings are in decay, and the dusty statues are falling down in the lonely temples.

The frontside of the buildings is decorated with columns full of carvings and all kinds of paintings of men, animals and plants. There, one can see, for instance, images of men, idols, dragons, leopards, unicorns, winged monsters, white elephants, a monster with a lion's head and horse-tail, etc. The lamasery or Buddhist monastery of the yellow religion, is about 300 meters long and 120 meters broad. A high wall surrounds the yards, in which 81 partitions (*chien*, 間) were built, partly during the reign of K'anghsi and partly later during the reign of other emperors, among whom Tao-kuang (道光) is named. Among these buildings some serve as dwellings of the lamas, others as common prayerhouses or as places for the statues of the deities.

Some 50 meters before and right over the entrance of the lamasery stands a building with a stage. This is the *hsi-t'ai* (戲臺) or *hsi-lou* (戲樓), the theatre where on some days in the year public theaterplays are performed, whether to thank the gods for the obtained favours, or to pray to them for new favours, f.i. rain. Every big temple has such a theatre. At the entrance of the pagoda one sees a building with two gigantic statues, more than three meters high, which represent two famous warriors

"*heng-ha erh Chiang*" (哼哈二將). It is told that in wartime these two generals had only to yawn, in order to defeat their enemies. In a second building, some steps further, stand four giants, two on the left, and two on the right side, facing each other, : these are the Four Heavenly Kings "*Ssü-ta-t'ien-wang*" (四大天王), generals of the Chou Dynasty (1122-247 B.C.). They are also called *Mo-li-hu(a)ng*, *Mo-li-shou*, *Mo-li-hai*, *Mo-li-ch'ing* (魔禮紅, 魔禮壽, 魔禮海, 魔禮清). On the left side, one of the giants holds a big sword in his hand (*Mo-li-hai*), his neighbour plays a guitar (*Mo-li-hu(a)ng*); on the other side the two other giants are sitting: one holds a little tower in the hand, and in the other hand a serpent which climbs up along his arm (*Mo-li-ch'ing*); the second one holds in his right hand a parasol or rather an umbrella and in the left hand a white rat. Every foot of the four giants is resting on a little monster-man, who serves them as a stool; these dwarves are, according to the tale, eight rebels who wanted to attack the giants and make them disappear. Now they are forever subjugated. (Note: On *heng-ha-erh-chiang*, see H. Doré, *Recherches sur les superstitions en Chine*, T. IX, p. 1582, Le renifleur (*heng*) et le souffleur (*ha*). On the *Ssü-ta-t'ien-wang*, see *ibid.* p. 553. The four *Mo-li* are in fact the *Ssü-ta-chin-kang* (四大金剛), see T. VII p. 226. The origin is certainly Indian. Cfr. Kœppen, *Die Lamaistische Hierarchie und Kirche*. Berlin, 1859, p. 261: the four Mahârâja (great kings), who must defend Sumeru, the abode of the gods, against the evil spirits. Kœppen sees in the buildings of the buddhic pagodas a representation of the Mount Sumeru).⁸

Behind this second building stands the big prayerhouse of the lamas. Above the entrance hangs a blue painted board with the inscription in gilded letters; the text is in Chinese, Mongolian, Manchu and Tibetan. According to tradition, this inscription should have been written by K'ang-hsi himself. In any case, the name of the pagoda has been given by the Emperor himself; this happened in the year *ping-shen* (1716); the name is *ch'in ting* — *Ch'eng hsi-ssü* (欽定 ? 喜寺): Left and right of the prayer-room are two other buildings, where the *shih-pa-lo-han* (十八羅漢), Eighteen Lohan, who achieved their liberation during their lives, are brought under. (See Kœppen, *Die Religion des Buddha und ihre Entstehung*, p. 405). The Eighteen Lohan are ranged, nine in each building, in one line along the wall; they have white, black, redbrown and ashgrey faces.⁹

8) On the *Ssü-ta-t'ien-wang*, cfr. Werner, *Dictionary of Chinese Mythology*, p. 213. Nowhere do we see a name cited like *Mu-li-huang*. Lapsus calami for *-hung*?

9) On the Lo-han, cfr. Werner, *op. cit.* p. 259. Plopper, *Chinese Religion Seen Through the Proverb*, p. 155-159, gives some interesting proverbs where these lively images of the 18 Lohan in the Buddhist temples (as the laughing one, the fool, the glutton, the fierce-eyed, the iron-hearted, etc.) found their way into the daily speech of the people.

Behind the prayerroom, some steps further, stands a sort of tower-building, where is enthroned the *Ch'ien-shou Ch'ien-yen Fo* (千手千眼佛 Buddha with thousand arms and thousand eyes). This statue has many arms and hands, eyes and ears. One of these hands holds a fiery wheel, another one a tower, a third one an arrow and bow, a fourth one holds branches and flowers, etc. This statue represents Bodhisattva Avalokiteçvara; his many arms are symbols of his great desire to save all mankind. (See, *Foucher, Étude sur l'Iconographie Bouddhique de l'Inde*, p. 106).¹⁰ Finally, further behind the tower stands a long building with one stage, where there is an open gateway at the front. In the room below are coffins, paper-horses and sedan-chairs, and also the coffin made for a lama. This last one differs from ordinary coffins; it is a square and rather high case, decorated with paintings and carvings; the dead is given a sitting position, and then the body is not buried but burnt. The Chinese call this coffins: *tsuo-kuan* (坐棺).

In a sideroom stands a cart, called "*chii-nien (lien)* (車輦). The wheels are put very far behind the case of the cart, which has a loose square cover, made of carved wood. The cart resembles the old Chinese statecoach. At New Year, an earthen Buddha statue is put on the cart and brought around the pagoda in this way; this happens on the 15th of the 1st moon and the 15th of the 6th moon. This is really a kind of circumambulation, and is called in Chinese *tsuan-miao*: (轉(?)廟), to go around the pagoda. It is a great feast for the lamas and the Mongols, and this circumambulation is done with much solemnity. The cart is pulled to the big gate of the lamasery, and the Mongol women kneel down along the way where the Buddha must pass by; two men carry the Buddha statue above the heads of the kneeling women out of the gate and put it on the cart. The *Ta-lama* sits right before the statue, his face turned to the pagoda, and all the other lamas stand around him praying. When the prayers are finished, the cart is pulled once around the lamasery, and upon arriving at the big gate, the cart is again put into the room. The solemnity is finished.

In order to mount to the tower, one has to go up a worn-out old staircase, and to come into a big room, which was formerly richly decorated, but is now in decay. A part of the building has fallen down; the ceiling consists of square boards fixed between a wooden frame; they carry many attractive decorations. On every board is the invocation *Om mani padme hum*, which literally means "Om! The Jewel in the Lotus! Hum!". In the middle of the room is a high chair (1.50 — 1.60 meter) and the tradition says that K'ang-hsi, during his visit, has been sitting on this throne. It is carved in good wood and is painted in a red-brown colour and ornamented with gold. On the seat, which is 0.50 — 0.60 m. high, lies

10) Cfr. Werner, op. cit. p. 225, where the author's explanation of the origin of the Chien-shou-ch'ien-yen-fo is given. Also Waddell, *The Buddhism of Tibet*, p. 357.

a thick satin cushion filled with cotton wool; on this is now put the tablet of the emperor with an incense-burner (*p'ai-wei* 牌位, *hsiang-lou* 香爐). This *p'ai-wei* is carved from fine wood, on both sides are winding two golden dragons, and above is fixed a sort of scorpion. In the middle of the tablet are written the following characters: "*Tang-chin huang-ti wan-sui, wan-sui, wan wan sui* (當今皇帝萬歲萬歲萬萬歲), long live (*ter*) the actual reigning Emperor!". On both sides of the throne, east and west of the room, stand two big square tables, carrying the images of two cities: Peking in the eastern side, and Nanking in the west. At the rim of the tables are the outer city walls, inside are the palaces, houses, towers and streets, all nicely carved in wood and then painted.

B. Old tombs.

During a visit to San-shih-chia-tzū, the Christians told me that a *ming-t'ang* (明堂)¹¹ was discovered on the mountain-side four li from the village. This round tomb-cellar was built in the ground with big square granite plates. Above, at the level of the ground, was a round opening, like the opening of a Chinese well, on which was put the keystone of the arch. It was discovered and pulled aside by the Chinese. Deep below, inside the ground was the "open-hall" (*ming-t'ang*). On a platform made of long broad stone plates, lay two skeletons without coffin, and before on a little stone offering-table stood an incense-burner between a pair of horns of wild animals. The tomb-cellar is 8 feet high and 4 to 5 meter broad. The vault is made of stone slabs which are built up layer by layer from the walls to the keystone in the middle. There are eleven layers of slabs in the vault. The square slabs are 5 inches thick and one meter broad. The "open-hall" has a passage to the southside; a long square opening like a water-pipe. Nowhere is a letter or a character to be seen which could tell us about the people that buried their dead in this way.

The inhabitants always speak of these tombs as "*Kao-li-fen*" (高麗墳): tombs of the Koreans. They pretend that the Koreans dwelled in this country during the T'ang time (618-906 A.D.), and that they were an extraordinarily powerful and strongly built people: broad chests and shoulders, big and long noses and ears, a long rump (they give them a stature of one *chang* three *ch'ih* high, thus more than 4 meter, legs and arms very long and thick, a big head, and ears as big as a hand!) They lived to be one hundred or two hundred years of age. After death,

11) This name of course reflects the ideas of the people concerning these tombs. According to what we know about the real meaning of *ming-t'ang*, from the works of Granet and Maspéro, this name hardly can fit for the tombshrines of this kind. However, since later on *ming-t'ang* may have shifted its meaning to that of ancestral hall, we can imagine the reason why it became associated with the ideas of tombshrines.

their bodies were buried in stone tomb-cellars, or also in coffins made of assorted granite-slabs. As I heard later, such granite coffins were discovered in Ssü-shih-chia-tzū, Su-tzū-kou and Chi-kou. These plates, put together into the form of a coffin, were about one meter long and more than one foot broad and 3 to 5 cm. thick. At Su-tzū-kou (30 li south of Pa-kou), a Christian found two such coffins beside each other on the slope of a hill, 3 li from the village. While plowing his field, his plow struck against one of the coffins, because the rain had gradually carried away the earth layers: the tomb-pit however was still more than one foot deep. The bones were still well preserved. (Notes: On these old tomb-cities, cfr. *T'oung-pao*, December 1921, *Jos. Mullie, Les anciennes villes de l'Empire de Ta Leao au Royaume Mongol de Barin; les sépultures des K'i-tan*. On the Koreans, cfr. *ibid. Notes additionnelles*. On the stone coffins, cfr. *Laufer, Chinese Sarcophagi; Ost-Asiatische Zeitschrift*, I, 3, p. 318-334. *T'oung-pao* 1913, p. 151, says the following on this article: "M. Laufer reproduit et étudie divers sarcophages en pierre et en terre de l'époque T'ang, qu'il a vus et photographiés en Chine; il en a même acquis deux qui sont actuellement au Field Museum. M. Laufer distingue ces cercueils de pierre en deux catégories suivant qu'ils étaient destinés à recouvrir un cercueil en bois, ou qu'ils étaient seulement des abris pour l'âme du mort; sur cette seconde distinction qui identifierait le rôle de certains sarcophages avec celui des *Ts'eu-t'ang* ou chapelles funéraires, il y aurait peut-être lieu d'instituer une discussion plus approfondie, mais il n'en reste pas moins vrai que M. Laufer a eu le mérite d'attirer notre attention sur des usages funéraires qu'on avait négligés jusqu'ici". — Su-tzū-kou is situated not very far from the old town Chai-chou (Liao time), erected during the period 1012-1020, city of Shen-shan-hsien. Before that time A-pao-chi had a fortress built by the captives of Wei-chou. During the period 1196-1201, the name of the town was changed into Hui-chou (20 li south of Pa-kou).

Recently a Christian, Li Feng-shan, has dug up two big skeletons on the slope of a field, somewhere four li East of San-shih-chia-tzū. The skeletons were ranged in opposite directions, and judging from guesses made according to the measure of the tomb-pit, they were 5 to 6 meters long. Besides this, many teeth (almost a full basket), and two little horns like those of a rhinoceros were found in this place. Probably they are skeletons of big animals, which are now extinct. All the bones of old animals are called by the Chinese *lung-ku* (龍骨), dragon-bones. (Note: According to Chinese books, and the popular imagination, the dragon is described as follows: the dragon has a camel's head, the budding horns of a deer, eyes of a genius, ears of a cow, the mouth of a serpent, the body of a reptile, the scales of a carp, ranged according to the holy number: 9 (9 x 9 = 81); the scales of the belly are in opposite direction with those of the back. Strong moustaches surround the mouth; below the throat are glittering

stones; the voice of the dragon sounds like the noise of bronze drums, its breath changes into clouds, from which falls the rain, that fertilizes the earth. Sometimes it is a fiery breath, which as soon as it comes in touch with wetness, instantly brings forth flames and lightning).¹²

*C. Religious sects of San-shih chia-tzū and thereabouts.*¹³

Besides the well-known disciples of Confucius, Buddha and Lao-tzū, there are numerous secret sects which, although they all have the same aims, still carry different names and take on different forms. Most of all these sects are very much against the government and Christianity, and when necessity requires it, their names are changed. On favorable occasions all the different sects often cooperate to achieve their plans. It is ordinarily said that there are 72 different sects in China. From these multiple sects, we count only five or six at San-shih chia-tzū and environments, namely: *Tsai-li* (在理), *Chin-tan-chiao* (金丹教), *Yi-ho-t'uan* (or *ch'üan*) (義和團, 拳), *Hsien-t'ien-chiao* (先天教), *Wu-sheng-men'rh* (五聖門兒), and since some years a newly spread sect, called *Hsüan-chiang-t'ang* (宣講堂).

I. *Tsai-li* (在理).

Thirty years ago, the *Tsai-li* sect was the best known one and had the most followers. *Tsai-li* means "to be in the right principles". A Christian, who had been a member of the sect, told me everything he could still remember. At the head of the sect is a *Ta-fa-shih* (大法師), who has three other men under his command:

1. The *ch'iu-shih* (求士), the performer of the prayers. His duty is to give the names to the newcomers, and ask that a newcomer may enter the sect and become a member.

2. The *yin-shih-ti* (引師的), the leader or guide. He serves as a guide for the newcomers.

3. The *tai-tao-shih* (代道師), the teacher. He teaches the doctrine and the different rules (*li-chieh* 禮節) of the sect.

12) On the physical peculiarities supposed to belong to the dragon, cfr. Nott, *Chinese Jade Throughout the Ages*, p. 67 sq.

13) On the religious secret sects in China, cf. the extensive investigation by J. J. M. De Groot, *Sectarianism and Religious Persecution in China*. 1901. This author expresses a rather favourable opinion on the various religious activities of these sects throughout the book, although the political activities are duly noted. Special treatment of *chin-tan-chiao* on p. 543 sq. (also cfr. Saeki, *The Nestorian Monument*, p. 48, 53 sq.). On *yi-ho-t'uan*, p. 429; *hsien-t'ien-chiao*, p. 170 sq. 515 sq. As different names may cover the same sect, and different sects may hide under an identical name, all sharp and clear distinction between the sects has been very difficult. As to their religious and ritual content, they have much in common as well.

The sect has in different places a meeting-house, where the members meet on fixed days. All the members are inscribed on a list; old people are not received, only men well fit for times of revolt can enter into the sect. Among the farmers and merchants, few members are found; most of them are vagrants and lazy people; also officials and soldiers present themselves to be inscribed. All kinds of gods and even animals are worshipped, but non-members also worship the same gods and animals. Thus: *Fo-yeh* (佛爺), in all his forms. The life of Cakyamuni is to be found in any of their books. *P'u-sa* 菩薩: the Bodhisattva Maitreya of Padmapâni, Manjuçri, etc. A Bodhisattva is a candidate for Buddhahood. "Der Bodhisattva muss während der zahllosen Äonen in den Millionen von Existenzen, in welchen er nach derselben (d.i. die Buddhawürde) ringt und in derselben heranreift, seinen Zweck unausgesetzt verfolgen und zu dem Ende nie ermüden in der Ausübung der sechs grossen Tugenden, "die ans andere Ufer führen" (oder Paramitâs), nämlich der Tugend des Mitleids, oder der Almosen, der Moralität, der Geduld, der Energie, der Beschaulichkeit und der Weisheit. (*Kœppen, Die Religion des Buddha*, p. 312-313. *Wieger, Bouddhisme Chinois*). The people worship *P'u-sa* as a merciful spirit, who helps them and saves those who are in necessity and in danger. Also *Lao-yeh* (老爺) is worshipped. *Lao-yeh* is *Kuan-ti* (關帝), the Chinese war-god; cfr. *Doré, Recherches*, T. VI, p. 54.¹⁴ *Yü-huang* (玉皇) similarly receives the worship of the sect. Cfr. *Doré, Recherches*, T. IX, p. 468. He is considered here as a heavenly deity and as the greatest of all.¹⁵

14) On *Kuan-ti*, cfr. *Werner, op. cit.* p. 227 sq. The usual name of God of War is rather unfit. Better would be to style him "protector of the dynasty, the deified prototype of loyalty", as De Groot, *Sectarianism*, p. 423 sq.; *Chavannes, T'ai-shan*, p. 86, have done. It should be astonishing that the Chinese had to wait until the 1st century A.D. to have their God of War. In ancient China, Gods of War must certainly have existed, although nothing or only scattered notions have been found about them (*Granet, La Civilisation Chinoise*, p. 239; *H. Maspero, La Chine antique*, p. 170; *B. Karlgren, Legends and Cults in Ancient China*, BMFEA, 18, p. 284; *Chavannes, M. H.* 4, III, 434). It will be the subject of future investigation to find out how these war-gods were represented and how they disappeared and were finally substituted by *Kuan-ti* and his associates.

15) On *Yü-huang*, cfr. *Werner, op. cit.* p. 599 sq. As to the origin of *Yü-huang*, an interesting article has been written by *Feng Han-chi* (馮漢驥) in *HJAS*, I, p. 242 sq.: *The Origin of Yü Huang*, where the explanation of *Wieger, TH*, II, p. 1583, of the supposed invention of *Yü-huang* in the year 1017 is refuted. This passage of *Wieger* has been followed unchanged by *Doré, Werner*, and many Western authors on Chinese folklore. According to *Feng*, *Yü-huang* must be much older and go back to the eighth and ninth century A.D. and may even be still a few centuries older. A most recent approach to the question of *Yü-huang* is that of *Homer H. Dubs*, in

After death, so say the followers of the sect, the "hun-ling" (魂靈), intellectual soul of man, must appear before Yü-huang. The good ones are rewarded and the bad ones are punished. The good ones may as their reward go back to earth, and transmigrate into other bodies (*t'o-sheng* 脫生, metempsychosis); coming back to the world, some become officials, or are gifted with honours and wealth; others will be spared all suffering, illness and all kinds of calamities, or will be given a long and happy life. On the other hand, the spirits of the bad ones are sent to Yen-wang (閻王). Yen-wang is a cruel god and the king of hell. In hell, the bad ones are cruelly tortured. Among the multiple punishments there are for instance *tao-shan* (刀山): a mountain planted with swords and knives. *Kuo-cha* (鍋炸): a kettle filled with oil; a fire is made and the bad ones are thrown into the boiling oil and cooked. *Shao-huo* (燒火): they are burnt and fried in the fire. *Mo-yen* (磨眼): they are ground in a mill. *Ko shê-t'ou* (割舌頭): the tongue is cut off. *Wa-yen* (挖眼): the eyes are picked out. *K'ai-tu-tzŭ* (開肚子): the belly is torn open, heart and bowels are pulled out, pierced and torn to pieces. *Tao cha-tao* (到鑽刀): they are cut to pieces like straw. Others are put into ice, etc.

These and other tortures are applied according to the sort and number of crimes perpetrated during life. Thus, there exist paintings of a man who butchered animals and sold the meat during his life; as a punishment after his death, his body is cut to pieces and sold away. The devil holds knives and balance in his hand. It is retribution in all its rough cruelty.¹⁶

The *Tsai-li-ti* still worship the "*Hu-huang-pai-liu*" (狐黃百流), name of the fox, weasel and the serpent. The word *Hu-huang-pai-liu* means: the brood of these animals must be preserved. People think that the evil spirit often takes the appearance of a fox.¹⁷ Cfr. *Doré, Recherches*, T. II, n° 4, p. 461. The *Huang-shu-lang-tzŭ* (黃鼠狼子) (weasel) is a cunning and treacherous animal, they say, now peaceful, then suddenly wild. Many people pretend that some men are possessed by a weasel.

China (edited by H. F. MacNair, 1946), ch. XVII, Taoism, p. 286-7, where Yü-huang is said to be the Ahura-Mazda, the monotheistic God of Mazdeism, a religion that entered South-West China in the 2nd century A.D., and was followed and spread by Chang Tao-ling (Wu-tou-mi-tao), and later absorbed in the main stream of Taoism. As no more documentation on Dubs' theory is available now, we must satisfy ourselves here with the statement itself.

16) For a description of the usual representation of the Hell in the Chinese temples, cfr. Chavannes, *T'ai-chan*, p. 109, 111, 368.

17) On fox-stories in Chinese folklore, De Groot, *Religious System of China*, IV, 188 sq.; V, 576, sq. Also W. Eberhard, *Typen Chinesischer Volksmärchen*, several motives on the fox, and specially p. 321, 373.

Also the serpent is very cunning and tricky, and is worshipped by the people. The followers of the sect have built little pagodas in honour of the said animals; they paste little papers or hang little plates on the walls of the pagodas, where the names of the animals with a supplication or a praise of the animals are written. Before the statues, the entering members must burn coloured papers, incense-sticks and offer food and drinks.

When the *Ta-fa-shih*, head of the society, pays a visit, then a great feast is held. This is called *p'eng-chai* (烹齋), dinner without tobacco or liquor (fasting). The head sits at the place of honour, and ordinarily in the middle between two other respectable men. Formerly, a meeting and dinner was held every month, now only three times a year. The head is invited or comes uninvited on a visit. Meat, vegetables and flour may be eaten, but liquors and tobacco are strictly prohibited. On the occasion of a meeting, the head gives an address and teaches the assistants the doctrine of the sect (*fang ta li* 放大理). A short review of their doctrine follows here. The members must obey their parents and respect them (*tsun ching fu-mu* 尊敬父母); they must live in peace with their neighbours, and respect their superiors. The metempsychosis is considered a certain fact.

Under this flowery and nice exterior are concealed the secret plans, which may not be made publicly known. One of their aims is certainly the revolt against the existing government, and the foreign religions and their followers. The members must perform a grave oath, and then the secrets are committed to them: *fu pu ch'uan tzü, fu pu ch'uan ch'i* (父不傳子, 夫不傳妻): the father must not commit it to his son, nor the husband to his wife. It would be futile to try to look deeper into their doctrine, because one always gets the answer: "Don't ask me that, who knows that?", or they parry with "perhaps this" and "possibly that" and one knows nothing more. It seems however to be the ordinary syncretism of Confucianism (duties towards parents, superiors and neighbours), Buddhism and Taoism.

II. *Chin-tan-chiao* (金丹教).

In the second year of the Kuang-hsü period (1886), a new sect had arisen with the name *Pai-ling-chiao* (白蓮(?)教),¹⁸ but because of the severe prohibition against it, the sect reappeared under another name, *Chin-tan-chiao*, the doctrine of *Chin-tan*. *Chin-tan* is a stuff with which the Chinese alchemists are said to be able to change ordinary metals into

18) Probably here is meant the religious sect *pai-lien-chiao* (白蓮教), a most notorious sect, with large political activities, and which hid under different names. Cfr. De Groot, *Sectarianism*, p. 162, 152 and passim. On *Chin-tan*, cfr. *Mon. Ser. IX*, 1944, p. 3-5, and notes.

gold, and is also a drought of immortality. In the beginning, the sect had much success and counted many followers. The head of the sect is called *Ta-lao-shih* (大老師), the great master. Every man and woman may become a member of the sect. To eat vegetables is permitted, but nobody may eat meat, because it is prohibited to all members to kill living beings. The members must observe the five commandments expressed in the five words: *sha, tao, yin, wang, chiu*. (殺, 盜, 淫, 妄, 酒). *Sha* (to kill): it is prohibited to kill living beings. *Tao* (to steal): it is prohibited to steal or commit other injustices. *Yin* (to commit impurity). *Wang* (falsity): it is prohibited to be false in words or acts. *Chiu* (wine): it is forbidden to drink wine or other liquors.

Concerning their religious ceremonies, they burn incense, paper, etc., before their gods. They worship Buddha, P'u-sa, Yü-huang, Lao-yeh, etc. They also have prayers to recite. They pray and invite "the spirit" to do miracles and to manifest publicly his power. Sometimes the leader asks questions to the "spirit", and then he communicates to the members the wishes and orders of the "spirit". According to their doctrine, good men will be rewarded, bad ones punished. Metempsychosis is received in their doctrine. The sect is very hostile towards foreigners. During the revolt of 1891, it has played an important and terrible role. The members are mutually bound together so that they must help and assist each other.

III. *Yi-ho-t'uan* (*ch'üan*) (義和團 (拳)).

At the end of 1899 and the beginning of 1900, the 20th year of the Kuang-hsü period, arose the Boxers' sect, *Yi-ho-t'uan* or *Yi-ho-ch'üan* (society or fist for justice and peace). The leader of this society is called "*ta-shih-hsiung*" (大師兄), elder brother, great teacher. Lazy people and good-for-nothings of the country were the most fervent followers. The boxers worshipped many gods and burnt incense, paper, etc., before the statues of their deities. They were, as they pretended, possessed by the "spirit" and became, this way, invulnerable and almost immortal. *Ch'ang-sheng pu lao, tao ch'iang pu ju* (長生不老, 刀槍不入), they said: "We continue to live without becoming old (dead), neither sword nor knife can enter our body". The leader taught his followers, but he chose the most tricky and cunning men or false jumpy boys. Stupid ones or imbeciles couldn't serve for the role. For his teachings, the man or the young boy had to stand near the leader; this latter laid his hands on the shoulder or the head of the disciple and pronounced the word "shang" (上) or "*shang-lai*" (上來), and instantly, as is told, the disciple was possessed by the "spirit"; he began to make all kinds of curious jumps, and to perform tricks and stunts, to fence and throw with knives and swords, to jump through a hoop of knives, climb along the walls of the houses, to roll over the ground, to talk nonsense, etc. When this nonsense

has lasted long enough, the leader again put his hands on the head or the shoulders of his disciple, shouting "hsia" (下) or "hsia-lai" (下來). The spirit left and the disciple was again an ordinary man.

Since the unsuccessful end of the revolt of 1900, this sect has, if not completely disappeared, at least melted into other sects.

IV. *Wu-sheng-men'rh* (五聖門兒).

Some time before the revolt of 1891, there came a certain Liu Ching-yang to preach a new doctrine, called *Wu-sheng-men'rh*, Doctrine of the Five Sages (五聖門兒). He was said to be from Chin-chou. In the beginning the leader and his followers had as an aim to murder the Europeans and their followers, and the Mongols; the sects *Tsai-li* and *Chin-tan-chiao* were converted and dissolved together into this new sect, *Wu-sheng-men*, which had a sudden mad success. A song much heard about that time of the revolt lets us guess in a certain measure the aims of the sect:

" <i>Chin-tan-chiao</i>	金丹教
<i>hsia hu-nao</i>	瞎糊鬧
<i>shu-leao wu-sheng-men'rh</i>	數了五聖門兒
<i>yao sha t'ien-chu-chiao</i>	要殺天主教
<i>Ta ping yi-hsia lai</i>	大兵一下來
<i>nao-tai yi-ch'i chiao!</i>	腦袋一齊斃(?)

The Sect of the Golden Pill is acting in full disorder, but still the Sect of the Five Sages is the most fierce and fervent to kill the followers of the Catholic religion. When our great soldiers will come, all your heads will be cut off!"

Or also: " <i>Hsien tsai-li</i>	先在理
<i>hou tsai tao</i>	後在道
<i>shu-leao wu-sheng-men'rh</i>	數了五聖門兒
<i>yao sha t'ien-chu-chiao!</i>	要殺天主教。

First it was the sect *Tsai-li*, then they were in the sect of the *Tao* (the right way), but the *Wu-sheng-men'rh* is the fiercest and most fervent to kill the followers of the Catholic religion."

After the end of the revolt, the famous teacher disappeared, and when in Chin-chou investigations were made about the sect, there was nobody who knew Liu Chin-yang. He had, of course, taken a false name, and most probably also a false origin.

V. *Hsien-t'ien-tao* (*chiao*) (先天道, (教)).

The *Chin-tan-chiao*, which in the revolt of 1891 had played an important role, had to change its name in order to disappear completely.

The *Hsien-t'ien-tao* or *chiao* (先天道, 教) then appeared. (The Doctrine of the Former Heaven). This sect had not a long history. The leader called himself *Ch'uan-chiao-shih* (傳教師), teacher of the religion. He would give assistance to all those who believed in him. The doctrine and the practices remained the same as in the *Chin-tan-chiao*. The leader pretended that the empire of the House of Ch'ing was at its end, that he would be the next emperor, that schools would be abolished and the missionaries sent back to their countries. When, however, the governor of the province of Jehol heard about this strange rumour, he gave orders to the mandarin of Ta-tzū-kou (then Chien-ch'ang-hsien) to arrest the rebel. It was not long before the leader was arrested, brought to Jehol, condemned to death and decapitated. That was the end of the whole sect in the region.

VI. *Hsüan-chiang-t'ang* (宣講堂).

Two or three years after the revolution of 1900 arose the sect of *Hsüan-chiang-t'ang*, also called *T'ien-ming-shih* (天命使). Originally from Manchuria, the new doctrine was quickly spread from Chin-chou, Ch'ao-yang and Ling-yüan, to San-shih-chia-tzū, P'ing-ch'üan-hsien and other parts of Eastern Mongolia. On those different places or in adjacent parts, lots of land were bought or presented by the proprietors to the sect. Soon they erected buildings, among which some were very expensive, as f.i. the tower built by them before the pagoda at Ta-ch'eng-tzū, or also the attractive tower (called *ko* 閣) built by them in the East of Pa-kou.

The *Ta-tsung-kuan* (大總官) is the leader of the sect. Under his order are several officials, *Chu-kuan* (主官) and *Hsüan-chiang-yüan* (宣講員). The *Chu-kuan*, director, has two or three *Hsüan-chiang-t'ang* under his direction; those are buildings where the doctrine is explained and meetings are held. Every succursal has three to five *Chiang-yüan* (講員), teachers. The directors and the teachers are all wealthy people, it is said, who earn much money, but who all must teach for nothing, and live on their own income. (But still much money is collected among the followers, and the teachers are all people who don't know how to make money!).

Lao-yeh, Buddha, P'u-sa, T'ai-yang and T'ai-yin, and still other deities are worshipped. T'ai-yang (太陽) is the sun and T'ai-yin (太陰) is the moon. In the morning at sunrise, they are kneeling down and folding their hands, facing the sun, until it has risen high into the sky. In the evening, at sunset, they have to do the same until the sun has disappeared behind the mountains.

All those who want to become members of the sect, must give money and then receive the title "*shan-tung*" (善東): benefactor. Many rich people are followers of this sect. On the frontispiece of some books of

the sect are printed slogans like: *pao-ch'ing, mieh-yang* (保清, 滅洋): "protect the reigning dynasty, Ch'ing, and exterminate the Westerners." Elsewhere I heard that on their books is written: "*mieh ch'ing wang hu* (滅清 亡胡), exterminate the Ch'ing house, destroy the Mongols." Among their books they have the *Sheng-yü kuang-hsün* (聖諭廣訓), the instructions of K'ang-hsi, explained by Yung-cheng. That book is well known enough, but a work that is own to the sect is called: *Hsüan-chiang shih-yi* (宣講釋義). There it is explained how the good men are rewarded and the bad ones punished; the metempsychosis brought into application. A mixture of Confucianism, Buddhism, and Taoism is taught as the only doctrine possible, and all the other systems are prohibited. The sect is very hostile towards the Catholic church.

On certain days of the year, there are general meetings, to which all the members of one region will be present. On these occasions, they send questions to the "Great Spirit". They call this ceremony *fu-l(u)an* (扶鸞). On the beam of the room, a cord is tied, and to the dangling end of this a pencil is hung. Under the pencil stands a table with a basin or a tray with sand, put in such a way that the pencil can touch the sand. To the wooden pen or pencil is attached a little board, around which is wound a piece of stuff. Two or three men, among whom at least one must be able to write, hold the little board with the hand. They call this *fu-chi* (扶乩). The little board follows all kinds of movements, above, below, left and right, and the man who can write, draws freely one character on the sand. Near the table sits the secretary with ink, writing-brush and paper. Then the sand is again made even and the big pencil is brought into motion again to write the next character for the "Great Spirit". This is continued as long as it is necessary to communicate the wishes or orders of the Spirit. When all the necessary characters are copied on the paper and form one whole, then the performance *fu-l(u)an* is finished. These characters are written by the "Great Spirit", so they pretend, and in this way he communicates his wishes to men. If there are people quick enough to see the childishness and the ridiculousness of the play, there are still more people who go on questioning the "Great Spirit" on their own personal matters, and who are fooled. The "Great Spirit" wants money for his trouble.¹⁹

Here follow three anecdotes, which show what kind of stupidities can be perpetrated in this sect.

a) The daughter of a wealthy family wanted to become a member of the *hsüan-chiang-t'ang*. At her entrance she had presented much money. Some time later, she received the news that the "Great Spirit"

19) Cf. Chao Wei-pang, *On the Origin and Growth of Fu-chi*, F. St. I, p. 9. Also F. S. III, 2; p. 144.

wanted to marry her. The day of the marriage was fixed and a feverish activity reigned among the members of the sect and big preparations were made to celebrate the marriage with much solemnity. But at this unexpected message, the wealthy miss began to cry and to complain. She was full of fear, and was afraid of a coming calamity. Her elder brother, a strong built man, who considered the whole matter fraud and cheating, consoled her: "Be at ease, nothing will hurt you; I will protect you any way." When the day of the marriage came, the elder brother concealed himself near the room of his sister, and was on guard with a sharp axe in his hand. About midnight a vague form came nearer and nearer with a dull noise, and when it arrived at the door, the brave young man brandished and struck wildly around with his axe. A sharp cry, followed by a howl of the flying form, resounded in the calm night. In the morning the young man observed bloodstains on the ground, and he fled with fear. The invited guests who arrived soon, also saw the bloodstains, and following the track, they arrived on a mountain, where they found a dead wolf. That is the explanation the teachers of the *hsüan-chiang-t'ang* give to the people.

b) A well-to-do woman had a son and a daughter. She became a member of the sect. During a grave illness, which she had contracted, she questioned the Great Spirit about the illness and the medicine. The Great Spirit answered: "The son must present a piece of his own flesh and the daughter must give from her own blood to her mother to drink". This was the acme of filial piety; the mother should certainly be healed.²⁰ The young man let a piece of his flesh be cut from his arm, and the daughter gave blood from her hand to be drunk by her mother. This heroic deed was told everywhere, and with much noise a feast was celebrated in honour of the exemplary children. Alas! The mother died in a short time, and the children had to pay for their useless deed with death.

c) At Shan-t'ou (?) there was a cashier of the distillery of Shan-chuan-yung, and of three other shops. He was a fervent member of the sect. Every year, he presented his savings to the *hsüan-chiang-t'ang*, and even, one year, when he had earned much, he offered 3000\$. In Spring 1920, the weather was extraordinarily dry, and many fields remained unsown, the sprouting grain dried in the germs. Already many prayers had been performed for rain according to the Chinese custom, but the gods remained deaf. Thereupon the Great Spirit, was questioned by the *fu-l(u)an*. The answer was: "The third day of the 3d moon, there

20) This kind of custom of presenting one's personal flesh to eat in order to cure the sickness of a beloved person has been a very usual thing in China. Many theaterplays have the same tales, as may be seen in Lowe, *Stories from Chinese Theater*, p. 152. Johnston in *Twilight in the Forbidden City*, 1934, p. 73-74, still reports a case of the eunuch Li Lien-ying, pretending (?) this act of filial piety.

must be held a general prayer day, and then it will rain". The prayer-day came, passed, but the rain didn't fall. Again, the Great Spirit was questioned, perhaps they had misunderstood the first message. This time, the Great Spirit answered: "The cashier must pray for rain." The cashier was much flattered and excited in his pride. He went praying for rain with much ostentation. No use, there still fell no rain. What should be done? At a general meeting a council was held: "When we pray for rain there must be fire", said the cashier, who did most of the talking. Soon a whole heap of firewood was brought, and piled up, and inside a hole was left open. The cashier, pushed by his superstitious belief, went forward, and stood in the firepile to pray for rain. Evening fell, the men went home and the pile took fire, the cashier was burnt alive. The rain didn't fall to extinguish the fire, as was expected by the believers.²¹

V. REMARKS ON LAND AND MONEY MATTERS IN EASTERN MONGOLIA

and

CAUSES OF IMPOVERISHMENT AND THE FIGHT AGAINST IT

by

Fr. E. Wauters

(three extracts)

A. *Land-contracts and Land-measuring.*

1) The contract called *ssü-ch'i* (死契), "*mortuo modo*", recognizes to the buyer a complete and irrevocable right of possession. (*Yung-yüan wei yeh*: 永遠爲業 as perpetual possession.) One can build on it, cut off the trees, or plant new ones, bore wells, or take out the stones for construction, according to one's own will, without any right from the side of the seller for intervention. This is expressed by the following words in the contract formula: *t'u-mu-shih-shu siang-lien* (土木石樹相連) earth, wood, stones and trees are alle considered as one whole. *Yü-chih chu sui-pien* (於之主隨便) everything can be done according

21) Sacrifices, prayers and more or less official ceremonies, or at least regulated through tradition and customs, in order to obtain rain, have always existed in China. But they may be accompanied by wild extravagancies, attacks etc., when the ceremonies or prayers are not successful and drought is becoming a real danger for the harvest. Sometimes not official rain-ceremonies have been prohibited by imperial decrees, as f.i. the case cited by De Groot, *Sectarianism*, p. 284.

to the will of the proprietor. *Pu-yü tao-chu hsiang-kan* or *yü ch'u-chu wu hsiang-kan* (不於(?)出主(無)相干) the former owner has nothing whatever to do with the will of the new owner.

2) Another kind of contract is the *huo-ch'i* (活契), "*vivo modo*", by which the buyer has all the legal rights over lands or houses, but the former owner is able, after some years (ordinarily three years), to give back the sum of money obtained by the buyer, and thus to come again in possession of his formerly sold propriety. The act must be signed by three or four witnesses (*cheng-chien-jen* 証見人, *chung-jen* 中人), and by the secretary (*tai-tzū* 代字 or *tai-pai* 代白) of the document.

3) Another contract, "*ssü-ch'i-huo-k'ou*"-act (死契活口), gives to the holder of the contract the rights of possession from the date announced in the contract, which is not the date of the writing of the contract, but a future date, on which the holder comes into his full rights as possessor. This happens on the date announced, *ipso facto*, without any other conditions. Such acts are a useful guarantee, and are used most in cases of money-lending. F.i. in the beginning of 1920 a loan of 1000 ligatures is made, at an interest of 20%. As a guarantee for this loan, an act is written by which the borrower acknowledges that on the 25th of December 1920, a certain piece of land will be sold for the sum of 1200 ligatures (1000 + 200 interest of 10 months). If payment is done before, there has only been a loan, and the contract is given back. But after 10 days the selling is considered a fact, and the land has changed the owner. However, according to the local rights, the seller can still recuperate his possession, if before *Ch'ing-ming* (清明, 15th of April); he can pay 1200 ligatures, and the interest from the 25th of December till *Ch'ing-ming*. If both parties agree, it is also possible, that the interest is payed before the stated pay-date, and to keep the land still for another year, provided that the contract is renewed with the date of the 25th of December 1921. This *ssü-ch'i-huo-k'ou*-act has not the same name everywhere but seems to exist everywhere in Eastern Mongolia.

Land-measuring.

Land-measuring is ordinarily done according to the *pu* (步), double small step, and with a *kung* (弓), 5 feet, half a *chang* (丈); one *chang* is ± 3.20 m. The usual land-measures are: *li*: 100th part of a *mu* (畝); *fen* (分): 10th part of a *mu*; *mu* (畝): 240 m², *t'ien* (田?): 10 *mu*; *ch'ing* (頃): 10 *t'ien* or 100 *mu*.

Ordinarily three furrows make one *kung* of breadth or very near to it. Sometimes in case of land of less importance, the breadth is not measured and only the furrows are counted and then divided by 3 in order to have the breadth in *kung*. The furrows of the small landowners are smaller than those of the wealthy ones. In some places people say

that one *mu* is 720 *kung*. This means that the furrows in their properties altogether have 720 *kung* in breadth. For waste land bigger measures are used. Thus in Cheng-chia-t'un waste land was sold in *square li* (*fang-li* 方里). One *li* being 360 *kung*, one *fang-li* is 129000 *kung*, or 54 *t'ien* of land. I heard Chinese who counted 45 *t'ien* for one *fang-li*. In this case, it was probably a greater measure still they were using to measure one *t'ien-ti*. *Pu liang-ti* (步量地) means to measure a land while stepping over it.

B. Exploitation of waste and arable land.

When according to the customs on the country a piece of waste land is opened by other people than the proprietor himself, then the first year the exploiter may sow the land entirely gratis. The second year he has to give two tenths (*erh-pa* 二八) of the harvest to the proprietor of the land, and the third year three tenths (*san-ch'i* 三七). When the exploiter has not money enough to begin, he sometimes can lend the animals of the proprietor (kind of *p'ang-li-ch'ing*, cfr. *infra*) or money to use other people's animals to do the plowing, etc. To hire out arable land can be done in two ways: *tsu-ti* (租地) and *chao ch'ing* (招請).

1. *Tsu-ti*. Land is rented out at a fixed rent-price (*ssü-tsu* 死租) to be paid either in money (*ch'ien-tsu* 錢租) or in grain (*liang-tsu* 糧租), and his payment is to be done either before the sowing of the land (*shang-ch'i-tsu* 上契租) or after the harvest (*ch'iu-huo-ti-tsu* 秋禾的租). *Shang-ch'i-tsu* is rather seldom used, except in towns and this only with people who are not to be trusted in financial matters. *Ch'ien-tsu* is mostly used for vegetable gardens or for land where no ordinary cereals are grown, as f.i. opium. *Liang-tsu* is used for land where ordinary cereals are grown (*chung-ta-t'ien* 種大田).

2. *Chao-ch'ing*. This is a method by which the sower is to be found, whom the whole piece of land is committed to; a convention is made between the two parties, and a part of the harvest goes to the proprietor. One can have the form of *p'ang-li-ch'ing* (鏹裏青) or of *p'ang-wai-ch'ing* (鏹外青). In the *p'ang-li-ch'ing* form, the proprietor must give a house to the *p'ang-ch'ing-ti* (鏹青的), who also uses the animals, the carts, and all the tools of the proprietor. Also the fodder of the beasts is given by the proprietor. Ordinarily the sower owes some kinds of services to the proprietor, as f.i. to carry water for him, and to work for him a certain amount of days, f.i. 40 days (*kuan-kung* 官工). If the *p'ang-ch'ing-ti* wants money for hiring workers (*kung-jen-ch'ien* 工人錢) or grain for his own use, then in autumn he usually gives *wu-fen-shao* (五分) or *yi-mi-san-ku* (一米三穀) for this grain and 30% interest for the money he has lent, before a certain date. For money lent after that given date no interest can be asked. Sometimes 5 or 6

months are reckoned for all the money together. From the land the proprietor obtains everything that is produced, except ordinarily a half part of the threshed grain. This way of *p'ang-li-ch'ing* is much followed by well-to-do people who have no men able to work in their own family. When the *p'ang-li-ch'ing* lives together with his wife and children in the same courtyard with the proprietor, it is considered detrimental by many Chinese. *Wu-fen-shao*: this is for one bushel (*tou* 斗) of kao-liang, one and half *tou* must be given back. *Yi-mi-san-ku*: for one *tou* of *hsiao-mi-tzũ* (小米子) three *tou ku-tzũ* (穀子) must be given back in autumn. At first sight one is inclined to think that in this way 50% of interest is being asked, but other circumstances must be taken in consideration. Kao-liang loses its volume during the summer-time, and much care is asked to conserve it. The same is true for the *hsiao-mi-tzũ*. Two *tou* of *ku-tzũ* (穀子) of rather bad land give only one *tou* of *hsiao-mi-tzũ* (小米子). Moreover, when the price of the grain in summer is compared with the prices in autumn, then it happens that the lender does win some, and sometimes loses. People ordinarily follow this way, and in ordinary times the small peasants also prefer this method rather than to lend the grain at the price in summer and with an interest of 25% for every month.

An example may be given from a residence, how the rules of *li-ch'ing* have been applied. The sower who grows one *ch'ing* of ground obtains 2,4 *tan* (石) of *ku-tzũ* at 30% interest in grain; if he sows more, then more grain is lent too at a proportion of 2,5 *tan* pro *ch'ing*. He may lend money according to his own wish in order to hire workers, and pays 30% interest pro 5 months. The seeds are taken from the not yet divided harvest. The sowers also use the beasts of the residence, where these also remain to be fed. The sower works 30 days without payment for the proprietor, *pro rata* of every *ch'ing* of land that he sows, and must make 200 big earth-bricks. He must cut straw for the proprietor, but gets his food in the latter's residence, just as on the days he has to work for the proprietor. He must also transport the fertilizer and the earth of the stable, and eats in his own house. Twice in a year he is invited to a feast and a meal. Half of the straw and the grain are owned by the proprietor and the tiller may pull out the stubbles in the field. The borrowed money is repaid with a part of the grain at the fixed price of the time (*ch'u-ti p'an-tzũ* 出的盤子). The borrowed grain must be returned in autumn together with the interest.

In the *wai-ch'ing* method, the proprietor gives neither tools, nor beasts, nor money for the hired workers. In autumn the sower must give to the proprietor either half the part of all that is produced on the land, or half of the grain only; where the land is rather bad, the proprietor sometimes can ask only four tenths of the grain; this is according to the convention made in the spring-time between the two interested parties.

Formerly in Meng-ku-chen, the *p'ang-wai-ch'ing-ti* gave four tenths of the grain to the proprietor and paid himself the *hsiao-tsu-tzū* (小租子, little land-tax) to the Mongols. Later on this, has been changed in order to avoid difficulties and to obtain more equality, for sometimes for rather bad land four ligatures were paid as *hsiao-tsu-tzū*, and where there was good land, only one or two. Of all the grains grown on the land, the proprietor asked half, of the cotton-land four tenths of pure cotton, and he then payed himself the *hsiao-tsu-tzū* to the Mongols. These came on the first of the 12th month to receive the taxes. Sometimes some days earlier, or some days later. The vegetable-land was hired out for money.

For a reasonable care of the sown land, one has to make a double hoeing. Three times hoeing and twice earthing up is not considered excessive work. It is also very good to break up the furrows before autumn (*fang ch'iu-lung* 放秋壟), that is to hoe the ground once more when the stalks are growing ears, so the weeds cannot ripen, and also that the warmth easily goes into the earth. The grain is better and much work is spared for the next year. It is considered very useful to plough the ground directly after the harvest has been cut, the more when the ground is heavy. But this is not always done, because the peasants first have to thresh the harvest and it begins to freeze very early.

C. *T'i-hsi-ch'ien* (體已錢).

Many Chinese families remain together after the sons and even grandsons are married, and continue to make one family. Everything is possessed *in communi*: houses, land, money, beasts, etc., and all that is governed by one *tang-chia-ti* (當家的) or head of the whole family. It is this chief who gains all the money, makes all the expenses and suffers all the losses in the name of the family. He usually gets an extra helping at the meals. Every year, each branch of the family obtains a certain sum of money, or a quantity of cotton, etc., and sometimes both of them; ordinarily it is given to the wife, who has to use this to make clothes for herself, her husband and children. When the family is somehow big, these clothes leave much to be desired. But besides the proprieties of the whole family, sometimes each branch can possess something of its own, and this is called also "*hsiao-kwerh*" (小櫃兒). *T'i-hsi*, also *t'i-ch'i*, mostly consists of money that is invested but also it may consist of land, beasts, such as chickens, sheep, goats, pigs, cows, etc. The *t'i-hsi* has its origin from the money that the bride has got from her own family, or money that she has earned and saved before or after marriage, or sometimes from the money that her husband has had to give her at marriage. The reason for the *t'i-hsi* and its income together with the money she gets from the family, is said to help the wife in caring for the clothing and other special expenses made inside her own family branch, and also to be wealthier and have

easy means of life when later on the family wants to separate. This way the *t'i-hsi-ch'ien* does many services and has a good side.

T'i-hsi-ch'ien however also has its bad side, because it often happens that money or objects are stolen or kept back, in order to form a *t'i-hsi* or to increase it, f.i. by cheating in buying and selling anything, or keeping back the wages earned outside, stealing of grain etc. in detriment of the head of the family. It also happens that the community-affairs are neglected by different branches of the family, or that the different branches lack cooperation and are too much occupied with increasing their own *t'i-hsi* part. This way it may happen that every branch is busy growing wealthier, while the family is becoming poorer and poorer, so that the debts have to be divided among themselves in order to be paid. The *t'i-hsi-ch'ien* gives also many occasions for jealousy and disunion within the different branches of the family. It is the reason for separation of the branches. *T'i-hsi-ch'ien* also has influence in the matters of schools; one or the other branch of the family, which has not much *t'i-hsi* money, is not willing to pay the expenses for schools and better clothes necessary for the studying boys. Sometimes the head of the family himself will not care for it, because he himself has no children who frequent the school.²²

22) The name *t'i-hsi-ch'ien* or *t'i-ch'i-ch'ien* presents an interesting problem. Mullie, *Chineesch Taaleigen*, I, 440, writes *t'i-chi*, (體己) and notes that *chi* has shifted its pronunciation to *hsi*, without further comment. He does not speak of a pronunciation *ch'i*. *Ts'ü-yüan* and *Ts'ü-hai* both give the characters 梯己 and 體己, and note that the expression dates from Sung time at least, but the texts cited for explanation seem to indicate that the expression has most to do with Mongol people. E. Haenisch, *Wörterbuch zu Manghol un niuca tobca'an*, 1939, gives the characters *t'i-chi* 梯己 and *t'ieh-chi* 貼己, translation of the Mongol word *emč'u* (奄出). The word is still known in the living dialect of Ordos. A. Mostaert, *Dictionnaire Ordos*, p. 533, 1-2: *ömts'i*. The definition and sentences for this word reflect a most complete parallel system regarding the family properties: "Biens (bestiaux) que les parents donnent de leur vivant à leurs fils ou filles. Nos enfants gardent exclusivement pour eux les bestiaux qu'ils ont reçus à titre d'*ömts'i* et ne les laissent pas employer pour couvrir les frais communs du ménage". "Elle (ma femme) accapare tout disant que c'est sa propriété personnelle, et ne le laisse pas employer à aider à subvenir aux dépens du ménage." The word *t'i-t'i* is known in North-Shansi (Tat'ung and Yang-kao) with the same meaning as *t'i-hsi*, *t'i-ch'i*. As Mullie gives the character *t'i* (體) with the third tone, an explanation must be found for the *t'i-t'i* of Shansi which has the first tone. The character 體 becomes also less probable therefore, and the character 貼 *t'ieh* should have a *ju-sheng*-tone in the dialects of Shansi. It also seems to be a rather learned explanation for the word, as with *t'ieh*, then we obtain the explanation: which is intimately connected with (sticking to) a person. The case must be solved through the comparison of many other dialect words, as well as through an investigation about the geographical distribution of this customs. The references from Haenisch and *Dictionnaire Ordos* are due to a kind communication of Fr. A. Mostaert, C.I.C.M.

VI. CHINESE PROVERBS

collected by

K. De Jaeger (+ 1934), M. Van Durme (+ 1920), and J. Mullie.

These proverbs are put in alphabetical order [originally] according to the French transcription of the Chinese characters, [now, however, according to the English transcription.] This way, one can easily observe whether a new-heard proverb is still to be noted or not. Perhaps many proverbs still lack a complete or satisfactory explanation; here and there another explanation can be inserted. We beg the interested readers to send notes for completion, corrections, or explanations. Works treating on Chinese proverbs are, f.i.

Proverbes chinois, recueillis et mis en ordre par Paul Perny, M.A. de la congrégation des Missions étrangères. Pidot, 1869.

A Collection of Chinese Proverbs, translated and arranged by William Scarborough. Wesleyan Missionary, Hankow. Am. Presb. Mission Press. 1875.

Proverbs and Common Sayings from the Chinese together with much Related and Unrelated Matter, interspersed with observations on things Chinese in general. New and revised edition, by Arthur Smith. Am. Presb. Mission Press 1902.

Bulletin catholique de Pékin. 1917, 1918 passim.

Dictons et proverbes des Chinois habitant la Mongolie Sud-Ouest par J. Van Oost. Zikawei, 1918. (*Variétés Sinologiques*, n° 50).

Sprichwörter, Phrasen und Redensarten von Hesser, S.V.D. Tsingtao 1919.

1. *Chan-mao tiao ching, chüan yen tao ti* 毡帽掉井. 捲沿到底. The felt-hat falls into the pit, and the turned up rim attains the bottom. — The felt-hats formerly were big black hats, which had the form of the modern *ying-mao* (?) with turned up rim. To turn up the rim of the hat is called *chüan-yen*. Allusion is made to the expression *chüan-yen-tzû* (? ? ?), to make useless efforts, to exert oneself uselessly. Meaning of the proverb: it goes very easily and smoothly.

2. *Chang Fei jen chen. Ta yen teng hsiao yen* 張飛綉針. 大眼瞪小眼. Chang Fei (a man with big eyes) threads the needle. The big eye stares at the small eye. — To stare.²³

3. *Chang Fei na ts'ü-wei. Jen yu kang-ch'iang, huo yu cha shou* 張飛拿刺蝟人又剛強貨又扎手. Chang Fei has taken a hedge-hog.

23) The origin of this proverb may be the representation of Chang Fei. Cfr. Werner, op. cit. p. 34: "Eight feet in height, with a panther's head, round sparkling eyes."

The man may be strong, but the thing he sells pricks the hands. — *Smith*, p. 123 has: *Chang Fei mai* (賣) *ts'ü-wei jen ch'iang, huo cha shou*: Chang Fei selling a hedgehog, a mighty man whose wares wound the hands.

4. *Chang Fei ti hsieh, t'i-pu-ch'i-lai* 張飛的鞋提不起來. The shoes of Chang Fei, they couldn't be lifted up. — Said of any matter which must not be talked about. *Pu yung t'i la* (不用提了).

5. *Chang-mu-niang-ti ma-ma* 丈母娘的媽媽. The breasts of the old mother-in-law (sc. they have disappeared). Meaning: The matter is finished. No more hope.

6. *Chang-san pu ch'ih ssü hai-tzü. Huo hai-tzü kuan-ti* 張三不吃死孩子活孩子管的. Chang-san (Chang the third, name of the wolf) does not eat any more dead children. The living children have given him the habit of eating the living ones. — Said of somebody who provokes other people, who gave him occasion to do it. [Cfr. *Lai-tai*.]

7. *Chang-t'ien-shih-ti li-mao* 張天師的黎貓. The black cat of the Heavenly Teacher Chang.²⁴ — Chang-t'ien-shih had a cat which was a spirit, and might take away anything it saw. Said of somebody who takes away everything that falls under his hands.

8. *Ch'ang-ch'ung tai ts'ao-mao* 長蟲戴草帽. The serpent wears a straw-hat. — Said of a long and thin man.

9. *Che shan k'an-chao na shan kao* 這山看着那山高. This mountain thinks that the other mountain is higher. — Said of somebody who is always jealous of others.

10. *Ch'e, ch'uan, tien, chiao, ya, wu tsui yeh kai sha* 車船店脚衙無罪也該殺. Cartdrivers, boatmen, innkeepers, sedan-carriers, and horse-merchants, have committed no crime, yet still deserve death!. — They always fool people.

11. *Ch'en chang tso-hsia la* 陳賬? 下了. The old account has been counted from the new one. — This is said to express the idea that somebody has come to take over an official position. *Tso-hsia-la*, f.i. means "he has become an official" (坐下了).

24) Chang T'ien-shih, also Chang Tao-ling, was the founder of the *wu-tou-mi-tao* (identified by Dubs as the foreign-imported Mazdaism, cfr. note 15), later completely absorbed by Taoism. Chang T'ien-shih is connected with a series of magic methods, writing of charms etc., to expel all evil influences, as well as to obtain some utilities in an easy way. For a longer treaty on Chang Tao-ling, cfr. J. A. 1894: C. Imbault-Huart, *La légende du premier pape des Taoistes*. All the texts concerning the early history of this said pope are also to be found in Huang Fei-mo's, *Ch'i-shuo-ch'üan-chen*, p. 183 sq. The historicity of many passages about this descendency of the popes is denied by O. Franke, *Geschichte des Chinesischen Reiches*, II, p. 220-2.

12. *Chi-tan li-t'ou chao ku-t'ou ch'ih* 雞蛋裏頭找骨頭吃. To look for bones to eat in an egg. — Said of somebody who acts unreasonably and brings forth silly reasons.

13. *Chi-tan p'eng liu-chou* 雞蛋碰礮礮. The egg knocks against the threshing-roll. — Weak against strong.

13. *Ch'i-kan-ting-shang pang chi-mao, hao ta tan-tzũ* 旗杆頂上綁雞毛好大擇子. If you tie chicken-feathers to a flagstick, then you have a big duster. — Allusion: *hao-ta tan-tzũ*: very great courage (好大膽子). Said of somebody who is reckless in arranging stupid things.

15. *Ch'i-kan-ting-shang kua chiu-hu, ho-pu-chao* 旗杆頂上掛酒壺, 喝不着. If you hang a wine-pot on the flagstick, you can't drink from it. — *Ho-pu-chao* also means: to have no profitable result (荷? ?). The proverb is used in this last meaning.

16. *Ch'i-mao-lü'rh k'an ch'ang-pen'rh, tsou-chao-ch'iao* 騎毛驢兒看唱本兒, 走着瞧. When riding on a young donkey one looks in a song-book, then he looks while going. — Allusion on the last words: we will see later, and act according to the circumstances.

17. *Ch'i-chao mao-lü-tzũ, ch'ih tou-pao'rh, lo tien hsien'rh* 騎着毛驢子吃豆包兒, 樂顛鎔兒. While riding on a young donkey, he eats beancakes; the stuffing is shaken out with laughing. — The proverb is said for somebody who is crazy with joy. — *Hsien*: stuffing inside the cakes. Giles gives the proverb: *lou la hsien-erh*: (露了鎔兒), the stuffing has come out. The secret is out. And *pu chih shih shih-mo hsien-erh* (不知是什麼鎔兒): I don't know what the stuffing is: what the intention is.

18. *Ch'i ta-tsao, kan wan-chi* 起大早, 趕晚集. To rise in the early morning, and to arrive only at the evening (at the market). — Said of somebody who departs very early and arrives so late that he has lost his time.

19. *Ch'i tsui, pa shê-t'ou* 七嘴八舌頭. Seven mouths, and eight tongues. — To-day he speaks in that sense, and to-morrow in another one.

20. *Chia-ying ch'ih k'ou jou. Chia-ya-tzũ nao shou shih* 家鷹吃口肉, 家鴨子鬧手屎. If one feeds a hawk, one can at least eat a mouthful of meat (for the hawk catches animals), but with a tame duck, one only gets a handful of dregs. — Said in the following meaning: to help people who are intelligent has some use and advantage, but to help stupid people in their affairs, is not only futile, you still get yourself dirty at the job.

21. *Chia yu ch'ien k'ou. Chu shih yi jen.* 家有千口. 主是一人. Even if there are 1000 persons in the family, there is yet only one head of the family.

22. *Chia-chao la-pa ch'uan men-tzũ* 挾着喇叭串門子. With the trumpet under the arms, he goes on visit from door to door. — Said of somebody who always has to make difficulties. One sees the trumpet-player only where there is something to do, marriage-celebrations, funerals, etc.

23. *Chia-ch'iao'rh pai chieh-tzũ* [tieh?] *ch'ing-k'o*. *Ching tsui* 家雀兒擺碟子請客, 淨嘴. The sparrow sets the cups to receive the guests. Nothing but the beak! (mouth). — Said of somebody who always says and promises the same but never does it. Another translation: a sparrow is served on the cups. Nothing but the beak! Said of boasters and braggers.

24. *Chiang-t'ai-kung tiao yü* 姜太公釣魚. The Grand Duke Chiang is fishing with a hook. — When Wen-wang (Ch'ang of Chou, father of the Emperor Wu-wang, 1122-1216 B.C.), met the 70 years old Shang of the tribe Ch'ang and appointed him as his minister, he was just catching fishes with a hook. He pulled up the Dragon-son and the Dragon-grand-son, who live in the rivers, while the Dragon himself dwells in the sea. He could catch them, because they consented to be caught. Therefrom the meaning of the proverb: "Those who are willing, may come".²⁵

25. *Chiang-chün mai ma* 將軍買馬. The general buys a horse. — The buyer doesn't give much attention to the price, if the horse is good enough, while the seller is willing to sell, because of the big amount of money. Said when both parties are agreeing very easily about a certain matter.

26. *Ch'iang-shang-ti ts'ao, sui-chao feng tao* 牆上的草隨着風倒. The grass growing on the walls, it bends with the winds. — Said of a man without any fixed resolution.

27. *Chiao cheng, pu p'a hsieh wai* 脚正不怕鞋歪. If the foot is right, then there is no fear that the shoe will become distorted. — Meaning: I am not afraid if you examine the affair thoroughly. My actions are right, because my intentions and meaning are right. [Cfr. *Hao-huo*...]

25) Two variants of the same proverb are to be found in Kawano's (河野通一): 支那諺語研究 (Peiping, 1925), p. 33: 姜太公釣魚, 願者上釣. 姜太公, 釣王八願者伸脖子. On Chiang-t'ai-kung or Chiang-tzũ-ya, cfr. Werner, op. cit. p. 59 sq. where the whole story is given according to the Feng-shen-yen-yi (封神演義). Used as a protector of the houses, inscriptions like 姜太公在此諸神迴避 (HJAS, I, p. 248; Plopper, *Chinese Religion Seen Through the Proverb*, p. 186-7), or: 姜太公在此, 百無禁忌 are very frequently met with.

28. *Chiao-ti-hsia mo shih-hui* 腳底下抹石灰. He has smeared chalk on the soles of his feet, (sc. so that he leaves a white track wherever he passes). — Allusion on *pai*: white, useless, in order to say: "he has run so far for nothing: *pai ch'ü-la* (白去了)".

29. *Chiao-yü ch'ih ch'eng-t'o* 蛟魚吃秤砣. The turtle eats the weight of the steelyard. — The effect of this is that the turtle has an iron heart: *t'ieh hsün la!* (鐵心了). Said of an obstinate man with an iron will.

30. *Ch'ien mao-lü-tzū shang k'ang. Kuo ch'ien* 牽毛驢子上炕, 過前. He leads his young donkey on the ovenbed. He leads it too far. — Meaning: he had better tied up his donkey at the pole outside the house and not bring it inside with him. Allusion on the sound *kuo-ch'ien*: to lead too far, but also: to be too humble (過謙). Said for somebody who is too humble in his wording.

31. *Ch'ien-nien wang-pa, wan-nien kui* 千年王八萬年龜. The turtle (*wang-pa*), which lives 1000 years, and a turtle (*kui*) which lives 10,000 years. — What's the exact meaning?

32. *Ch'ien-nien ts'ao-tzū'rh, wan-nien yü* 千年草子兒萬年魚. The grass-seeds in the earth continue to live for 1000 years, the fish-eggs for 10,000 years (— so that they still bring forth little fishes...). [Cfr. p. 6].

33. *Ch'ien-li sung o-mao. Li-ch'ing, jen-yi chung* 千里送鵝毛, 禮輕人意重. Somebody comes from 1000 li far away to offer goose-feathers as a present. His gift is light, but the meaning in his heart is great. — Meaning: all presents have some worth, how light they might be, provided they are given with a kind heart.

34. *Ch'ien-t'ou yu ch'é, hou-t'ou yu ché* 前頭有車, 後頭有轍. Before goes the cart, behind it is the track. — Meaning: you must act as other people have done before you.

35. *Chih chi ma kou* 指鷄罵狗. To scold the dog, while pointing to the chicken. — To curse somebody indirectly.

36. *Chih-liao ping, chih-pu-liao ming* 治了病, 治不了命. Illnesses can be healed, but not the fate. — Excuse of the physicians when the patients have died.

37. *Ch'in-ch'i yüan la, hsiang* 親戚遠了想. If the parents live far away, one continues to long for them.

38. *Chin-tzū pu fa t'ou-yi chia* 金子不發頭一家. Gold does not give wealth even to the first household of gold diggers. — Gold-diggers spend their money too quickly.

39. *Ching-li-ti ha-ma* 井裏的蝦蟆. The frog in the bottom of the pit (sees only a small part of the heaven). — Said of a narrow-minded man.²⁶

40. *Ch'ing-ming kua-liao fen-t'ou-t'u. Chuang-chia-lao pai shou-k'u* 清明颳了墳頭土, 莊家老白受苦. If the wind on Ch'ing-ming-day (5th of April) blows away the earth of the tomb-mounds, the farmers will have toiled in vain. — It will be a bad year.

41. *Ch'ing-ming nan te ch'ing. Ku-yü nan te yü* 清明難得清, 穀雨難得雨. On *Ch'ing-ming* (Pure Brightness) it is difficult to get a clear weather, and on *Ku-yü* (Corn-Rain, 20th of April) it is difficult to get rain. — (opposition: brightness-rain). At *Ku-li-t'u* the proverb is turned: the first line is put on the second. Nice weather on *Ch'ing-ming* foretells a good harvest, while snow or wind are bad signs.

42. *Chiu-yüeh ta lei, pien-ti ch'u tsei* 九月打雷, 遍地出賊. If it thunders in the ninth month, bandits will arrive from everywhere.

43. *Ch'ung-jen chieh mi* 窮人借米. A poor man has lent some grain. — Of course, not very much at once: one *sheng* (*yi sheng* 一升: one pint; allusion for "one sound: 一聲"). Said of somebody who has only said a word, who seldom speaks.

44. *Chou-li ho, chia pu san. Hsiung-ti ho, shun-ch'i wan* 妯娌和家不散, 兄弟和順氣丸. If the sisters-in-law live in peace with each other, the whole family will not separate. If the brothers are in peace with each other, it is like a pill which gives the right direction to the vapors (in the body... so that everything is all right.) — [Cfr. *Hsiung-k'uan*...]

45. *Ch'ou ch'i chin-ti, chia-chung pao* 醜妻近地家中寶. An ugly wife and a field near to your house. These are the treasures of a family.

46. *Chu-jou t'ieh-pu-shang yang-shen-shang* 豬肉帖不上羊身上. Pork cannot be pasted on the body of a sheep. — Said of two men or two things, which do not go with each other.

47. *Chu-pa-chieh mai sha-kerh. Tzū ts'an ku-jou* 豬八戒賣沙肝兒, 自殘骨肉. Smith, p. 279, writes: *cha-kan'rh*, which is perhaps more exact, and he translates: if *Chu-pa-chieh* sells grilled pigs-liver, he damages his own flesh and bones, — because his name is *Chu-pa-chieh*. *Chu* = pig. Said of brothers who don't live in peace together, and so do damage to themselves. See on *Chu-pa-chieh*: *Doré, Recherches*, T. VIII, p. 352 sq. During transmigration his soul by inadvertance entered the body of a sow and he was reborn half man, half pig.

26) This proverb very strongly reminds and may be a popular recasting of the literary allusion from *Chuang-tzū* (chap. XVII, *ch'iu-shui*. *Harvard-Index*, p. 42, 5): 井鼃不可以語於海者

27) The variant in Kawano, *op. cit.* p. 8-10, also gives the reading *cha-kan* 炸肝.

48. *Chu-pa-chieh ta ha-shih. Ch'ang-chao ta ch'ou tsui* 豬八戒打哈哆, 敞着大醜嘴. *Chu-pa-chieh* yawns; he opens a large dirty mouth. — For he has a pig's head. Said of somebody who annoys other people with his stupid talk.

49. *Chu-pa-chieh tai yao-tao. Lei-ti ping* 豬八戒帶腰刀, 勒的兵. *Chu-pa-chieh* carries a sword. He is an awkward soldier. — Said of an officer of no courage. (*Lei-ti*: ungainly and clumsy.) [Cfr. *Wu-ta-lang, lai-ha-ma* ...]

50. *Chu-pa-chieh tao chiu-tsao. Nao ko chiu tsu, fan pao* 豬八戒到酒糟, 鬧個酒足飯飽. *Chu-pa-chieh* lies in the wine-dregs. He has got enough of wine and food. — The dregs of *kao-liang* (高糧), sorgho, is given to the pigs. Allusion is made on the word *chu*: pig. Said of somebody who has ordinarily bad food, and attends just once a feast. The peasants sometimes say it of themselves, when they once get the opportunity of having a good meal.

51. *Chu-pa-chieh chao ching-tzū. Li wai pu kou jen'rh* 豬八戒照鏡子, 裏外不够人兒. *Chu-pa-chieh* looks in the glass. Inside and outside he has not the likeness of a man.

52. *Chu-pa-chieh tuan p'an-tzū* 豬八戒端盤子. *Chu-pa-chieh* serves the dishes (... and nobody looks at him, because he is so ugly). — Said of somebody who has worked in vain for others and receives neither rewards nor thanks.

53. *Chu-pa-chieh tuan-p'an-tzū. Shang hsia pu kou jen* 豬八戒端盤子, 上下不够人. Variant of the previous proverb. [Cfr. also 49.] *Chu-pa-chieh* serves the dishes. With superiors and inferiors he hasn't enough to be counted a man.

54. *Chu-pa-chieh tuan p'an-tzū. Lao-la mang-hu, han lao-la k'o-ch'en* 豬八戒端盤子. 勞了忙惚還落了颯額 *Chu-pa-chieh* serves the dishes, and for all his trouble, he has got only dishonour (because with his pig's head he is too ugly).

55. *Chu-pa-chieh t'un t'uan-t'ao. Hu-lun yüan pien* 豬八戒端團桃胡論圓扁. *Chu-pa-chieh* has swallowed the peach, and stupidly speaks about round and flat. — He has of course eaten the peach without chewing, and didn't care much about what he was eating, whether round or flat. Said of something that does not need much care to be arranged.

56. *Chu-t'ung-tzū yao mi* 竹筒子筭米. To measure grain with a bamboo-tub (and consequently with a thin and narrow pint: *hsi-sheng*, 細升, same sound as: thin voice). — Said of somebody who has a thin voice (聲).

57. *Ch'u-shu, pu ch'u t'ou. Ko-la wei niu* 出暑不出頭. 割了喂牛. If after the hot season the ears of the grain don't come out, then one can feed the cows with the mown corn.

58. *Chuang chia-jen pu jen-ti suan-p'an-tzū. Ching tzū'erh* 莊家人不認的算盤子. 淨子兒. The farmers don't know the use of abacus. For them it has only little balls. — One has to understand: all seeds. Said of fruits which have not flesh enough and contain too many seeds.

59. *Chuang chia-jen ta ya-yi* 莊家人打衙役. The farmer strikes the servant of the tribunal. (He will repent it). — Said of somebody who could live in peace and still wants to make difficulties.

60. *Chuang chia-lao hsia-ch'i. Hsien nao ko tsu* 莊家老下棋先鬧個卒. When the peasants play chess, they first take the *hsiao-tsu* away. — They can't play well. *Hsiao-tsu* (小卒) are some of the pieces of the chess-board, pawns; allusion *tsu*: to have enough (足). Said of somebody who has already exacted enough money for an affair, and only starts working to get a good result.

61. *Chuang chia-lao k'an kao-shih tien-t'ou, ch'ung jen-shih tzū'erh-ti* 莊家老看告示點頭充識字兒的. The peasant looks at the public proclamation and nods his head, pretending that he can read.

62. *Chuang chia-lao ch'ou shui-yen.* *Lien ch'ih tai ho* 莊家老抽水煙連吃帶喝. The peasant smokes the water-pipe. He drinks and "eats" (smokes) together. — The exact expression is probably "ch'ih shui yen" (吃水煙), as it is said in some places, and then the second part too is more fitting. A peasant ordinarily can't smoke the water-pipe, and draws up the water at the same time. Said of somebody who drinks while eating. The people of the country ordinarily drink wine before they begin eating, but not any more after.

63. *Ch'uang-hu-yen'rh ch'ui la-pa. Sheng-ming tsai wai* 窗戶眼兒吹喇叭聲名在外. When one blows the trumpet through the hole of the window, the sound is at the outside of the house. — Allusion is made on: *sheng-ming tsai wai*: your name and fame is known outside. Ironical expression.

64. *Ch'un kou, ch'iu mao, yu p'ing nan t'ao* 春狗秋貓有病難逃. A dog born in spring, and a cat born in autumn, can hardly escape death when they once get sick. — The explanation is: *ch'iu-t'ien-ti hsiao-mao-tzū k'en ch'uan yao-tzū. (Yao-tzū ning la)* (秋天的小貓子肯傳?子).

65. *Ch'un k'un, ch'iu fa.* *Hsia ta tun'rh* 春暈, 秋乏, 夏打盹兒. In spring one is wearied, in autumn one is tired, and in summer one is dosing. — Said of peasants who have much work in those times.

66. *Chung-lou shang-ti niao* 鐘樓上的鳥. A bird from the bell-tower... it flies away when the bell is rung. — Said of somebody who gets frightened when he has to arrange an important affair.

67. *Ch'ung-shan hsiung-ti* 重山兄弟. Brother of the same mother, but not of the same father.

68. *Ch'ü-mo-ts'ai nao mien-yü, k'u-la ta tsui* 苣蕒菜鬧？魚苦了大嘴。 If one cooks the dandelion-grass with the *mien-fish*, he gets a bitter mouth.— The *mien-fish* has a big head and a big mouth and represents the quiet but obstinate narrow-minded man (*t'u-pao nao-tai*: 土包腦袋). The peasant means that a simple good man always suffers damages when he comes in contact with a bad one.²⁸

69. *Ch'üeh-tzū ti t'ui* 癩子的腿。 The leg of the cripple.— Said of all that is crooked.

70. *Ch'üeh-tzū ta-wai, tsuo-chao han* 癩子打外坐着喊。 When the cripple goes hunting, he shouts while sitting down on the ground.— Said of somebody who can talk very well, but doesn't do anything himself.

71. *Ch'üeh-tzū p'ang ti* 癩子鏟地。 The cripple hoes the field... and is always behind the others.

72. *Erh-pa yüeh, tao-ping tung* 二八月刀兵動。 When there are two eight months [intercalary month on the 8th month] in a year, then the swordmen begin to move. There will be war or revolt. Examples to prove this proverb are: period of Tao-kuang (1821-1850): war with England in 1839, 1840, and 1842. Period of Hsien-feng (1851-1861): entrance of the English and French in Peking in 1860. Period of Kuang-hsü (1875-1909), in 1891, revolt of the *Tsai-li-ti* (在理的, cfr. p. 20.) in Eastern Mongolia; in 1900 revolt of the Boxers; in 1894, war with Japan.

73. *Erh-pai ch'ien mai yi-shuang wu-la. Chien p'i-tzū* 二百錢一雙買鞞鞞賤皮子。 For two-thousand cash one buys a pair of *wu-la*; it is cheap leather.— Said of somebody who is not very honest, for leather of *wu-la* shoes, which costs only 200 cash, is not good leather. *Wu-la* is a kind of shoes made of cowskin, inside is put straw; they are worn by people who pass the rivers carrying things etc. Elsewhere these shoes are also called *pa-chi*.

74. *Erh-t'i-chiao pu chiao erh-t'i-chiao* 二(?)不叫二(?) A double rifle cannot be called any more a double rifle.— It should be *liang-hsiang* 兩響: double sound. This also means: two persons long for each other (向). Proverb used in this last meaning.

28) Kawano, op. cit. p. 34, gives the following variant: 苣蕒菜挽髻兒, 苦橫 To use a *ch'ü-ma-ts'ai* to bind up his hair into a knot on the top of the head (把頭髮挽在頭頂上, 表示強橫). *K'u-heng* means: the man is poor, but his will stands firm. The second part: *k'u-ta-tsui*: is found as a part of another proverb in Kawano: 苣蕒菜喂鴨子苦大嘴 "To feed the ducks with the dandelion grass." This proverb is used for a poor man who eats much. *Ch'ü-ma-ts'ai* is a very bitter plant; cfr. p. 113.

75. *Erh t'ing wei hsü, yen chien wei shih* 耳聽爲虛, 眼見爲實. What the ears hear is false (not trustworthy), but what the eyes see is true. — Men's words can't be trusted.

76. *Fan shih yi-wan yi-wan-ti ch'ih* 飯是一碗, 一碗的吃. The cooked grain must be eaten bowl after bowl. — Meaning: all matters whatever must be explained word for word, in order to be fully understood.

77. *Fang p'i la cho-tzū, mei sha ché hsiu* 放屁拉棹子, 沒甚遮羞. To break wind and pull down the table. He has no way to cover his shame. — Said of somebody who can't conceal his faults in an affair, and begins to speak about other things.

78. *Fen-t'ou pu chiao fen-t'ou* 墳頭不叫墳頭. A grave-mound is not called a grave mound anymore. — It should be called *t'u-pao* (土包), a little heap of earth. This word also means "a niggard, narrow-minded man". The proverb is used to indicate such people. [土包, cfr; n° 68].

79. *Fo-yeh yen chu* 佛爺眼珠. The apple of Buddha's eye. — One may not touch the eyes of the Buddha which always remain unmovable. Said of all that can't be touched or moved.

80. *Fu la, tzū huan* 父拉子還. When the father makes debts, the son must pay them back (not inversed).

81. *Fu tsai shen-shan, yu yüan ch'in. Ch'üung tsai kao-shan, mei jen'rh wen* 富在深山有遠親, 窮在高山沒人問. Although a rich man lives in a deep mountain, he still has relatives who come from distant places (to visit him). Although a poor man dwells on a high mountain, nobody asks about him.

82. *Ha-ma hsiang ch'ih tien-o. Hsin kao, wang hsiang.* 蛤蟆想吃天鵝, 心高妄想. The frog wants to eat from the swan. What an impertinence, and what a reckless idea! — Said of somebody whose plans exceed much too far his own capacity. [Cfr. *Lai-ha-ma.*]

83. *Ha-ma ta ts'ang-ying Chiang kung tsui'erh* 蛤蟆打蒼蠅, 將供嘴兒. The frog catches a fly; it is hardly enough for his beak. — (*kung = kung-ch'ih-erh*, 供吃兒: to care for his food.) [Cfr. *Lai-ha-ma.*]

84. *Ha-pa-kou tso men-tun'rh, ying-ch'ung tang chia-jen-rh* 哈吧狗坐門墻兒, 應充當家人兒. The little Peking-dog sits on the gate-stone, and pretends to be the housemaster. — Said of somebody who wants to govern the house but in fact hasn't anything to say.

85. *Hao-huo pu p'a shih-t'an* 好貨不怕試探. Good wares do not fear any examination. [Cfr. 27].

86. *Hao jen sheng tsai tsui shang, Hao ma sheng tsai t'ui-shang* 好人生在嘴上, 好馬生在腿上. A good (clever) man lives by his

mouth; a good horse by its legs. — Meaning: a man must be able to talk well in order to make his way and succeed in his work; a good horse must be able to run to have great worth.

87. *Hao jen pu ch'ang shou* 好人不長壽. Good men do not live long.

88. *Hao t'ieh pu ta ting, hao jen pu tang ping* 好鐵不打釘. 好人不當兵. Good iron is not used to make nails, and good men don't want to be soldiers.

89. *Hao-tzū la mu-hsien, ta-t'ou tsai hou.* 耗子拉木枕. 大頭在後. The rat pulls the wooden spade, the big end comes behind. — Said of someone who has had to endure disagreeable things, and thinks that it is finished; but more difficulties are still ahead of him; the big end is still to come.

90. *Hei-hsia-tzū k'en pang-tzū* 黑瞎子啃棒子. The bear gnaws the Indian corn. — The bear (litterally: the black blind one, because he is black and has small hidden eyes) likes to eat the ears of the Indian corn; and when he has eaten enough of it, he still continues picking the ears, puts them under his arm or his forefoot and lets them fall on the way. So he causes much damage, and next night he will come back to the same field. This proverb is used for somebody who daily comes to ask something, and still cannot draw any utility from the thing.

91. *Hei-hsia-tzū chiao men* 黑瞎子叫門. The bear shouts at the door. — One must understand *hsiung tao chia la* (熊到家了): the bear has arrived at his house. Said when a most unwished guest has come; for *hsiung* (凶) also means bad, malignant, and also calamity, inauspicious.

92. *Hei-hsia-tzū p'ai pa-chang. Lien chang* 黑瞎拍把掌練掌. The bear claps his hands. He exercises the soles (?) of his feet. — *Lien-chang*, also means "the chief of the village" (? 長), and to ridicule the latter, this proverb is used; meaning: he has no utility just like the bear who claps his feet.

93. *Hei-hsia-tzū jang mo* 黑瞎子釀(?)沫. The bear ejects spittle. — What is the explanation of this expression? Some people say the meaning is "*pai-pai-ti* (白白的), all useless". Others pretend that the bear who spits, has a heavy sickness: *shang chin la* (上緊了) it is very grave; this also means "he exerts much power..." (上筋了), said of somebody who is very angry.

94. *Hei-shih-k'o-lang, pai yen-chu-erh, mei tui'rh* 黑屎蝌螂. 白眼珠兒沒對兒. A black dungbeetle with white eyeballs. There is no second one like that. — The dungbeetle has black eyes. Said for rare objects, presents and things.

95. *Heng t'ui ho-la-ch'uang-tzū, hu-shuo pa-tao* 橫推餡餡牀子. 胡說八道. He applies the dough-strips-press in a wrong way. He tells contradictory things. — The press to make flour-dough strips must be pressed horizontally and not otherwise. This means: “parler à contresens”.

96. *Ho-ch'ang chih Fo ch'ih-fan, lai Fo ch'uan yi* 和尚指佛吃飯. 賴佛穿衣. The Buddhist bonze points to Buddha to earn his living, and relies on Buddha to win his clothes.

97. *Ho tung liang pan-tzū, ching ssü han-tzū* 河凍半子. 淨死漢子. When the river is frozen (so that the ice) breaks to pieces, then there die only men. [Cfr. 274].

98. *Hou-ma t'ui hen* 後媽忒恨. The stepmother is too cruel. — Said for all who are cruel.

99. *Hou ch'ih la-chiao* 猴吃辣椒. The monkey eats pepper (and makes faces). Said of an impatient man.

100. *Hou tai mao-tzū* 猴戴帽子. The monkey wears a hat (he pretends to be a man). Said of someone who tries to be important.

101. *Hsia ma nai hai-tzū, hun ju* 瞎媽奶孩子, 混入. The blind mother gives the breasts to the child. She blindly puts the breasts into the child's mouth. Or: she blindly gives the child to suckle (*ju*: suckle 乳). — Said of someone who puts all objects disorderly into a wrong place.

102. *Hsia-tzū k'ang k'ou-tai, chin wu-tzū chiu t'ung* 瞎子扛口袋. 進屋子就搆. The blindman carries a sack of grain on his shoulders, and as soon as he is inside the house, (without taking any care for a proper place,) pours out the content on the ground. — Said f.i. of people who come to arrange matters, and *ex abrupto* begin their discussions after entering the house. In this case they use the proverb as a kind of excuse, to begin the discussion without introduction.

103. *Hsia-tzū kuo ho, pu chih shen ch'ien* 瞎子過河. 不知深淺. The blindman crosses the river and doesn't know the deep and the shallow places. — The allusion bears on “deep and shallow”, which is said for somebody who has no clear insight in the matter.

104. *Hsia-tzū mo shan-li-hung* 瞎子摸山裏紅. The blindman feels the hawthorn and says “*pu ta li*” (不大梨), there are no big pears. — The meaning is “*pu ta li*” (不大離), it's all right, it may do. There is not much difference.

105. *Hsia-tzū hsi-tso* 瞎子洗澡. The blindman takes a bath. — As he cannot see, he blindly plays and whirls with his arms. *Hun-p'u-t'eng (teng)* (混不登), and from that: *hu-nao* (胡鬧): to act stupidly and without order.

107. *Hsia-tzū ta tang-tang. P'eng ch'i-erh* 瞎子打鐺鐺, 碰巧兒. The blindman strikes the *tang-tang*. It is a chance-hit. — The *tang-tang* is a musical instrument with several little cymbals, hanging in a wooden frame; the musician strikes the cymbals and knows how to make different tunes, while the blindman, who doesn't see them, can't hit them correctly. Said of someone who doesn't take much care of his affairs.

108. *Hsia-tzū tai yen-ching. To yi ts'eng* 瞎子戴眼鏡, 多一層. The blindman wears glasses, it is just a layer more (than is necessary). — Said of someone who does work of no utility.

109. *Hsia-tzū tien teng.* 瞎子點燈. The blindman lights the lamp. — For an act that is useless.

110. *Hsia-tzū t'an hsien-tzū. Teng teng* 瞎子彈弦子, 等等. The blindman plays on the guitar, and (it sounds) like *teng-teng*. — Said to somebody with the meaning of *teng yi teng, ni to yü kuan hsien-shih* (等一等你多餘官閒事) "wait a moment there is no need for you to occupy yourself with other people's things."

111. *Hsia-tzū tso yi, ch'i kao pa ti* 瞎子作揖, 七高八底. The blindman greets, bowing with hands folded. He makes seven high bows and eight low ones. — Said for all that is in disorder.

112. *Hsia-yü wang wai p'ao, chiao-chao pu ts'o* 下雨往外跑, 澆着不錯. He rushes outside in the rain, and he is thoroughly wet. — *Chiao-chao pu ts'o* also means: he thinks it is all right like that (呌...). — Said of someone who made a mistake and is still of the opinion that he has obtained good results.

113. *Hsia-yü hua-hua'rh-ti hsia. Shih lao-t'ai-t'ai chiao mao'rh* 下雨嘩嘩的下, 是老太太叫貓兒. It is raining cats and dogs. It is like the old woman who calls the cat. — She also calls it: "hua-hua..."

114. *Hsiao-erh fan tsui, tsui fan chia-chang* 小兒犯罪, 罪返家長. When the child commits a crime, the crime falls back on the chief of the family.

115. *Hsiao-hai'rh jang t'u, pu wan'rh-la* 小孩兒攘土, 不玩兒了. The child throws sand, it doesn't play any more. — Said of someone who doesn't want to continue something he has begun.

116. *Hsiao-hai-tzū ch'ih tou-pao* 小孩子吃豆包. The child eats beancakes (and lets the pieces fall on the ground). — Said of someone who has no order in his work.

117. *Hsiao-chi'ersh tai ling-tang* 小鷄兒帶鈴鐺. The chicken carries a small bell. — Meaning: what you do is useless.

118. *Hsiao-miao'rh-ti kui* 小廟兒的鬼. The spirit of a small temple (who is not much worshipped and is satisfied with little offerings).

— Said of somebody who is satisfied easily with little things, and is not accustomed to much.

119. *Hsiao p'in pu hsiao ch'ang* 笑貧不笑娼. One laughs at a poor man, but not at a prostitute. — Proverb from the city.

120. *Hsiao-ts'ung pan tou-fu. Yi ch'ing erh pai* 小葱拌豆腐, 一青二白. To mix onion with beancurd; one is green and one is white. — Meaning: *ch'ing* or *ch'ing-liang* 清亮: clear. It is clear. I have understood it clearly.

121. *Hsieh-yen, hsün pu cheng* 斜眼心不正. One who has squinted eyes, has no right heart. — He is not an honest man.

122. *Hsin to, lan fei. Fan to, lan wei* 心多爛肺, 飯多爛胃. Many hearts spoil the lungs. Too much food spoils the stomach. — Cfr. Giles: *fei-ch'ang* (腓腸) the opinions. The meaning: many opinions make the judgment confused. Said of somebody who thinks and counts too much.

123. *Hsing nao wo-kua. Tui shai la* 杏鬧倭瓜, 對色了. To cook apricots with pumpkins. They are both of the same colour and their colours fit together (once cooked together, they can't be distinguished from each other). — Said for two men of the same character and the same intentions.

124. *Hsiu-t'ung t'ao yen-tai, chih ch'u, chih ju* 袖筒挑煙袋, 直出直入. When you pull the pipe from your sleeves, you have to pull it out and put it inside straightly. — Meaning: we will speak about this matter without subterfuges, in a clear manner and frankly.

125. *Hsiung k'uan, ti jen, shun-ch'i-wan. Chou-li-men yi ho, chia pu san* 兄寬弟忍順氣丸. 妯娌們義和家不散. (Cfr. 45). When the older brothers forgive each other's faults, and the younger brothers are patient, it is like the pill which makes the winds go freely around in the body. If the sisters-in-law are in peace with each other, the family will never disperse.

126. *Hsiung-p'u-tzū kua chao-li, To-yü lao hsün* 胸脯子掛笊籬. 多於撈心. On his breast hangs a skimmer: it is no use to ladle out his heart. — *Lao hsün* also means "to wear out, tire out his heart, to make great efforts (勞)". This proverb is used when one has made useless efforts without any results.

127. *Hsüeh-li mai hai-tzū, neng mai chi-t'ien* 雪裏埋孩子. 能埋幾天. When one buries a child in the snow, how will it remain buried? It will suffice only for some days. — Meaning: sooner or later the secret will leak out.

128. *Hu-lu tiao ching, pu ch'en* 葫蘆掉井. 不沈. The water-ladle (a half gourd) falls in the pit, but doesn't sink. — Said for a little, superficial intelligence.

129. *Hu-t'ou, shê-wei* 虎頭蛇尾. A tigerhead and a snake's tail. — Said of somebody who starts a big affair that ends pitifully small. The tigerhead is a terrible sight, and the serpent's tail is very thin.

130. *Hua-chiang ta la wan; k'an ni na-ko shai!* 畫匠打了碗. 看你那個色. The painter has broken his cups (full of colour); look now at your (spilt) colours! — Allusion on the word *shai*: colour, but also: unbecoming, indecent thing. Said to children, workmen, etc. Indecent expression.

131. *Hua pu shuo pu chih, mu pu tsuan pu t'ou* 話不說不知. 木不鑽不透. If one doesn't say a word, nobody will know. If the wood is not pierced, nothing can be passed through it.

132. *Hua pu shuo, pu t'ou, sha-kuo-tzū pu ta, pu lou* 話不說不透. 沙鍋子不打不漏. If one says nothing, nothing will be understood. If the earthen pot is not stricken, it will not leak.

133. *Huang-shu-lang-tzū ch'ih chi-mao* 黃鼠狼子吃鷄毛. The weasel eats chicken-feathers. — To have something to eat. Said of somebody who pressed by hunger eats everything he can get, good or bad.

134. *Huo shao mei-mao ku yen-ch'ien* 火燒眉毛. 顧眼前. When the fire burns the eye-brows, one's first care is for the eyes. — Allusion: *ku yen-ch'ien*: first care for what is most necessary and pressing.

135. *Huo pu ya ssü, tang pu ya mai* 活不壓死. 當不壓賣. When the land has been sold as a field that can be bought back (*huo-ch'i* 活契), the proprietor may still sell it as a field that cannot be bought back again (*ssu-ch'i* 死契). — When the field has been given as a guarantee, it can still be sold as a field that cannot be bought back again. (Cfr. p. 30.).

136. *Huo-ya-tzū k'en hsi-kua, ching-tao* 獠牙子啃西瓜. 淨道. The man with one tooth bites the watermelon, he makes all lines (in the melon). — Allusion "*ching-tao*", expression which also means: he has many ways, to arrive at his aim. He is a clever man.

137. *Jen hsin shih t'ieh, kuan fa ju lu* 人心是鐵. 官法如爐. The heart of man is like iron, and the public laws are the oven. — Meaning: law breaks the will of men.

138. *Jen fu chu-kan, pu fu ching-sheng* 任扶竹桿. 不扶井繩. One likes to lean on a bamboo-stick, but not on the cord of a pit. — Meaning: one likes to lean on or to support somebody who can do his part, but not one who is too weak and too characterless like a cord (*jen*: willingly).

139. *Jen lao mao yao, shu lao chiao shao* 人老敲腰. 樹老焦梢.
When man is old he bows his back, when a tree is old, its branches become dry.

140. *Jen pei wu-tzū, tao lao cheng-pu-shang yi-t'iao k'u-tzū* 人背烏'子. 到老掙不上一條褲子. A man who has a spot on his back, will never in his whole life earn money enough to wear a pair of trousers. — (Superstition). [Cfr. 389].

141. *Jen p'in chih tuan, ma shou mao ch'ang* 人貧智短. 馬瘦毛長. A poor man has little knowledge, and a thin horse has long hair.

142. *Jen shan yu jen ch'i¹, ma shan yu jen ch'i³* 人善有人欺. 馬善有人騎. If a man is good and mild, then there will be other men to cheat him. If a horse is good and quiet, then there will be people to ride on it.

143. *Jen shih ti-li-ti hsien, shih t'ien pu chien, tsou yi ch'ien* 人是地裏的仙, 十天不見, 走一千. Man is the spirit (immortal) of this earth. If you haven't seen him for ten days, then he has already gone 1000 li away. — Said when somebody expresses his astonishment that another one has gone quite unexpectedly.

144. *Jen shou ch'üan, ch'é shou tien* 人受勸, 車受墊. Man can be exhorted and a cart can be supported with a wedge (on the axle so that the axle doesn't wear out).

145. *Jen to ssü k'ao, k'ao tao lo kuo tsai* 人多? 靠, 靠? ? ?. The more men, the easier the one counts on the other, and the less work is done.

146. *Jen tsui liang chang p'i, tsen mo shuo tsen-mo li* 人嘴兩張皮, 怎麼說怎麼理. Men's mouth is just two pieces of skin; whatever he may say he is always right. — Said for somebody who now speaks in this sense, then in the other.

147. *Jen tu k'an keng-ko'rh-ti hai-tzū pai* 人都看個個兒的孩子白. All men consider their own child as white.

148. *Jen wai yu jen, t'ien wai yu t'ien* 人外有人, 天外有天. Beside this man, there are still other men, and besides this heaven (you see) there is still a heaven elsewhere. — Said in order to humble a proud man: don't think there are no other men besides you.

149. *Jou-pao-tzū ta kou, yi ch'ü pu hui* 肉包子打狗, 一去不回. If you strike a dog with a big meat-dumpling, he gets away but doesn't come back. — Meaning: if you want to punish, don't give him just what he likes.

150. *Jung, san sui neng jang li* 融三歲能讓梨. When Jung was only three years old, he could give away a pear. — Meaning: even a child can yield. Allusion to *jang-li* (讓禮) to yield.

151. *Kan, lao, ch'i-ku, yeh, yen-wang ch'ing-shia-ti ch'ieh* 乾勞氣噎, 閻王請下的客. When suffering from one of those four illnesses *kan-chi-ping, ch'i-ku, lao-ping* and *yeh*, then people are all guests whom the king of hell invites down to him.

Kan-chi-ping: sickness of women who have no menstruation. *Lao-ping*: because of the cold the menstruations are stopped and the people say: *chin ch'i, man pa* (緊七慢八), if the sickness progresses quickly, death comes after seven months; if it goes slowly then after eight months.

Ch'i-ku: men of about 40 years can get this sickness, because of drinking water when tired, or because of anger. According to the Chinese there must be air in the body wherever there is blood, and if men get dropsy (*ku-chang*: 臃脹), there is no order between blood and air, and so there comes water in the body.

Yeh (chang-yeh): sickness of the stomach. As soon as one eats something, he must vomit it.

152. *Kan-ch'in chin men, pu shih chieh tang, chiu shih ts'ao jen* 乾親進門, 不是借當, 就是尪人. When relatives through adoption enter the door, if it is not to borrow or to pawn (something), then it is to defile women.

153. *Kan-mien-chang ch'ui huo ch'iao pu t'ung* 扞麵杖吹火, 竅不通. To blow at the fire with the flour-dough-roller. There is no hole in it. — Allusion is made on *ch'iao*: (瞧) to look through (*pu t'ung*: without understanding). Said of somebody who doesn't understand the situation clearly and acts improperly.

153. *Kang-liang, mo hsiu chen, kung tao tzŭ-jan ch'eng* 鋼梁磨繡針, 工倒自然成. To sharpen an embroidery needle on a steelbar, can of course be done if you take the necessary time for it. — Said for all that goes too slowly because no adequate means are used.

154. *Kan tung, shih nien* 乾冬濕年. A dry winter is a wet new year (it will snow). — Proverb of peasants.

155. *Kao chuan-pu-lai, pu ju tai chia hai* 告轉不來, 不如在家害. If you don't make many accusations against your enemy in the tribunal, then you had better murder him at his house. (It is the one or the other method if you want to win against him).

157. *Kei ni huo-chao ni'erh ba!* 給你和着泥兒罷. I will mix the mud (so that you just have to smear it where you will). — Meaning: I will do all the preparations for you, and help you through your business.

158. *Ken pu cheng, miao pu cheng, chieh-ti hu-lu-p'iao pu cheng* 根不正. 苗不正. 結的葫蘆瓢不正. If the root is not right, the stem and the calabash growing from it are not right too. — *Talis pater, talis filius.*

159. *Kou yao Lü-tung-pin, pu jen chen jen* 狗咬呂洞賓. 不認真人. The dog barks at Lü Tung-pin, he doesn't know the pure man. —

Chen-jen: a pure man, or a being for whom objective existences have ceased to be, and in whose mind positive and negative are the same. Allusion is made on *chen-jen* with the meaning: *chen chia-jen* (真假人): to fail to distinguish the true from the false man. Said for somebody who doesn't listen to the advice of good people but to that of bad ones and makes the same mistake as the dog that barks at Lü Tung-pin. Lü Tung-pin is one of the Eight Immortals (Pa-hsien 八仙).

The following note is what the people of our country tell about these Eight Immortals: 1) The first is called Han Chung-li (漢鍾離). He was a great official. Holds a *ti-tzū* in his hand (笛子, flute). 2) Lü Tung-pin, also a great official. Holds a big sword in his hand. 3) Chang Kuo-lao (張果老) carrying a *hsiao* (簫, flute). 4) Ts'ao Kuo-chiu (曹國舅), the maternal uncle (*chiu-chiu* 舅舅) of an emperor of the Han dynasty. He has a *sheng* (笙), a mouth-organ. This very early instrument was invented by a man who could know the height of the *sheng*-pipes by throwing twenty *shu-tzū*-corns (稗子) into them, and from this originated the measure *sheng* (升). 5) Lan Pien-ho (蘭扁(?)何), who has a little wooden board as a precious object. 6) T'ieh-li-kuai (鐵李拐). Li is his family-name. He was a famous man. Once upon a time he lay asleep and his soul left him, going on travel. In the meanwhile the lamp continued burning and caused the whole house to be burnt to ashes, with the body of Li in it. Yen-wang, the King of Hell, forced the soul of Li to look for a new body. After much searching he found in the trough of a river a body of a beggar. Then his soul entered it and the body revived. But the resuscitated body had a hunch back and was all covered with ulcers, and besides this, it had a crippled leg. The soul wanted to leave it, but couldn't do it, and so it took refuge with Hsi-wang-mu (西王母), or Wang-mu-ku-niang (王母姑娘), who gave an iron stick to the resuscitated Li. As precious object, he has also a *hu-lu*: calabash (葫蘆). 7) Han Hsiang-tzū (韓湘子): a child with a flowerbasket. 8) Ho Hsien-ku (何仙姑): a woman carrying a looking-glass. All these objects, which they carry in their hands, can be thrown far away by them in order to perform all that those immortals will command. There are higher, middle and lower Pa-hsien; they live on a high mountain and possess the true essence of man, while we ordinary men have only the false one.²⁹

160. *Kou chang chi-chiao* 狗長觮角. The dog has got horns on his head (he is like a sheep). — *Yu yang-hsing* (有羊性), with the meaning (揚?): he has an impetuous character.

161. *Kou chiao hao-tzū*, (also *na-hao-tzū*) to *kuan hsien-shih* 狗瞧耗子(拿)多管閒事. The dog bites (takes) the rats; he meddles too much with affairs which are not his. — To take rats is the business of cats.

29) Among the Eight Immortals the name Lan-pien-ho for the more usual Lants'ai-ho (Werner, op. cit. p. 342) arose perhaps because of the wooden object (扁板), which this immortal possesses. The specific object of the Eight Immortals is not everywhere and always the same. The most popular proverb is not cited here, but is to be found in Kawano, p. 206, as in Plopper, p. 358: 八仙過海各顯其能: "The Eight Immortals cross the sea, each manifests his own power." This proverb refers to the journey of the immortals over the sea, where everyone of them used his own specific magic object to cross the water. The Eight Immortals or even only their specific objects still now enjoy a great popularity in the popular art.

162. *Kou ch'ih huang kua* 狗吃黃瓜. The dog eats water-melons (he is mistaken in his food). *Ch'a shih-la* (差食了) which also means: he is mistaken (差失了).

163. *Ku-lu p'uo-erh-la* 轆轤坡兒了. He has rolled from the hillside. — Meaning: he has changed his opinion. He has left his first decision. People also say: *kun la-tzū la* (輾轆子了): he has rolled from the rock. And: *t'u-lu-la, ma mao-tzū* (??了, 抹帽子): (he is like thread) that rolled from the bobbin; he has taken off his hat.

164. *Ku-yü ch'ien-hou, an kua chung tou* 穀雨前後. 按瓜種豆. Before and after *Ku-yü* (corn-rain: 20th of April), people sow melons and beans.

165. *K'u-yao-tai chi po-keng-tzū shang, ts'o-chi la* 褲腰帶纏脖脛子上. 錯纏了. His waistband is bound around his neck. He is mistaken in binding. — Meaning: *ts'o chi-la* = you don't remember exactly (錯記了).

166. *K'uai-tao ta tou-fu, ssü-mien'rh chien kuang* 快刀打豆腐, 四面兒見光. If one cuts beancurd with a sharp knife, it glitters from all sides. — Said from an affair that has an honourable end, *yu kuang-ts'ai* (有光彩).

167. *K'uai-tzū tiao yi chih, pi-ting yu yi ch'ih* 筷子掉一隻. 必定有一吃. If one of the chopsticks falls down from your hands, it is a sign that somebody desires to eat.

168. *K'uai-tzū tiao yi shuang, pi-ting nai pang-tang* 筷子掉一雙. 必定耐榜打(?). If a pair of chopsticks fall down, it is a certain sign that you will get a beating.

169. *Kuan lao chang-mu-niang chiao ta-sao-tzū* 官老丈母娘叫大嫂子. To call the mother-in-law elder sister-in-law. (*Kuan*: sign of accusative like *pa, Chiang, yi*, etc.). — Meaning: to speak only for the sake of speaking, and tell stupidities.

170. *Kuan men ta hsia-tzū. Mei p'ao* 關門打瞎子, 沒跑. To shut the door and beat the blindman. No question of escaping. — Said of somebody who takes all precautions to bring his business to a good end. Also for all that certainly will happen.

171. *Kuan men ta hua-tzū* 關門打丐子. To beat the beggar within shut doors (so that nobody can go to help him).

172. *Kuan'rh pu ta sung-li-ti* 官兒不打送禮的. The official doesn't beat people who bring him presents. — The complete proverb sounds: *kou pu yao la-shih-ti kuan pu ta sung-li-ti* (狗不咬拉屎的) the dog does not bite one who is easing his bowels.

173. *Kuan-tzŭ yang chiao-yü* (insult) 罐子養蛟魚. To feed a turtle in a vase. — *Yüeh chang, yüeh ch'ou* (越長越醜): the more it grows, the uglier it is. Said of a bad man who day after day still becomes worse.

174. *Kuang-kun* [*kuan?*] *hsia sheng, tu san-ch'ien liu-pai ta-t'ou-weng ken-chao* 光昆下生, 得(?)三千六百大頭翁跟着. When the *kuang-kun* (bachelor) is born, then three thousand six hundred men with big heads will follow him. — *Kuang-kun* means here a cunning man who can arrange many things, and when such a man is born, then there are also 3600 stupid ones who are born after him, to be fooled by him.

175. *Kuang-kun'erh lao-p'o kuang-kun'erh han, yu liu-ch'ih wu liu-san* 光棍兒老婆, 光棍兒漢, 有留遲無流散. An old lonely woman, and an old lonely man remain together as husband and wife, as long as they have to eat, and when they have no more, they separate.

176. *Kuang-kun tsai li, t'u-pao feng chiao* 光棍在理, 土包奉教. *Kuang-kun*: the thieves and swindlers go into the sect *Tsai-li* (Cfr. p. 20), and the narrow-minded and stingy people become christians.

177. *Kuang-ting tso pan-teng. Yu pan, yu yen* 光?坐板凳有板有眼. To sit naked on a bench. There is a bench and an eye. — Allusion on *pan-yen*: the bones which are used to mark the time in plays (板眼). Said of somebody who can be trusted in some business, *pan shih'rh yu chun-rh*. (辦事兒有準兒). Vulgar.

178. *Kun-tzŭ p'eng liu-chou, shih ta shih* 靱子碰礮礮石打石. The field-roll hits the threshroll, one stone against the other. — Allusion on *shih*: stone, and also true (實). Said of two men who speak straightforwardly.

179. *Kung-chi hsia chi-tan* 公鷄下鷄蛋. The cock lays an egg. — Meaning: nothing of the sort! all lies!

180. *Kuo-ch'ü chen, chiu kuo-ch'ü hsien liao* 過去針就過去線了. If the needle can pass through it, then the thread can pass too. If the first one is possible, the other must be possible too.

181. *Kuo-nien sha lü* 過年殺驢. To kill the donkey to feast New Year... At New Year people kill a pig, but not their donkey. Meaning: those people have not much to eat.

182. *Kuo-nien ch'ih ku-k'ang* 過年吃穀糠. To eat grain-husks at New-Year. — Said of very poor people. On New-Year one eats the best food.

183. *Kuo-pu-liao t'a-ti men-k'an-tzŭ* 過不了他的門檻子. You can't pass the threshold of his door. — Meaning: in this affair you will have to count him in and to recognize his part in the business.

184. *La ch'i, la pa, tung-ssü lia sa* 臘七臘八, 凍死倆三. The seventh and eight of the 12th moon, two or three men freeze to death. — The coldest days of the year. Those days people eat the *la-pa-chou*.³⁰

185. *Lai ha-ma ta ts'ang ying* 癩蝦蟆打蒼蠅. The toad catches flies. — Said of one who nearly earns enough to eat. [Cfr. n° 84].

186. *Lai ha-ma tai yao-tao* 癩蝦蟆帶腰刀. The toad wears a sword. — Said of someone who is dressed very badly. (Cfr. Wu-ta-lang, Chu-pa-chieh).

187. *Lai ha-ma chua yen-tzū* 癩蝦蟆抓燕子. The toad catches a swallow. — Said for a gourmet.

188. *Lai ha-ma hsiang-chao ch'ih t'ien-o jou, hsin kao, wang hsiang* 癩蝦蟆想着吃天鵝肉, 心高妄想. The toad wants to eat the flesh of the swan. What a reckless presumption! [Cfr. n° 82].

189. *Lai ha-ma tsuan k'ang-tung* 癩蝦蟆鑽炕洞. The toad has sneaked off into the ovenbed. Her place is in the water. — Said of someone who was on his right place, but wanted to move and got worse, and so found his own calamity.

190. *Lai-tai pu ch'ih ssü-hai-tzū. Huo-jen kuan-ti* 獾獸不吃死孩子, 活人管的. If the wolf doesn't eat any more dead children (but prefers living ones), it is the fault of living men (who make him accustomed to it). — Meaning: it is your fault if such a thing happens. [N° 6].

191. *La-ma ch'ih ch'ieh-kao. P'ei-la shai-la* 喇嘛吃切糕, 陪了色了. The lama eats *ch'ieh-kao*. The colours are fitting together. — The lama of the yellow church (reformation of Tsung-kha-pa) wears yellow clothes and *ch'ieh-kao* is yellow too. Said of two men who are of the same character.³¹ [N° 124]

192. *Lang-pa-pa* 狼殘殘. Wolves' dregs. — Wolf's dreg is white. People use this improper expression to mean: it is useless. *Pai* (白) "white" also means useless.

193. *Lao-ch'ien tiao ching, lao-tung pu-ch'i ta chia* 老千掉井, 撈動不起大家. The card *lao-ch'ien* has fallen in the pit, one cannot fish

30) *La-pa-chou* 臘八粥 is eaten on the morning of the 8th of the 12th month. It is a custom almost universally followed throughout China. Many different sorts of stories are told to explain this strange custom and the peculiar observances connected with it. The *la-pa-chou* custom is described at length in Lowe's *Adventures of Wu*, Peiping, 1941, p. 137.

31) *Ch'ieh-kao* (切糕), according to Li Chia-jui (李家瑞): *Pei-p'ing feng-su lei-cheng* (北平風俗類徵), I; p. 229, is made of flour of glutinous millet (*huang-mi*) mixed with water, some fruits like dates, etc., and beans, all steamed together into a kind of dough.

it out in order to win. — *Lao-ch'ien* is a play card with the figure of a man. One set of cards contains four *lao-ch'ien*. To win a game one must have three of them and then the player says: *kao ta chia* or *kao yi hu* (告大家, 告一戶): I have a winning series. Now, if a *lao-ch'ien* falls in the pit, one must first get it back in order to win. Allusion is made on *lao tung pu ch'i ta chia* (勞): I would not give you all this trouble, to beg you to do me a favour, since I can't obtain it. [Cfr. 253].

194. *Lao-hsi'erh kuo kuan, tsai'rh hao, tsai'rh hao* 老西兒過關, 這兒好, 這兒好. The Shansi-man comes over the Great Wall (through the pass) and says: How good is it here! How good is it here! — *Tsai'rh hao* also means *ho-ch'u-lai* [?], expression from Shansi. Because the Shansi-man always uses this expression, it has been used north of the Great wall too. Said of a good-natured man, who is always ready to do a service.

195. *Lao hua-sheng pu chiao lao-hua sheng* 落花生不叫落花生. The peanut is not any more called a peanut. (One must call it "*nan-tou*" 南豆, Southern beans). — Meaning: *nan-tou* (難鬪): that man is untractable.

196. *Lao-kua lo tsai chu-sheng-shang, ching k'an pieh-jen hei, pu k'an (tzü-chi) hei* 老鴿落在猪身上, 淨看別人黑不看(自己)黑. The rook comes down on the body of the pig, and laughs at the pig because it is black. It sees only that others are black but doesn't see itself.

197. *Lao-mao fang-shang shui, yi-pei ch'uan yi pei* 老猫房上睡, 一輩傳一輩. The old cat sleeps on the roof, and so one generation learns it from the other.

198. *Lao-mu-chu ho kan-shui, ch'ui-ch'i mao-p'ao* 老母猪喝泔水, 吹起涓泡. The old sow drinks grain-water, and blows up bursting bubbles. — Said for a bragger, *mao* = lat. *erumpere*.

199. *Lao-mo-kui t'ing tao-li, yao-chao ya nai* 老魔鬼聽道理, 咬着牙耐. When the old devil hears preaching, he must suffer it with gnashing teeth. (Christian proverb).

200. *Lao-p'o-tzū-hua pu hai-hsiu. Li-lou-la-la k'ai tao ch'iu* 老婆子花不害羞, 秝落拉拉開到秋. The old women's flower³² has no shame. She is blossoming continuously until the end of autumn.

201. *Lao-p'o-tzū k'ou, wu liang-tou* 老婆子口, 無量斗. A woman's mouth has no (doesn't know any) measure for grain. — At the time of threshing of the grain, people do not permit the women to say how much grain has been threshed, for if they say it, a quantity of grain will certainly disappear. Women may not ask how much grain there is, as long as the grain is being carried to the threshing-floor. People also do not

32) Cfr. Gochet, *Flore de la Mongolie*, p. 103.

permit anybody to say how much grain they have threshed, as long as they haven't carried all of it home, for they are afraid to say too little, and in this case the spirit of wealth would leave them. One must pronounce words expressing wishes of wealth and abundance.⁵³

202. *Lao-t'ai-t'ai chiao-chih-t'ou* 老太太脚指頭. The toe of an old woman. — Thus: dirty for the whole life and squeezed tightly all the time (by the tying-strips).

203. *Lao-t'ai-t'ai chiao mao* 老太太叫貓. The old woman calls the cat. . . . and says "hua-hua!" — Meaning: "spend money! hua-ch'ien-pa! (花錢罷)". Said in circumstances of spending money. [Cfr. n° 113].

204. *Lao-t'ai-t'ai ch'ih kan-tou. Hao na yi-pa* 老太太吃乾豆. 好拿一把. The old woman eats dry beans. She likes them. — Even her bad teeth will not restrain her from eating them. Said of somebody who likes something, at any price: smoking, drinking, etc.

205. *Lao-t'ai-t'ai kuo-nien. Yi nien pu ju yi nien* 老太太過年. 一年不如一年. The old woman feasts new year. Every year is worse than the former. — She grows older. Said of things that grow worse and worse.

206. *Lao-t'ai-t'ai nien ma-ching. Ch'iao chin'rh (chierh)* 老太太捻麻經, 瞧筋兒. The old woman twists the hempcords. Look at her power. — The allusion is made on *ch'iao-erh chin* (巧兒筋) for *ch'iao chin'rh*: he has capacity and power to arrange these affairs.

207. *Lao-t'ai-t'ai pu ch'ih fei-ti. Kou shou* 老太太不吃肥的拘瘦. The old woman doesn't eat the fat meat. She takes the meager pieces. — *Kou* stands for *kou-pen shou jou* (拘? 瘦肉) to take the meager pieces. Allusion is made on *kou shou* (够受): enough to bear, to suffer. Said of something that is hard to bear, illness, poverty, etc.

208. *Lao-t'ai-t'ai shang t'ai-chieh. Yi pu yi ko k'an'rh* 老太太上檣樁. 一步一個檻兒. The old woman goes on the stepladder. Every step is another rung of the ladder. — Allusion on *k'an-rh*: rung, and also (坎): proverb. [Cfr. 294.]

209. *Lao-t'ai-t'ai tai hua* 老太太戴花. The old woman wears flowers, (but only one). *Yi t'o* (一朵). — The allusion is on *t'o*: certain, *t'o-tang* (妥當), *lao-pang* (牢幫) safe. Meaning: it is certain.

210. *Lao-t'ai-t'ai-ti hsieh, ch'ien chai* 老太太的鞋. 前窄. The shoe of the old woman, it is narrow at the point. — Allusion: *ch'ien-chai*: to be in debt, short of money (錢).

33) De Jaegher, *Customs and Practices*, I, 8, p. 94. The same proverb is cited by Hesser, but with a changing: 媒人口無量斗; and in Chining (Mongolia), according to my own observation, people say: 算卦的口無量斗.

211. *Lao-t'ai-t'ai tso niu-ch'é. Yu ko wen-tang-chiu'rh* 老太太坐牛車. 有個穩當甌兒. The old woman sits on the ox-cart, and is sitting there in a firm stable place. — Said for somebody who is slow to work or slow to come, etc.

212. *Lia ha-ma chi yen'rh* 倆蝦蟆擠眼兒. Two toads are leering at each other. — Said of two men who understand each other.

213. *Liang k'ou ta chang* 兩口打丈. Husband and wife are fighting; (it won't last a long time). — Said of anything that will not last very long.

214. *Liang shui ta ch'a-t'ang* 凉水打茶湯. To make teabroth with cold water. On the end of the twelfth moon people roast flour of millet (*mī-tzū* 米子) and during the days of new year they pour some water on it, to have ready-made food. This is because those days they may not make food. This proverb is said of somebody who begins to do something without any capacity for it.

215. *Lin ssū mao kua-tou-tzū* 臨死摸褂兜子. At the point of death to feel one's pockets. — Said of somebody who thinks of everything.

216. *Liu-chih-t'ou hua ch'üan* 六指頭滑拳. To play at guess-fingers with six fingers. — Or: the man with six fingers plays at guess-fingers. This play consists in protruding a number of fingers of one hand and shouting loudly at the same time the total of fingers put forth by yourself and the opponent together. This play of course is based on the fact that a hand has 5 fingers. Meaning: in everything one must use the same means.³⁴

217. *Lo-kuo-tzū shang shan. Ch'ien chin* 螺鍋子上山. 前緊. The hunchback climbs on the mound; his breast is oppressed. — *Ch'ien chin*: short of money (錢緊). Said of somebody who is in need of money. [Cfr. 210]

218. *Lung sheng lung, feng sheng feng. Hao-tzū sheng lai hwei tao tung* 龍生龍鳳生鳳. 耗子生來回倒洞. A dragon brings forth a dragon, and a phoenix a phoenix, and rats naturally can make holes.

219. *Ma-kan-tzū ta lang, liang-t'ou hai-p'a* 蕪杆子打狼. 兩頭害怕. If one beats a wolf with a hempstick, both (the beater) and the wolf are afraid.

Also: *Ma-kai-tzū ta lang, liang-hsia hai-p'a* 蕪楷打狼. 兩廂害怕.

34) A description of the play *hua-ch'üan*, together with the most used expressions and formulas of the play, is given in *Le Savoir vivre en Chine*, Peiping, 1946, by Jos. Nuyts, C.I.C.M., on p. 104.

220. *Ma shou, mao ch'ang, ta-la-tsung. Ch'iuung jen shuo hua pu chung (shou) t'ing* 馬瘦毛長拖落騾, 窮人說話不中(受)聽. (also: *ch'iuung-han-tzū: 窮漢子*). When the horse is meager, its hair is long and its mane hangs down. When a poor man speaks, nobody likes to listen to him. [Cfr. 143].

221. *Ma-ia-tzū ta kuan-ssū* 馬達子打官司. The bandit wants to go to law. — He certainly will lose.

222. *Ma-tzū pu chiao ma-tzū* 痲子不叫痲子. Pockmarks are not any longer called pockmarks, (but one calls them "k'eng" (坑)). — Pock-face is called "k'eng-jen" (坑人), a man who has little "pits" in his face. Allusion is on "k'eng-jen" (措人) to cheat people.

223. *Mai ko hsiao-chi'erh, mei mao* 買個小鷄兒, 沒毛. When you buy chicken, it has no feathers. — They are already pulled out. *Shih-hsien-ti* (是疇的), with the meaning of "he is without work, unoccupied"; (閒的) a lazy man.

224. *Mai ko p'ao-tzū, tao ch'uan-chao* 買個袍子, 倒穿着. To buy a long gown and to wear it turned inside outside. — Said of an eccentric man.

225. *Mai-mai hao tso, huo (ho)-ch'i nan ta* 買賣好作, 和氣難達. To do business is easy, but to have peace with your shareholders is difficult.

226. *Man shang, man pu hsia*³⁵ 瞞上, 瞞不下. One can conceal his faults before a superior, but not before his inferiors.

227. *Man t'ien shua Chiang-tzū, hu yün* 滿天刷糨子, 糊雲. If you paste the whole heaven with paste, then you paste clouds. — Allusion: *hu-yün*: to talk nonsense (胡云). [Cfr. 249].

228. *Man-tsui p'en fen* 滿嘴噴糞. To spout manure with a full mouth. — (Vulgar expression): to talk stupidly.

229. *Mao-fang-ti shih-t'ou, yu ch'ou, yu ying* 茅房的石頭, 又臭又硬. The stones of the W.C.; they stink and are hard. — Said of somebody who won't speak reasonably.

230. *Mao-lü-ti p'i-chi* 毛驢的脾氣. The temper of a donkey. — Said for a cross-grained and untractable man. [Cfr. 305-307].

35) This sentence from the grammatical point of view, presents a special form of impossibility-construction in the spoken language. As the ordinary form of impossibility is constructed with a verb and an auxiliary verb separated by the negation (走不到), or in some cases also with a verb and an adjective as in 跳不高 with the meaning: he cannot jump high. The sentence here has a verb with an adjective, that is used as a substantive (the inferiors), with the function of the indirect object of the verb: to conceal for an inferior. The impossibility-construction then means: one cannot conceal for an inferior.

231. *Mao yao sui-p'ao* 猫咬尿胞. The cat bites in a bladder [and is satisfied with a trifle].— Said of somebody who is satisfied with something, and has no reason to be so.

232. *Mei shih kan-ch'eng. Liang-t'ou ch'u-ti ying. Ch'üeh-tzŭ* (or *ku-niang*) *ch'i-chao lii; wai-po* (or *hsiao-tzŭ*) *k'ang-chao weng* 媒是桿秤, 兩頭除的硬。(癩子) 姑娘騎着毛驢, 歪脖(小子) 扛着甕. The go-between is like the steelyard; on both sides it is pulled by force. The crippled one (the girl) rides on a donkey, and the wry-necked (the boy) carries a water-jar.— *Kan-ch'eng* means a *ch'eng-kan-tzŭ*: stick of the steel yard. A go-between had to arrange a marriage between a crippled girl and a wry-necked boy, and from both sides they asked to have a meeting with each other. In order to conceal their defects, he invented the following method: the cripple was made riding on a donkey, and the wry-necked boy had to carry a water-jar; the consent for marriage was given.

233. *Mei yu pu-t'ou-feng-ti ch'iang* 沒有不透風的牆. No walls are entirely wind-proof.— All secrets will sooner or later leak out. (Cfr. 121.)

234. *Meng-ku hua!* 蒙古話. It is Mongolian! (and since I don't understand this language, please, translate for me: *kei wo fan-kuo-lai!*) (給我翻過來). It also means: *to turn up*, and therefrom: *to call good what is bad, and bad what is good* (返). Said for a liar.

235. *Mo-tao-ti lii. T'ing ho* 磨道的驢. 頂和. The donkey, that runs on the mill-path, is very obedient.— *Mo-tao*: the path around the mill. The donkey, tied to a millstone, can't run another way than this one, and must be obedient. *Ho* is *ho-ling*: to shout out the orders. (喝令). Said of somebody who can't do anything but listen blindly to the orders.

236. *Mu-yü ch'uan men-tzŭ* 木魚串門子. The wooden fish (the clapper of the Buddhist monks) makes a visit to other yards. (Then the monk beats his wooden fish).— Said for somebody who wants to be beaten by somebody else.

237. *Na-chao yeh-chu huan yüan* 拿着野豬還願. To pay one's vow with a wild pig, (instead of killing one of his pigs to offer to the gods).— Meaning: to use somebody else's money to make a big splash.

238. *Nan-ti pu hui. Hui-ti pu nan* 難的不會, 會的不難. The difficult things are not known, and the known things are not difficult.— Meaning: It is difficult for those who do not know and vice versa.

239. *Nao-tai shang chang-ch'uang, chiao-ti-hsia liu neng* 腦袋上長瘡, 腳底下流膿. An ulcer breaks open on his head, and the matter comes out under his feet.— A thoroughly bad man, rotten to the core.

240. *Ni Meng-liang-ti hu-tzũ. Na-ko shai-mao* 你孟良的鬚子。那個色毛。 You are the beard of Meng-liang. (Look at) your coloured hair. — Meng-liang lived during the Sung dynasty, and had a red beard and red hair, a rare phenomenon in China. Allusion is made on "shai". Two fighting men throw that insult to each other. Exact meaning?

241. *Ni p'ei-la yao. Keng-ko'rh ch'ih-ba* 你配了藥。個個兒吃罷。 You have prepared the medicine, take it yourself now. — Said for somebody who made plans against others, and is held by them himself.

242. *Ni pieh kuo-la ho, ch'ai ch'iao* 你別過了河，拆橋。 Don't destroy your bridges, when you have passed the river. Ne brûlez-pas tous vos navires.

243. *Niu-p'i teng-lou* 牛皮燈籠。 To paste a lantern with an ox-hide (instead of paper, then nothing can be seen). — Giles: *Niu-p'i teng-lou*: lantern wherefrom no light can penetrate: a stupid fellow.

244. *Ni ya-wan-la mo, chiu sha li ba* 你壓完了磨，就殺驢罷。 Wait until you've finished grinding with the mill, before you kill the donkey (who pulls the mill-stone). — Meaning: Before you want to slander or accuse somebody, wait until you've got all the services out of him, he can do for you.

245. *O-tzũ k'ao huo* 蛾子烤火。 The moth warms itself near the fire (and will burn itself).

246. *Pa-hsien-cho tiao ching*³⁶ 八仙掉掉井。 The table of the Eight Immortals (square table for eight) falls into the pit. — Since the pit is round and the table square, it must fit very exactly to fall right down without bumps or blows. Therefrom: to have peace with other people is difficult. [Cfr. n° 159, note 29].

247. *Pai-ts'ai pu ken pai*³ - *ts'ai* 百菜不跟白菜。 Among all the vegetables the cabbage is the best.

248. *Pan-chiu pu-chiao pan-chiu. Chiu chiao ko-tzũ-yang-ti.* 斑鳩不叫斑鳩。就叫鴿子養的。 The turtle-dove is not anymore called *pan-chiu*; one must call it a kind of pigeon. — *Ko-tzũ-yang-ti* must be understood in the meaning: a special kind, eccentric man (個自樣的)。

36) This proverb is cited also by Kawano, op. cit. p. 206, but with another meaning, which is the meaning expressed by our proverb n° 313: *sui-cho fang, chiu-te yüan*. It may be that this last sentence does not exist as a proverb of its own, but only as the second part of the former proverb. In this collection we have seen many proverbs where the second part is lacking, because it is purposely suppressed, as it is sufficient to cite the first part alone to make the allusion. The second part is only expressed when the proverb is not known to somebody.

249. *Pan hsüan-k'ung sa Chiang-tzū. Hu-yün* 半旋空撒糉子。糊雲。 To pour paste over half the heaven; (it is only good to) paste the clouds. — *Hu-yün* (胡云) to talk nonsense [cfr. 227]; said of a bragger.

250. *Pan-la ling-tang tiao-ching. Tsen-ma neng hsiang ni?* 搬拉鈴鐺掉井。怎麼能響呢。 While removing the bell, it has fallen in the pit [?]. How can it still ring? — The last part of the sentence is to be understood as: "how could you expect or wish (*hsiang* 想) such a thing?"

251. *Pan-p'ing ts'u* 半瓶醋。 A half bottle of vinegar. — Vinegar is bitter, cheap and only a half bottle. Said of a good-for-nothing.

252. *Pan-pu-tao ch'ih feng-mi* 搬不倒吃蜂蜜。 The humpty-dumpty (that cannot be budged) eats honey. — *Pan-pu-tao* is a plaything, the bottom of which is a half-ball made of clay, dried and pasted with paper. The top is a paper-doll (only the body without legs). When pushed or pulled, it always stands upright again, because of the weight which is concentrated in the half-round clay-bottom. Said for a flatterer. [Cfr. *Eder M.: Spielgeräte und Spiele im chinesischen Neujahrsbrauchtum, F. S.* vol. VI, fasc. 1, p. 113 sq.]

253. *Pan-pu-tao chiao ching* 搬不倒掉井。 The humpty-dumpty has fallen into the pit. — As it is made of paper and clay, it is immediately spoiled entirely by the water and it is no use to pull it up, *lao-pu-ch'i* (撈不起). But the meaning is *lao-pu-ch'i* (勞): I cannot give you this trouble by asking you to help me in my affairs. [Cfr. n° 193].

254. *Pan-ta hsiao-tzū, ch'ih-ssü lao-tzū* 半大小子。吃死老子。 The half-grown-up adolescent eats the old man to death, — because he eats more than an adult.

255. *Pan-yeh chiao kung-fu. Meng-shih* 半夜叫工夫。夢市。 He hires workmen at midnight. He dreams about the market. — It is not the proper time for such business. Meaning: He lies. *Meng-shih* is understood as a dreamt thing (unreal).

256. *Pan-yeh mo mao-tzū* 半夜摸帽子。 To grasp at one's hat at midnight. — Meaning: to start work too early.

257. *Pan-yeh chuang-chung* 半夜撞鐘。 To strike the bells at midnight. . . Only a brave bonze does it. Said of a courageous man.

258. *Pan-yeh shao ch'ien-t'ieh-tzū* 半夜燒錢帖子。 He burns money at midnight. — Said for waste of money; he seems to be in a hurry to spend his money. He burns it, and that at midnight, as if he couldn't wait until daytime.

259. *Pan-yeh tai mao-tzū. Tsao ch'ao* 半夜戴帽子。早朝。 He wears his hat at midnight. The morning comes early. [Cfr. 256.]. — Said of somebody who starts everything too early and too quickly.

260. *Pao-hua-ma* 駁花馬. A dapple horse. — *Pao-hua* is a flower half white, half black.

261. *Pao-kuo pu li men. Jen-ming pu ch'u-ts'un* 報過不離門. 人命不出村. A fight doesn't leave a door, (has its after-effects for a family), a murder doesn't go out of the village, (has its effects for the village).

262. *Pei-wo shua t'ieh hsien. Luan ch'an* 被窩耍鐵杵. 亂鏟. To play with a spade under the quilt. To spade without order. — A proverb which is not to be used. [?]

263. *Pei-wo p'ai hsing-t'ou. Mei shu.* 被窩拍?? . 沒數. To play with the ball under the quilt. (The points) can't be counted. — Said of an uncertain number.

264. *P'i-chao so-yi. K'en ma-cha* 披着蓑衣啃麻渣. To wear a grass rain-cloth, and to gnaw at *ma-cha*. — *Ma-cha* is a clump of hemp seed, from which the oil has been pressed out already. Said of a poor man whose clothes and food are bad.

265. *Pi-tzū-yen'rh cha ts'ung-pen'rh. Ying-ch'ung ta-pi-tzū-hsiang* 鼻子眼兒扎葱本兒. 應充大鼻子象. To put an onion-stem in the nose, and to pretend to be an elephant. — Said of somebody who wants to make a big effect and has no capacity.

266. *P'o-fang-tzū, lan-kuo. K'ang-shang yi-ko t'an-ba lao-p'o* 破房子, 爛鍋. 炕上一個癱跛老婆. . . A house that is ruined, and a kettle that is broken, and on the ovenbed a wife that is lame. — These are the great miseries.

267. *P'o yen-tai* 破煙袋. A broken pipe. — Thus: *mei tsui'rh* 沒嘴兒: there is no mouthpiece. Allusion is made on "*mei chun'rh*" 沒準兒: that man has no will to take any decision. This proverb can only be understood in the regions where *s* and *sh*, *ts* and *ch* are pronounced alike.

268. *P'o ch'a-hu* 破茶壺. A broken tea-pot. — Also without mouthpiece. [Same as 267.]

269. *Pu t'ing lao-jen yen. Pi yu chi-huang-shih* 不聽老人言, 必有饑荒事. He who doesn't listen to the words of the old people, will certainly have debts. — Is "*chi-huang*" not rather "quarrel"?

270. *Pu-kei t'a t'ien-yu. Yeh pu kei t'a po teng* 不給他添油. 也不給他撥燈. We will not pour oil in his lamp, nor pull at the wick of his lamp. — *Teng* stands for the old Chinese oil-lamp. Meaning: we will not mix ourselves in his affairs.

271. *Pu p'a yeh-mao-tzū chiao, p'a yeh-mao-tzū hsiao* 不怕夜貓子叫. 怕夜貓子笑. One need not be afraid of the shriek of the owl, but of his laugh. — He laughs because someone will die. [Cfr. *yeh-mao-tzū*].

Other superstitions are: 1) when an owl sits on a tree, one must count how many times he shrieks, in order to know how many years the man who is listening, still has to live. 2) *Hsi-ch'iao chiao* (喜雀叫): the magpie shouts: a sign that somebody thinks of you. The magpie can send good and bad messages to other people. 3) *Yen-p'i t'iao* (眼皮跳): the eye-lid trembles. Somebody thinks of you, for it is the fault of the magpie if the eye-lid trembles. 4) *Ta-ha-ch'i* 打哈氣: to yawn, sign that somebody says something about you. 5) *Ta t'i-fen* (打嚏噴), id. 6) *Teng-hua pao* (燈花爆): the lamp-wick cracks: somebody will arrive.

272. *P'u-t'ao pan tou-fu* 葡萄拌豆腐. To mix grapes with beancurd. — Said of somebody who in his clothes is slovenly and disorderly.

273. *San shih'rh mei yu yueh-liang* 三十兒沒有月亮. On the 30th of the moon, there is no moon. If one wants to say: "You mustn't be astonished, it has always been like that", he says this proverb.

274. *San chiu k'ai ho pi ssü lao-p'o* 三九開河. 必死老婆. If the rivers open on the third "chiu" (one of the nine winterweeks), then there will certainly die an old woman. — The third nine is the coldest of the whole winter, and if it is warm at that time, then many illnesses are to be feared. [Cfr. 95]³⁷

275. *San k'uai pu ch'eng chuan, liang-k'uai pu ch'eng wa* 三塊不成磚, 兩塊不成瓦. An earthen brick in three pieces is not counted as a brick (by the brickmaker) and a roof-tile of two pieces is not considered as a tile. — Bricks in two pieces which fit closely together count as good bricks.

276. *San pi-tzū-yen'rh, To-yi k'u-tzū ch'i* 三鼻子眼兒. 多一窟子氣. With tree holes in the nose, one has to hale in one part too much air. — Said of somebody who has too many sorrows.

277. *Sao-la-tzū k'an-hsi. Pai ta-kung* 騷達子看戲. 白打工. The stinking Tartar looks at the theaterplay. He wastes his time because he doesn't understand anything.

37) Many different variants exist about the "nine-chiu"-rhymes. Not less than 20 different variants are given in the *Chung-kuo-nung-yen* 中國農諺 by Fei Chieh-hsin (費潔心), Shanghai, 1937, p. 2-5. Unfortunately no indications are given as to the origin of this rich material, strewn throughout the little booklet. We give only two variants:

一九至二九扇不離手
三九二十七冰水甜如蜜
四九三十六拭汗現出浴
五九四十五樹頭秋葉舞
六九正十四乘涼不入寺
七九六十三上床尋被單
八九七十二被單換夾被
九九八十一家家打炭塹

一九二九伸不出手
三九四九冰上走
五九六九沿河看柳
七九河開, 八九燕來
九九八十一梨耙一齊出

278. *Sha-kuo-tzū tao suan. Yi-ch'u-ti mai-mai* 沙鍋搗蒜, 一出的買賣. To pound garlic in an earthen kettle is the work of only one stroke of the pounder. — To pound garlic, one must use an iron or stone pot or a mortar, otherwise, the garlic might be pounded, but the earthen pot is broken to pieces also and cannot be used any more. Said for instance of a merchant who sells his wares too expensively, and has lost his clients with one deal. Also said of all that only can happen once.

279. *Shan-kou-tzū-ti-hai-tzū* 山溝子的孩子. A child from the mountain-ravines. — Said of somebody who has not yet seen much.

280. *Shan-kou-tzū-ti kou, ta ti-fang-ti hai-tzū* 山溝子的狗, 大地方的孩子. The dogs of the mountain-ravines, and the children of big places. — The children from the mountain-villages have generally little education, and are despised as "dogs", while the children of the cities have a better appearance and deserve to be called "children".

281. *Shang-kung-ti yang* (also: *shang-kung-ti pao-tzū*) 上供的羊(包子). An offered sheep (or bread). — Said of all that has been given away without exchange.

282. *Shao hsiang yin kui* 燒香引鬼. To burn incense in order to attract the devil. — Said for instance when someone wants to win the benevolence of another by means of little presents, and that man was formerly neither friend nor acquaintance.

283. *She-t'ou ch'ang tsai ch'un, chang ta pu ch'eng jen* 舌頭常在脣, 長大不成人. If (a child) always lets its tongue hang to its lips, it will not grow up to be a dignified man. — Also said of a child that cannot keep silent.

284. *Shih-erh-shu* 十二屬. The twelve cyclical animals.

According to the conception of the Chinese people, each of these twelve cyclical animals misses a part of the body, and when one wants to say: "I miss something", he will say: "The twelve cyclical animals". These missing parts of the animals, used to indicate the years of the cycle, are the following: The rat has no molars. The cow has no upper teeth. The tiger has no neck. The hare has no lip. The dragon has no bowels. The serpent has no legs. The horse has no gall. The sheep has no eyeapple. The monkey has no stomach. The chicken has no kidneys. The dog has no liver. The pig has no horns.

285. *Shih-ko-lang chi yen'rh* 屎蜋螂擠眼兒. The dungbeetle winks the eyes, sc. as if to tell other dungbeetles there is some dung to get: *yu fen* (有糞). But *yu-fen* also means: there is a part (分) for you. If somebody asks: "Is there no part to be gotten or won by me?", then the answer is: "The dungbeetle winks the eye," = "yes, you may come".

286. *Shih-ko-lang k'u ma, t'a lia yen mi-hei* 屎蜋螂哭媽. 他兩眼墨黑. The dungbeetle weeps over its mother, both its eyes are black as ink. — Said of someone who wants to arrange his affairs on a

place which is not safe for him, and without a friend of his. Of course he can have no success. He is careless.

287. *Shih-ko-lang man-t'ien fei, pu shou fen.* 屎蜚螂滿天飛, 不守糞. The dungbeetle flies in full heaven, and doesn't guard his dung. — Said for someone who does not do his duty. "Shou-fen" to guard his dung, but also to keep to one's duty (守分).

288. *Shih-ko-lang p'a tai chien-ping-nao-tzū-shang. Lao yi hui'rh shih yi hui'rh* 屎蜚螂趴在煎餅鏊子上. 烙一回兒是一回兒. The dungbeetle lies down in the cooking-pan. To be warmed just a moment is still a moment. — Said of those who try to get as much profit of an opportunity as possible. Also: there is no hurry to do otherwise; let us see later.

289. *Shih-ko-lang pai po, [pu] yi-yang-ti* 屎蜚螂白脖(不)一樣的. The dungbeetle with a white neck is of another kind. — Dungbeetles have no white necks, but black ones. Said for an extraordinary man, thing or action.

290. *Shih-ko-lang shang niu-ts'ao, ying-ch'ung ta-lie'rh hei-tou* 屎蜚螂上牛槽. 應充打臉兒黑豆. The dungbeetle goes in the cow's trough, and pretends to be a big black bean. — Said of someone who wants to be something he cannot be. The dungbeetle is jet-black.

291. *Shih-ko-lang tai hua'rh. Ch'ou-mei* 屎蜚螂帶花兒. 臭美. The dungbeetle wears a flower. It is a stinking beauty. — Said to ridicule the women who wear too many flowers or whose make-up is excessive.

292. *Shih-ko-lang tai yen-ching'rh, tien hun, ti hei* 屎蜚螂帶眼鏡兒. 天昏地黑. The dungbeetle wears eyeglasses, the heavens look dark, and the earth is black. Said of somebody who doesn't care much and doesn't understand affairs.

293. *Shih-ko-lang [hsia] t'ai-chieh, nao tiao k'an ni* 屎蜚螂下樓梯鬧掉檻呢. The dungbeetle descends from the steps, and falls from the rungs. (The dungbeetle lets himself fall from the rungs of the ladder). Said of somebody who uses many proverbs in his talking. In order to scorn him people say: he falls from one proverb onto the other, like the dungbeetle. The word *k'an* (坎) also has the meaning of proverb. [Cfr. n° 208].

294. *Shih-ko lang tiao ch'e-che-li* 屎蜚螂掉車轍裏. The dungbeetle falls in the cart-tracks... if it doesn't go away in time it will be crushed. (Crush: *nien* (碾); this sound also means "expel, drive away" (撵, 趁). Meaning: if you don't go, I will have to drive you away.

295. *Shih-ko-lang tiao yeh-hu-li t'ou* 屎蜚螂掉夜壺裏. The dungbeetle has fallen into the chamberpot. — Said of somebody who thinks he is well off in this place, but is deceived.

296. *Shih-ko-lang t'iao men-chen, ch'ung mo-ku-t'ou-ting-tzũ* 屎蜚螂跳門枕. 充蔘菇頭釘子. The dungbeetle jumps on the threshold of the door, and pretends to be a nail with a mushroom head. — Nails in form of mushroom-tops are used to nail the crossbeams of the door.

297. *Shih-ko-lang tsuan mien-kang, chia-ch'ung pai hu-tzũ lao-t'ou'rh* 屎蜚螂躓麵缸, 假充白鬍子老頭兒. The dungbeetle goes into the flour-jar, and pretends to be an old man with a white beard. — Said for somebody who wants to be an important person. When the dungbeetle goes into the jar, where the Chinese keep their flour, it naturally comes out of it, all white, in spite of its black body.

298. *Shih-ko-lang tsuan tsao-t'ang, (ching) kung huo* 屎蜚螂躓竈堂, 淨頓火. The dungbeetle enters into the herd then it crawls into the fire. — *Kung-huo* also means "to excite the fire" (燄火) and therefore the proverb is used of somebody who excites other people. Sometimes they say: *Shih-ko-lang tsuan tsao-hu; shih-ko-lang tsuan tsao-hu-k'eng* . . . 屎蜚螂躓竈戶 (坑).

299. *Shih-kou, kai-pu-liao ch'ih shih* 是狗, 改不了吃屎. Since it is a dog, it cannot change its habit of eating excrements. — Improper way of saying that somebody can not change his bad habits.

300. *Shih lang, kai-pu-liao ch'ih jou* 是狼, 改不了吃肉. Since it is a wolf, it cannot change its habit of eating meat. — [Same as 299].

301. *Shih-li-ti, mei chun hsin* 十里地沒准信. At a distance of ten li, there is no reliable news. . . Thus the people judge their reliability.

302. *Shih, tung, la-yüeh-ti sheng-jih* 十冬臘月的生日. His birthday is in the 10th, 11th or 12th month. — Then it is cold and hands and feet freeze: *tung shou chiao* (凍手脚); this sound also means: hands and feet remove (動). Said of somebody who can't keep his hands and feet. He is a fighter or a troublemaker.

303. *Shou-pei chang chieh-tzũ* 手背長疥子. On the back of his hands rises an itching sore. — It is supposed there is pus from that sore (*neng* 濃) and an ulcering hand is *neng-shou* (膿手), which also means: capable hand, experienced hand (能手). Said of a quick fellow.

304. *Shui p'ing pu hsiang* 水平不响. When water is even and calm it doesn't make noise. — A capable man is no noisemaker.

305. *Shu k'o-lü-ti* 屬騾驢的. He has the cyclical year of the she-ass. — All years of birth are indicated by the correspondent cyclical animal [cfr. n° 284]. But an ass-year does not exist, and *a fortiori* a she-ass-year. Said for somebody who eats and drinks excessively.

306. *Shu lü-ti* 屬驢的. He has the cyclical year of the donkey as his birth-year. — Insult. Also used in the sense of: he is proud. The more

you follow his whims the better. If one wants to caress the hair of the donkey, then he must do it in the direction of this hair, otherwise it runs away. From this people got the comparison and expression: *mao-lü-ti p'i-ch'i*: he has the character of a donkey (毛驢的脾氣). [Cfr. 230].

307. *Shu mao-mao-ch'ung-ti* 屬毛毛蟲的. He is of the cyclical year of the caterpillar. — Meaning: the more you offend him, the worse. As soon as you touch a caterpillar, it begins to turn and to wriggle.

208. *Shuo-shu-ti tiao yen-lei* 說書的掉眼淚. The story-teller weeps. — The *shuo-shu-ti* tells all kinds of stories, his gestures and tears are only to make impressions and to get some more money. Proverb used for all that is false and deceitful acting.

309. *Ssü-jen pu chiao ssü-jen* 死人不叫死人. A dead man is not called any more a dead man. — One must say: *yen-ch'i-la* (咽氣了): he has swallowed his breathe. (Chinese conception). Meaning: *yen ch'i-la*: to be angry with disgust (厭氣了). Said when somebody is not satisfied with another.

301. *Ssü-leng-tzū chi-tan* 四棱子雞蛋. A square egg. — A man with an eccentric character.

311. *Sui-p'ao tiao ching, pu ch'en* 尿胞掉井. 不沈. The bladder falls into the pit, and doesn't sink. — Allusion is made on *pu ch'en* in the sense of *t'a pu ch'en na hsieh ch'ien* (他不稱那些錢): he can't carry so much money (debts); there is danger that he will not be able to pay.

312. *Sui-p'ao ta jen pu t'eng, ch'i-ti-huang* 尿胞打人不疼. 氣的荒. If you beat a man with a bladder, it does not pain him, but merely makes him angry. — Said of words which hurt somebody, without any other effect.

313. *Sui-chao fang, chiu-ti yüan* 隨着方. 就的圓. To adapt oneself to the square and the round. — Said of somebody who adapts himself to everything and everybody.

314. *Sung-shen[g]-niang-niang, shuai-ch'ien-ta-tzū* 送生娘娘摔錢袋子. The goddess who gives children, has thrown away her own moneybag. — The maid of this divinity (*cheng-niang-niang* 症娘娘) carries a moneybag full of small children, that are given away, so think the pagans, to the women that worship the goddess, most on the 18th of the 10th month. Sense of the proverb: to feel sorrow for the death of a child or because of sterility.³⁸

38) In Plopper, op. cit. p. 176, the same proverb is given with another meaning: 送生娘娘摔袋子, 毀孩子. "The Goddess of Child-bearing throwing down her sack — bad for the babies." Used in banter towards one in the loss of capital, or on an occasion of disaster. On the goddess *Sung-sheng-niang-niang* and her cult, cfr. Chavannes, *T'ai-chan*, p. 39 sq.

315. *Sun-pin-ti t'ui* 孫贖的腿. The legs of Sun-pin. — (Cfr. Wieger, *T. H.* p. 202. P'ang chüan cut off the legs of Sun-pin in order to hinder him from becoming the general of the state Wei (353 B.C.). Used in the sense: now it is too late, the affair has already gone too far.

316. *Ta feng kua liu-chou*. *Wang ch'ang-li k'an* 大風颳膠磚. 往場裏看. The strong wind reels the threshingroll; look at the threshingfloor! — Allusion is made to: *wang ch'ang-li k'an* with the meaning: look to the future and don't speak of the circumstances of to-day; later you will see.

317. *Ta jen-tzũ fen hsiao-la*, *hsiao jen-tzũ fen lao la* 大稔子分小了. 小稔子分老了. If a property is being divided, the big estates fall down to small ones and the small ones fall down to nothing. — Wealthy people become only well-to-do, and the well-to-do become poor through division.

318. *Ta lou t'ung yu*, *man-ti-li chien-chao ma-li'rh* 大羹捫油. 滿地裏揀着蔬粒兒. To pour out oil with the big recipient, (instead of ladling it out with a ladle), and to pick up all around the little hempseeds (wherefrom the oil is made). — Said of somebody who is very stingy about little things, and doesn't see his losses in big business.

319. *Ta ch'ien-shui-wang* 打淺水網. To throw out the net in shallow water (where one sees a fish swimming). — Said of somebody who wants to have a small profit he sees before his eyes.

320. *T'a ken shui yeh nao ko ch'ou men-shih* 他跟誰也鬧個仇門石. He makes an enemy-doorstone against everybody. — He makes everybody his enemy so that other people do not pass his threshold and avoid him.

321. *T'a lou pa fen-ti hua* 他露八分的話. He has expressed eight parts of his meaning. — This is clear enough so that everybody should understand him.

322. *Ta ch'e la chiao-yü*. *Tsai ni* 大車拉蛟魚. 載呢. The big cart carries a turtle. It is well loaded. — Allusion on *tsai ni*: it is up to you! (在你). You should do something for it.

323. *T'a ch'ien-shang kua ling-tang*, *shih hsiang*. 塔前上掛鈴鐺. 是響. If you hang a bell on top of the tower, there will be some sound. — One must understand *shih-hsiang* (是想): there will be some thinking, and the opinion will be a wrong one. Said of somebody who has big ideas about an affair, which however will turn out badly.

324. *T'a chih-pu-tao na yi t'ou k'ang je* 他知不道那一頭炕熱. He cannot know at what side the ovenbed is warm. — Said for somebody who has no clear insight of the matter.

325. *T'a chiu chih-tao Chiang shih la-ti* 他就知道醬是辣的。 He will know that the beansauce is acrid. — Meaning: he will know when it is too late. Said of someone who doesn't listen and only can be kept in order through punishments.

326. *T'a yi-shen-tzū shih, han pu chiao-chao ch'ou* 他一身子屎還不覺着臭。 His whole body is all covered with dirt (excrements), and still he does not smell his own bad smell. — He does not see his own faults or defects.

327. *Tang-nien-ti hsi-fu'erh, pan-nien chia, pu kuan hsien-mang, chu niang chia* 當年的媳婦兒半年家。不管閒忙住娘家。 A bride married in this very year, goes to her parents home for half a year. Whether there is much to do or not, she still will remain with her parents.

328. *Tan-te shih t'ien han, tan-pu-te shih t'ien lao* 担得十天旱。担不得十天落。 A harvest can stand ten days of drought, but not ten days of rain. — Also: *Pu p'a shih t'ien han, chiu p'a shih t'ien lao* 不怕十天旱。就怕十天落。

329. *T'ang hsiu t'a, Chu hsiu chuan, Ch'ing ch'ao hsiu ta Fo-tien* 唐修塔。朱修磚。清朝修佛殿。 The T'ang dynasty built Buddha towers, the Ming dynasty (family Chu 朱) built strong walls around the cities, and the Ch'ing dynasty built big Buddha temples.

330. *Tao-p'ang k'u-li, wei jen so ch'i* 道旁苦栗爲人所棄。 The bitter chestnuts, from the side of the way, are thrown away by the people. — If they were sweet ones!

331. *Tao-tzū tsui, tou-fu hsin* 刀子嘴豆腐心。 A mouth like a knife, and a heart like beancurd. — A bad tongue but a good heart. Beancurd is very soft. People also say: *t'ieh tsui* or *kang-t'ieh-tsui* (鋼鐵嘴): an iron or a steel mouth.

332. *Te-la shih-ti li-mao, huan ju hu. Lo-la p'ei-la feng-huang, pu ju chi* 得了食的黎貓。歡如虎。落了珮了鳳凰。不如鷄。 A black cat, that gets its food in the paws, is glad like a tiger. A phoenix that lost its feathers is not worth a chicken. — Said for people who earned their food and are glad of it; when they have money they become proud.

333. *Teng-hua lao, ch'ieh lai-tao* 燈花落客來到。 If the wick of the lamp falls down, a guest will arrive. — Wieger, II, p. 771, 40: Quand champignon d'une bougie allumée tombe c'est signe qu'il arrive des hôtes. L'adage dit: mèche qui s'avvive, hôte qui arrive. In this region, when the lamp has been blown out, and the burnt end of the wick falls down, it is a sign there will be wind next day. If the wick continues to burn (without flame), and the end doesn't fall, then it will be nice weather next day. (Weather-forecast in East-Mongolia.)

334. *Teng-hua pao, hsi-ch'iao tao* 燈花爆喜雀到. If the wick of the lamp crackles, the magpie will arrive. — When in the evening the lampwick crackles and sparks, people think they should not go out next day, because there certainly will be a calamity on their way.

335. *Tou-fu la k'ou, pai wen* 豆腐拉口白文. If you make a cut in the beancurd, there is a white line. — Allusion *pai wen* (白問): your question is useless; useless to ask me.

336. *Tou-ya nao tou-fu, yi hsing ko hu* 豆芽鬧豆腐一姓各戶. To cook together beansprouts and beancurd. It is of the same family, but not of the same house. — Beansprouts and beancurd, although both are beans, are not the same. Meaning: these two families have the same surname, but are not related to each other.

337. *T'ou-fa shang shuan ta ch'ien, sui pien* 頭髮上拴大錢隨辦. If you tie money-coins in your hair, then the money pieces follow the plait (in its movements left and right). — Allusion: *sui pien*: do as you like, as you think convenient (便).

338. *T'ou-tao mien-hua-pao-shang* 偷盜綿花包上. They stole from the pack of cotton-wool. — Cotton-wool is very soft and when one steals from people who don't dare to accuse or persue the thieves, they say: to steal from the pack of cottonwool. Said for instance of merchants.

339. *T'ou-yi-fang ch'ou, erh-fang-hsiang, san fang ch'ü-la tso niang-niang, ssü-fang tang-la ch'in niang tsu-nai-nai* 頭一房醜二房香三房娶了坐娘娘,四房當了親娘祖奶奶. The first wife (causes him disgust, because she) stinks, the second is all perfume (to the husband), the third becomes a great lady, and the fourth is shown as much consideration as the great-grandmother of his own mother. — A proverb on concubines and consecutive wives. Another variant: *T'ou-yi-fang ch'ou, erh-fang hsiang, san-fang tang tso niang-niang* or *yao ch'ü san-fang, tei ch'eng lao-niang* 頭一房醜. 二房香. 三房當作娘娘. 要娶四房得承老娘. *Niang-niang* has the meaning of *kao-kui, pu yung kan sha* (高貴不用幹甚): very respectable, who must not do any work. The empress is called like that by the people. Translation: the third must be treated like an empress; or: if one wants a third, he must call her *lao-niang-niang* (*ch'in niang*): his own mother.

340. *T'i-liu wa-tzŭ chao hsieh* 提溜襪子找邪. To put on his socks and to look for his shoes. — Allusion: *chao hsieh* (找邪): to look for an improper affair to arrange.

341. *Tiao-ssü-ku'rh ts'a yen-fen. Pu yao lien* 吊死鬼兒擦胭脂不要臉. The spirit of the hanged man powders his face all white, and does not want his natural face. — Allusion: *pu yao lien*: to be shameless.

342. *Tieh-tzŭ cha mang-tzŭ, pu chih shen-ch'ien* 碟子扎猛子不知深淺. If you dive in a saucer it is because you know nothing about depth or shallowness. — Said for somebody who doesn't know anything about the affairs he wants to arrange.

343. *Tieh ts'o ts'o yi ko, niang ts'o, ts'o yi wo* 爹姪姪一個. 娘姪姪一窩. If the father is short of body, only one is short. If the mother is short, the whole nest will be like that.

344. *T'ieh-chiang-lu hsia pao-tzŭ. Ping huo pu t'ung lu* 鐵匠爐下雹子冰火不同爐. There has fallen hail on the forge. Ice and fire do not fit together in the forge. — Said of two people who do not go well together.

345. *T'ieh-p'a-tzŭ nao yang-yang* 鐵杷子撓癢癢. To scratch an itch with the iron rake. — To use big means for little things.

346. *T'ien-hsia mei nan-shih. Chiu p'a hsin pu chuan* 天下沒難事就怕心不專. In the world there is no difficult thing. There is only one thing to be afraid of: too little effort. — Perhaps one must say: *t'ien hsia mei nan* (because of the rhyme).

347. *T'ien-hsia shih wu fei shih hsi* 天下事無非是戲. In this world everything is comedy or farce.

348. *T'ien-hsia wu yün, pu hsia yü; Ti-hsia wu-jen, shih pu ch'eng* 天下無雲不下雨地下無人事不成. If there are no clouds in heaven, it will not rain. If there are no people on earth to help with their intervention, no affairs can be arranged.

349. *Tsao-wang-yeh ch'ih chi fen*³⁹ 竈王爺吃鷄糞. The God of the hearth eats chicken-dregs. — Said of a dirty man.

350. *Tsao-wang-yeh shang t'ien. Yu yi chü, shuo yi chü* 竈王爺上天有一句說一句. The God of the Hearth goes to heaven, and speaks according to truth. — Said of somebody who always speaks the truth. Said on oneself.

39) The God of the Hearth or the God of the Kitchen has many names, and is one of the most popular deities in China. Also many different variants of tales exist about his origin and his activities. Until now no systematic investigation has been made, so far as I know. The study of Yang-k'un (楊堃) in *Han-hüe*, I (1944), p. 107-168, exclusively based on written documents, and starting from unproved ethnological suppositions on totemism in old China, has failed to consider the data given in the living popular customs and folklore. The God of the Hearth, who is protector as well as inspector of the homes, leaves his throne on the 24th of the 12th moon, in order to report to the Jade Emperor everything, good or bad, that happened in the family during the year.

351. *Tso-kuan-ti ch'ien, hsia shui ch'uan. Mai mai-ti ch'ien liu-shih nien, hsüeh-han-ti ch'ien wan nien* 坐官的錢下水船. 買賣的錢六十年. 血漢的錢萬年. Money earned by an official is like a boat that runs down the river. Money earned by a merchant lasts for 60 years, but the money of the man who sweats blood in his work (the peasant), lasts for 10,000 years.

352. *Tso-tsei-ti k'an chia, sheng-pu-hsia shih-ma* 作賊的看家 剩不下什麼. If the thief guards the house, none of the things will remain.

353. *Tsou-kuo san chia, pu yung wen hang chia* 走過三家不用 聞行賈. If one has gone already to three shops, it's needless to ask for prices any longer.

354. *Tsou-tao hsiao lü chiao-huan* 走道學驢叫喚. While going along the road, he has learned to bray like an ass. — Said of a man with a bad character. *Pu-shih-jen-hsing* (不是人性) he has no human nature. Insult. [Cfr. 230, 304 sq.].

355. *Ts'ung hsiao k'an ta, ch'i sui k'an lao* 從小看大. 七歲看老. From childhood one can guess what a kind of man he will be later. At seven years one sees what he will be in his old age.

356. *Tsui-shang mei mao, pan shih pu lao* 嘴上沒毛. 辦事不牢. If one has no hair on his mouth (lips), he cannot arrange any affairs. — People do not confide in young men.

357. *Tsui-shang mo shih-hui. Nao ko pai-tsui* 嘴上摸石灰 鬧個白嘴. To smear chalk on the mouth. One makes his mouth white. — Allusion on "pai tsui, also: a useless mouth, that can only eat and not work.

358. *T'u-lao-p'o tai ti-t'i* 禿老婆帶? 掙. The bald old woman wears a flat hair-pin, and still it can be seen that she is bald. — Said for somebody who wants to conceal something in his business and does not succeed.

359. *T'u-tzū ta jen* 兔子打人. The hare beats the man. — Said for somebody who has been so humiliated and has become so powerless that everybody can bully him.

360. *T'u-tzū tang ho-ch'ang. Chiang-chiu ts'ai-liao* 禿子當和尚 將就材料. The bald one has become a monk. It is only a substitute material for a monk. — To become a monk one must have his head shaven. The bald man is a false one. Said for all that has not very good qualities. It is also said: *t'u-tzū ch'u-chia, chiang-chiu*... (禿子出家).

361. *T'u-tzū t'ou-shang-ti shih-tzū* 禿子頭上的虱子. A louse on a bald head. — It is instantly seen. Therefrom: it is clearly understood.

362. *T'ui-hsia-p'o'rh ti ch'e* 推下坡兒(的)車. To push at the cart that runs down the hillside. — To bring somebody still deeper into difficulties.

363. *Tung fa liang, hsia shüeh* 東發亮下雪. If the Eastside is clear, it will snow. — Double allusion to say: *fa-pai* (發白): it is white, clear. We have clearly understood what is meant.

364. *Tung tou-fu pan-pu-te* 凍豆腐辦不得. Frozen beancurd cannot be cut. — Allusion: *pan-pu-te* (辦): this affair can't be arranged. Cfr. Smith, p. 230: *tung-tou-fu pan-pu-k'ai*... fig. The cash is insufficient, the thing cannot be done.

365. *Tzũ yao ch'ang hsi, ma yao ch'ang ch'i* 字要常習, 馬要常騎. Characters must be exercised continuously, and horses must be ridden also continuously.

366. *Wai-t'ou yu lou-ch'ien-ti p'a-tzũ, chia-li kai yu ts'un-ch'ien-ti hsia-tzũ* 外頭有攬錢的耙子, 家裏該有存錢的匣子. If outside there is a rake to rake together the money, there still must be a box where to keep the money at home. — This is: the husband must earn the money outside and the wife must keep it at home.

367. *Wai-wai-tsui ch'ui huo. Yi liu hsieh-ch'i* 歪歪嘴吹火一流斜氣. The distorted mouth blows on the fire, but has no effect, he just blows out some bad air.

368. *Wan-sui-yeh t'ou chuang-chia* 萬歲爺偷莊稼. The emperor steals the harvest. — Said of a respectable man who arranges improper affairs.

369. *Wan-sui-yeh tso pao-ting-fu* 萬歲爺坐保定府. The emperor is enthroned at Pao-ting-fu, and not any more at Peking. Said for somebody who gradually has lost his dignity and wealth.

370. *Wan-yen-ti p'an(g)-kuan, hsia-kui* 挖眼的判官, 瞎鬼. The judge (at the side of the King of Hell, Yen-wang) who gouges the eyes, is a blind devil. — Said of an unexperienced man who wants to do something.

371. *Wang-pa k'an li-tou. Tui yen* 王八看綠豆對眼. The tortoise looks at the green beans. The colour is the same. — Tortoises have green eyes. Said of man and wife who will marry each other. Only said of bad people.

372. *Wang-pa la ch'e. Yu ch'ien-chin, mei hou-chin* 王八拉車有前筋沒後筋. The tortoise pulls the cart. It has power for the beginning, but not to the end. — Said of somebody who starts a business with full energy and lets it fall down later on.

373. *Wei jen pu tang ch'ai, tang ch'ai pu tzũ-tsai* 位人不當差當差不自在. People in a high position don't work any more, for if they work they can't be at ease.

374. *Wei-ma-ti kao-liang. Liao-huo* 喂馬的高糧料貨. Sorgho straw to feed the horse. It is forage. — Allusion on *liao-huo* (撿貨), what deserves to be thrown away. Said of a good-for-nothing.

375. *Wo mei pa ni-ti hai-tzū pao ching ch'ü la* 我沒把你的孩子抱井去了. I have not carried your child to the water-well... (to let it be drowned.) — Then why are you angry against me? I didn't do anything wrong to you.

376. *Wu feng pu ch'i lang, Wu shui pu hsing ch'uan* 無風不起浪無水不行船. Without wind there are no waves, and without water there can go no ships. — Every rumour supposes some truth.

377. *Wu ma tao liu yang* 五馬倒六羊. To change five horses for six sheep. — Said of somebody who changes good wares for bad ones, and lets himself be fooled by the numbers.

378. *Wu-ta-lang shua chung-fan. Chin kou chü* 武大郎要重幡僅够舉. Wu-ta-lang is tilting with the heavy banner, he nearly hasn't enough force to lift it up.

On Wu-ta-lang, Fr. Van Oost, in his *Proverbes Chinois*, p. 178 writes: Ou-ta-lang est un personnage légendaire, auquel on fait endosser beaucoup de bourdes. Espèce de Jocrisse chinois, un sosie du "Tyl Uylenspiegel" cher aux Flamands, avec la verve savoureuse en moins. Nos gens qui le citent souvent ne le connaissent peu de nom. Il paraît qu'il vivait sous la dynastie des Soung. Il était d'une taille exigue et gagnait sa vie en vendant des gâteaux. Sa femme n'était que légère, se débarrassa du bonhomme en l'assassinant. Mais elle avait compté sans le frere puiné Ou-eul-lang, employé au tribunal, qui fit rendre vie pour vie à la meurtrière.⁴⁰

Chung-fan is a big banner, three to four *chang* high, and every foot is a cross-bar with flags and bells. The player puts the banner right up, throws it in the air, to catch it up again, etc. Wu-ta-lang of course is much too slow to do that... Allusion on *chin kou chü*: he will not get through, he lacks the force to do that. Said of poor and sick people.

379. *Wu-ta-lang fang ni-hua. Shih san yen ya* 武大郎放泥花適散烟呀. Wu-ta-lang has lit the fire-work, there was only rising up some smoke. Said of somebody who lets an affair go down, without finishing it.

380. *Wu-ta-lang mai kua. Tzū mai tzū k'ua* 武大郎賣瓜自買自誇. Wu-ta-lang sells melons. He buys them himself and praises them himself.

40) The person Wu-ta-lang is taken from the Chinese novel *Shui-hu-chuan* (水滸傳). He also appears frequently in the Chinese theater (Lowe, *Stories from Chinese Drama*, Peking, 1938, p. 306 sq.). The chapters of the *Shui-hu-chuan* have been the starting point for another novel, *Chin-p'ing-mei* (金瓶梅). The passage relating to the story of Wu-ta-lang, can be found in the translation of *Shui-hu-chuan*, by Jackson, *Water Margin*, I, chap. 23 sq. — Concerning the play with the *Chung-fan*-banner, see De Jaeger, *Customs and Practices*, I, 1, p. 90.

381. *Wu-ta-lang tai tao. Lei-chui ping* 武大郎帶刀累贅兵
Wu-ta-lang carries a sword. He is a clumsy soldier. — Said of a clumsy
fellow. [Cfr. Chu-pa-chieh, lai-ha-ma...]

382. *Wu-ta-tang pai pei-tou. Ken-jen hsing-shih* 武大郎拜北斗
跟人行式. Wu-ta-lang worships the Great Bear, and imitates other
people. — The worship of the Great Bear happened formerly more than
now, and consisted of 24 bows. It was a rather too complicated performance,
and Wu-ta-lang, of course, is not capable of doing such a thing. He is
considered too stupid for such rites. Said of somebody who wants to start
something, but lacks the capacity for it.

383. *Wu-ta-lang tao fen. K'an na yi tui* 武大郎倒糞看那一堆.
Wu-ta-lang turns the fertilizer. Look what a dirty heap. — As if to say:
look at that man's manners, his behaviour, his work: it is all bad. It is
really like Wu-ta-lang turning the fertilizer. He doesn't know how to do it.

384. *Wu-ta-lang-ti erh-tzŭ* 武大郎的兒子. The son of Wu-ta-
lang. — The father was a silly man, and the son cannot be better. Said of
a good-for-nothing.

385. *Wu-ta-lang-ti yen-tai. Pu kou-ch'ang* 武大郎的烟帶不
够長. The pipe of Wu-ta-lang. It is too short. — Said of everything
that is not long enough.

386. *Wu-ta-lang-ti kan-liang* 武大郎的乾糧. The flour-cakes of
Wu-ta-lang. — They are bad just like everything he does or has. Also used
to say: there are no good people.

387. *Wu-ta-lang-ti chiao-chih-t'ou* 武大郎的脚指頭. The toes
of Wu-ta-lang. Said of a village or of a family: there is no good man, like
on the feet of Wu-ta-lang there is no good toe.

388. *Wu-ta-lang tso tien* 武大郎坐殿. Wu-ta-lang is emperor. —
If he ever should govern the country it would be nice! Nobody is willing
to look for this affair, for fear of trouble.

389. *Wu-tzŭ pei chao jen. Tao lao pu shih p'in* 烏子? 着人
到老不是貧. If a man has a mole on the foreside of his body, he will
never be poor all his life. — (Superstition) [Cfr. n° 140].

390. *Ya-men-k'ou ch'ao nan k'ai, Yu li mei li, na ch'ien lai* 衙門口
朝南開, 有理沒理拿錢來. The gate of the tribunal faces the South.
Right or wrong, you just bring money with you.

391. *Ya-pa ch'ih huang-lien* 啞吧吃黃蓮. The mute eats *huang-*
lien. (Giles: *Rhizomes of Coptis tecta*. Very bitter of taste.) But he
cannot say how bitter it is. Said of somebody who has to bear his suffer-
ings in silence.

392. *Ya-pa meng-chien t'a ma* 啞吧夢見他媽. The mute sees his mother in his dreams, (but can't tell anything). — Said of someone who knows something, but may not speak.

393. *Ya-pa ch'ih pien-shih, hsin-li yu shu* 啞吧吃扁食心裏有數. The mute eats dumplings. He knows by himself how many. — Allusion: *hsin-li yu shu*: in his heart he knows the number, but also: he calculates everything by himself. Said of somebody who looks more stupid than he really is, or who doesn't say anything and still thinks so much the more.

394. *Yang-kao sui [hao], chung k'ou nan t'iao* 羊羔雖好衆口難調. Although the lamb is beautiful, still all the mouths will not easily be of the same opinion.

395. *Yang-mao sheng yü yang-p'i* 羊毛生於羊皮. Sheepswool grows on sheepskin. — And if you want some, it is there you have to look for it, and not elsewhere. Said of all that has to be taken from the right place, f.i. money from the rich, etc.

396. *Yang-mao t'ieh-pu-shang chu-shen-shang* 羊毛貼不上豬身上. Sheepswool can't be pasted on the body of a pig. — Two things which do not go together.

397. *Yang-pa-chiao, hsia tan* 揚拔脚下蛋. To lay an egg while lying on his back with his feet in the air. — Said of somebody who doesn't understand anything. It is difficult to explain to him.

398. *Yao-fan-ti ta kou* 要飯的打狗. The beggar beats the dog. — Said of somebody who asks a service and is still impolite.

399. *Yao t'ou pu suan. Tien t'ou suan* 搖頭不算點頭算. Shaking your head (in order to refuse) doesn't count, only nodding the head counts.

400. *Yao-wang-yeh pai shou* 藥王爺拍手. The king of medicines has given a sign with the hand. — His medicine cannot serve the sick man any more, and he will die. Said of all kinds of lost affairs.

401. *Yao wen ch'ao chung shih. Shan kou wen (lao) tao-t'ing* 要問朝中事, 山溝聞老倒樅. If you want to ask about the imperial policy, then ask the old fellows who live in the mountains. — Said of old people who tell news all day long, true as well as untrue. *Tao-t'ing* is the stem of an old tree who is going to fall down. Hence: an old fellow.

402. *Yeh-ch'i chuang chiu* 夜器裝酒. To put wine in a chamber-pot. — *Ch'a hu-la*: he missed about the pot (差壺了): allusion is: you are wrong! (差乎...).

403. *Yeh-mao-tzŭ tzŭ-hsiao. Ch'i-ch'iao chiao* 夜貓子啞笑. 喜雀叫. The owl laughs and the magpie shouts. — These are all bad signs. [Cfr. 271].

404. *Yeh-mao-tzū chin chai, wu shih pu lai* 夜貓子進宅, 無事不來. The owl enters the house; if he hadn't anything to do, he wouldn't come. — The owl, while he comes and shouts (laughs as the Chinese say), foretells somebody's death, or another calamity. People believe that the owl knows if somebody will die. [Cfr. 271].

405. *Yen pu chien, tsui pu ch'an* 眼不見, 嘴不饞. What the eye doesn't see, the mouth doesn't desire.

406. *Yen hsieh, hsin pu cheng* 眼斜心不正. If the eyes are squinted, the heart is not right.

407. *Yen-wang-yeh ta Chiang-tzū. Hu kui* 閻王爺打漿子. 糊鬼. The King of Hell makes flour paste. He is a pasting devil. — Allusion on *hu-kui*: you stupid devil.

408. *Yen wang-yeh-ti ch'ien-chan. So kui* 閻王爺的牽? 鎖鬼. The guard of the King of Hell drags the chain. — *So* (唆): mischievous; allusion.

409. *Yi ai chu pai ch'ou* 一愛主百仇. One love cures hundred enmities.

410. *Yi chang chih, hua ko pi-tzū, hua ta-lien* 一張紙畫個鼻子, 畫大臉. If you draw a nose on a big sheet of paper, then you draw a big face. — Allusion is made on *ta-lien*: big face and fame. Said of somebody who tries to have fame.

411. *Yi chia yu shih, ssü lin pu nan* 一家有事四鄰不安. If one family has a difficulty, all the neighbours have no more peace.

412. *Yi chih yen pu chiao yi chih yen* 一隻眼不叫一隻眼. One eye is not called one eye. — One must say: *tan chao* (單找) to search once". Meaning: you have already searched, why look again for it?

413. *Yi-ko lao'rh-ti tou-fu-nao. Hsien-ch'eng* 一個老兒的豆腐腦, 現成. To buy beancurd for one copper-cash. It is instantly ready. — *Yi-ko lao'rh* = *yi-ko-lao-ch'ien* (一個老錢): one copper-cash. Said of everything that is ready or can be done instantly.

414. *Yi ma pu pei erh nan, chung ch'en pu shih erh chu* 一馬不鞍二鞍, 忠臣不事二主. A horse doesn't carry two saddles, and a loyal minister doesn't serve two masters.

415. *Yi-pai-chia-tzū-ti ho-la* 一百家子的餡餠. The flour-maccaroni-strips of *Yi-pai-chia-tzū*. — *Ho-la* is made with flour-dough passed through the holes of an iron plate, so that it falls into the boiling water in the form of long strips. Those of *Yi-pai-chia-tzū* seem to be famous, because they are so well made, in long strips, without being mixed into each other. Said of all that is in perfect order: cards, bricks, etc.

416. *Yi-pei-ti tso kuan, Shih-pei-ti lei chuan* 一輩的坐官, 十輩的搥磚. To one generation that becomes officials, there are ten generations that are beggars. — *Lei-chuan is ta chuan yao fan ch'ih* the beggars strike their handpalms to blood against a brickstone in order to excite people's pity (打磚要飯吃). In Ordos they strike two brickstones together. (Cfr. Van Oost n° 175).

417. *Yi-p'ing-tzū pu man, yi p'ing-tzū kuang-tang* (or *yao*) 一瓶子不滿, 一瓶子逛蕩(搖). A bottle that is not full, is a half bottle which shakes. — Said for half made *nien-shu-ti* (念書的), students. Rebellious people, ready to do everything.

418. *Yi-shang shih hsin-ti hao, jen shih lao-ti hao* 衣裳是新的好, 人是老的好. For clothes, the new ones are the best; for men, the oldest ones are the best.

419. *Yin-t'ien ta ma-cha. Wei ni* 陰天打螞蚱, 喂泥. To beat grasshoppers on a cloudy day. It is to feed you. — Allusion on *wei-ni* (爲你), for you. If I exert myself in all circumstances, do know that it is for you. [Cfr. n° 157].

420. *Ying-tsui, ya-tzū pa-chang, neng ch'ih, pu neng na* 鷹嘴鴨子把掌能吃不能拿. The beak of a falcon, and the feet of a duck: he can eat but can't take anything. — Said of a workman who eats more than he works.

421. *Yu ch'ien, nan mai wu-yüeh han. Liu yüeh lien yin, ch'ih pao fan* 有錢難買五月旱, 六月連陰吃飽飯. It is difficult to buy the drought of the 5th month with money and if it is cloudy weather during the 6th month, people will have food in satiety. — To have a good harvest, the 5th month must be dry, and in the 6th month there must be rain.

422. *Yu pei-wo, pu hui kai; yu fu, pu hui hsiang* 有被窩不會蓋, 有福不會享. He has a quilt and can't cover himself. He has luck and can't enjoy it.

VII. CHINESE RIDDLES

collected by

Frs. De Jaegher and Van Durme

1. *Chiao teng-teng*, 脚登登
shou chua chua, 手抓抓
ch'ih pai-mien, 吃白麵
t'u (or *la*) *ka-ta* 吐(拉)坭堦

The feet trample on it, the hands take it up, it eats white flour, and spouts (or pulls out) little balls. — The cotton-gin, with which the cotton (white flower) is cleaned from the seeds (the little balls). [Cfr. n° 48].

2. *Ch'ing shih-pan* 青石板
shih-pan-ch'ing 石板青
ch'ing-shih-pan shang 青石板上
Kua yi-teng 掛一燈

A blue stone, a flat stone which is blue, and in the blue flat stone hangs a lamp. — Heaven and moon.

3. *Chung t'a, mei chung'rh* 種他沒種兒
p'ang t'a, mei lung 鋤他沒壟
ch'ih t'a mei ye'rh (yeh-tzū) 吃他沒葉兒(子)
ch'ia t'a mei keng'rh 剗他沒莖兒

You want to sow it, but it has no seeds; you want to hoe it, but it has no furrows; you want to eat it, but it has no leaves; you want to cut it, but it has no stem. — Salt of the sea.

4. *Hei-hsiao, hei hsiao*, 黑小黑小
je huo, chiu p'ao. 惹惑就跑
jou-tsei, jou-tsei 肉賊肉賊
pu p'ao yüan shei? 不跑願誰

Blacky, blacky, you cause trouble and then run away. Meat-thief, meat-thief, if you don't run away, whose fault is it? — The first half is the louse speaking to the flea, the second one is the answer of the flea to the louse, which can't run away quickly enough.

5. *Hei tsui, pai yao*, 黑嘴白腰
yi-pa chüeh yi chang kao. 一把橛一丈高

A black mouth, a white waist, and a tail which mounts ten feet high. — The hearth-hole in the outer-room, the ovenbed in the inner-room, and the chimney on the roof.

6. *Heng-san-shu-ssü yi ti ma.* 橫三豎四一地蕪
ma li ch'u ha-ma. 蕪裏出蝦蟆

A disorderly piece of land sown with hemp. From the hemp arise frogs. — Lice in an unkempt head.

7. *Hsi-la k'a-sao k'a-sao*, 稀拉搗搗搗搗
tuan-la han to pan chieh'rh ch'ü. 斷了還多半截兒去

One scratches it until it is thin, and when it has been cut, one still cuts off half of it. — The vegetables which are put in the cellar. They are first cleaned, then they take off the outer leaves, and cut off the roots.

8. *Hun-tun fen-k'ai* 混沌分開
Shen ch'uan chao-chia, hsün-pai, 身穿爪甲心白
Chün-tzū hsi-ai ch'uai-huai, 君子憐愛捩懷

Fen-mien-chia-jen chiang-yao ai.

粉麵佳人將要愛

Sui-jan pu neng yü t'a t'ung ch'ang t'ung chen,

雖然不能於他同床同枕

chiang-yao yü t'a tsui-tui-tsui hsiang-shai.

將要於他嘴對嘴享色

Sui-jan pu-shih ta-chia-ti tzü-ti

雖然不是大家的子弟

Yeh ch'ang tsai ta chieh-shang yao-yao pai-pai.

也常在大街上搖搖擺擺

Since the chaos has been divided (and the world created), it wears an armour and its heart is white. The gentleman likes to carry it on his breast; the beautiful sex also likes it, and if they can't lie with it on the same pillow, they will rejoice with it mouth to mouth, and although it is not the son or brother of a great family, it is continuously on the street bowing and greeting. — The water-melon. *Chao-chia: shen-shang ch'uan-chao chao-tzü chia-tzü:* (瓜甲身上穿着瓜子甲子). The men buy the water-melon and carry it home on their arms, the women also like it; the watermelons lie in two baskets dangling on a carrying-pole.

9. *Hung-kung-chi* 紅公雞

T'ieh ta-ti, 鐵打的

wen ni shang na'rh ch'ü? 問你上那兒去

Kei ch'ou-ch'ou niang chih-ping ch'ü!

給皺皺娘娘治病去

Chih-hao-la, 治好了

[*chü*] *p'ao-la,* [就]跑了

A red cock, made of iron. Ask him "where do you go?" — "I go to heal the sickness of the old wrinkled mother!" When she was cured, it has run away. — The red cock is the Chinese smoothing-iron with a long handle, the wrinkled old mother is the washed linen still not ironed. The following is a pun: *chih-hao-la* must be understood *che-hao-la* (摺好了?), when it has been made even, the iron is put aside.

10. *Hsiang ch'ing-ti t'ien,* 上青的天

hsia ch'ing hsüeh, 下清雪

ta yi-ko pa-chang, 打一個巴掌

liao yi-ko chüeh. 擻一個蹶

Above a line of heaven, beneath is white snow. You strike it with the hand-palm and it flings up the behind. — The flour-sieve: one knocks it with the hand to make the flour fall down. *Hsiang ch'ing...* perhaps for *shang...* (上).

11. *Huo-chiao ho-pien-shui*, 攙攙河邊水
hsüan-ch'i lou-p'ing-sha, 旋起路平沙
ching tung lin-chung-hsiao, 驚動林中鶯
huo-hai man-yüan-hua. 攙害滿國花

It drives the water of the river-board into waves; it turns the sand into circles; it frightens the birds in the forest, and hurts the flowers of gardens. — The whirlwind (*hsüan-feng* 颶風).

12. *Ko'rh lia yi-pan'rh kao* 哥兒倆一般兒高
ch'u men'rh ching shuai chiao. 出門兒淨摔角

Two brothers alike tall, when they go out, they start wrestling. — The two sides of the door. [Cfr. n° 47].

13. *Ko'rh (chieh-rh) lia yi-pan'rh ta*,
 哥兒(姐兒)倆一般兒大
ch'u men'rh chiu ta-chia. 出門兒就打架
Pu-chan ni, pu chan t'u, 不站泥不站土
han t(s)ai chiao ti-hsia. 還在腳底下

Two brothers (or sisters) all alike tall. On journey they are always fighting. No mud and no earth can touch them, and still they are under the feet. — The stirrups.

14. *Kou-pu-chao-ti ts'ai*, 搆不着的菜
Ao-pu-shou-ti ts'ai, 熬不熟的菜
Hsi-pu-ching-ti ts'ai 洗不淨的菜
t'u-li mai-ti ts'ai. 土裏埋的菜

Vegetables (*ts'ai*) that one cannot reach: *ts'ai* in *yün-ts'ai* (雲彩: clouds)
 Vegetables (*ts'ai*) that one cannot cook: *salade* (*sheng-ts'ai* 生菜: uncooked, raw vegetable). Vegetables that cannot be washed clean: *ch'ou ts'ai* 醜臨: the stinking vegetables, still called like that even after being washed. Elsewhere they are called *yen-shui* 鹽水, or *hsiang-ts'ai*, ?
 Vegetables that are buried in the earth: *ts'ai* in *kuan-ts'ai* (棺材) coffin.

15. *K'ung-k'ung shu* 空空樹
pian-pian ch'ai, 扁扁菜
yeh-chi hsia-tan 野鷄下蛋
t'u-li mai. 土裏埋

A hollow tree (Chinese onion, hollow inside), flat pieces of firewood (*chiu-ts'ai* 韭菜, leeks, the leaves of which are flat); the pheasant laid an egg and concealed it in the ground (Garlic).

16. *Kuo-t'ai hou chang yi k'o shu*, 鍋臺後長一顆樹
shih jen lou-pu-chu. 十人攬不住

Behind the hearth grows a tree, which even ten men cannot embrace. — The damp of cooked food.

17. *Liang t'iao (jou) k'ou-tai*, 兩條(肉)口袋
chang tsai hsiung-t'ang, 長在胸堂
li-t'ou chuang-ti wan tan liang, 裏裝頭的萬石糧
Ch'ien jen wan ma tu chih-tao, 千人萬媽都知道
ko kuo-ti huang-shang tu tei ch'ang yi ch'ang.

各國的皇上都得嘗一嘗

Two bags of flesh, growing on the breast, 10,000 *tan* (picul of 100 cattles) of grain are contained in them. 1000 man and 10,000 mothers all know them, and the emperors of all empires must taste it. The breasts of a mother. [Cfr. 41] ⁴¹

18. *Mu-lao-yeh ch'ü kao chang*, 慕老爺去告狀
Chu-lao-yeh ch'ü na. 朱老爺去拿

Mr. Mu (allusion on wood: *mu* 木) goes to accuse them, and Mr. Chu (allusion on bamboo: 竹) goes to catch them. — The big comb (*mu-shu* 木梳, made of wood), first disentangles the hair, and the little comb (*pi-tzũ* 篦子, made of bamboo) catches the lice.

19. *P'o-fang-tzũ, p'o-wu-tzũ*, 破房子破屋子
ti-li-tu-lu kua yen-chu-tzũ. 滴瀝啾嚙掛眼珠子

A house all in ruins, a room all in ruins, and dangling there are eye-apples. — The grapevine.

20. *Pu ta, pu ta*, 不大, 不大
hun shen ching pa'rh. 混身淨疤兒

Not tall, not tall, and the whole body covered with scars. — According to some people: the seeds of the Ricinus in the husk. According to others: the seeds of a creeping plant full of gorses (*chi-li-ku-tzũ* 蒺藜藟子); a third solution means the centipede (*pai-tsu* 百足 or *wu-kung* 蜈蚣). Ricinus is called *ta-ma-tzũ'rh*.

21. *Pu ta'erh, pu ta'erh*, 不大兒不大兒
hun-shen ching yen'rh. 混身淨眼兒

Not tall, not tall, and the body full of holes. — Thimble.

22. *San k'uai wa*, 三塊瓦
kai hsiao miao, 蓋小廟
li-t'ou chu ko 裏頭住個
pai lao-tao. 白老道

Three roof tiles cover a little pagoda. Inside dwells a white *tao-shih* (道師, Taoist priest). — Buckwheat grain.

41) The expression *ch'ien-jen-wan-ma* (千人萬馬), one of these frequently used elements in the construction of Chinese riddles has been cleverly adapted here to the general meaning of the riddle here in question, through the interpretation of *ma* as mother (媽); compare also the riddle n° 27. For a more complete study of the construction of the riddles cfr. my article in F. S. IV., *Riddles and Ditties*, p. 255.

23. *Shang shan chih-chao kou*, 上山直照句
hsia shan kun ch'i-liu'rh, 下山滾即流兒
yao t'ou, *p'ang-tzū hsiang*, 搖頭榔子響
hsi-lien, *pu shu-t'ou*. 洗臉不梳頭

It climbs on the mountain, straight and crooked. (The serpent). It rolls down from the mountain, and rolls everywhere around. (The porcupine). If it shakes its head, the wooden clappers sound. (The ears of the donkey). (*Pang-tzū* is a piece of hollow wood, which they strike; represents the head of the donkey). [It washes its face, but doesn't comb its hair. — The Cat?].

24. *Shih-t'ou shan*, 石頭山
ka-la yü. 閣砬玉
Tsou-yi t'ien 走一天
yeh ch'u-pu-ch'ü 也出不去

A stone mountain, a terrace of jade. If you go a whole day, you never get out of it. (*Nien-tzū* 碾子: Chinese threshroller).

25. *Ssü liang p'iao*, 四兩漂
Ssü liang hsiao, 四兩消
ssü liang chang tsui'rh 四兩張嘴
ssü liang kung-chao yao. 四兩躬着腰

Four ounces are floating on the water (ice). Four ounces melt (salt). Four ounces open the beak (*hu-chiao* 胡椒 black pepper). Four ounces bent the back (*hai-mi* [*hsia-*?] 蝦米 shrimps).

26. *Ssü-ssü-fang-fang-ti yi-k'uai chuan*,
 四四方方一塊磚
yi mien'rh shih, *yi mien'rh kan*,
 一面兒濕一面兒乾
yi ko lao kua ch'ü ho shui,
 一個老鵠去喝水
yi ch'u-tzū fei tao Pai-ling-shan.
 一出子飛到白鵠山

A nice square brick, one side wet, and one side dry. A rook goes to drink water, and flies right straight to the mountains of the larks. — The Chinese inkstone, into which one pours water. The writing brush is dipped into it (black crow), and news is written to be sent to all sides. *Pai-ling-shan* also can mean: the 100 mountains = all countries (百領山).

27. *Ssü-ssü-fang-fang-ti yi tso ch'eng*, 四四方方一座城
li-t'ou jen ma l(u)an liao ying, 裏頭人馬亂擻硬(?)
liang ko wang-tzū cheng t'ien-hsia, 兩個王子爭天下
pu-chih-tao na yi ko shu, *na yi ko ying*. 不知道那個一輸
 那一個贏

A nice square city, inside men and horses fight in great disorder. Two kings strive for the kingdom, and we don't know who is winning or who is losing. — A bee-hive.

28. *T'ieh ch'é, mu-t'ou to,* 鐵車木頭多
chih-tsou, pieh chan-chu, 只走別站住
chan-chu chiu je huo. 站住就惹禍

An iron cart and much wood. It only goes and will never stop. If it stops, it causes all kinds of calamities. — Chinese smoothing iron. It must continuously move over the washed linen, otherwise it will burn it. [Cfr. N° 9].

29. *Tou ta, wo ho!* 豆大??

The bean is big, eh! eh! (*Wo-ho* or *wo-ha* is an exclamation of astonishment and disgust). — The *chi-li-ku-tzū* [cfr. N° 20], a kind of wild plant which grows in long winding branches on the road sides; the fruit is a kind of little ball with prickles. Camels are much afraid of them.

30. *Tsai nan lai ko pai ta chieh,* 在南來個白大姐
yu mei ku-t'ou, yu mei hsieh. 又沒骨頭, 又沒血

From the South comes a white elder sister; she has neither bones nor blood. — Beancurd.

31. *Tsai nan lai ko pai ta pai,* 在南來個白大白
ch'i-ti ma, ch'ang-k'ai huai. 騎的馬, 敞開懷

From the South comes a white form; it rides on a horse with the bosom wide open. — Mildew, fr. nielle, Chin. *wu-m(e) i*. The pellicle is first white, later it bursts open and the black stuff comes out. Because the mildew stands high on the cornstalk, it is said to ride on a horse.

32. *T(s)ai nan lai hsiao hung hsiao'rh.* 在南來個小紅小兒
Wen: ni shang na-li ch'ü? 問你上那裏去?
Shang ya-men ch'ü! 上衙門去
Han hui-lai pu? 還回來不?
Ku-t'ou hui-lai, jou pu hui-lai! 骨頭回來, 肉不回來

From the South comes a little boy. If you ask him: where do you go? (he answers): I go to the tribunal! — Do you come back again? — My bones will come back, not my flesh. — The jujube (*tsao'rh* 棗兒). The law-court is the mouth. A nice representation of what is a lawcourt. [Cfr. Proverbs, n° 388].

33. *Tsai nan lai yi ko ts'o-tzū,* 在南來一個矮子
yi pa ch'ia-ti po-tzū. 一把掐的脖子

From the South comes a little dwarf. With one grasp, I take him by the neck. — The Chinese-wine-pot, which is like two cones, a long one and a short one, put together at the tops. This gives an easy way to grasp it.

34. *Tsai nan lai yi ko yang*, 在南來一個羊
ssü ko chi-chio 四個犄角
ting-chao ch'iang. 頂着牆

From the South comes a sheep. With its four horns, it butts against the walls. — The mat on the ovenbed. (Mats are made in the South of our mission). On the ovenbed the four corners (horns) touch against the walls of the room.

35. *Tsai nan lai yi pang yen*, 在南來一幫雁
ko ko pi-tzũ tai-ti hsien. 個個鼻子帶的綿

From the South comes a flock of geese. Each of them has a thread in its noseholes. — Needles.

36. *Ts'ung hsiao ch'ing*, 後小青
lao-la Huang. 老了黃
Shih-t'ou leng-tzũ, 石頭梭子
t'o yi-shang. 脫衣裳

When still young, it is green. When old, it is yellow. In the cracks of the stone, it takes off its clothes. — Millet: *hsiao-mi-tzũ* (小米子); the husks of the millet which are taken off on the millstone.

37. *Tung pien'rh yi ko hu-lu-p'ien'rh*, 東邊兒一個葫蘆片兒
 [hsi-pien'rh . . .] [西邊兒 . . .]
Chieh'rh lia yi pei-tzũ pu chien-mien'rh. 姐兒倆一輩子不見面兒

In the East a piece of a calabash. [In the West . . . ?]: These two sisters never see each other in their whole life. — The ears.

38. *T'ung-shao t'ieh pa*, 銅杓鐵把
ts'ai pu chao, 猜不着
ta erh-shih-ko tsui-pa. 打二十個嘴把

A copper spoon, and an iron handle. If you can't guess it, you get twenty smacks on your face. — The pear: it has a body with a copper colour and a tail with an iron colour.

39. *Yen ta lien-lu, pu ta ch'u*, 眼? 煉爐不打鋤
Jen lai ch'ieh-ch'ü, t'a tang hsien, 人來客去他當先
Ch'üan chang-chao liang-ko p'i shan-hu. 全長着兩個皮燻
 惑

Before your eyes it is a mint, but neither sickle nor hoe has been made. When people come, or guests are going, they all first will come to it. It has all its face because of the two skins that blow up the fire. — Chinese pipe. *Shan-hu*: ventilare; *p'i*:- skin: said for the lips; *lu*: mint; oven: the head of the pipe. [Cfr. 52].

40. *Yi ju yi*, 一 如 一
erh ju erh, 二 如 二
erh erh ju ssü, 二 二 如 四
ssü hsia wu ch'ü yi. 四 下 五 去 一

One is one, once two is two, twice two is four; (in order to add four to three), the five comes down, and one (beneath) falls down. — Little school-rhyme for the Chinese abacus, but applied here to a riddle on the frogs. First, they only have a tail (*yi ju yi*: one is one, but also *yi-pa* (尾把 tail)); then, they get two hindlegs: *erh ju erh*: one tail and two legs; later on two forelegs: *erh erh ju ssü*: the four feet; then the tail falls off: *ch'ü-yi* (去尾): the tail is taken away, and four legs remain.

41. *Yi ken shu'rh*, *liang ko li*; 一 根 樹 兒 兩 個 梨
hsiao-hai'rh yi k'an, *chao chi*. 小 孩 兒 一 看 着 籃

One tree with two pears. When the child sees them, it becomes impatient. — The breasts of the mother. One tree: the body. [Cfr. n° 17].

42. *Yi ken shu*, 一 根 樹
pai ken liang; 百 根 梁
ka-ta so, 紇 縫 銷
kai wa-fang. 蓋 瓦 房

One column and hundred beams. One lock (to be opened) and the tile-house is built up. — The umbrella.

43. *Yi ko hsiao hsia'rh* 一 個 小 匣 兒
chuang-chao wu-ko hsiao ta'rh. 裝 着 五 個 小 達 兒

A little box with five little Mongols (or bandits) inside. A shoe with five toes. *Ta-ta-tzü*: Tartar, Mongol. Can also mean *ma-ta-tzü*: Tartars on horses, bandits.

44. *Yi ko hsiao pai kou shang k'ang*, 一 個 小 白 狗 上 炕
yüeh ta t'a, *yüeh p'ang*. 越 打 他 越 胖

A little white dog, that climbs onto the ovenbed, the more you beat it, the fatter it grows. [?].

45. *Yi ko hu*, 一 個 虎
yi ko pao 一 個 豹
yi ko hen-chao 一 個 拵 着
yi ko t'iao. 一 個 跳

One tiger, and one leopard. The first one holds (it down), the other jumps up and down. — Two men, who are cutting straw. The one holds the straw under the knife, while the other bows his body up and down to cut the straw, just as if he was jumping. Elsewhere it is said: *yi ko wu* 一 個 握, *yi ko pao* 一 個 抱. The one snatches (the knife), the other grasps (the straw).

46. *Yi ko hung tsao'rh*, 一個紅棗兒
man wu ch'eng pu lou. 滿屋承不樓

A red jujube, which the whole room can't contain. — The light of the lamp.

47. *Yi ko lao-t'ou'rh*, 一個老頭兒
chiu-shih-chiu, 九十九
t'ien-t'ien hei-chieh 天天黑家
niu yi niu. 扭一扭

An old man, 99 years old, who is swaying around day and night. — The two sides of the housedoor which are always going open and being shut again. [Cfr. n° 12].

48. *Yi pan'rh mu-t'ou*, 一半兒木頭
yi pan'rh t'ieh, 一半兒鐵
yi pan'rh hsia pao-tzū 一半兒下雹子
yi pan'rh hsia hsüeh. 一半兒下雪

One half is wood, one half is iron, there falls a part of hail, and another part of snow. — The cottongin: *yao-ch'é-tzū* (搖車子), which is partly made of wood, and partly of iron. The hail represents the seeds, the snow represents the cotton-wool itself. [Cfr. n° 1].

49. *Yi t'iao ch'ing-lung*, 一條青龍
p'a tao tung-ch'eng 臥到東城
hsia ko tan'rh 下個蛋兒
shai ko t'ung-hung. 曬個彤紅

A green dragon, creeping to the East-city (Manchuria). It lays a little egg, and is burnt bloodred in the sun. — Garlic. [Cfr. n° 15].

50. *Yi t'iao t'ui* 一條腿
t'u-li sheng 土裏生
liang t'iao t'ui 兩條腿
chiao wu-keng. 叫五更
San t'iao t'ui 三條腿
fu ch'iang chan 扶牆站
Ssü t'iao t'ui 四條腿
t'ao k'u-lung. 掏窟窿

It has only one leg, and grows on the earth: a mushroom. It has two legs and calls at the 5th vigil (in the morning): the cock. It has three legs and stands near the wall: tripod for the cooking kettle. It has four legs, and makes holes: the rat.

51. *Yi t'o hsien hua'rh*, 一朵鮮花兒
ni-li tsai; 泥裏栽
jih mo hsi-pien'rh 日沒西邊兒
t'a ts'ai k'ai; 他纔開
sui-jan pu-shih ch'ien pao, 雖然不是錢寶
chiu-shih chen-jen yeh ts'ai-pu-chao. 就是真人也猜不着

A fresh flower planted in the mud, only when the sun sets in the West, it opens. Although it is not a treasure worth any money, even spirits and men can't guess what it is. — Firework. (Chin. *ni-hua*: 泥花 mud-flowers).

52. *Yi t'ou'rh chien* 一頭兒尖*yi t'ou wan*, 一頭彎*jen lai, k'o ch'ü* 人來客去*t'a tang hsien*. 他當先

One end has a tapering tip, the other is crooked, when men enter, or guests are going, he must be the first. [Cfr. n. 39].

53. *Yu p'i tzü mei mao, shih ko jen*, 一皮子沒毛是個人*chan tao jen ch'ien, Chiang ku'wen* 站到人前, 講古文*pieh-jen shuo hua, t'a pu tung*, 別人說話, 他不懂*t'a shuo hua chieh jen-ti yin*. 他說話借人的音

It has a skin, but no hair. It is a man. Standing before the people it tells old tales; if other men speak it doesn't understand them, and when it speaks it imitates the sound of man. — The image of man in the shadow-plays, made of donkey-skin (*ch'ang ying-ti ying-jin*: 唱影的影人).

54. *Yu yen mei mei* 有眼沒眉*yu ch'ih pu neng fei*. 有翅不能飛

It has eyes, but no eyebrows. It has wings, but can't fly. — The fish.

55. *Yüan k'an yi ko lou* 遠看一個樓*Chin k'an hu-yu-yu*. 近看糊猶猶*chang ts'u ch'ien k'uai mu-t'ou*, 長出千塊木頭*pu yung pen, tsao, fu, chü-t'ou*. 不用鉞, 鑿, 斧, 鉅頭

Seen from far it is like a house with storeys, seen from near it changes its form. Above it has thousand of pieces of wood put together without the use of the carpenter's instruments (pen, chisel, axe, or saw). — The nest of birds.

56. *Yüan k'an yi ko niu* 遠看一個牛*chin k'an wu yu t'ou*, 近看無有頭*tsui-li t'un huang sha* 嘴裏吞黃沙*chen chu wang hsia liu*. 珍珠往下流

Seen from far it looks like a cow, seen from near it has no head; with the mouth it swallows yellow sand, and pearls roll down from it on the ground. — The Chinese winnowing-machine (*shan-ch'é* 搗車).

Corrective and completive notes are expected. The workmen have many riddles, and also the boys and the girls. There are riddles peculiar to every kind of trade, f.i. the carpenters have riddles on their own work and tools. A riddle is called *men*, *men'rh* (悶兒): to conceal, to be concealed; cfr. *men-chu-la*: he is puzzled (悶住了). To solve the riddle is called *p'o men'rh* (破悶兒).

VIII. CUSTOMS AND PRACTICES.

by

Fr. Karel De Jaegher

[This articles is a collection of notes on different folklore subjects, arranged under eleven general divisions. Some of the notes have been rearranged by the translator to obtain a more logical disposition.]

I. THE CHINESE YEAR.

1. *Ch'ang yang-ko* (唱秧歌).

Yang-ko according to Debesse (*Dictionnaire Chinois-Fr.*) means: "Chants des repiqueurs de riz et des hommes en échasses dans les processions (p. 438). *Yang*: jeunes plants à repiquer (plants de céréales) (Debesse). Cfr. *ts'oung yang-tzū*: plants d'oignons. Giles (n° 12868) gives also: *yang-ko*: songs sung at the transplanting of young grain. Also, songs sung at a procession, etc., by men on stilts. — The 15th of the first month of the Chinese year (*cheng yüeh*: 正月), there is a festival-meeting in the city. There are also festivals in one or the other side of the city. These meetings can be held everywhere (*pan hui* 辦會) and are called *yang-ko-hui*, and also *san-kuan-hui* (三官會). Those three *kuan* are perhaps *t'ien-kuan* (天官), *ti-kuan* (地官) and *shui-kuan* (水官). There is a *hui*, society, like that in every village, but only when the society has made a benefit of money can they have a feast, otherwise not. The plays performed by the feasters are 1) *shua chung-fan* (要重幡), 2) *shua Su Ch'in pei chien* (要蘇秦背劍), 3) *shua pei hua* (要??), 4) *ya chia* (牙架), 6) *ting t'a* (頂塔), 5) *t'o t'a* (托塔), 7) *p'ien ma* (騙馬).

1. *Shua chung-fan* (要重幡).

In Giles' *Dictionary*: *ch'uang-fan* (2786) (幢幡): "pendings, rolls of silk inscribed with words of thanksgiving and hung before the shrines." It is the high frame which is carried by the singers, and it is the signal of the chief of the festival-meeting, that all other people may come together with him. It is 50 to 60 pounds heavy; one man can carry it only because of the umbrella by which it becomes lighter while being lifted up. Originally these were three umbrellas (*san*³ 傘). If the carrier is tired, another one will take his place. The play consists in lifting the frame quite right. Ordinarily, there are four men who have to carry *chung fan* in turn. They don't sing. There are sometimes *chung-fan* which are decorated with characters as f.i. *ch'ing ho hsün-ch'un* (慶賀新春): we congratulate the new spring. On the foreshore are ordinary flowers.

2. *Su Ch'in pei chien*: Su Ch'in carries the sword (蘇秦背劍).

Su Ch'in, cfr. Chavannes, *M.H.* II, p. 227; n. 1: "Sou Ts'in était de Lo-yang et sujet des Tcheou orientaux; ce fut un des plus célèbres découvreurs de l'époque des Royaumes Combattants. Cfr. I, p. 306, n. 2 et *Che-ki*, chap. LXIX." *Chien* is *pao-chien* (寶劍): a trusty blade, a double-edged sword (Stent). The player carries, and acts with a double-edged sword, like that of Su Ch'in and represents the old hero. The Chinese tell that Su could speak the languages of six kingdoms.

3. *Pei hua*: the fencing plays.

4. *Ya-chia* (牙架): to carry something in or with the teeth. Thus also is carried the *chung-fan*.

5. *T'o-t'a* (托塔): with stretched out hand-palms they hold the *chung-fan* in equilibrium at the height of the shoulders.

6. *Ting-t'a* (頂塔): the *chung-fan* is thrown above the head and held in equilibrium on the top of the head.

The leaders of the meeting (*ling-hui-ti-jen* 領會的人) go before the *chung-fan* and collect money at the doors of the people. For those who give some money, some plays are performed; if no money is given, they pass the door. Bands from outer villages always invite some leaders from the city, as for instance the chief of the yamen-servants, who knows the tricks to extort money from the people, and who then leads the band through the city. In the train they keep the following order: first the leaders, then the *chung-fan*, followed by the lion: *shih-tzū* (獅子). The lion is represented by two men, one in front, one behind. They cover themselves with a lion-skin made of hemp. The lion plays with a ball, which is also represented by a man. Ordinarily there are two such balls. Behind the lion comes the "dry boat" *han-ch'uan* (旱船). A wooden frame of the boat is made, and covered with linen and a man marches in the middle of the frame, pushing it before him. In the procession are two boats: the first contains one man, who represents *Hsü Hsien* (徐賢) and the other has two persons, who represent *Ch'ing-shê* (青蛇) and *Pai-shê* (白蛇), the two wives of *Hsü Hsien*. This *Hsü Hsien* is a man of the time of the T'ang Dynasty. His story is known in the theaterplays under the title of *chi-t'a* (祭塔).⁴²

42) This *Hsü-hsien* is the person represented in the famous play *Pai-shê-chuan* (白蛇傳). Cfr. Lowe, *Stories from Chinese Drama*, p. 280 sq. The reason for his representation in a boat is because, according to the story in Lowe, it is in a boat that the White Snake with her maid-servant, the Blue Snake, seduced *Hsü-hsien* to marry her. The name *chi-t'a* is for the more complete title of the theaterplay *Chuang-yüan chi-t'a* (狀元祭塔), the hero of which is *Hsü-hsien's* son, born from the White Snake, named *Hsü Shih-lin*, who went to the Pagoda of Thunder-peak to offer to his mother.

After that follow the *ts'un-ch'iao* (寸蹻); it is a group of men part of whom are dressed like women. Those last ones run on false small feet, which are called *ts'un-tzū* (寸子). They are five inches big and made of wood. This group of man and women are the real singers of the *yang-ko*. After that, follow the stilts: *kao-ch'iao* (高蹻). The stilts are made of wood, bound to the feet, and reaching to the armpits. The stilts used on the 15th of the third month are five feet high. It happens that the stilt-runners fall down. This group too consists of men and women (again men dressed in women's clothes). They represent all kinds of people, but with preference the *yü, ch'iao, ching, tu* (漁樵耕讀), that is: the fishers, husband and wife (*yü-weng, yü-p'o* 漁翁漁婆), who hold a fishline in their hands. The sellers of firewood, the peasants and the learned ones. There are still carriers of drums (*pei-k'ua-kua* (背跨?), the drum that hangs on one side), the cymbals (*ch'iao lo-hsi* 敲鑼戲), the sellers of medicines who have a *hu-cheng*, in their hands. *Hu-cheng* (胡箏) is an iron instrument full of iron balls which sound when the thing is moved.

When the procession comes into the city, the players first go to the temples to greet the gods in the *lao-yeh-miao* (老爺廟) and in the *tsu-shih-miao* (祖師廟),⁴³ then they go to the yamen of the district (*hsien*) and pass through the big streets of the city. When the leader comes to a merchant-house, he shakes a flag, and the procession starts. If some money is given, they perform some numbers.

2. The night before the first day of new year (*cheng yüeh* 正月), people take a piece of sorgho-straw (*shu-chiao* 秫莖), that is split in two and in which they lay twelve beans. Then the two halves are again put together and tied so that the beans cannot fall out. After that, the whole thing is put in water to be soaked. Each of the beans represents a month of the year. If the beans, in the morning, are found to be dry again, then they have to expect as many dry months. If the beans are swollen with the water, then they expect much rain in these months.

3. *Ch'ing kou* (請狗).

The night before the 30th of the 12th month, people place all kinds of food on a little table in the courtyard. They are f.i. *pao-tzū* (包子) made with buckwheat-flour), *nien-kao* (年糕), made with *huang-mi*, corn of *shu-tzū*; *yu-mien-erh-tai-wang* (筱麵兒??), made with rye, cakes made of millet-flour, etc., etc... Then they call the dog, which begins to eat one or another of these prepared cakes, ordinarily those containing meat. This is a sign that this kind of cereal, indicated by the dog, will be specially abundant that year. Hence the proverb:

43) *Tsu-shih*, is the title added to the names of the Taoist gods, like *chen-jen*, etc., and Buddhist founders.

San-shih'rh hou-shang wei kou, 三十兒後晌喂狗
t'u-hsi hao nien-t'ou. 圖希好年頭

"While feeding the dog on the evening of the 30th day, people desire an abundant harvest."

4. *Ch'eng-liang-shih* (秤糧食).

On New Year's Eve, people take f.i. 5 ounces of different grains; 5 ounces of rye, 5 ounces of wheat, etc., and after having weighed it, they put it outside on a plate. The next day in the morning — this is New Year's morning — they weigh it again, and if the plate of the steelyard goes up, then it is a good harvest for this kind of grain, it has become heavier during the night.⁴⁴ If it goes down, it is a bad sign. *Pu kou ch'eng*, Probably a pun on the sound: *ch'eng*: steelyard (秤) and *ch'eng* (verb) to become, to grow (成).

5. *Liang yin-ying* (量陰影).

On the 15th of the 1st month (*cheng-yüeh*), people take the measure of the shadows thrown out by the moonlight. First, they moisten the ground and plant a stalk 5 foot high in the ground (*wu ch'ih kan-tzü*: 五尺杆子). Exactly at midnight, they measure the length of the shadow. If the shadow is 4 feet long, then it will be a good year. If it is three feet long, it will be only a mediocre harvest (*ch'i pa fen nien t'ou*: 七八分年頭), but if it is only 1 foot or less, it will be a bad year. (*Chiu suan mei sha! suan yi ko ch'ien nien* 就算沒甚算一個歉年).

6. *Wu-yüeh-chieh* (五月節).

On the fifth of the fifth month, before sunrise, people must go to pick *ai-hao* (艾蒿, artemisia), then the venomous insects won't bite them (*tu-ch'ung pu-yao* 毒蟲不咬). *Ai-hao* serves to make *huo-ch'eng-rh* [?]. *Kuo wu-yüeh-chieh* (過五月節) is also called *kuo tan-wu* (過單五). This is because the Chinese wanted to kill the Mongols on the 5th of the 5th month, but the first plan could not be followed and therefore it was again fixed for the 15th of the 8th month. So the 5th day of the 5th month is called *tan-wu* (耽悞), day of delay.⁴⁵

44) Perhaps here is meant that the weight of the steelyard goes up, because the grain has become heavier?

45) This clearly is a popular etymology trying to explain the meaning of the name *tan-wu*, for the feast as well as the popular name must certainly be much older than the domination of the Mongols. In writing *tan-wu* 單五, I am following the *Ti-ching-sui-shih-chi* (帝京歲時記) which explains it simply as phonetic change of the term *tuan-wu* (端午).

7. Sowing, *chung-ti* (種地), *k'ai-li-chang* (開犁杖).

The first day of the sowing-period, when the earth is not yet completely thawed, the farmers shoot little sticks into the ground and bow their heads to the ground. They put eggs in the earth and turn them out with the plough. While they bow, they say:

T'ien-kung, ti-mu 天公地母

yi mu-ti ta yi tan wu 一畝地打一石五

"Lord of Heaven, and Mother of the Earth, may one *mu* (acre) of ground produce one *tan* (picul of 100 catties) and a half".

8. Harvest.

At the time of threshing the harvest, people do not permit women to say how much grain has been threshed, for if they say it, they find that some quantity of grain disappears. If they f.i. say that they have 5 *tan*, then there will be no more 5 *tan*. Then when the grain is carried from the threshing floor into the granary, the women may not be present. A proverb says:

Lao-p'o-tzŭ k'ou, 老婆子口

wu liang-tou 無量斗

"The mouth of an old woman, doesn't know the measure". [Cfr. Proverbs, n° 201]. The farmers also don't permit anybody to say how much grain they have threshed, before all of it has been carried home, because they are afraid they would tell too little, and then the Spirit of Wealth goes away with that grain. "*Tei shuo fa-ts'ai-ti hua* (得說發財的話) one must say words expressing wishes of wealth." In the evening the pagans won't let some grain be taken away from the granary. This always happens in clear daytime, because in the evening, the *ts'ai-shen* (財神, God of Wealth) is supposed to be in the grain, and they are afraid that he will be angry, and will go away and so the grain would disappear.

 II. MARRIAGE AND CHILDREN.
1. *Hsi-fu'erh* (媳婦兒).

When there is a good harvest in the year, and a new bride has come into the home, and everything is going rather well, then people say that the young daughter-in-law has good luck. But when the harvest is bad or somebody dies, or they lose one of their animals, then all this too is the fault of the daughter-in-law: she has no luck! In this last case, she is much bullied by her parents-in-law and it often ends with the suicide of the bride by hanging herself, eating opium, etc. Also Christians still believe this.

2. *K'uan-hsin-mien* (寬心麵): the flour that dilates the heart.

Before the bride leaves the maternal home, she eats noodles made of flour, in order to have courage, and to have a "broad heart," after she leaves her home (*Pa-pao-ying-tzū*). This is not cited by Doré, *Superstitions*, I, p. 29; nor by Wieger, IV, *Morales et usages*, p. 685.

3. *Tzū-sun-chiao* (子孫餃): the meatdumplings of sons and grandsons.

These are the dumplings eaten at the marriage-celebration in the house of the bridegroom. The bridegroom eats them, and also the nearest relatives, but the guests, although invited, don't eat them. The young bride may eat them (*Pa-pao-ying-tzū*). Not related in Doré, l.c. nor Wieger, nor Doolittle, *Social Life of the Chinese*, II. The latter author however, states on two different places (p. 88) that the bride may not eat that day. Fr. Bakeroot was told in Shen-ching that the bride may not eat from the dumplings, but throws some of them through the window into the courtyard, and this means, according to the Chinese, that she is prepared to throw away her children if they are girls.

4. Children.

If somebody has no children then he must make the great prostration before another one who has many children, and call him "dry father" (adoptive father) (*jen-te kan-tieh*, *kan lao-erh*: 認得乾爹, 乾老兒). Pagans also go to Christians for that. The aim is to share a little from the good luck of the father with many children, in order that his own child may come to life, or be kept alive.

Pai-chia-chu'erh (百家墜兒). If in a family already two or three children are dead, and another child is born, then they must go and beg a copper-coin in a hundred different families (*pai chia* 百家) and with these coins they must buy a silver ear-ring, to be hung on the ear of the child. This ear-ring is called *pai-chia-chu'erh*, ring of hundred families. This way, there are hundreds of families which "bind" the child to life, and it cannot run away (die), as they call it. When a child is newly born, the grandmother or the mother investigate whether it will have good luck or not. If the upper part of the body is longer than the other part, it is a sign of good luck, but if the upper part is shorter, it will have good luck, and never become rich.

5. *Contraceptive methods used by the Chinese.* (See questionnaire. *Anthropos*).

In San-tso-t'a the brothels are situated in the East and the South street; there are some ten ill-famed houses, publicly known and recognized officially (*tu-shih kuan-ti* 都是官的). They form a guild (*hang* 行), which is called "*wang-pa-hang-t'ou*" (王八行頭) or *wang-pa-t'ou-rh* (王八頭兒). Every house in turn is head of the guild for a year (*tang-hang-t'ou te lun-liu tang*: 當行頭得論流當 or *lun pan'rh tang*: 論班兒當). Women who have been dragged into ill-famed lawsuits, are also

put in these houses, and all these women are called: *kuan-mei* (官媿?). Other women are: *yang-han-lao-p'o* (養漢老婆) or *wang-pa-lao-p'o* (王八老婆). The men are called *wang-pa* (王八). If the women are publicly known for their ill-famed work, they are also called: *ming-men-tzū* (名門子) or *piao-tzū-lao-p'o* (婊子老婆). If they do their work secretly, they are called *pan-yen-men-tzū* (半掩門子); *yen*: cover, conceal).

Contraceptive medicines are called: *tuan-sheng-yao* (斷生藥). Some women are sterile from their very youth and remain sterile for ever, the others must use the medicine: *tuan-sheng-yao*. Fr. P. Dols gave the name of a medicine known in Kansu: *pai-chih kan-sui* (*Anthropos*, III, p. 760). Are those two plants? *Pai-chih* (白芷), Giles (*Dict.* n° 1841) gives under *chih*: a fragrant bitter plant used as carminative. It is the root of the *Iris florentina*, and is known as *pai-chih*. But Bretschneider, *Botanicon sinicum*, II p. 233, n. 410) says that it is not the iris flour, but rather an "umbelliferous plant" perhaps the Angelica. Couvreur, *Dict. Sinicum et latinum*, gives *chih, pai-chih: Iris florentina, angelica*. *Kan-sui* is a sort of Euphorbia. See Bretschneider, *Bot. Sinic.* III, p. 106, n. 153). These medicines are not known in this country, at least not by the honest people. The old Mr. Li did know the medicine *pai chih*, but he didn't know it was used for contraceptive methods. Some of these medicines are only known in the ill-famed houses. If one should ask for them in Chinese medicine shops, he would not obtain it. Interested people do buy the ingredients by parts, now this one, next day the other one. Fr. Dols gives two medicines known in Ssü-ch'uan: *ch'un-niu-hsi* and *ts'ui-sheng*. (*Anthropos*, III, p. 760) (Bretschneider, III, n° 101, p. 186-88: *ch'un* of *ssu-ch'un, niu-hsi*: ox-knee (牛膝; Fr. Dols writes the *hsi* of evening, 夕). These names are given by Bretschneider. It is *Achyranthes bidentata*, or *Ach. lactea*. Giles gives *niu'rh-hsi: Achyranthes aspera*. *Ts'ui-sheng*: Fr. Dols speaks just as if it was a plantname, but I think it is but a general expression for the practice itself: *ts'ui*: to hurry, *sheng*: to give birth. Giles gives the translation: midwifery, fr. obstétrique. It is not to be found in Bretschneider as a plant name. Other expressions are: *hsiao-ch'an*: premature birth (小產). *Ta t'ai, to t'ai*: (打胎, 墮胎) *expellere fetum*. *Ta-t'ai-ti yao*: abortive medicine. Dr. Matignon in his *Crime et Misère en Chine*, 4th edition, 1902, gives some hints about abortive practices.

III. DEATH.

1. *Kua sang-t'iao-tzū* (掛齋條子).

When somebody has died, a piece of paper is nailed near the door, *kua-sang-t'iao-tzū*; on the right side for a woman, and on the left for a man, *nan tso nü yu* (男左女右). Also husband and wife are buried like that; the man to the left side, because this is the place of honour, and the woman to the right. (K'u-li-t'u).

2. *Wu-tzŭ* (烏子).

A mole on the face has its influence on the luck of the man. If it is a mole of good luck, one must let it grow, if it is a mole of bad luck, one must take it away (*she-ch'ü* 捨去). He must invite a "hsien-sheng" who will do it for some money. Calamities which are to be expected from a mole of bad luck are: poverty, death by hanging or drowning, etc. [Cfr. Proverb: *wu-tzŭ*...]

IV. ANIMALS.

1. *Kou pa k'eng* (狗扒坑). The dog makes a pit. If the dog does that in the court-yard, it is a certain sign that a child will die.

2. *Kou chiao-huan-ti pu hao-t'ing* (狗叫喚的不好聽).

If the dog howls in a horrible way, it is a sign that a calamity menaces the house.

3. *Hao sang hsüeh* (嚎嗇漩).

Hsüeh is the place where, as from a central point, hair grows. The pagans say that the donkey which has a *hsüeh* on the veins of the throat is an unlucky calamitous animal. It is still worse if there are two *hsüeh* on each side of the throat (*shuang-hsüeh* 雙漩, or *shuang-tai-ku'erh* 雙??). *Hao* means to cry, to howl (嚎); *sang*: mourning. Thus *hao-sang*: who howls in mourning. *Hao-sang-hsüeh*: a hair-crown that howls in mourning; an unlucky animal that will bring calamity over its master.

4. *Mai niu* (? 牛).

A cow that has a white spot on the head or on the nose is an unlucky animal, because white is the colour of mourning. Such a head is called *hsiao t'ou* (孝頭): head of mourning. Even Christians believe this.

5. *Mao-lü-tzŭ* (毛驢子).

If a little donkey brays continuously, it is a bad sign. They fear for future poverty. Such a donkey must be sold quickly. If the she-ass brays, it is a bad sign too. If the ass brays at midnight, it will make no damage but if it brays day and night, it is a bad sign.

6. *Cat*.

When the cat washes itself, guests will arrive, *hsiao-mao'rh hsi-lien, pi-yao lai ch'ieh* (小貓兒洗臉必要來客). So say the people of Ch'ao-yang. [Cfr. Proverbs: *hsi-ch'iao* etc.].

AUTOUR DU DÉCÈS

Notes par

P. Marcel Van Durme

1. Personne ne peut mourir sur le k'ang, de peur que son esprit, restant attaché au lit, n'exige une autre victime. Soit dit en passant, les païens en parlant de l'âme "hoen" (魂), en distinguent trois, 1) *you hoen* (遊魂), celle qui ressent la crainte, la douleur, en un mot l'âme sensitive. 2) *Tchen hoen* (真魂), l'âme proprement dite, siège de l'intelligence, de la conscience. 3) *Cheng-hoen* (生魂), ou principe de vie, de mouvement, obtenu dès la naissance.

2. Le malade étant près d'expirer, on le dépose par terre, ou on l'étend sur une planche. Sur sa poitrine l'on met une pierre ou le plus souvent un fer d'une charrue. Dès que la respiration devient difficile, on presse le fer ou la pierre pour empêcher le mourant de reprendre haleine. D'aucuns disent qu'on veut aider ainsi le mourant à expirer, et y voient un acte de piété filiale. D'autres disent qu'on veut empêcher le *you-hoen* de rentrer dans le corps.

3. Dans le giron ou dans la manche du mort, l'on dépose un petit pain, que le défunt jettera au chien qui garde la porte des enfers (*inferi*, sens étymologique, *yin-kien* 陰間). Pendant que le chien dévore le petit pain, l'âme passera sans encombre.

4. Les femmes riches portent par dessus leurs habits une espèce de robe, appelée *hiue-tze* ou *ts'uan-tze*. La morte ne peut en porter une rouge, elle pourrait tomber dans la fosse du feu. (Le rouge est la couleur du feu).

5. Un mourant doit être dépouillé de toutes les ceintures (*tai-tze* 帶子, telles que *yao-tai-tze* (腰帶子), *t'oei-tai-tze* (腿帶子), *k'ou-tai-tze* (褲帶子); on les remplace par des cordelettes de chanvre (*ma-cheng-tze* (麻繩子)). Si l'on lui laissait ces *tai-tze* il se pourrait qu'il amène des enfants: *tai tzèu* (帶子), jeu de mots.

6. Un mourant ne peut avoir des habits de peau, ou des souliers à semelles de cuir: car il pourrait amener les animaux dont l'espèce lui a fourni la peau ou le cuir.

7. Cérémonie de l'ouverture de la lumière: *k'ai-koang* (開光). Quand le corps du défunt est déposé dans le cercueil, on prend un tampon d'ouate qu'on trempe dans l'eau, et on lave les parties suivantes pendant qu'on récite une formule rituelle.

Lotion des yeux. Formule: *K'ai yen-koang, k'an pa-fang* (開眼光, 看八方) ouvrez la lumière des yeux, [pour voir les huit directions].

Lotion des oreilles. Formule: *K'ai eul-koang, t'ing (?) pa-fang* (開耳光, 聽八方) ouvrez la lumière des oreilles, pour entendre les huit endroits (directions).

Lotion du nez. Formule: *K'ai pi-koang, wenn koung-hiang* (開鼻光, 聞供香) ouvrez la lumière du nez, pour sentir l'odeur des offrandes.

Lotion de la bouche. Formule: *K'ai tsoei-koang, tch'eu koung-hsiang* (開嘴光, 吃供饗) ouvrez la lumière de la bouche, pour goûter la saveur des offrandes.

Lotion des mains. Formule: *K'ai cheou-koang, tchoa koung-hiang* (ou: *na seu fang*) (開手光, 抓供香, (拿四方)) ouvrez la lumière des mains, pour saisir l'encens des offrandes.

Lotion des pieds. Formule: *K'ai-kiao-koang, tseou pa-fang*. (開脚光, 走八方) ouvrez la lumière des pieds, pour parcourir les huit directions.

Lotion du cœur. Formule: *K'ai sin-koang, leang-t'ang-t'ang*. (開心光, 亮堂堂) ouvrez la lumière du cœur, afin qu'il brille.

Le but de cette cérémonie, qui rappelle si adéquatement l'extrême onction catholique, est d'effacer les fautes commises par ces membres du corps, qui sont privés de la jouissance du bonheur du fait même de ces fautes.

8. *Soung-hing si-t'ien* (送行西天) ou *tsie san* (接散), la conduite de l'âme vers le ciel de l'Ouest.

Peu après la mort, la famille va chercher l'âme à la pagode, y brûle du papier, de l'encens et donne le grand salut; elle est sensée amener l'âme à la maison pour y jouir encore un peu de son séjour sur terre.

9. *Pao miao* (報廟), l'annonce à la pagode.

Le lendemain du décès, à midi, la famille se rend à la pagode qu'elle contourne trois fois; elle a apporté un balai. L'âme du défunt est sensée assise sur le balai. On lui présente des aliments (*kiao-tze*, 餃子 etc.); puis on brûle chevaux en papier, moutons, bœufs, chars etc., le tout en papier, en criant "servez-le bien!". Enfin, on brûle le balai. Les enfants de la famille s'élancent alors sur les mets des offrandes, qu'on croit saturés de *fou* (福), bonheur.

10. *Tà-koei-pang* (打鬼棒), la massue pour frapper les diables.

Près de la tête du défunt, on dépose une tasse de millet dans lequel sont piqués trois petits bâtons surmontés d'une boulette de ouate; ils figurent des massues pour assommer les êtres malfaisants.

11. *Choai-sang-p'enn-tze* (摔喪盆子), briser le bol du deuil.

Au moment où l'on emporte le cadavre du père, le fils casse le brûle-parfum; l'idée en est que personne ne pourra plus employer ce que le défunt a eu à son usage propre. Ce geste est regardé comme un acte de piété filiale. Il y a des gens qui regarde comme de bonne augure pour le fils, s'il ne parvient pas à casser le brûle-parfum du premier coup.

12. Quand on creuse la fosse, le premier coup de pioche doit être donné par le fils aîné; c'est aussi un acte de piété filiale.

13. Une fille non-fiancée a un cercueil sans fond, qui est remplacé par un treillis de bâtons. Les chinois disent: *mei p'ouo-p'ouo-kia, mei til* (沒婆婆家沒底兒) quand elle n'a pas de belle-mère, elle n'a pas de base. (Jeu de mot sur *til*).

14. Le cercueil d'une jeune fille non mariée ne peut pas passer par la porte; *tch'ou men-tze* (出門子) = se marier. Jeu de mot sur *tch'ou meul* (出門兒), sortir par la porte, aller en voyage.

15. Une jeune fille ne peut être enterrée dans le cimetière de la famille. On l'enterre à l'écart. Les voisins supplient qu'on le fasse loin des routes. Quand d'autres jeunes filles passent à proximité, elles doivent cracher dans la direction de la tombe, de peur que le mauvais influx ne s'accroche à elles.

16. On met dans le cercueil autant de sapèques que le défunt compte d'années. Le lendemain on en retire la moitié en prenant la première sapèque, la troisième etc., toutes les sapèques impaires enfin; elles sont sensées saturées de bonheur *fou* (福). Les enfants de la famille les portent à leur tresse. L'argent ainsi déposé dans la bière est d'après les uns un viatique, d'après les autres une rançon qu'il faut payer au *yin-kien* (陰間), à l'enfer.

17. Si un homme meurt à certains jours déterminés, il viendra certainement chercher encore une autre victime. C'est au *yin-yang-sien-cheng* (陰陽先生) de juger si le jour du décès est fauste ou non, il façonne une poupée de farine (*mien-jennl* 麵人兒), de toile, de papier etc., et la dépose dans le cercueil du défunt. Celui-ci trompé par l'apparence, ne molestera pas le reste de la famille. Cela s'appelle *tchoung sang* (終齋).

18. Dans le cercueil, on dépose quelques feuilles de papier sur le cadavre: *tcheu-pei* (紙被); c'est la couverture de papier, qui doit servir de *pei-wo* (被窩), de couverture de nuit aux enfers.

19. *Touo ting* (躲釘).

Quand on cloue le couvercle du cercueil, la famille avertit le mort et lui crie: "*Touo ting pa, touo ting pa* (躲釘吧!) évitez le clou, évitez le clou!". On croit qu'alors le mort, ou plutôt son *you-hoen* s'écarte de l'endroit où l'on frappe, pour ne pas être cloué au bois.

20. Le long du chemin qui conduit au cimetière les voisins allument un feu devant leur porte, ou répandent des cendres ou encore versent de l'eau devant leur maison, pour empêcher l'esprit du défunt d'entrer chez eux. Ceci s'appelle: boucher la porte, *tou chang mennl* (杜上門兒).

21. Dans une petite niche pratiquée dans le tombeau du côté de la tête du mort on place un bol de millet (ou autres grains) avec deux bâtonnets.

Dans une autre niche du côté opposé à la première, on dépose une poignée de combustibles, afin de faciliter au mort l'apprêt de ses aliments.

22. Quand une veuve doit être enterrée, on ouvre au milieu le tombeau du mari, et l'on place le cercueil de la femme du côté droit du mari. Entre les deux cercueils, par une ouverture pratiquée dans chaque cercueil, on fourre un morceau de toile blanche ou rouge, pour montrer aux époux le chemin qu'ils doivent suivre s'ils veulent encore... vivre ensemble. Un seul tumulus couvre les deux cercueils. Si l'épouse meurt la première, et si le mari doit être enterré pour une raison quelconque dans un autre endroit, on déterrera le cadavre de l'épouse pour l'ensevelir à côté de son mari. *Ping kou* (併骨), disent les Chinois, c'est-à-dire, placer les ossements des deux époux à côté les uns des autres.

23. Si peu de temps après un décès une personne de la famille doit garder le lit à cause d'une maladie, on invite le *yin-yang-sien-cheng* (陰陽先生), le sorcier, car on craint que le mort ne vienne chercher une victime. On brûle de l'encens, du papier, de la monnaie de papier, et un festin est préparé pour le défunt afin de le calmer. Si le malade ne guérit pas encore, on fait un petit cercueil, dans lequel on place une poupée. Ce cercueil est gardé dans la maison. L'âme du défunt, trompée par la vue du cercueil, laissera la famille en repos.

24. *Ts'ing tsou-tsong* (請祖宗), l'invitation des ancêtres.

Au premier nouvel an après un décès dans la famille, on invite les ancêtres. On place un miroir en cuivre dans une grande cuvette pleine de grains et l'on se rend au tombeau. Là on se prosterne et l'on invite les ancêtres. L'esprit du défunt est supposé se cacher dans le miroir, qu'on reporte à la maison. Toute la famille s'agenouille, brûle de l'encens et du papier, et offre des mets. Le lendemain l'esprit est reconduit au tombeau avec les mêmes cérémonies.

25. *Enterrement des musulmans*.

La planche du fond du cercueil est mobile. Quand le cercueil se trouve au-dessus de la fosse, on retire la planche du fond: le cadavre qui est assis dans le cercueil, tombe dans la fosse. S'il tombe le visage regardant le ciel, c'est parfait. L'âme est dans le ciel. Mais si le visage regarde en bas, les assistants commencent à maudire le mort, parce qu'il est en enfer.

Aucun homme d'une autre religion ne peut accompagner le défunt à son tombeau. C'est pour cela qu'immédiatement derrière le cortège, marchent des hommes qui portent de petits pains. Si des curieux manifestent l'envie de suivre l'enterrement, on donne ces petits pains pour les prier de retourner chez eux.

X. PLANTES DE MONGOLIE

par

Léon Gochet (+ 1937)

La région du Nord de la Mongolie Orientale possède une flore très riche; le haut plateau du Man-tien-tze tout spécialement, présente durant la belle saison, l'aspect le plus enchanteur, émaillé qu'il est de fleurs aux teintes les plus chatoyantes. Le présent travail est le résultat des herborisations faites durant l'été dernier (1921) au cours desquelles j'ai recueilli et conservé en un modeste herbier, la plupart des fleurs que je présente au lecteur. Ce sont toutes des plantes de la région de Ma-kia-tze.

Pendant mon séjour au Ts'ao-ti, le manque d'ouvrages spéciaux m'empêcha de m'adonner à l'étude de la flore locale; je me contentai de recueillir quelques spécimens rares. La flore du Ts'ao-ti pour autant que je puis en juger, est moins variée que celle d'ici: la raison en est sans doute que le grand plateau est plus élevé que le Ts'ao-ti.

Ce qui corrobore cette opinion, c'est qu'en règle générale, les fleurs les plus remarquables, se trouvent en pays de montagnes. Au cours de cette étude, je signalerai en passant les fleurs déjà rencontrées une première fois au Ts'ao-ti.

Comme le but du présent travail est de contribuer au folklore de la Mongolie Orientale, je m'attacherai de préférence à citer le nom vulgaire des fleurs, tel que je l'ai appris des habitants de la contrée.⁴⁶ Cependant

46) These popular explanations are of the greatest importance for the studies in Chinese etymology of the words as it is the popular etymology that always troubles the regular evolution of the words. Cfr. my article in *Mon. Ser.* VIII (1943), p. 167 sq.: *Philologie et linguistique dans les études sinologiques*. The author has done an important contribution to folklore even when no special name has been given for some kinds of plants, because in every case, he has been so diligent to state whether the peasants knew the plant or not. If it is known, the name, in many cases, reveals a connection with other plants, according to the people's knowledge, which is entirely different from the scientific systematic divisions. Where it was not known, the fact has its importance nevertheless, as it is not astonishing at all that a great many plants are entirely unknown to them. As is explained in Adolf Bach, *Deutsche Volkskunde*, Leipzig, 1937, p. 349: "Unsere Bauern wissen (und das ist ein primitiver Zug) in der Regel kaum viel von jenen Pflanzen und Tieren, die ihnen nicht nützlich oder schädlich oder nicht in irgendeiner Weise aufgefallen und dadurch etwa verdächtig geworden sind. Tiere und Pflanzen, die für sie ohne praktische Bedeutung bleiben, führen in ihrer Mundart meist nicht einmal einen Namen. Die Fülle des nicht nutzbaren Gewächses ist dem Bauern "Unkraut", ohne dass hier weiter unterschieden würde." Of many plants the author gives the medical use and the medical name, which in some

j'y ajouterai le nom scientifique des individus qu'il m'a été permis d'identifier, ou du moins, au cas où il m'a été impossible, faute d'ouvrages spéciaux, de déterminer une espèce voisine. Les noms chinois sont empruntés au catalogue japonais des plantes de la Mongolie Orientale, édité par l'administration du South-Manchurian Railway.

Que le lecteur veuille me pardonner si je ne puis lui présenter un travail aussi complet que je l'eusse désiré: pour ce faire j'aurais besoin d'un matériel plus documenté sur la flore du pays. Or ces ouvrages sont introuvables. Veuillez donc le bienveillant lecteur se contenter de cette ébauche, en attendant mieux.

PLANTES PHANÉROGAMES.

Première Division: DICOTYLEDONÉES.

Première Subdivision: *Polypétales* ou *Dialypétales*.

1ère Classe: *Dialypétales hypogynes*.

1ère Famille. RENONCULACÉES.

Parmi les nombreuses fleurs qui représentent ici la grande famille des Renonculacées, celle qui apparait en premier lieu est

1. une espèce d'Anémone, l'*Anémone pulsatilla*. Son nom chinois est *lao-p'ouo-tze-hoa* (老婆子花), l'herbe aux vieilles femmes. Ce nom lui vient de ce que, lorsque les pétales sont tombés, les fruits (achaines) surmontés d'une longue aigrette, revêtent l'aspect d'une tête couverte d'un duvet floconneux, d'une tête de vieille aux cheveux blancs. Elle est très commune sur le haut plateau. C'est la première fleur qui apparaisse ici.

2. Ancolie commune, *Aquilegia vulgaris*, *tao-cheu-mao-tzeu-hoa* (道師帽子花).

Cette fleur se rencontre en grande quantité sur la montagne de Pou-louo-tsiang-ti. Ailleurs elle est plus rare. Je me souviens de l'avoir rencontrée au Ts'ao-ti a Warin Manhan, 20 li de Pai-t'ao-tze. L'ancolie d'ici diffère de celle d'Europe par la teinte violette, tandis que celle d'Europe est plutôt bleue. Son nom est une allusion aux pétales prolongés inférieurement en un long épéron tubuleux, qui lui donne l'aspect du bonnet à quatre pointes que portent les *lao-tao* (老道) ou *tao-cheu* (道師). Les Chinois la tiennent pour une plante vénéneuse.

cases is the ordinary name used by the Chinese druggists, but also sometimes the name given to it by the people because of the special use they make of it without intervention of any druggist. The article *La Flore de Lao-hou-keou* has its importance because of the indications of plants and their names of two regions entirely different in climate.

3. *Delphinium*, Dauphinelle, *ko-tze-hoa* (鴿子花).

Fleurs d'un beau bleu, à 5 pétales pétaloïdes, le supérieur prolongé en épéron; corolle à 4 pétales, dont les deux supérieurs prolongés en épéron inclus celui du calice. Fleur très commune ici et au Palin. Elle est dénommée *ko-ze-hoa*, fleur en forme de pigeon, l'épéron supérieur lui donnant une certaine ressemblance avec un oiseau. C'est une espèce voisine du *Delphinium Ajacis*, Pied d'alouette, cultivé en Europe comme plante d'ornement. Le catalogue japonais la nomme *lan-hou-t'ie* (藍蝴蝶), papillon bleu, et *ts'oei-niao-hoa* (翠鳥花), fleur martin-pêcheur. Il donne comme nom scientifique *Delphinium grandiflorum* L. var. *chinense* Fisch.

La racine est employée couramment par les Chinois comme parasiticide, pour faire disparaître les poux. On la nomme *ki-tchao-lien* (吉兆蓮), nénuphar porte-bonheur.

4. *Aconitum (napellus ?)*, Aconit (Napel ?), *hiue-tze-hoa* (靴子花).

J'ai rencontré ici deux espèces d'aconit, l'une d'un bleu foncé, presque violet, l'autre d'une teinte plus pâle. La première se rapproche de l'Aconit Napel cultivé dans les jardins de Belgique comme plante d'ornement. Je n'ai pu l'identifier avec certitude; en tout cas elle est très voisine de l'Acon. *Napellus*. Je l'ai rencontré une seule fois au Palin, ici elle est très commune. Elle abonde aux environs de Ma-kia-tze, dans les lieux frais et ombragés, sur le Man-tien-tze à Teng-leou-ho-ze, à Yang-chou près de Chang-tien. De même que le nom flamand "Monnikskap", chape de moine, est une allusion au sépale supérieur prolongé en forme de capuchon, les Chinois l'on dénommée "la fleur en forme de botte", le sépale supérieur leur suggérant l'idée de l'empeigne d'une botte, dont la tige est représentée par les deux sépales supérieurs.

L'espèce à teinte plus pâle, est moins connue; je ne l'ai rencontrée qu'au Nord de Pai-tch'ang.

L'aconit est fréquemment employé comme plante médicinale. Son nom scientifique chinois est *ts'ao-ou-t'ou* (草烏頭) ou *ou-t'ou* (烏頭) ou *koang-ou* 光烏 ou encore *tch'oan-ou* 川烏. L'espèce la plus employée en médecine est celle du Seu-tch'oan. D'après Giles c'est l'*Aconitum Fischeri* Reicht. Les graines se nomment *fou-tze* (蒨子).

5. Pivoine, *Paeonia albiflora* Pall., *chao-yao-hoa* (芍藥花).

C'est certes une des plus belles fleurs de notre contrée. Elle est très commune au mois de juin. Il en existe deux espèces: l'une d'une blancheur immaculée, l'autre d'une teinte rosée, d'un rose tendre. Elles peuvent atteindre de très grandes dimensions, plus grandes que celles d'Europe, qui permettent de confectionner à peu de frais de splendides bouquets exhalant une odeur des plus suaves. La racine en est utilisée en médecine sous le nom de *pai-chao* (白芍) ou de *tch'eu-chao* (赤芍), selon qu'elle est blanche ou rouge. Mais on utilise la variété du Sud.

6. *Renoncule*, Bouton d'or.

Les Chinois n'ayant pas de mot spécial pour la désigner, l'appellent simplement *hoang-hoa* (黃花), fleur jaune. Ils ajoutent cependant *siao* (小), petite fleur jaune, pour la distinguer de ce qui est, comme le verrons plus loin, un hémérocalce, de la famille des Liliacées. J'ai rencontré comme représentante de cette espèce la Renoncule âcre, la même qui pique de ses clous d'or le tapis vert de nos prairies: la *Renonculus nodiflorus*. Toutes deux sont très communes ici. J'ai en outre rencontré, près de Chang-tien, une charmante renoncule à fleur blanche bordée d'un mince liséré vert, à tige grêle dressée de 5 à 7 cm. de haut portant une seule feuille. Doit être rangée parmi les renonculacées, une plante appelée ici *kin-yin-hoa* (金銀花), fleur d'or et d'argent, espèce de renoncule double à la corolle d'un jaune d'or luisant, mélangé de reflets métalliques. Elle abonde dans les endroits humides. Je n'ai pu jusqu'ici l'identifier.

7. *Clematis*, Clématite, *lu-loung-t'eou-kenn* (綠龍頭根).

Les flancs de nos montagnes sont tapissés par une espèce de clématite à la longue tige traçante, aux feuilles pennées, semblables à la clématite des haies d'Europe. Je n'ai pu l'identifier à coup sûr. Les Chinois disent qu'elle a des propriétés médicinales. Le catalogue japonais signale la *Clematis angustifolia* Jacq. var. *angustifolia*. Est-ce le *loung-t'eou-kenn*? L'absence d'ouvrages spéciaux ne m'a pas permis de le vérifier.

II^{me} Famille: CARYOPHYLÉES, *cheu-tchou-k'o* (石竹科).8. Oeillet, *cheu-tchou-tze-hoa* (石竹子花).

Le nom chinois lui vient des nombreux nœuds que porte la tige: bambou des pierres, la tige des bambous ayant aussi de nombreux nœuds.

Nombreux sont les œillets sauvages, qui tous indistinctement portent le nom de *chan-cheu-tchou-tze* (山石竹子); ils sont presque tous de couleur rouge plus ou moins foncée et ne dégagent aucun parfum. Je signalerai seulement une espèce au parfum très suave et très pénétrant, et à l'aspect très joli, aux pétales d'un rose tendre finement frangés. C'est le *Dianthus superbus* L., d'après le dictionnaire de Giles. C'est un simple remède usité par les médocastres chinois comme diurétique. Son nom médical est *kiu-mai* (瞿麥).

9. *Siléné*, *niu-leou-ts'ai* (女?菜).

Aux environs de Ma-kia-tze, il y a plusieurs espèces de silénés, entre autres le siléné inflaté commun dans les prairies de Belgique. Je n'ai pu identifier les autres espèces. A signaler une espèce aux larges fleurs violettes, qui m'a été apportée de Chang-tien.

10. *Melandryum Röhl*, Mélandre.

Belle plante aux fleurs blanches et purpurines. L'espèce à fleurs blanches est le *Melandryum album*, Mélandre blanc, vulgairement: compagnon blanc; l'autre espèce est le *Melandryum diurnum*, vulgairement: compagnon rouge. Ils sont tous deux très communs dans les prairies des environs de Louvain, où ils sont très souvent ensemble. Les Chinois n'ont put m'en dire le nom dans leur langue.

11. *Stellaria*.

Tout le monde connaît le mouron des oiseaux, très commun le long des chemins. On l'appelle en français également morgeline. Il existe une espèce très voisine de la morgeline qui pousse à foison le long des chemins et dans les lieux arides. J'ignore le nom chinois. La fleur est un peu plus grande que celle d'Europe.

III^{me} Famille. BALSAMINÉES.

Impatiens noli me tangere, impatiente n'y touchez pas. Calice à sépale supérieur éperonné à la base; capsule s'ouvrant avec élasticité comme celle des balsamines de jardin. Fleurs jaunes marquées de petits points rouges. Rencontrée en un seul endroit, à Yang-chou-keou près de Chang-tien. Le nom chinois est *chan-tcheu-ting-ts'ao* (山之頂草).

IV^{me} Famille: GÉRANIACÉES, *mang-nioul-k'o* (牻牛兒科).

Plusieurs espèces de géraniums, de teinte rouge, violette, poussent à l'état spontané le long des chemins; difficile à identifier sans livres spéciaux. A signaler une espèce robuste, d'un bleu tendre, pistil court et renflé, très abondante sur la montagne de P'ou-leang-louo-tsiang-ti et au nord de Pei-tch'ang. Les Chinois appellent le géranium *lao-koa-tsoei* (老鵝嘴), bec de corbeau, par allusion à la forme du fruit. Cfr. Ooievaarsbek, bec de cigogne, et géranium, du grec *geranos*, grue. Ils l'appellent encore *tseu-ni* (紫?) parce qu'ils se servent des fruits, macérés dans le genièvre, pour teindre les habits en violets.

N.B. Le catalogue japonais écrit pour *mang-niou* un caractère à radical *houo* (禾), 115. Giles ne contient pas ce caractère, mais il y a le caractère *mang*, rad. 93.

V^{me} Famille: MALVACÉES.

Il existe ici et au Palin deux espèces principales de mauves, toutes deux croissant à l'état spontané au voisinage des habitations; l'une de haute taille aux fleurs grandes purpurines. C'est la hauteur de sa tige droite et élevée comme une tige de sorgho, qui lui a fait donner son nom de *ta-chou-kiai* (大稗稽). L'autre espèce, de taille plus basse et aux fleurs d'un rose pale, s'appelle *siao-chou-kiai* (小稗稽).

VI^{me} Famille: PAPAVERACÉES.15. *Papaver somniferum*, *chan-ta-ien* (山大煙).

Cette fleur est répandue dans les champs aux mois de juin et de juillet. Je l'ai rencontrée pour la première fois au Ts'ao-ti, à Warin Manhan, près de Pai-t'a-tze. Elle paraît être moins nombreuse au Palin qu'ici. Elle ressemble beaucoup au coquelicot qui émaille nos champs de blé, avec cette différence que la corolle en est d'un jaune d'ocre, et moins large que celle du coquelicot. Son nom lui vient de sa ressemblance avec l'opium, dont il est une variété, et aussi de ce qu'il secrète un latex, qui a, disent les Chinois, les propriétés de l'opium quoiqu'à un degré moindre. Ses feuilles froissées dégagent une odeur forte opiacée. On l'appelle aussi *ki-tan-hoang-tze-hoa* (雞蛋黃子花), fleur à couleur de jaune d'œuf. Allusion à sa teinte jaune d'œuf.

Il existe une espèce voisine cultivée comme plante d'ornement. C'est *Papaver somniferum* var. *nigrum*. La corolle rouge en est finement découpée et offre un aspect chiffonné qui rappelle la corolle de la chrysanthème, *kiu-hoa* (菊花). C'est pourquoi on la nomme *wo-kiu-lien* (臥矮?) 菊蓮), chrysanthème couchée, naine.

Il importe de remarquer que l'appellation *chan-ta-ien*, désigne aussi avec moins de justesse, la jusquiame, de la famille des solanées, comme il sera dit en son lieu.

VII^{me} Famille: CRASSULÉES.

16. Comme représentants de cette famille j'ai rencontré, très commun aux environs de Ma-kia-tze, un orpin jaune, très voisin de l'orpin âcre. Toutefois ce n'est pas lui, car celui d'Europe a la tige écailleuse, et celle de l'orpin d'ici est lisse. Au Keou-nao (la vallée haute) au Nord de Chang-tien, il y a une espèce aux fleurs blanches, rare ailleurs. Sur le Man-tien-tze, le long de la Muraille de la Frontière (Pien-ts'iang 邊牆), j'ai cueilli trois types aux fleurs purpurines. Le nom que les Chinois donnent à l'orpin est *mao-tchoa-tze* (貓爪子), griffes de chat, parce que la corolle, à la maturité, fait place à une multitude d'écailles faisant saillie et évoquant l'idée des griffes rétractiles du chat. A cette famille doit se rattacher une plante grasse que je n'ai pu identifier, à efflorescence scorpioïde et à lueurs blanches, s'ouvrant en automne, très commune en terrain rocailleux. Elle porte la dénomination de *ts'i-seu-pa-houo* (七死八活), mourant 7 fois et revivant 8 fois. Quand cette plante est desséchée et sur le point de dépérir, il suffit de la suspendre en l'air, pour qu'elle reprenne vigueur.

VIII^{me} Famille: ROSACÉES, *ts'iang-wei-k'o* (薔薇科).17. La Reine des Prés, *Spiroea ulmaria*.

Cette plante, qui fait l'ornement des prairies en Europe, se trouve dans les environs de Ma-kia-tze, mais y est toutefois très rare, car je n'en

ai rencontré qu'un échantillon. Une autre espèce de *Spiroea*, voisine de la *Spiroea Europoea*, arbuste aux fleurs, d'un blanc de neige en bouquets très fournis, qui tranchent d'une façon pittoresque sur la teinte sombre des rochers auxquels il s'accroche, se rencontre très communément ici et au Palin, dès le commencement de mai. Il est plus rare au Sud; on le rencontre sur les rochers en face de Kouo-kia-wan-tze. Cette sorte de spirée est connue de tous les Chinois sous le nom de *ma-tcha-t'oei* (蚂蚱腿), patte de sauterelle. Son nom lui vient de sa structure anguleuse; parvenue à une faible hauteur, sa tige se divise brusquement en deux branches qui elles-mêmes se subdivisent en coudées brusques rappelant les articles d'une patte de sauterelle.

18. A cette famille appartient aussi la potentille, dont il existe ici plusieurs espèces, notamment *Potentilla argentea*, à feuilles d'un blanc argenté, en dessous. Le nom vulgaire de la potentille est *ts'ao-hiai-ti* (操鞋底), plante qui use les souliers. Le fruit de cette plante, en effet, est hérissé de piquants qui pénètrent dans les semelles des souliers. La potentille existe aussi à Cheu-pa-li-t'ai.

19. J'ai rencontré a Warin-Manhan et ici une rose églantier, *Rosa canina*. Il existe également çà et là le long des routes et en grande quantité dans la forêt du Wei-tch'ang, une rose sauvage aux pétales d'un rouge vif, *chan-mei-koei* (山玫瑰), rose des montagnes, dont les pétales macérés dans l'eau-de-vie, servent à préparer une liqueur rafraîchissante.

20. A cette famille appartient aussi une plante très connue dans le Nord de la Mongolie pour ses baies d'un rouge vif à la saveur aigrette et rafraîchissante. Elle est plus commune au Palin qu'ici. C'est la plante *neou-lieul*. Le catalogue japonais donne en caractères chinois deux manières d'écrire le mot, puis *suan-ting*, *ou-la-nai* 烏拉艾 et donne comme nom botanique *Prunus humilis* Bge. Je n'ai pu obtenir une explication péremptoire du mot *neou-lieul*. Un de mes confrères émet l'opinion que ce mot vient du nom mongol *olagana* (chez Kowalewski, Dictionnaire Mongol-Russe-Français, *olagana*, oseille sauvage, épine vinette de Sibérie. Schmidt traduit le même mot par: die Kirsche). Le mot *olagana* n'est qu'un dérivé de *olagan*, *olân*, rouge et *olagana*, *olâna*, en patois donne régulièrement (*n*) *eou-lien*, ou *neou-lieul* en chinois. Allusion à la couleur de ses baies. Cette explication est très plausible.

21. Pimprenelle, *Poterium sanguisorba*, *houng-t'oung-louo* (紅銅鑼), *ta-louo-tch'oei* (打鑼椎).

Une plante de la famille des Rosacées commune en nos parages et dont la racine est débitée dans toutes les officines chinoises sous le nom de *ti-iu* (??) est le *Poterium sanguisorba*, ou *Poterium officinale*, plante aux fleurs d'un pourpre foncé, en épis terminaux surmontant une tige nue, pourvue seulement de quelques feuilles radicales, c.à.d. à la base de la tige.

Cette plante peut atteindre une hauteur de 2 à 3 décimètres et comme les herbes environnantes de sa tige en massue. C'est ce qui lui a fait donner le nom de *ta-louo-tch'oei* (打鑼椎), baguette à battre le tambour. L'autre nom, *houng-t'oung-louo* (紅銅鑼), tamtam en cuivre rouge, fait allusion à ses fleurs purpurines.

IX^{me} Famille. ONAGRARIÉES.

22. *Epilobium Spicatum*, épilobe en épi, *liou-chou-ie-tze-hoa* (柳樹葉子花).

La famille des Onagrariées est représentée par *l'Epilobium spicatum*, belle fleur aux pétales d'un rose tendre, aux feuilles allongées d'un vert mat au-dessus et d'un blanc soyeux en-dessous. Rencontrée aux environs de Ma-kia-tze et près de Ta-ying-tze. Sa feuille ressemblant à celle du saule, les paysans d'ici l'appellent *liou-chou-ie-tzeu-hoa* (柳樹葉子花), fleur aux feuilles de saule.

X^{me} Famille: PRIMULACÉES, *Ying-ts'ao-k'o* (櫻草科).

23. Au mois de mai l'on rencontre, très fréquente sur le haut plateau, une fleur à la corolle en entonnoir, d'un rouge vif, à 5 étamines incluses dans le tube de la corolle. A la base de la plante est une touffe de feuilles radicales, larges, étalées. La tige ne porte aucune feuille. C'est ce qui l'a fait dénommer par le vulgaire *koang-t'ing* (光挺), tige nue. A en juger par les caractères généraux, cette plante est très voisine de notre primevère de Belgique. Un de nos chrétiens m'a dit que cette plante s'appelle dans les livres *lou-joung-hoa* (鹿茸花), fleur en forme de cornes de cerfs. Le dictionnaire du P. Taranzano donne pour *lou-joung-hoa*: *Syphonostegia speciosa* S. Moore.

XI^{me} Famille: CONVULVULACÉES, *Siu-an-hoa-k'o* (旋花科).

24. Le nom vulgaire donné ici à toutes les espèces de liseron est *la-la-wan-tzeu* (拉拉灣子) ou *p'a-wan-tzeu* (趴灣子), plante tortueuse ou plante grimpante, double allusion, à la tige sinueuse (*la-la-wan-ze*) aux détours sans fin, et à la propriété de s'attacher aux plantes voisines. *P'a*: escalader, grimper. L'espèce la plus commune est le *Convolvulus arvensis* à corolle rose, aux feuilles hastées, à odeur suave. J'ai rencontré au Palin une espèce à feuilles blanches très petites, à tige très basse. Je ne l'ai pas rencontrée ici.

XII^{me} Famille: BORRAGINÉES, *tseu-ts'ao-k'o* (紫草科).

25. Parmi les nombreuses espèces de l'importante famille des Borraginées, les plus connues ici sont la *Myosotis*, le *Cynoglosse*, et le *Lithospermum* ou Grémil. La myosotis et le cynoglosse s'appellent ici respectivement *ta-lai-mao-tzeu* (大賴貓子) et *siao-lai-mao-tzeu* (小賴貓子), grand et petit (*lai* se dit ici pour *tai*) (賴歹) méchant, mauvais chat. Ce nom leur

vient de la propriété qu'ont leurs fruits hérissés de piquants, de s'attacher aux habits des passants, telles les griffes d'un chat. Cfr. le nom wallon des fruits de la bardane *kiis lappa minor*: on les appelle des "attachants".

26. Le Grémil s'appelle ici *tseu-ts'ao* (紫草), plante violette. Ce nom lui vient de ce que sa racine, macérée dans le genièvre, lui donne une coloration violette. Les feuilles lui communiquent une teinte verte, tandis que la tige colore l'eau-de-vie en jaune.

XIII^e Famille: SOLANÉES, *k'ie-k'o* (茄科).

27. La Jusquiame noire, *Hyoscamus niger*, la même que celle d'Europe, est commune le long des routes, et dans les décombres. Le nom qu'on lui donne ici est *chan-ta-ien* (山大煙), opium sauvage, et lui vient de ce que ses feuilles séchées et fumées calment les accès de toux et d'asthme.

28. Le même nom est donné au sud du Tch'ao-yang, pour désigner une plante de la même famille, la Pomme épineuse, *Datura stramonium*, et cela pour la même raison. Dans la région de Ma-kia-tze, la Pomme épineuse s'appelle *chan-ta-ma-tzeu* (山大蕪子), ricin sauvage. Le fruit consiste en une capsule ovoïde, chargée de piquants aigus, ressemblant au fruit épineux du ricin, de là sa dénomination de ricin sauvage.

XIV^{me} Famille: SCROPHULARINÉES, *hiuan-chen-k'o* (玄參科).

29. Il est deux plantes appartenant à deux familles botaniques essentiellement différentes, mais que cependant le vulgaire appelle *ko-tzeu-hoa* (鴿子花), le pied d'alouette, dont il a été question dans la famille des Renonculacées, qui s'appelle *ko-tzeu-hoa* tout court, et la linaires vulgaires, de la famille des Scrophularinées, dénommée *hoang-ko-tzeu-hoa* (黃鴿子化), la fleur jaune en forme de pigeon. Leur nom identique leur vient de la présence chez l'une et l'autre d'un épéron.

XV^{me} Famille: OROBANCHÉES.

30. J'ai rencontré au Palin une espèce d'Orobanche, à fleur blanche parasite sur les trifoliacées. Ici j'ai rencontré la même et en plus une autre espèce à fleurs bleues. Jusqu'ici je n'ai pu les identifier. Leur nom vulgaire est assez bizarre: *t'ou-tzeu-koai-pang* (兔子拐棒), nom qui signifie bâton ou canne de lièvre, la tige en est, en effet, recourbée en forme de crosse. Le nom de cette plante entre, bien malgré soi, dans une des malédictions dont le vulgaire raffole. On dit en manière de plaisanterie à quelqu'un qui paraît harassé de fatigue: "Désirez-vous une tige d'orobanche?" Ce qui revient à dire: "Vous êtes un lièvre". Grande maudis-sure.

XVI^{me} Famille: LABIÉES, *tch'o'en-hing-k'o* (脣形科).

31. Une des labiées les plus connues des paysans chinois est le *Leonurus agripaune*, à cause de ses propriétés médicinales. La variété qui existe

ici est, d'après le catalogue japonais, le *Leon. sibiricus* L. On la rencontre à l'état spontané sur les vieux murs, dans les décombres. Le nom vulgaire est *i-mou-ts'ai* (益母菜) ou *i-mou-hoa* (益母花) plante utile aux mères. L'emploi en est journalier dans les maladies des femmes. Le nom scientifique est *lao-wei* (老蔚).

32. Un autre spécimen de la même famille connu de tous les hippocrates chinois est le Scutellaire, appelée ici *siao-hoang-k'in* (小黃芩), plante aux fleurs d'un beau bleu, aux feuilles d'un vert luisant au-dessus, terne en-dessous, très commun au Palin et ici en fin de juin.

La catalogue japonais cite la *Scutellaria baicalensis* Georg, et l'appelle *hiun-hoang k'in* (? 黃芩) ajoutant: médicinale. C'est peut-être un autre nom de la même plante?

33. Le *thym serpolet*, connu de tout le monde pour son odeur pénétrante, est commun ici et au Ts'ao-ti le long des chemins et dans les endroits rocaillieux. Son odeur forte lui a valu son nom de *chan-hoa-kiao* (山花椒) poivre sauvage.

XVII^{me} Famille: CAMPANULACÉES, *kie-keng-k'o* (桔梗科).

34. Il existe ici et au Palin plusieurs espèces de Campanules, semblables à celles d'Europe, qui portent toutes le nom de *ling-tang-hoa* (鈴鐘花). A signaler une variété à grandes fleurs blanches ponctuées de multiples taches grises à l'intérieur de la corolle, aux larges feuilles, ressemblant à la *Campanula trachelium*, gantélée de Belgique. Le catalogue Japonais signale la *Campanula punctata* sans plus d'explication. Peut-être est-ce celle-ci.

35. Mais le plus bel échantillon de cette famille est la fleur appelée ici *pao-fou-hoa* (包袱花), fleur en forme de sachet, nom donné à lui pour désigner les dimensions de la fleur. Sa corolle est d'un bleu foncé et peut atteindre de 4 à 5 centimètres de diamètre. Elle est nommée dans les livres *ki-keng* (桔梗) et possède des propriétés médicinales universellement connues. C'est le *Platycodon grandiflora* Do.

XVIII^{me} Famille: RUBIACÉES, *ts'ien-ts'ao-k'o* (茜草科).

36. *Galium*, Gaillet.

J'en ai rencontré ici et au Palin trois espèces: le *Galium cruciata* ou croisette; le *Gal. aparine*, ou grateron, et le *Galium mollugo*, à fleurs blanches. Le nom du gaillet m'a été fourni au Ts'ao-ti: *sing-sing-ts'ai* (星星菜), herbe à étoiles, allusion à ses multiples petites fleurs jaunes ou blanches.

XIX^{me} Famille: COMPOSÉES, *kiu-k'o* (菊科).37. *Centaurea cyanus*, bleuet.

Cet été, en juillet, il m'a été apporté un bleuet, tout à fait la même fleur que celle qui fait l'ornement de nos blés, mais on ne m'a apporté que la fleur, sans la tige ni les feuilles. Elle provenait de Iang-chou-keou, près de Chang-tien; on n'en avait remarqué qu'un seul spécimen; elle est donc rare ici. Je ne l'ai jamais rencontrée au Palin. Je n'ai pu savoir quel est son nom chinois.

38. *Callistephus hortensis* Cass. D'après le catalogue japonais. En Chinois *chan-kiang-si-la* (山 ? ? ?). Cette plante, assez semblable à celle cultivée dans les jardins, est très répandue sur le Man-tien-tzeu et dans les prairies humides. La variété à fleurs blanches est plus rare que celle à fleurs rosées.

39. *Achillea Millifolium*, millefeuille.

Le millefeuille se trouve en abondance aux environs de Ma-kia-tzeu. Je l'ai rencontré une seule fois au Palin. Le nom que lui donnent les paysans chinois est *i-tcheu-hao* (益治草), plante utile, nom indiquant assez ses propriétés médicinales.

40. Font aussi partie de la famille des Composées, les nombreuses espèces d'armoises, *Artemisia*, que l'on rencontre ici, et que le manque de temps et de matériaux m'a interdit d'identifier. Je citerai seulement les plus communes: *l'Artemisia capillaris*, *siao-pai-hao* (小白蒿) ou *in-tch'en* (茵蔯) employée comme condiment; elle est voisine de l'astragon, *Artemisia dracunculus*; *l'Artemisia annua*, *tch'cou-hao* (醜蒿) ou *hiang-tch'en-ya* (香蕒芽); plante croissant à l'état spontané dont les Chinois sont friands. *L'Artemisia apiacea* Hoe, *Aurona male* des jardins ou armoise citronnelle, en Chinois *hiang-hao* (香蒿). A ce propos, il est à noter que le semen-contre n'est autre que les sommités fleuries de plusieurs espèces d'armoises, telles que *l'Art. Lercheana*, *l'Art. contra*, *l'Art. pauciflora* et d'autres. Le grand marché de semen-contre est Nijni-Novgorod en Russie. D'après le Docteur Hérault, les sémités de toutes les espèces d'armoise, spécialement l'aruône, peuvent être employées comme succédanés du semen-contre, dont elles possèdent les propriétés anthelminthiques, bien qu'à un degré moindre.

41. Citons aussi, comme représentant de cette famille la *Centaurea jacea*, centauree jacée, fleur aux fleurons purpurines, très commune ici et au Ts'ao-ti. Son nom chinois est *pao-t'cou-lien* (包頭蓮), fleur à forme de turban, qui lui vient de la disposition des folioles de l'involucre.

42. Il existe au Palin plusieurs sorte de chardons, que je n'ai pu identifier. Le nom chinois est *ts'eul-ts'ai* (薊兒菜), plante à épines. Parmi les nombreux spécimens du genre, à signaler, deux types à grandes fleurs d'un

bleu vif, en boule, dont l'un, à feuilles hérissées de piquants se nomme *fou-joung*; l'autre, aux feuilles blanches en-dessous, velues à la face externe, sans piquants, se nomme *houo-joung* (芙茸, 火茸); les Chinois s'en servent en guise d'amadou pour battre le briquet. Elles ne sont pas signalées dans le catalogue japonais.

43. Une composée connue dans la pharmacopée chinoise est *Atractylis ovata*, en chinois *ts'ang-tch'eu* (蒼齒), en feuilles dures à dents, terminées par de fines épines. Commune au Ts'ao-ti et ici.

44. A signaler aussi le *Taraxacum officinale* ou *Dens leonis*, ou pissenlit, appelé ici *p'ouo-p'ouo-ting-tze* (?? 釘子) parce que les jeunes pousses, à leur sortie de terre, ont l'aspect de clous. Cette plante est aussi employée en médecine sous le nom de *p'ou-koung-ing* (蒲公英).

45. Les cultivateurs connaissent tous la plante nommée *k'iu-ma-ts'ai* (苣蕒菜) qui se rencontre à foison dans les moissons mal sarclées. C'est le laiteron, *Sonchus arvensis*.

46. Citons enfin le *Xanthium strumarium* L. appelé dans le catalogue japonais *ts'ang-eul*, *ts'ang-tzeu* (蒼耳, 蒼子). Ici on la nomme *ts'ang-tze-k'o* (蒼子?). C'est le glouteron. Son nom lui vient de son fruit muni de piquants, qui s'attachent aux habits: la même idée se retrouve dans les noms français et flamand.

XX^{me} Famille: POLYGONÉES, *leao-k'o* (蓼科).

47. Renouée des oiseaux, Traînage. Se trouve en abondance dans les champs, au bord des chemins. Tige rampante couchée. On la nomme ici *pien-tchou* (蕭竹), bambou couché par allusion aux nombreux nœuds de la tige. Elle est usitée comme puissant diurétique, et porte dans les livres de médecine le nom de *pien-siu* (蕭蓄); (il y a deux manières d'écrire ce nom).

48. A cette famille appartient aussi la Rhubarbe, *Rheum* cultivée et aussi croissant à l'état sauvage, ici et au Palin. Le nom vulgaire est *tai-hoang* (大黃), grande plante jaune. La racine en est plus rouge que celle d'Europe. Elle est constamment usitée en médecine sous le nom de *tch'oan-kiun* (川軍). On utilise surtout celle du Seu-tch'oan. J'ai trouvé dans *l'Echo de Chine* l'explication chinoise de *Kiun* (sous-entendu: *tsiang*, 將軍); la rhubarbe est appelée *tsiang-kiun*, général, parce qu'elle possède des propriétés si énergiques qu'elle rétablit aussi promptement l'équilibre parmi les humeurs troublées d'un corps, qu'un général rétablit la discipline parmi ses soldats!

XXI^{me} Famille: EUPHORBIACÉES, *ta-ki-k'o* (大戟科).

49. *Euphorbia*.

J'ai rencontré ici deux espèces d'Euphorbes, une grande et une petite. Le première se rapproche de *l'Euph. lathyris*, l'autre *l'Euph.*

helioscopia, Euph. réveil matin. On les appelle ici respectivement *ta* et *siao mao-ien* (大, 小貓眼), grand et petit œil de chat. Ce nom lui vient de l'aspect des fleurs, au calice vert pâle, entourant la prunelle de l'œil. Le latex des euphorbes est vénéneux, cela est connu aussi des Chinois, qui appellent également l'euphorbe *lang-tou* (狼毒), poison de loup. Cfr. les dénominations wallonnes: lait de couleuvre, etc.

XXII^e Famille: LILIACÉES, *pai-ho-k'o* (百合科).

50. Deux types très communs ici et au Palin de la famille des Liliacées, sont une fleur appelée *hoa-keul* (花根兒) et une appelée *hoang-hoa* (黃花). La première possède une corolle d'un rouge vif, à divisions roulées en dehors comme dans le lis martagon; les pétales sont légèrement mouchetées de noir vers l'intérieur de la corolle. C'est vraisemblablement le *Lilium pomponium*, lis turban, à moins que ce ne soit le *Lilium Pulchellum Fisch*, que signale le catalogue japonais.

51. A côté de cette dernière, il faut en ranger une à la corolle également d'un rouge vif, mais sans moucheture et dont les divisions ne sont pas roulées en dehors; on l'appelle ici fleur rouge *houng-hoa* (紅花). Elle est plus rare que la précédente.

52. Quant à la fleur dénommée "fleur jaune" *hoang-hoa* (黃花), c'est l'hémérocalle, d'après le catalogue japonais *Hemerocallis minor*. Elle possède une belle corolle d'un jaune d'ocre, qui la fait apercevoir de loin au milieu des prairies.

XXIII^{me} Famille: ASPARAGINÉES.

53. *Convallaria maialis*, Muguet de Mai.

Le muguet, au parfum si pénétrant, se rencontre aussi ici dans nos parages. Je l'ai aperçu pour la première fois il y a deux ans à Warim Manhan; l'an dernier je l'ai rencontré sur la montagne Pouo-louo-tsiang-ti.

54. *Convallaria Polygonatum* ou *Polygonatum officinale*, Sceau de Salomon ou Faux Muguet.

Cette plante ressemble beaucoup à la première: c'est pourquoi on l'appelle faux muguet. Les feuilles sont à peu près les mêmes, les fleurs de cette dernière se distinguent de la première en ce qu'elles n'en ont pas le parfum, qu'elles sont bordées d'un liséré vert, que les divisions n'en sont pas rejetées en dehors comme celles du vrai muguet.

Les Chinois pour marquer leur cousinage, les appellent toutes deux *siao-hoang-ki* (小黃戟) et pour les différencier disent *ia-p'ouo* (? 坡) et *iang-p'ouo-siao-hoang-ki* (陽坡小黃戟), le premier est le muguet, le second est son cousin.

XXIV^{me} Famille: ORCHIDÉES, *lan-k'o* (蘭科).

55. *L'Orchis maculata* se rencontre en abondance dans les terrains fangeux du nord de Pei-tch'ang. Je l'ai rencontré aussi au Palin au bord de la Tch'agan Muren. Le nom vulgaire est *sien-jenn-tchang* (仙人掌), main de génie, à cause de sa racine formée de cinq fibres radicales, représentant grossièrement une main. Il est à remarquer que, dans les dictionnaires, le terme *sien-jen-tchang* désigne une sorte de cactus, *l'Opuntia Dillenii*.

56. Au Nord de Chang-tien, il existe en grande quantité, une orchidée aux grandes fleurs rouge-vineux, tachetées, solitaires au sommet de la tige. Il y a lieu d'admettre, jusqu'à plus ample examen, que c'est le *Cypripedium calceolus*, sabot-de-vénus, qui existe en Belgique et en France. Il est signalé aussi dans le catalogue japonais. Le labelle, très grand, est renflé en forme de sabot. Les paysans d'ici l'appellent *keou-tan* ou *niou-tan* (狗蛋, 牛蛋), testicule de chien, ou de bœuf. Je ne l'ai jamais rencontré au Palin. N.B. A rapprocher de ce terme, notre mot français orchis, qui vient du mot grec, *orchis* testicule, allusion aux deux tubercules ovoïdes du plus grand nombre des espèces. (D'après *La Flore Française* de Gillet et Magne).

XXV^e Famille: TYPHACÉES, *hiang-p'ou-k'o* (香蒲科).

57. *Typha angustifolia* L., Massette.

J'ai rencontré dans les bancs de sable, au Sud de Lin-si-hien, deux spécimens de *Typha*. On m'a affirmé qu'il existait aussi dans notre contrée, aux environs de La-ma-t'ai-keou. Les fleurs sont usitées en médecine sous le nom de *p'ou-pang* (蒲棒).

XXVI^{me} Famille: HYPERICINÉES, *kin-seu-t'ao-k'o* (金絲桃科).

58. A quelques lis d'ici, j'ai rencontré la plante, commune en Belgique, connue de tous sous le nom de Millepertuis. Cette plante est caractérisée par ses trois styles et par ses feuilles parsemées de glandes translucides pareilles à des perforations, ainsi qu'on peut s'en rendre compte par la gravure de la page 186 des *Éléments de Botanique* par wouters. L'espèce que j'ai rencontrée ici avait également les feuilles perforées, mais les feuilles semblaient d'un vert plus foncé que celles du *Hyperic. perforatum*. Le catalogue japonais ne cite pas ce dernier; il ne mentionne que *Hyperic. attenuatum* Choisy. Il est à noter que je n'ai rencontré aucun Millepertuis au Palin. On n'a pu me fournir les noms chinois.

XXVII^e Famille: PAPILIONACÉES ou LÉGUMINEUSES, *teou-k'o* (豆科).

59. *K'ou-chenn* (苦參). Cette plante est universellement connue des paysans chinois pour les propriétés médicinales de sa racine. Plusieurs dictionnaires traduisent faussement par gentiane, qui est une gentianée,

alors que le *k'ou-chenn* a tous les caractères des papillonacées. Le fruit est une gousse, la fleur est composée d'un étendard, d'une carène et de deux ailes. C'est le *Sophora flavescens*. Tel est le nom donné par Giles et le catalogue japonais, qui donne en outre comme synonyme *Sophora angustifolia*. La disposition des feuilles sur un rachis est la même que dans le *Sophora japonica*, *hoai-chou* (槐樹). D'ailleurs le *k'ou-chenn* est appelé dans les livres *ti-hoai* (地槐).

60. *Mou-siu* (deux manières d'écrire) (苜蓿, 木粟), Luzerne.

D'après Giles, le terme *mou-siu* désigne la *Medicago sativa*. Dans le langage courant, les paysans appellent de ce nom toutes espèces de luzerne. La plus commune ici est la lupuline, de petite taille, à fleurs jaunes, commune le long des chemins. D'après Giles, le terme *mou-siu* serait une transcription de la *mediké botané* (grec) de Strabon.

61. *Hoang-hoa-ki* (黃花薊). Arbuste épineux aux fleurs d'un jaune d'or, commun en terrain rocailleux. Littéralement: épine (*ki*); thorny brambles, dit Giles, aux fleurs jaunes. Elle se rapproche du genêt à balais, par l'état des ses fleurs, mais porte de nombreux piquants. Je n'ai pu l'identifier. Non rencontrée au Palin.

62. Astragale, *ta-hoang-ki* (大黃).

D'après Taranzano, *tseu-ta-hoang-ki* (紫大黃芪); *Astragalus adsurgens* Pall., d'après le catalogue japonais. Il existe à Pai-tch'ang une espèce d'astragale, mais on me l'a apportée à maturité, je n'ai pu déterminer s'il s'agissait de *l'adsurgens* ou d'une autre. L'astragale est connue des Chinois comme plante médicinale.

63. Mélilot. Le mélilot à fleurs jaunes est commun le long des chemins; c'est le *Melilotus officinalis* Desr. Le catalogue japonais signale le *Melilotus suaveolens* Ledeb., je n'ai pu jusqu'ici vérifier sa présence. J'ignore le nom chinois.

64. Je ne signalerai que pour mémoire les nombreuses variétés de *Vicia*, vesce, que le manque de temps ne m'a pas permis d'identifier. Le nom vulgaire ici est *nao-nao-ts'ao* (撓撓草), plante qui gratte, parce que la tige, couverte de poils, introduite dans le cou, produit des chatouillements comme ceux produits par notre "poil à gratter" de Belgique. On dit aussi *ts'eu-nao-ts'ao* (薊撓草); le sens est le même.

65. N'oublions pas de mentionner la réglisse, commun dans tout le Nord de la Mongolie Orientale. Le nom latin est *Glycyrrhiza*. Les racines longues de plus d'un mètre, sont mises en bottes et transportées à dos d'âne, ou de chameau vers le Sud; elles sont recherchées pour leurs propriétés médicinales. Le nom vulgaire est *t'ien-ts'ao-kenn* (甜草根), herbe douce (sucrée), le nom médical est *t'ien-kan-ts'ao* (甜甘草).

XXVIII^{me} Famille: OMBELLIFÈRES, *san-hing-k'o* (繖形科).

66. Je citerai comme premier représentant de cette grande famille une plante dont le nom se retrouve dans presque toutes les ordonnances des esclaves chinois: cette plante s'appelle *p'ang-feng* (防風). Les auteurs ne sont pas fixes sur la plante désignée par ce terme. Ainsi Taranzano dit que c'est 1°) ou bien un *Peucedanum*, ou 2°) un *Séséli*, 3°) ou bien un *Bidons*, 4°) ou bien un *Siler B. et H.* Giles dit: carraway, carvi ou cumin des prés. Le catalogue japonais donne *Siler divaricatum B. et H.* Peut-être le même nom désigne-t-il des plantes différentes d'après les provinces. La plante connue ici et au Palin sous le nom de *p'ang-feng* (防風) ressemble plus au *Peucedanum* qu'aux autres plantes citées ci-dessus, quant à la forme des feuilles et autres caractères généraux.

67. *Bupleurum falcatum*, *Bupleuvre*, *tch'ai-hou* (柴胡).

Cette plante aux fleurs d'un jaune vif, commune le long des chemins, est utilisée également comme plante médicinale.

68. Une ombellifère très répandue en ce pays est celle connue sous le nom de *tseou-ma-te-in* (j'ignore les caractères chinois) qui se rapproche beaucoup de *l'Angelique officinale*.

XXIX^{me} Famille: VALERIANÉES.

69. La *Valériane officinale*, belle plante élevée, aux fleurs d'un blanc rose, odorantes, commune en Belgique au bord des eaux, est assez fréquente ici et au Ts'ao-ti, le long des ruisseaux et dans les endroits frais. J'ignore le nom chinois.

XXX^{me} Famille: OLÉINÉES.

70. *Syringa vulgaris*, Lilas.

Le lilas croît à l'état spontané au Ts'ao-ti. Le jardin de la résidence de Ta-ying-tze possède un massif de lilas transplantés de la montagne qui sont de belle venue. Le nom qu'on lui donne ici est *ting-hiang-chou* (丁香樹).

XXXI^{me} Famille: AZALÉACÉES.

Rhododendron. Il existe ici, et je l'ai rencontré aussi au Ts'ao-ti, au Siao Palin, une espèce de *Rhododendron* analogue au *Rhododendron ferrugineum*, aurier-rose des Alpes, aux fleurs d'un rouge vif formant des massifs d'un très bel effet au flanc des montagnes. Ici on l'appelle *k'ao-chan-houng* (靠山紅), fleur rouge qui s'accroche aux montagnes. On l'appelle aussi mais plus rarement *sao-ta-ze-hiang* (騷達子香), la plante odorante (je ne suis pas certain de ce *hiang*) des puants Tartares. On l'appelle aussi communément *toung-ts'ing* (冬青), plante verte pendant l'hiver, nom qui désigne aussi le gui et une autre plante non encore identifiée.

XXXII^{me} Famille: LORANTHACÉES.

Gui. Aux environs de Koung-ye-fou, il existe une variété de gui aux baies rouges, commune sur le peuplier et l'orme. Il paraît qu'on le trouve aussi comme parasite sur le chêne dans la région de Tsoei-tchoei-ze-chan. Le nom chinois est, comme je le disais plus haut, *toung-ts'ing* (冬青). On appelle vulgairement *tong-ts'ing-niao* (冬青鳥), le jaseur bohême, parce que cet oiseau se nourrit de baies du gui.

XXXIII^{me} Famille: IRIDÉES.

Une iridée très commune le long des chemins est le *ma-lien* ou *ma-lien-toen* (馬棘, 馬棘圃) qui d'après le catalogue japonais et Giles est le *Iris ensata* Thumb. var. *chinensis* Maxim. Les fleurs sont d'un bleu pâle. Le catalogue japonais écrit également *ma-lan-hoa* (馬蘭花). Sur le Man-tien-tzeu on rencontre assez souvent une autre sorte d'iris plus petite que la précédente, à la teinte violette. Cet iris est appelé *siao-ma-lien* par opposition au précédent. A cette famille appartient aussi la fleur si commune ici en été, connue sous le nom de *siao-lou-li* (小蘆藜), à tige solitaire, portant une ou deux fleurs iridées, à feuilles gladiolées, au nombre de deux. Ce nom de *siao-lou-li* lui vient de la ressemblance des ses feuilles lancéolées avec celle de la plante connue sous le nom de *ta-lou-li* (大蘆藜) qui cependant appartient à une autre famille.

XXXIV^{me} Famille: COLCHICACÉES.

Veratrum album, ellébore veratre, *ta-lou-li* (大蘆藜). Plante à grandes feuilles larges à la base, d'un vert sombre, d'où émerge une hampe florale portant des fleurs de couleur rouge brun. C'est un violent poison, connu aussi comme tel des paysans chinois. La racine pilée, mélangée à du millet additionné de sucre est un excellent tue-mouche.

XXXV^{me} Famille: EQUISETACÉES.

Equisetum arvense, prêle des champs. Plante commune dans le Nord. Le nom vulgaire est *kie-kou-ts'ao* (接骨草) parce qu'elle a la propriété de remettre les membres luxés; le vulgaire l'appelle aussi *ts'ouo-ts'ao* (礎草) et s'en sert pour nettoyer les objets de fer ou en cuivre, tels que harnais, gourmettes, étriers. Le nom médical est *mou-tsei* (木賊).

XXXVI^{me} Famille: POLYGALÉES, *yuan-tcheu-k'o* (遠志科).

Cette famille des polygalées est représentée dans la région de Ma-kia-tzeu par la plante appelée *yuan-tcheu* (遠志) à fleurs bleues, de taille un peu plus élevée que la *Polygala amara*, commun en Belgique. C'est d'après le catalogue japonais, la *Polygala tenuifolia*. C'est un *iao-ts'ai* (藥材), connu de tous les médecins chinois.

XXXVII^{me} Famille: LOGANIACÉES.

Cette famille, comme on sait, renferme les redoutables plantes à poison du genre de strychno, telle que la noix vomique, la fève de S. Ignace, qui doivent leurs propriétés toxiques à deux alcaloïdes, la strychnine et la brucine.

Au Ts'ao-ti et dans tout le Nord on rencontre, le long des chemins et aux flancs des coteaux, en bouquets denses du plus bel effet, une fleur à corolle du blanc au rose, à 3 pétales, à 10 étamines sur deux rangs incluses au fond de la corolle, répandant une odeur pénétrante. Cette plante est la *Gelsémine élégante* Denth., apparentée au jasmin luisant de la Caroline, *Gelsemium nitidum*. Elle est appelée ici *toan-tch'ang-ts'ao* (斷腸草), ou plante qui rompt les intestins, nom indiquant assez ses propriétés toxiques.

Avant de clore ce travail, je dois ajouter ici quelques plantes que je n'ai pas citées selon leur ordre dichotomique, soit qu'elles ne fussent pas identifiées alors, soit qu'elles aient été rencontrées durant le cours de la présente étude.

A une trentaine de lis de la résidence de Souo-la-keou commence la forêt du Wei-tch'ang, la fameuse forêt impériale où chassait l'empereur K'ang-hi. Vers la mi-juin, j'y fus faire une excursion qui me procura un butin abondant. Procédons par familles.

De la famille des RENONCULACÉES, j'y rencontrai en grande quantité l'actée en épi, *Actaea spicata*. C'est une plante de haute taille, aux larges feuilles tripennatiséquées ressemblant à celles du chanvre. Elle porte de petites fleurs blanches, en grappes serrées. C'est une plante médicinale, employée, entre autres usages pour *piao-tchenn-ze* (表疹子), activer l'éruption dans la scarlatine. Le nom vulgaire est *k'ou-li-ya* (苦·芽); j'ignore quels sont les caractères chinois. Le nom médical est *cheng-ma* (升麻), le chanvre montant de haute taille, parce que les feuilles ressemblent à celles du chanvre. Cette plante est rare aux environs de Ma-kia-tze; on la rencontre à Ta-tsang-chang et au Nord de Chang-tien.

Outre l'aconit napel, qui n'était pas encore en fleur alors, le long de la route de la forêt existe une sorte d'aconit au capuchon plus allongé, à la taille plus robuste et à la teinte plus violacée que l'aconit napel. Lors de mon passage les fleurs commençaient déjà à tomber.

C'est de la famille des ROSACÉES que j'ai rencontré le plus de représentants lors de cette excursion. Tout d'abord, la fraise, *Fragaria vesca*, la délicieuse fraise de nos bois de Belgique. Les Chinois appelaient cette plante *ts'ao-li-tche* (草裏汁), litt. plante croissant dans l'herbe.

La framboise, *Rubus idaeus*, existe en grande quantité dans la forêt du Wei-tch'ang. Le nom vulgaire est *t'ouo-p'eul* (*p'enn*) (? 盆兒). Il

en existe deux sortes: *chou-t'ouo-p'eul* et *ti-t'ouo-p'eul* (樹地) ? 盆兒). La première est à tige ligneuse à feuilles pennées à 3 ou 5 folioles blanchâtres en dessous et est la même que celle d'Europe; la seconde à tige herbacée à 3 folioles élargies au sommet, se rapproche du *Rubus saxatilis*.

Le long de la route du Wei-tch'ang, à Tou-kou-t'ai, j'ai rencontré en grande quantité la reine des prés, *Spiroea ulmaria*, rare ailleurs en outre, de nombreuses *spiroea* aux fleurs roses, probablement la *Sp. salicifolia*.

Dans la forêt impériale j'ai rencontré aussi quelques spécimens de la parisette, *Paris quadrifolia*, belle plante de la famille des asparaginées.

Le Wei-tch'ang abonde en abiétinées, parmi lesquelles est surtout connu le *ts'ien-chou* (青樹) *Abies leptolepsis*. On emploie surtout la variété à bois blanc et celle à bois rouge, *pai-ts'ieul* (白青兒) et *houng-ts'ieul* (紅青兒). On y trouve également le noisetier, *Corylus avellana* et une variété de groseillier, aux fruits roses assez aigrelets. Le nom donné ici au noisetier est *tchenn* (榛). La groseille s'appelle *chan-ma-tseull* (j'ignore les caractères) (山藤棗兒(?)).

Pendant mon séjour à Souo-la-keou, j'ai trouvé à Siuan-ma-hou, 3 lis au N.E. de la résidence, une sorte de primevère, rencontrée pour la première fois, à la corolle évasée, d'un teint rouge bleuâtre, munie à la base de trois larges feuilles longuement pétiolées. D'après la gravure qu'en donne le catalogue japonais, ce doit être la *Primula paxiana Gilg*.

Telles sont les plantes que j'ai rencontrées au cours des deux dernières années. Ce n'est qu'une étude incomplète, cela va de soi. Beaucoup de plantes de la flore locale n'ont pu être recueillies faute de temps; beaucoup n'ont pas été identifiées, faute de livres *ad hoc*. J'espère pouvoir, si Dieu me prête vie, continuer cette étude et fournir plus tard un travail, plus complet, grâce aux ouvrages spéciaux sur notre flore, que j'espère pouvoir me procurer.

XI. LA FLORE DE LA RÉGION DE LAO-HOU-KEOU

par le

P. Léon Gochet

A titre d'appendice à l'article PLANTES DE MONGOLIE, voici quelques notes sur les principales particularités de la flore des environs de Lao-hou-keou, comparée à celle du Ts'ao-ti et à celle du Wei-tch'ang.

Comme le climat de Lao-hou-keou est chaud, sensiblement le même que celui de Soung-chou-tsoei-tzeu, on y trouve des plantes qui ne se rencontrent pas au Nord, et vice-versa les plantes du Nord ne se rencontrent pas

ici, ou bien s'y rencontrent en moindre quantité. C'est l'ordre que je suivrai dans le présent résumé succinct.

I. *Plantes communes à Lao-hou-keou et rares ou inconnues au Nord.*

1. *Vitex incisa* Lam. d'après le catalogue japonais.

En Chinois *king-chao* et *king-t'iao-tzeu* (荆芍, 荆條子). Très abondante ici, et également à Song-chou-tsoei-tzeu, où on l'appelle aussi *hao-tzeu* (蒿子); il est à remarquer que le terme *hao-tzeu*, désigne ailleurs diverses espèces d'armoise, *artemisia*. J'ai entendu à Lu-t'ien-t'oën appeler la même plante *hiun-hiun-ts'ao* (熏熏草) parce qu'on s'en sert pour enfumer les moustiques.

La *Vitex incisa* est une plante de la famille des verbénacées aux feuilles opposées, digitées, aux fleurs d'un bleu violet, en cîmes trichotomes, à odeur pénétrante. Elle est voisine de la *Vitex agnus castus*, plante existante en France, mais non-mentionnée dans la flore de Belgique.

Le nom français de *vitex* est gattilier; autre nom "petit poivre" à cause de sa forte odeur.

2. *Fumaria officinalis* L., fumeterre. Assez commune le long du Loan-ho entre Lao-hou-keou et Wai-pou-tzeu-chan. Cultivée aussi sur une petite échelle dans les jardins, comme ornement et aussi pour ses feuilles que l'on fume en guise de tabac, d'où le nom qu'elle porte ici: *lan-ien* (藍煙), tabac bleu, par suite de la teinte violette de ses fleurs.

3. *Corydalis lutea* D.C., corydale. Fumariacée ressemblante à la fumeterre, mais aux feuilles et aux fleurs plus grandes, ces dernières d'un beau jaune et pourvues d'un épéron. J'en ai rencontré plusieurs spécimens l'an dernier sur le chemin d'ici à Tch'ang-long-keou, à la hauteur de Eul-tao-wop'ou. On m'a apporté ici un spécimen cultivé dans un jardin avec la fumeterre, et appelé également *lan-ien*.

4. La famille des Fumariacées est représentée aussi dans les jardins à titre de plante ornementale, par la *Diclytra spectabilis* D.C., vulgairement cœur de Marie, en chinois *ho-pao-hoa* (荷包花).

5. *Chelidonium majus* tourn., chéiidoine, vulg. grande éclair. Alors que je ne l'ai rencontrée qu'une seule fois au Wei-tch'ang, et que personne ne pouvait me dire son nom chinois parce que l'on ne l'avait presque jamais vue, ici au contraire elle abonde, surtout le long du Loan-ho, d'ici à Tchang-pai-wan. Cette papaveracée est connue ici de tout le monde sous le nom de *hao-han-pa* (好漢把), plante qui n'est arrachée que par les gens courageux, nom qui, comme je l'ai fait remarquer dans le corps de mon article désigne au Wei-tch'ang une toute autre plante, à grandes fleurs rouges labiées. Mais l'idée est la même: c'est une allusion à l'odeur désagréable de l'une et de l'autre plante, qui réclame aux yeux des Chinois

un certain courage de la part de celui qui l'arrache. La chélidoïne est désignée aussi à Lao-hou-keou par le nom de *hoang-t'ang-tzeu* (黃湯子), liquide jaune, allusion au latex jaune qui en découle.

6. *Hypercium attenuatum* Choisy, Millepertuis.

J'ai rencontré de nombreux spécimens de millepertuis spécialement dans le bois de la montagne en face de la résidence et à Chan-wan-tzeu, le long du Loan-ho. Pas plus ici qu'au Wei-tch'ang on n'a pu m'en citer le nom vulgaire.

7. La famille des rosacées est ici largement représentée, surtout par les arbres fruitiers, qui ne croissent pas au Nord par suite du froid. Parmi les arbres fruitiers de cette famille les plus communs en notre région, il convient de citer :

1) Tribu des *Amygdalinées*, Juss.

a. Le pêcher, *Persica vulgaris* Mill. ou *Amygdalus persica* L., en Chinois *t'ao-chou* (桃樹).

b. Une espèce de cérisier, *Prunus pseudo-cerasus* Lindl., en Chinois *y'ing-t'ao-chou* (櫻桃樹). On rencontre assez souvent aux flancs des montagnes boisées de nombreux cérisiers sauvages, aux fleurs roses ou blanches, appelées *chan-y'ing-t'ao* (山櫻桃).

c. L'abricotier, *Prunus aemeniaca* L. ou *Aemeniaca vulgaris* Lmk., en chinois *hing-chou* (杏樹). Les montagnes renferment une variété sauvage appelée *chan-hing-chou* (山杏樹).

d. Le prunier, *Prunus domestica* L. ou S. G., *Prunus tourn.*, en Chinois *li-tzeu-chou* (李子樹). Ce dernier est plus rare que les trois espèces précédentes.

2) Tribu des *pomacées* Rich.

a. Le pommier, *Pyrus malus* L. ou *Malus communis* Peir., dont on cultive surtout deux variétés :

1. Le *pin-so-chou* (蘋 ? 樹), dont les fruits quant au goût et à la forme ressemblent à nos pommes d'Europe.

2. Le *hai-t'ang-kouo-chou* (海棠果樹), dont les fruits sont plus petits que les pommes ordinaires, mais dont les fleurs indiquent une variété de pommier. D'après Couvreur, c'est le *Pyrus spectabilis* Att. *La Flore* de Devos le signale aussi sous ce nom et en outre sous le nom de *Malus Desf.*, vulgairement pommier à bouquets.

b. Le poirier, *Pyrus communis*, en chinois *li-chou* (梨樹), dont il existe une grande multitude de variétés. Les poiriers sauvages s'appellent *chan-li* (山梨).

Un autre représentant de la famille des rosacées que l'on rencontre fréquemment dans notre région à l'état sauvage ou cultivé, est l'azérolier, *Crataegus azarolus*, en chinois *chan-tcha* (山楂).

Comme plantes d'ornement cultivées dans les appartements et appartenant à la grande famille des rosacées, je signale le *mei-hoa*, (梅花), *Prunus mume* Z.S., qui fournit plusieurs variétés, entre autres *la-mei* ou *han-mei* (辣梅, 旱梅), *Chimeneanthus fragrans* Mig. On m'a montré aussi une variété aux grandes fleurs blanches, appelée *t'ao-mei* (桃梅).

Le long du Loan-ho on rencontre beaucoup d'aigremoinnes, *Agrimonia* (var. *pilosa* Ledeb. ?, d'après le catalogue japonais), mais ici pas plus qu'au Wei-tch'ang, elle ne porte de nom vulgaire. La variété de violette, appelée ici *tzeu-hoa-ti-ting* (紫花地丁), inodore, à grandes fleurs et à longues feuilles, abonde le long du Loan-ho. La famille des sapindacées, tribu des sapindées, est représentée dans le pays (aux environs de P'iao-kiai-tze), d'après ce qu'on m'a dit, par le marronnier d'Inde, *Aesculus hippocastanum* L., en chinois *li-chou* (栗樹), mais moi-même je ne l'ai pas encore rencontré.

Famille des ASPARAGINÉES, muguet de mai, *Convallaria maialis* L., se rencontre sur la passe de Tch'ang-long-keou. Le faux muguet ou sceau de Salomon est commun partout; il y en a deux variétés: *Convallaria polygonatus* et *Convallaria verticillita*. On les nomme ici tous deux, ainsi que le muguet, *hoang-ki* (黃吉), corruption populaire du vrai nom *hoang-king-ts'ai* (黃景菜). Une particularité à noter, c'est qu'on les appelle ici également *iu-tchou* (玉竹), terme ignoré au Nord, et qui désigne dans les livres de médecine le rhizome du convallaria, et non la plante elle-même.

Un représentant de la famille des RHAMNACÉES très fréquent ici comme à Song-chou-tsoei-tze, est le jujubier, *Zizyphus vulgaris* Lam., en chinois *tsao-chou* (棗樹). La variété à fruits aigrelets, médicinaux, est le *Zizyphus spinosa*, en chinois *soan-tsao* (酸棗).

Famille des BERBERIDÉES, *Berberis vulgaris* L., *Epino vinezte*, *vinetier*.

Arbrisseau épineux à feuilles fasciculées, à fleurs jaunes en grappes pendantes à fruits rouges acidulés; très abondant ici surtout le long du Loan-ho. Nom vulgaire: *soan-keou-nai-tzeu* (酸溝艾子). La racine est employée à titre d'ophtalmique.

Les ROSACÉES les plus communes aux environs de Lao-hou-keou sont:

a) l'aigremoine, *Agrimonia eupatoria* L., commun le long du Loan-ho, au pied des rochers. J'ai entendu ici nommer cette plante d'un nom typique: *tchan-pou-tchao*; cette dénomination demande quelques mots d'explication. C'est en effet, une forme concise dont le sens complet est "plante qui

s'attache, et personne n'y prête attention". Ce surnom lui vient de ce que ses fruits à l'époque de la maturité sont munis d'aiguillons par lesquels ils s'attachent aux habits des passants (粘不着).

b) La spirée, *Spiraea salicifolia* L., appelée ici comme au Wei-tch'ang: *ma-tcha-t'oei* (蚂蚱腿), patte de sauterelle. Je n'ai pas rencontré ici la reine des prés *Spiraea ulmaria*, mais en revanche j'ai trouvé cultivé dans les jardins, une belle spirée, appelée ici: *tchen-tchou-hoa* (珍珠花); c'est la *Spiraea Thunbergii* Sieb.

Famille des CRASSULACÉES. Orpin, *Sedum acre* L. L'orpin jaune est commun un peu partout dans toute notre région. Cette plante appelée au Nord: *mao-tchoa-tzeu* (猫瓜子), griffe de chat, est appelée ici *chai-pou-kan* (曬不乾), plante qui ne peut être desséchée, parce qu'elle résiste longtemps à l'action du soleil. On m'a dit aussi que cette dénomination lui venait de la ressemblance de sa tige cylindrique et charnue, avec celle de la *Portulaca*, pourprier, appelée ici *ma-tch'eu-ts'ai* (馬齒菜) et *chai-pou-kan* (曬不乾), de la famille des portulacées.

Famille des CAMPANULACÉES. La grenade campanulée appelée vulgairement *pao-fou-hoa* (包袱花) et dont la racine, *kié-keng* (結梗), est connue de tous les médecins chinois pour ses propriétés curatives, abonde dans notre région, où elle porte le même nom vulgaire qu'au Nord. C'est le *Platycodon grandiflorum*.

La grande campanule à fleurs blanches semblable à la *Trachelium* se rencontre dans le bois en face de la résidence, ainsi que le long de la route d'ici à Tchang-pai-wan. On l'appelle ici *pai-teng-leou-hoa* (白燈籠花), fleur lanterne blanche par opposition au terme *tzeu-teng-leou-hoa*, (紫燈籠花), qui désigne l'ancolie, *Aquilegia vulgaris*.

Famille des RENONCULACÉES. La dauphinelle, pied de l'alouette, *Delphinium Ajacis*, est nombreuse le long du Loan-ho, à Wai-pouo-tzeu-keou et Chan-wan-tzeu. Cette plante que l'on nomme au Nord *lan-ko-tzeu-hoa* (藍鴿子花), fleur bleue de pigeon, est appelée ici *lan-hi-ts'iao-hoa* (藍喜雀花), plante en forme de pie: l'éperon dont elle est munie lui donnant l'aspect d'un oiseau. La *hoang-hi-ts'iao-hoa* (黃喜雀花), abondante aussi dans nos parages, est la *Linaria vulgaris*, linaira, de la famille des SCROPHULARINÉES. Elle est comme je l'ai cité ailleurs, appelée au Nord *hoang-ko-tze-hoa* (黃鴿子花).

Famille des VERONICACÉES. (*Rhinanthacées* D.C.). La véronique en épi, *Veronica spicata*, est nombreuse dans le bois en face de la résidence. Ses fleurs en long épi lui ont fait donner ici le nom de *hao-tzeu-i-pa-hoa* (耗子尾把花) fleur en forme de queue de rat.

Famille des EUPHORBIACÉES. Euphorbe, appelée ici comme au Wei-tch'ang *mao-ien* (貓眼), œil de chat. Une euphorbe commune ici et que je n'ai pas trouvée au Wei-tch'ang à tige très élevée (0,75 m. à 1 m.)

et qui est probablement *Euphorbia Pekinensis Rupr.*, représentée à la Planche XIV des *Icones florae Manchuricae* de J. Jabe, vol. I, part. 2. L'*Euphorbe helioscopia*, réveil matin, est commune partout.

Famille des ÉRICACÉES, ou ÉRICINÉES. Tribu iii. *Rhododendrées*.

Le rosage, *Rhododendron ferrugineum L.*, commun au Wei-tch'ang, l'est ici également et y porte les mêmes noms: *tong-ts'ing* (冬青), *k'ao-chan-houng* (靠山紅), *sao-ta-tzeu-hiang* (騷達子香). De même que l'azalée est appelée ici *pai-sao-ta-tzeu-hiang* (白騷達子香).

AMPÉLIDÉES. *Vitis vinifera*. La vigne est communément cultivée dans la région de Lao-hou-keou; elle existe aussi à l'état spontané.

Famille des SOLANÉES.

1. La solanée la plus renommée dans la région de Lao-hou-keou, est bien le tabac, *Nicotiana tabacum L.*, dont on exporte de grandes quantités chaque année. Le tabac de la région de Lao-hou-keou l'emporte sur les autres variétés par son port robuste et son arôme particulier.

Le tabac à fleurs roses, à la corolle aux divisions triangulaires, acuminées, s'appelle ici, comme partout, *k'oei-houo-ien* (? 火煙).

On rencontre ici aussi, mais beaucoup moins qu'au Tch'ao-yang, la variété de qualité inférieure, appelée *ha-ma-ien* (蛤蟆煙), litt. tabac de grenouille, aux fleurs verdâtres, à la corolle aux divisions obtuses, à la taille moins élevée que celle du *k'oei-houo-ien*; c'est la variété *Nicot. rustica L.* Ce tabac donne une fumée noire et cause des maux de tête aux personnes qui n'ont pas l'habitude de la fumer.

2. *Physalis alkekengi*, coqueret. En anglais winter-cherry. On rencontre cette plante dans les jardins, où elle est cultivée à titre d'ornement. Le catalogue japonais donne pour *Physalis*: *suan-tsiang* et *houng-niang-tzeu* (酸蔣, 紅娘子). Bretschneider donne aussi *suan-tsiang*, et en outre *hong-kou-niang*, et *teou-kou-niang* (紅姑娘, 豆姑娘). Ici on l'appelle de ce dernier nom. Cette plante ressemble assez bien au piment, *Capsicum*, *la-tsiao* (辣椒), quant aux feuilles et aux fleurs, mais à la maturité le calice se renfle en une vessie qui contient une baie rouge de l'aspect d'une cerise. De là son nom anglais. La même idée est exprimée en chinois, ainsi que dans le mot coqueret, ou coquerelle.

Famille des LABIÉES.

Labiées Juss. Parmi les labiées communes dans la région de Lao-hou-keou, il faut mentionner:

1) *Scutellaria baicalensis Georg.*, scutellaire, de la tribu des bilabiées, commune aussi au Wei-tch'ang. Elle est appelée ici aussi *siao-hoang-k'in* (小黃芩).

2) L'agripaume, *Leonurus sibiricus*, également de la tribu des bilabiées, appelé ici aussi *i-mou-ts'ao* (益母草), et la menthe, *Mentha rotundifolia*, tribu des subrégulières appelée partout *pouo-ho* (薄荷), se rencontre partout.

3) L'épiaire, *Stachys*, est assez abondant le long du Loan-ho. L'espèce qu'on y rencontre porte le nom de *chan-ti-hoanl* (山地環兒); *hoan* signifie anneau, bracelet, allusion à la racine constituée par de petits tubes annelés. On l'appelle par abréviation les crosnes du Japon, *ti-lieul* (s.e. condiment, "qui se trouve dans la terre") (地裏兒). Ce condiment n'est autre que la racine du *Stachys affinis*, cultivé dans les jardins, et dont les feuilles et les fleurs rouges ressemblent tout-à-fait à celles de l'épiaire qui croît à l'état spontané.

4) La plante médicinale appelée *king-kié* (勤?), qui est une sauge, *Salvia plebeja* Br., commune partout.

5) Une autre espèce de sauge, la *Salvia multiorrhiza* Bge, appelée vulgairement *tan chenn*, se rencontre à Hoa-leou-tzeu-keou, près de la grande muraille, (丹參).

ORCHIDÉES JUSS.

La belle orchidée appelée *Cypripedium calcaolus*, sabot de la vierge, que j'ai rencontré au Man-tien-tzeu, existe aussi à 35 lis d'ici, à l'entrée du Nan-ta-chan, au lieu dit: Pai-ts'ao-wan. On l'appelle ici comme au Nord: *keou-tan* (狗蛋), testicule de chien.

II. Plantes communes au Wei-tch'ang et rares ou inconnues dans les environs de Lao-hou-keou.

Voici les plantes du Wei-tch'ang que je n'ai pas rencontrés ici: *Gelsemium elegans*, voisine du *Gelsemium ludicum*, jasmin de Virginie, appelée en Chinois *toan-tch'ang-ts'ao* (斷腸草). Plante à tige courte, à corolle blanche ou rosée, poussant en touffes serrées le long des routes et aux flancs des talus. Elle appartient à la famille des *Loganiacées*; la racine renferme un poison analogue à la strychnine.

PRIMULACÉES. *Primula farinosa*, primevère à fleurs violettes, assez commune sur le Man-tien-tzeu. La plante appelée *koang-t'ing-tzeu-hoa* (光梃子花) à corolle d'un rouge vif, qui existe à Chang-tien, le long du ruisseau. La *Primula paxiana*, que j'ai trouvée à Siuen-ma-hou, en face de Tchou-kai-wo-p'ou (Sou-lo-keou), il y a trois ans.

PAPAVERACÉES. La plante, en tout semblable au pavot d'Europe, mais à fleurs d'un jaune d'ocre, commune au Wei-tch'ang, où elle est appelée *ki-tan-hoang-tzeu-hoa* (鷄蛋黃子花).

PAPILLIONACÉES. L'astragale, en chinois *ta-hoang-k'in* (corruption de *ta-hoang-k'i* (大黃 ?), qui existe à Chang-tien et à Pei-tch'ang sur les hautes montagnes. Les gens d'ici ne l'ont jamais vue. Peut-être existe-t-elle dans les hautes montagnes du Nan-ta-chan. La réglisse propre à la région froide du Vicariat, n'existe pas ici non plus. Je n'ai pas rencontré non plus dans la région de Lao-hou-keou, le chèvrefeuille, famille des caprifoliacées, *Lonicera caprifolium*, qui existe à Ma-kia-tzeu, et dont le nom médical est *kin-in-hoa* ou *choang hoa* (金銀花, 瀟花).

La plante à reflets métalliques de la famille des renonculacées appelée au Wei-tch'ang *kin-in-hoa* (金銀花), espèce de populage, qui fait l'ornement du Man-tien-tzeu, est inconnue dans cette région-ci.

Famille des ROSACÉES. Le *gneou-lieul* (? ? ?) se rencontre assez souvent. Les framboises, *t'ouo-p'enll* (? 盆兒), dans les livres *fou-p'enll* (覆盆兒), *Rubus idaeus var. Coreames*, sont assez rares.

Fragraria vesca, fraise, appelée au Wei-tch'ang *ts'ao-li-tcheu* (草裏汁), où je l'ai rencontrée dans la forêt impériale, est inconnue dans nos contrées.

Famille des RIBÉSIACÉES ou GROSSULARIÉES. Groseiller: se rencontre au Wei-tch'ang, où il est appelé *chan-ma-tzeull* (山蘼棗兒). Inconnu ici.

Familles des RENONCULACÉES. L'aconit existe à Tch'ang-long-keou; pas rencontré ailleurs. L'actée en épi (*Actaea spicata*), en chinois *k'ou-li-ya* (苦 ? 芽) ou *cheng-ma* (升蘼), existe au Nan-ta-chan; pas rencontré ailleurs. Pas rencontré non plus le millefeuille, famille des composées, ni la valériane, appelée au Ts'ao ti *choei-p'ou-pang* (水蒲棒), famille des valérianées.

REMARQUES 1) sur la dénomination du muguet et du sceau de Salomon ou faux muguet.

Dans les livres on l'appelle *hoang-tsing-hoa* (黃精花(?)) et aussi *wei-joei* (蔚 ?). Le vulgaire l'appelle *hoang-tsi-hoa* (黃 ? 花), corruption de *hoang-tsing-hou* et ici *ill-tchou* (盆兒竹). Mais un fait à noter, c'est que cette plante est parfois aussi appelée *siao-lou-li* (小蘆藜), nom qui désigne d'ordinaire un iris. J'ai entendu aussi dénommer ainsi le muguet quand j'étais au Barin; le même fait a été constaté dans la région de P'ing-ting-chan (Kin-ta-tien), et lors de mon voyage au K'eu-li, j'ai appris du P. Garnier qu'il avait entendu à Siuen-hoa-fou nommer le muguet *siao-li-lou* (pour *siao-lou-li*). Quelle raison pourrait induire les paysans à confondre deux plantes si différentes?

2) Un surnom typique qui m'a été donné ici pour désigner le prêle, queue de cheval, *Equisetum arvense*, est celui-ci: *cheu-cheul* (試 試 兒), c'est-à-dire (s.e. "la plante) essayeuse"; et on m'en a donné les raisons: les jeunes pousses du prêle sortent de terre, dès les premiers beaux jours pour voir s'il fait encore froid. Le nom ordinaire du prêle est *kiai-kou-ts'ao*, *ts'ouo-ouo-ts'ao* (接骨草, 搓窩草), et en médecine *mou-tsei* (木賊).
