

The Folklore of the Ladybird



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(Chapter 5: Flemish Belgium and the Netherlands)

Chapter 5: Flemish Belgium and the Netherlands

a. Flemish Belgium

In the journal *Volkskunde*, issue 23 (1912), Alfons de Cock gives an overview of the folklore of the *Onze Lieve(n) Heer(s)beestje* (or *-haantje*, *-henneke*), *Onze-Lieve-Vrouwbeestje* or *Lie(ve)-Vrouwbeestje*, *hemelbeestje*, etc. These mythical denominations are characterizing for the mythical meaning of the little bug, and De Cock cites Wuttke, that the little beetle by its red colour and seven dots climbed up to the level of being devoted to one of the gods, to Donar (Thor), and specially to Holda; in that direction points the Old-Norse denomination *Freyahoena* that now can still be found in the Danish *Marihöne* – with the usual change of Freya into Mary – and especially in the German *Frauenhenne*, *Frauenkühle*. The little beetle is therefore considered an oracle that is consulted by the children. In Hundelgem they ask:

*Pimpompole,
Vliegt over hole,
Vliegt overal;
Zeg, waar ik trouwen zal?*

(Ladybird, Fly over holes [just for the rhyme], Fly everywhere; Say, where I will marry.¹)

To find out the place where they will die, they ask in the Land van Waas: ‘*Wijst mij ‘t pleksken, waar ik sterven zal* (Show me the little spot where I will die).’ Others want to know where they will go after their death, like at Kapelle-op-den-Bosch: ‘*Zeg waar ons zieltje wonen zal* (Say, where our little soul will live).’ At Beverloo the little animal has to fly up to heaven:

*Liêvrouwke, gaat vliegen!
Moeder is dood, vader is dood,
Jezuken zal u wiegen.*

(Ladybird, go fly! Mother is dead, father is dead, Little Jesus will rock you.)

At Steendorp they simply say while throwing it up: ‘*Vliegt naar den hemel* (Fly to heaven).’ At Gent the children make with the enclosed hand, in which a ladybird (*Liêvrouwbeestje*) sits, a cross and then throw it over their head with the words: ‘*‘t Is bij Onze Lieve Vrouw* (It is with Our Dear Lady).’ The little animal is also a weather-prophet, as appears from these Dutch examples; at Groningen the children say:

*Lieveheersbeestje, vlieg op
en breng morgen mooi weer.*

(Ladybird, fly up and bring tomorrow nice weather.) And at Gieten:

*Vlieg op naar den hemel
en zeg aan den Vader dat het mooi weer wordt.*

(Fly up to heaven and say to the Father that it will be nice weather.)²

In 1930 the first study based on a questionnaire (List V, question 28) appeared, sent out by the Zuidnederlandsche Dialectcentrale at Louvain, conducted by L. Grootaers, docent at the university of Louvain, and J.L. Pauwels, teacher at the Koninklijke Atheneum at Elsene. They received about 250 answers from the Flemish provinces and the Flemish part of the province of Liege and established, based on the variety of denominations, already at the start that it is

¹ Instead of evocative, this can also be translated as: ‘flies over’, etc., also in later examples (creeps).

² Cock, A. de, in: *Volkskunde* 23, 1912, 24f after ‘*t Daghet V, 5; Driemaandelijksche Bladen II, 104.*

probable that in the large number of places from where they received no answer also interesting names and variants can be found.

They start off their overview with the denominations that begin with ‘Onze-Lieve-Heer’ (Our Dear Lord, the usual denomination for Jesus = God in both North and South Netherland). The denomination *OLH-beestje* (*L.H.*- or *O.H.*-) turns out to be not general. In the northeast of West-Flanders it has to compete with *pimpampoentje* that can be found stretching into Zeeland, and in the south with *Onze Lieve Vrouwbeestje* and *hemelbeestje*. In East-Flanders it appears only sporadic and is outdone by *OLV-beestje*. Further there appear *Lieven-Heerken*, *paterkapken* (St-Gillis-Waas), *pimpampoole* (Nederzwalm), *smoutbeestje* (= ‘little oil-animal’; near Maastricht), *LH-peerdje* (Lanklaar), *OLH-hinneken* (‘little hen’; in the north of the prov. Antwerp), *LH-kuukse* (‘little chick’; Geistingen), *LH-keikske* (Bilzen), *LH-keekske* (Rosmeer), *OLH-pøleka* (Koninksem).

On the map we can see that the names starting with *OLH* or *LH* are situated close to the Dutch border and the authors suppose, that once this type was dominant in the whole of East and a part of West Flanders, but was attacked and partly overcome by *OLV-beestje*, and that somewhere, possibly as reaction to that battle a new name, *hemelbeestje*, came into existence, which spread like the proverbial oil-stain.³

After extensive quotes from Sloet and Böhme about the change from Freya into Maria the authors let follow a list of foreign denominations that start with *OLH* (*God*), after which they cross over to the denominations that start with (*Onze*) *Lieve Vrouw*. By the way, the most common name in Flemish Belgium is *Lievrouwke* (Dear little lady). This name is dominant in the provinces Brabant, Limburg, Antwerp and East Flanders. Locally appearing denominations are: *OLV-hinneken*, *LV-pieteke*, *OLV-beestje*, *LV-entje*, *LV-pulleke*, *OLV-pelke*, *OLV-belleke*, *OLV-paardje/peerdje*. To these link up: *èndjelevreuke*, *Moeder Gods dierken*, *Mariabeestje*, *Hemelkoninginnetje*. The form *OLV-beestje* covers almost the whole of South-Netherland, but must have been much more limited in the past, which is deduced by Grootaers and Pauwels from several things (the general view of the map; the wedge, driven by it in a former *OLH-beestje* area in West Flanders, etc.), and Brabant is for them the area of origin. As third category follows the denomination *Hemelbeestje*, that dominates in the middle and south of West Flanders. The variant *nemelbeestje* has originated from ‘*n* (*h*)*emelbeestje*. This denomination appears also in East Flanders. As fourth follows *Pimpampoentje* with its variants, mainly to be found in Zeeland and in the north and west of Flanders. Variants are *pinpanpoentje*, *pimpapoentje*, *pipapoentje*, *pipapow*, *pipauw*, *pimpaljoentje*, *pipaljoentje*, *pinponpeuntje*, *pimpompulleken*, *pimpampoole*. There is no explanation for the name, so it must have originated in Flanders.⁴ The authors point to the fact that more forms can be found in older literature (*Biekorf* 4:32: *kapoentje*, *pieboele*, *pimpompoolie*; Cock-Teirlinck VI, 154: *pimpampooreken*, *pimpampole*; Teirlinck, *ZOVI.Idiot.:* *piem-* *pampoolie*, *-pampulie*, *-pompoolie*, *-pompulie*, *pampulie*, *pompoolie*, *pompulie*), but that they didn’t meet them, which does not say everything. But it is possible that in the verses the names transform to fit the rhyme, and they point to the English nursery-rhyme: *Lady, Lady landers, Fly away to Flanders*. As fifth category they mention *pieternelleken*, although this denomination appears in only four places in the northeast of East Flanders. Saint Petronella has her name-day on 31 May. But the authors see no connection between the saint and the ladybird and are of the opinion that the name has originated from *pimpampoentje*, contaminated by

³ Grootaers & Pauwels 1930, 145.

⁴ Grootaers and Pauwels 1930, 152; the *WNT* seeks connection with *papeljoentje*, from the French *papillon*. Van Dale (*Archief Ned. Taalkunde* 3, 210) thinks of the Frans *pimant*: neat, elegant. Grootaers and Pauwels see more in the pumpkin name *pimpanoen* by Paque or *pampoer* by Kiliaan.

‘pimpernel(leke)’ (a plant: burnet). As sixth they mention *smoutbeestje*, a Limburgian denomination, given to the little animal, because it secretes when touched a yellow, foul-smelling liquid, which the authors connect with the nursery-rhyme: ‘*Geef mij smout of brood, of gij zijt dood!* (Give me oil or bread, or you’ll be dead)’. They point to the bringing of bread in foreign verses, but also to the fact that nowhere there seems to be a name like *oliediertje*. As seventh they mention *molenpeerdje*, which appears only three times, in Limburg. The remaining denominations are *zevenpunterke*, *donderbeestje*, *pāvieulke*, *dezə’ən* (= Little Jesus), *diezekribbeken* (= Jesus’ little crib); *engeltje*; *capulleken*, *koppulleke*, *kapelleken*, *paterkapken*.

This study into the denominations of the ladybird was followed in 1941 by a ‘linguistic and folkloristic’ study by J.L. Pauwels. He starts with a summary of the studies that have preceded his, like Sloet and Böhme and his own study with Grootaers from 1930. Since then a number of studies have appeared, by Aebi, that we will consider in the next chapter, by Kaiser, which we have seen, and by Roukens, which will also receive its turn. So we are getting a bit ahead of our story, but that is not much of a problem.

After cursory treatment of the entomology of the classical science and Linnaeus, who probably deduced the scientific name *Coccinella septempunctata* from the red colour of the *zevenpunterke* (‘little seven dots’) (Lat. *coccinum*, *cocum* = red), there follows a discussion of ‘The old goddess of love Freya’ in connection with the old-Norse name *Freyahoen* and he points to nursery-rhymes, that refer to marriage, like the already seen verses: ‘Pimpompole, vliegt over hole, vliegt over al, zeg waar ik trouwen zal.’ And: ‘Olipoli-koorndief, vliegt uit naar zijn lief.’ Freya’s brother Freyr was an oracular god and the ladybird was in antiquity consecrated to them both, which explains why the little animal could be questioned about everything, like how long one shall live. In Flanders verses are know like:

*Pimpamporeken,
kruipt onder ‘t koreken;
vliegt overal,
wijst mij ‘t pleksken, waar da’k sterven zal!*

(Ladybird, creep under the corn, fly everywhere, show me the little spot where I will die!) Or:

*Pimpampolie,
kruipt over olie,
kruipt overal,
zeg mij waar da’k sterven zal.⁵*

Freya and Freyr take care of rain and sunshine and their sacred little animal was also very competent in meteorological affairs. But sometimes it is threatened with punishment, specially in Wallonia. At Vesqueville near Saint-Hubert they say: ‘When you don’t tell the good God that tomorrow there must be nice weather, I will break your neck in hundred thousand pieces!’ At Dinant: ‘When you don’t tell me if tomorrow it will be nice weather, I will cut your throat (at Sprimont: head) off with a knife.’

It can also tell the time, but Pauwels has only foreign examples. Again it is the Wallonians who threaten to cut off its head. They and the French are familiar with the names: *horloge*, *petit horloge*, *horloge des bois*. In England appears the name *lady-clock*.

⁵ Pauwels, 9. Both verses are examples of how the rhyme influences the name of the ladybird: *pimpamporeken* is built from *pimpampoentje*, with the ending changed to fit the rhyme with *koreken*, the same with *pimpampolie* and *olie* (although one could argue that the *olie* is just here to make the rhyme, because creeping over *olie* is of course senseless).

Many denominations of the ladybird are combinations with 'sun'. Linneaus knew the name 'sun-chaffer' and Pauwels sees this as a reference to Freyr. He also points to the old Indian name Indragôpa (which he translates just like Gubernatis as 'ward of Indra') and in the verse that the little beetle falls down because it has flown too high, he sees the image of the rising and setting of the sun.

The children promise the ladybird gifts (something to eat or drink) or it will receive gifts elsewhere, like in the French verse:

Ladybird, fly to the heaven,
you will find there an old man,
who hulls the chestnuts.
He will give you a peel of it
to make a dress for yourself out of it.
Ladybird, fly to the heaven.⁶

The consecration to Freya and Freyr was with the arrival of Christianity transformed in a consecration to Mary, the Mother of God, and Our-Dear-Lord. This same thing we can also elsewhere in Europe. The little animal is seen as a messenger of the inhabitants of heaven, to which also point names like *hemelbeestje*, *bête du paradis* (Wallonia). Also a name as *engeltje* (little angel) can be explained that way. Also the names of saints link up with this. St. John, whose name-day on 24 June coincides with the summer-solstice feast of the ancient Germans and thus may have taken the place of Freyr, appears regularly as name donator, just like the *St. Maartensbeestje* (translation!) is known in Wallonia and France. Other saints are Lucia, Paul, Michael, Anthony, Vitus and George. Pauwels is surprised that the little beetle can also be called *devil*, as in Arsimont (Namur), and he points to the existence of black ladybirds. Female saints also appear, like Katherine, specially in Wallonia and France and he bases himself squarely on Mannhard, who called her a 'sun goddess', and Pauwels sees her as having taken the place of Freya. Influence on the weather is attributed to her. The Pomeranian name *Herzkatrinchen* (Little Kathy, my darling) he sees as originated from the 'compromise form' *Herrgotts-katrinchen*. Another saint, who appears frequently in Italy and France, is Margaretha (*margreta*, *marguerite*, in Wallonië: *marguerite du bon Dieu*, *la petite marguerite*, *petite marguerite-guillaumette*, *marguerite du joli bois*, *marguerite du ciel*, *marguerite vole au ciel*), who might have taken the place of Wurth, the goddess of fate, from where names like 'booze griet, zwarte griet' (evil, black Greta). In France we also encounter Agathe, patron-saint of the fertility of the fields, and also a possible replacement of Freya, the goddess of fertility, just like Madeleine, Nicole, Pernette, Saint Theresa, and in Italy Carolina, Paolina, Rosa and Roseta.

One would be inclined to add the East Flemish *pieternelleken* to this list as derivation from Petronella, but two things speak against this. First this saint appears nowhere else, and second there are variants like *piepernelleken* and *pimpernelleken*, also in East Flanders. And Pauwels sees in this a variant of the well-known *pimpampoentje* (*pimpompulleke*). For the rest, the linking with a saint can be random, prompted by the rhyme, like *Nicole* and *vole*. Also it may be that saints declining in popularity are replaced by a 'rising star' (Ste Theresa in stead of Marguerite or Katherine).

As mediator between man and heaven the little animal is questioned about everything and more. So they sing in France:

Little angel, fly, fly,
When Our Dear Lord loves me, then fly away,

⁶ Pauwels, 12f. Given in Dutch and without location or reference.

When He does not love me, then remain seated.

In the same way they sing in Dutch Limburg:

*Heerelammeken, waar zijt ge van?
Zijt gij van den engel of van den duivel?
Als ge van den duivel zijt,
Dan moet ge van mij gaan vliegen.
Als ge van den engel zijt,
Dan moet ge bij mij blijven.*

(Ladybird [little lamb of the Lord], where are you from? Are you from the angel or from the devil. When you are from the devil, then you must fly away from me. When you are from the angel, then you must remain with me.)

In Austria the children ask if they will go to heaven or to hell. When it flies up, they will go to heaven, down to hell. In many nursery-rhymes the little animal is summoned to fly to heaven, sometimes to go shopping at God. Also it has to open the gate of heaven. In French Pont-à-Mousson they ask it to go get the keys of Saint Peter and to borrow his little grey shoes to go to paradise. But usually they are satisfied with the simple question: 'Show me the way to heaven.' Even shorter is the question for the way, or the right way, to which they add in Italy: the road to the castle, to Rome or some other town. The Fascists did make use of this to get the children to go to school by asking the little animal: 'Show us the way to the school!' [CH: This is also recorded in France and is older than Fascism.] Another step further and the little animal must take itself its book and fly to the school. Also the ladybird knows our future after death, as in the rhyme from Kapelen-op-den-Bosch (*pimpampole*, tell us where our little soul shall live), and can be seen as a 'little soul' (Dutch: *zieltje*), as it is called sometimes called in South France, in Italy 'Our Dear Lady's little soul', in Spain 'Our Dear Lord's little soul' and 'Saint Anthony's little soul'.

When the ladybird feels itself threatened, it secretes oil. In Kerkrade the children keep the *oliemannetje* ('little oil-man') in their closed left hand, upon which they pounce with the right fist, while rattling off their song. At Meerijische and Vossem (Limburg) it goes like this:

*Lievrouwke, geef mij zalf
Of ik doe uw moeder en uw vader dood,
En u er bij
Dan zijn er drij.*

(Ladybird, give me salve [= oil], Or I'll make your mother and your father dead, And you with them, Then there are three.)

At Neerglabbeek:

*Lieve-Vrouwke, als ge mij smout geeft, gooi ik u in den hemel;
Als ge me geen smout geeft, gooi ik u in de hel.*

(Ladybird, when you give me oil, I'll throw you into heaven, When you don't give me oil, I'll throw you into hell.)

In Glons (Wallonia) the children say: 'Give me gold or I'll kill you.' The custom to ask for gold, silver or money is widely spread in Europe. In Prussia they ask for 1000 Taler, in Westphalia for a golden chain, in Italy for a wedding-ring, in Bavaria for a golden key. In Italy the children shout, while chasing the little animal: 'Let me find bones and gold-pieces.' [We saw this phenomenon of the 'tooth-fairy'.]

Also other things are requested from the ladybird, usually a new dress, a white dress or a golden dress, sometimes with shoes (Italy) or stockings (Zürich). Nor must we forget the food. Usually it

concerns bread, but as that is quite dry, one wants to have something to it: butter, cheese, honey, bacon. In a French ditty it is:

<i>Bête au bon Dieu, monte au ciel</i>	Ladybird, climb up to heaven
<i>Et m'apporte du miel.</i>	And bring me honey.
<i>Si tu va en enfer</i>	When you go to hell,
<i>Tu m'apporteras de la bière.</i>	You must bring me beer.
<i>Si tu va en purgatoire,</i>	When you go to purgatory,
<i>Tu m'apporteras des poires.</i>	You must bring me pears.

Clearly for the sake of the rhyme the beer and pears have been added.⁷

The ladybird brings luck and has sometimes names like 'bringer of luck' or 'fortune' (Italy), 'luck-beetle, luck-worm' (Prussia, Holstein). When it sits on your cloths or hand, when it flies with into the house, then it brings luck. Who harms it, receives punishment.

In some rhymes the ladybird is warned for terrible dangers. It is summoned to fly away (high into the air, to home, to Flanders, to England), followed by a threat: 'or I will cut off your wings with my wooden scissors' (France), 'or I will take away from you your most beautiful dress' (Fosse-near-Namur), 'or the Jews will come to get you' (Lorraine), 'or the devil will eat you' (Italy), 'or the hunter will come and shoot you dead' (idem), 'or women with iron poles will catch you' (Germany). Or it must fly away because at home an accident has happened. 'Your father and mother are dead' (Swiss), 'your father is in the school, your mother is dying, go quickly to help her' (South France), 'your father is dying' (Italy), 'your sister is dead' (idem). At Antwerp it is not the house of the ladybird but the Onze-Lieve-Vrouwetoren (the tower of Our Dear Lady), that burns down.

As paganism has disappeared a long time ago, the rhymes have lost their mythological base and only serve as pastime for the children and can undergo in their game endless transformations, that have to be considered as meaningless. To this Pauwels reckons the *pimpampoen*-rhymes recorded in West Flanders, wherein the ladybird is requested to fly to something (see c. 1: '*Over de zee, putje carree*', '*over 't groentje*', '*over den blok, over den stok, over Ons-Lief-Heertjes kerkhof*'). Elsewhere the ladybird is requested to fly into the woods, into the air, on a bridge, in the sea, over land and sea, on the mountain, on the cross, over the town-hall, over the tower-top, over the roof of the church, to the children of the neighbours, etc. Pauwels gives some interesting picturesque verses:

Little gold-hen that weighs more than gold;
gold and silver, that weigh more than the wind;
the wind that weighs more than the thunder. (Italy)

And:

Little Kathy with your cat-eyes,
you have lain little nails before the door and knocked them in it;
pull them now out again. (Italy)

And:

Little Mary, you have fleas on your skirt;
one climbs up,
one creeps down
and one holds guard. (Italy)

⁷ Pauwels, 22f = Aebi, 98 n°251 after Sébillot, *Traditions et Superstitions*.

Pauwels remarks that some of the verses, sung to the ladybird, were also used as count-out rhymes, though often in a somewhat changed form. And that those nursery-rhymes are often 'dark', is a well-known phenomenon.

Sometimes the ladybird is given a profession, it is called tailor (*couturier, tailleur*) or seamstress (*couturière*), sometimes in compounds as *couturier de Saint-Martin* or *couturier du bon Dieu* (Wallonia). Pauwels links this with the assignment to the ladybird to bring a 'new dress' and remarks, that the ladybird is called on Sicily 'the Lord's little dress'. In Switzerland and Savoy it is sometimes called 'shoemaker' and Pauwels gives the same explanation and points to the denomination 'little shoe of Our Dear Lady' in Italy (Turin, Aquila). Also 'smith, little smith' appears (NE-France) and this could be because the little animal resembles a (pair of) bellows when it spreads its wings to take flight. Other names of professions are *gendarme* (Fr.), 'policeman' (Swiss), 'soldier' (Italy) and Pauwels thinks of its function as exterminator of lice, although 'soldier' might have arisen from the colourful shield that reminds of uniforms. Also the name 'female gardener' (Fr.) can be derived from the lice-hunt. Also there can be confusion with denominations of other insects (who bear often also profession names: butterfly, ground-beetle, dragon-, damsel-, adder-fly, cockroach, ant, etc.), which has its culmination in the denomination 'miller' for the maybug, as in *meunière* (Wallonia). The denominations 'capuchin' (Fr.), 'priest, little priest' (Fr/It.), 'little (red) monk', 'monk of Saint Lucia', 'prioress' (It.) may have been borrowed from other insects, but also its appearance may have been the reason for the denominations.

Very often the ladybird is called 'little cow', most of the times in compounds. The explanations of the folklorists are legion: the oil production is compared with the milk production of a cow, often in the nursery-rhymes milk is requested [because it is called 'little cow'!], the antennas look like the horns of the cow, the spots remind of spotted cows, the red reminds of red cows, or it reminds of children's toys. And of course there is the mythological explanation, that sees in clouds cows. But Pauwels prefers the explanation that the cow is the most prized possession of the farmer and the application of this name on the ladybird proves the high esteem in which it is held. Also other domestic animals gave their name to the little animal: ox, calf, sheep, goat, lamb, horse, filly, pig.

Even more often than cow we see the appearance of the denomination 'hen', also a very beloved animal. That the ladybird is also often called 'bird' can be easily explained from the fact that it can fly, although Pauwels finds names of birds more difficult to explain (he prefers to see this as substitution). There is much confusion with the butterfly and that way he also explains the denomination *pimpampoentje* (i.e., from *papillon*). Other animal-names, often borrowed from other insects, are 'tick', 'worm', 'fly', 'mosquito', 'beetle, chafer'. Also *marmot* appears, but that is a pet-name.

The exterior appearance of the ladybird is a source for denominations, but *zevenpunterken* ('little seven dots') appears only once in Belgium. At two places in the province Liege the name *klaproos* (cock-rose) was recorded, which Pauwels explains from the red colour, from where the name 'little red one' in Italy (near Turin). The smallness of the ladybird leads to names like *pico* ('little one') and *petiot du bon Dieu* ('little small one of the good God').

Not for all names exists a satisfactory explanation. *Marraine* (godmother) is connected with the gifts brought by the ladybird, *Marionnette* (both Henegouwen), because the children consider it as a toy, compare the French *polichinelle* (= 'harlequin'), but Pauwels rather sees in it a deformation of 'Maria', and he points to the Wallonian *marimaryér*, in which he sees a duplication of Maria with as base a joke about being married, from which some joker coined *mariée salée* ('salted bride'), a ladybird-name used at Mons. The Wallonian *pipoir*, explained as

‘pig-leg’ (pied de porc), should rather be put under the numerous transformations of *papilio* (butterfly) and the same is valid for Pauwels concerning denominations like *babauw*, *barbot*, *barboulotte*, *bèborat*, *bimbora*, *piupiu*, *pronpron*, etc., that are usually explained as onomatopoeic. Other denominations that let the fantasy run wild, are ‘pilgrim’ (It.), ‘little hammer’ (Fr.) or *dor-midi* (Fr.), that can be read as *d’or midi* (noon-gold/gold-noon) or *dors-midi* (sleep[s] at noon).

Finally Pauwels establishes that the folk-belief regarding the ladybird is identical in almost all countries, and for that he has two explanations: either there is a great cultural homogeneity in the area, based on a common background, the Indo-Germanic, or the denominations, rhymes and superstitions were transferred from one to the other people. That this last option is not impossible is proven by the dialect-geography. But for the moment he wants to stick to the option that both options have worked together to give rise to the present situation.

b. Winand Roukens in Limburg

The first Dutchman, who in the 1930s was occupied with the ladybird, was the Limburgian Winand Roukens in his dissertation at Nijmegen in 1937 on *Wort- und Sachgeographie in Niederländisch-Limburg und den benachbarten Gebieten (mit besonderer Berücksichtigung des Volkskundlichen)*. He starts his paragraph⁸ devoted to the ‘Lied an den Marienkäfer’, with the remark from Müller (ch. 3), that the terrain of the folk-poetry is especially suited to delineate culture area’s. And indeed with the songs in opposition to the denominations of the ladybird several large areas stand out, though it is not possible to establish an absolute unity in word-sound and a coherency of the appearance in the several areas (as is the case with most of the other maps in his ‘atlas’). An explanation of the many holes can maybe found in the fact that the singing or reciting of the songs in question is declining sharply. In a lot of places his co-operators, despite repeated questioning of members of different generations and social groups, couldn’t find anything.

This amazes Roukens, as this little animal is especially beloved by the youth and cherished by the children. Still in a lot of schools not one student could be found who could remember a verse, but sometimes his co-operators succeeded in locating an old granny who told them with sparkling eyes about this custom from her youth and sang the little song.

For an understanding of the coming song-types Roukens points to some folkloristic peculiarities, basing himself on the study of Aebi. The ladybird was consecrated to Freya and Freyr, who were in Christian times replaced by Maria and God, but reminiscences of the paganism still exist. The connection with God, Maria, with heaven and hell, with the weather, etc. always appearing in the songs, is therefore obvious. With certain restrictions it is possible to distinguish in Limburg and surrounding areas several, with key-words identified larger areas.

1. *smaut* (*sjmaut/oaëlich*) – *doeët* (*kapot*)

The usual form of this little song is (from Kerkrade):

*Oaëlichsmånche, oaëlichsmånche,
wenste miech jinne oaëlich jiefs
dan houw iech diech kapot.*

Little oil-man (2x)
when you don’t give me oil,
then I’ll strike you dead.

⁸ Roukens 1937, 266-272, and map.

This motive has a number of variants (unfortunately not taken up by him⁹) and has not been distinguished by Aebi as a separate rubric. The denomination of the ladybird changes from one to another area and depending on the mood *doeët* (dead) becomes *kapot*, *de kop aaf* (broken, the head off), etc. There where this type exists, the child keeps the *smoutwörmke* (little oil-worm) in the closed left-hand and strikes upon this hand with the right-hand clenched to a fist, till the little animal emits 'oil' (*oalie*, *sjmout*). We have seen this already in Wallonia (Glons). The area, where this type dominates, links up with the Rhineland area, where according to Müller the same type dominates. In Middle Limburg, till about Maaseik, it is mainly limited to the right Maas-bank. In Belgium it dominates in the greater part of the province Limburg and continues into the neighbouring area of Antwerp.

2. *vl(i)ege* – (*huuske*) *brant*

We have already seen this type in the Rhineland (*liefhersmöske* ...). In Siebengewald (NE Limburg) they sing:

<i>Lieve heerslempke got vliege</i>	Ladybird [Dear Lord's little lamp] go fly,
<i>den duvel zal oe kriege</i>	the devil is going to get you,
<i>oow huus brand af</i>	your house burns down,
<i>oow kiendje schrouwt</i>	your little child is crying,
<i>lieve heerslempke got vliege.</i>	

This type appears coherent neither in the Netherlands nor in Belgium. Roukens obtained information from Siebengewald, Bergen, Meiel (Dutch Limburg), Bakel, Liesel (East-Brabant), Gendt, Angeren (Geld.), Arendonk en St. Antonius Brecht (Antw.). The children of Siebengewald also sing:

<i>Herelempke, waor sie geej van?</i>	Ladybird, where are you from?
<i>Sieje van den ingel of van de duvel?</i>	Are you from the angel or from the devil?
<i>Wen ge van den duvel ziet</i>	When you are from the devil
<i>Dan moj je van meej goan vliege.</i>	Then you must fly away from me.
<i>Wenn geej van den ingel ziet</i>	When you are from the angel
<i>Dan mooj je beej meej blieve.</i>	Then you must stay with me. ¹⁰

Roukens points to the agreement in the motive fly-stay with French rhymes (Aebi n°168-169), especially in the rhyme taken by Aebi from Sébillot: *Petit ange, vole, vole, Si le bon Dieu m'aime, t'envole; S'il ne m'aime pas, Ne t'envole pas*. [That this is exactly the opposite, is not remarked by Roukens. Here the rhyme agrees with the weather-rhymes, where staying is a bad sign, and flying away, especially upward, a sign of good weather. Usually the ladybird has to fly away to give his message or bring gifts, etc.]

3. A type connected with the previous one, appearing in all of the east of North Brabant, has two lines and the usual form is:

<i>engeltje, engeltje blief bij mien</i>	Little angel (2x), stay with me,
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⁹ Roukens 1937, 267; on p. 419 note 4, he remarks that he had prepared a map of the denominations of the ladybird, which has also not been taken up. On this map also several type-areas can be distinguished and he points to the *käver* (often *kävelär*) type in the surrounding of Weert and Roermond and on the *sjmoutwurmke*, *oëliechsmenche* area in Dutch South Limburg.

¹⁰ Knapp, *Volkskundliches in den Romanischen Wetterregeln*, Diss. Kiel 1939, 71 has, after Amades, 311) a Catalanian conjuration rhyme to get a speck of dust (*una brossa*) out of the eye (*l'ull*); as to *bufarull*, the popular name of the whirlwind in Catalanian is *bufarut*. The rhyme is: *Brull, brull, bufarull, / una brossa tinc a l'ull; / si és del diable, no la vull; / si és de la Verge Maria, sique la vull, brull, brull*. [Here of course it is very strange, because you should expect the speck of dust to be of the devil; and you always want it to go away.]

duvelke, duvelke goat van mien. Little devil (2x), go from me.
 Or:
onze lievenheersbeestje blijf bij mij Ladybird stay with me
(maar) ben de een duvelke gaat van mij. (but) are you a devil go from me.

This is also the reverse of the rhyme of Sébillot, where the ladybird has to fly when God loves me. In Heeswijk the children sing:

Lieve vrouwke speldeknop Ladybird (Dear little woman pin-knob)
vlieg mar nor den hemel op. just fly up to heaven.

We have looked at the motive 'fly to heaven' at Aebi (n°178-190).

4. *kruup (vlieg) ... op 't pinneke, – de bontekoe, – naar 't Ginneke.*

This is a type dominant in the western part of North Brabant. Roukens remarks that the second line often has influenced the older denomination of the ladybird, while also the denomination in the first line can determine the form of the next lines. In Udenhout:

Lieve herehenneke Ladybird [Dear Lord's little hen],
vlieg naar uw benneke fly to your little basket
vlieg maar naar den hemel toe. just fly up to heaven

At Hooge Zwaluwe the form is:

Lieve here Ginneke Ladybird,
kruip maar op m'n pinneke just creep on my little pin
kruip maar op de bonte koe just creep on the spotted cow
vlieg maar naor den hemel toe. just fly up to heaven.

Roukens points to the fact that in these songs the quite insignificant places Ginneken and Chaam play a big part. From Lage Zwaluwe unto Poppel the influence of these names can be traced. At Ulvenhout the rhyme is:

Lieve here ninneke Ladybird,
moeder is naar 't Ginneke mother is [gone] to Ginneken
vader is naar Chaam father is [gone] to Chaam
laat lieve here ninneke let ladybird
naar den hemel toe gaan. go to heaven.

Another song at Ulvenhout, linking up with the previous one, is:

Lieve here ninneke *Lieve here nunneke*
kruipt op 'n spinneke *kruipt op 'n tuneke*
kruipt op 'n ijzerdraad *kruipt op den bonestaak*
dat ge naar den hemel gaat. *dat ge naar den hemel gaat.*

(*spinneke* 'little spider', from 'pinneke'? *ijzerdraad* = 'iron wire'; *tunneke* ? 'little garden/fence'; *bonestaak* 'bean stalk')

5. The first under 4 mentioned song can only be understood, when we take into account the type *vader, moder doeët – vlege – wege*, dominant between Grubbenvorst, Maaseik, Meiel and Beverlo. In Nederweert they sing:

Levrouwke, Levrouwke van Kävele Ladybird (Dear little lady of Kevelaar)
gank vlege, gank vlege go fly, go fly,
vader en moder zeen doeët father and mother are dead
weem zal dich dan bewege. when will you then move yourself.

In Beverlo they sing:

Lievrouwke, lievrouwke Ladybird (2x),

gaat vliege tot in den hoogsten hemel go fly till in the highest heaven
 me vader is doëd, me moeder is doëd my father is dead, my mother is dead
 me zusterke zal u wiege. my sister will rock you.

Roukens assumes that in the whole area of north Limburg and North Brabant as well as in the northern part of the province of Antwerp a common type *vliege* (maybe ... *brand*) existed, from where the different areas possibly under influence of several currents have developed, because the idea of flying exists even in places where no song could be found. That this type once also was known in the *smaut*-area, appears from the existence of it in Koninxheim, Zutendaal, Houthalen, St. Lambrechts Herk (Belgium). So they say in Koninxheim: *lieven here pulleke, vliegt den hoogen toren op* (ladybird, fly upon the high tower) and in Houthalen they say not only *levrobiesteke giemich wa smaait, hangers hoog och doet* (ladybird give me some oil, otherwise I kill you) and *lievrobiesteke, lievrobiesteke giemich wa smaait of vliech den iemel in* (give me some oil or fly into heaven), but also *levrobiesteke, levrobiesteke vlieg mer gou den iemel in, vader en moejer is doet, 's levroke zal och woel wiege* (fly but quickly into heaven, father and mother is dead, ladybird will rock you though).

[Finally this: In a note Roukens points out that transferral from summoning-verses from other animals may be possible. He refers particularly to '*t huuske brant af* (the little house is burning down), that is connected in Kerkrade only to the snail. The rhyme the children sing is: '*sjlek, sjlek, kóm eroes, 't hoes is verbrangkt, alle dieng kinger zunt mit verbrangkt* (snail, snail, come outside, the house has burned, all your children have burned along with it)', which is sung repeatedly until the snail comes out of its house. These verses are also part of the collection *Boekenoogen*, that we have seen in chapter 1. There are around thirty variants from all over the country, wherein usually the snail is threatened with the burning down of its house, as in a verse from Hilversum: '*Slak, slak, kom er uit, Of 'k steek je heele huis in brand* (Snail, snail, come outside, or I'll put fire to your whole house)'. Also it is threatened with destroying its house. But there are also some verses of the *huisje brandt*-type, almost all of them from the northern parts of the Netherlands. From Joure (Friesland): '*Woutertje Wouter (= snail), Kom uit je huis. Je huis brandt Met vuur en vlam* (come out of your house. Your house is afire With fire and flame)'. On the island Terschelling: '*Slakje, slakje, kom uit je huis. Je huis staat in den brand*'. In Friesland: '*Nünderke, nünderke, kom uit je huis. Je huis brandt op van vuur en vlam*' (etc.) or: '*Slakje, slakje, horen, Ik zal je niet vermoren. Je huis brand op (bis), Alle vensters en deuren staan op*'. Finally from Sliedrecht: '*Slakkedepoes, Kruip uit je hoes, Je hoes verbrandt In volle vlam. Daar komen twee oorlogscheepjes an. Die zullen jou hoes verbranden*'.¹¹ Also in a German song (Dithmars): '*Snaierlues, krup ut din Hus, / dien Hus dat brennt, / dien Kinner de schriegt, / dien Fru de liggt in Weeken / verstäken*'.¹²]

6. The Weather-type, by Müller established as dominant east of the Erftsperrre and in the area between Sieg and Wupper, appears not coherently in the area investigated by Roukens. Information came from Kedichem, Gameren, 's-Hertogenbosch, Oss, Lierop and Lent. The verse from Kedichem is:

erebesie, vliech weg ladybird, fly away

¹¹ Meertens Instituut, *Archief Boekenoogen* (VA 56). The last one is printed by Boekenoogen in his article 'Onze Rijmen' (Rijnbach 1949, 107) en in *Driemaandelijke Bladen* 1 (1902), 17.

¹² *Am Ur-Quell, Monatschrift für Volkskunde* I (1890) 18, 'Slaklied', from H. Carstens at Heide (cf. Müllenhoff, 509); ID., 92 M. Rösler from Neustadt near Friedland in Böhmen gives several examples, a.o. '*Stick al dien veer fief Hörn ut, / Snich, krup ut din hus / un din Hus verbrennt*'. Also in Serbia the threatening of the snail with a little song (otherwise I'll sell your house to the emperor and the empress for a nickel) is known. (ID, 18 note by Krauss).

en breng morgen mooi weer mee. and bring tomorrow nice weather with.

In the area between Eindhoven and Turnhout we see the *vliege*-type once with *wiege* (to rock), then with ‘father and mother dead’ and finally without any addition. Usually the same place knows multiple versions of these song-forms. That there are next to the so-called mixed areas in many places ‘contamination-songs’, Roukens wants to demonstrate with two examples. In Meerysche and Vossem (Belgian Limburg) they sing:

<i>Liev(e)raike gef maë zallef</i>	Ladybird, give me oil.
<i>of ik dun a moeder en a vaëder doeët</i>	or I’ll make your mother and your father dead
<i>en a der baë</i>	and you with them
<i>da sän er draë.</i> ¹³	then there will be three.

The verse from Neer-Gladbeek had not been communicated in dialect and we had seen it already at Pauwels (ch. 4). Roukens terminates his paragraph with three conclusions:

1. Also with the children’s verses and songs area-formation has taken place. Unfortunately he has for the Romania (the investigation of Aebi) and elsewhere only ‘Sondierungsangaben’ (‘pin-pricks’) at his disposal, so he cannot judge on the closed-spaced coherency.
2. The folkloristic geographic areas are often congruent also in the Southeast Netherlands with the already often by Roukens established linguistic geographic areas.
3. The Southeastern Netherlands are partly linked up with the Rhineland, partly they go their own way.

For a correct judgement of these cultural areas we have to take the words of Aebi into account that all countries have the same folk-belief concerning the ladybird and that the nursery-rhymes demonstrate this agreement. Against Riegler, who is of the opinion that this unity is less the result of the transferral from people to people than of the unity of the ‘mythological thinking’, Roukens assumes with Aebi the influence of both factors. Without historical documentation, that will not be easily gotten though, there can hardly be said with any certainty for how far we are dealing with cultural radiation or with elementary cultural affinity. In any case the closed availability of a certain type in a certain area points to a close cultural coherency.

c. Kapteyn

In 1939 appeared *Saxo-Frisia, tweemaandelijksch tijdschrift ter bevordering van de kennis der landschappen, geschiedenis, taal en letteren, volkskunde en samenleving*,¹⁴ published in Assen by Dr. J.M.N. Kapteyn, professor in the Old-Germanic philology, the German and the Old-Frisian linguistics, at the Rijks Universiteit at Groningen, for the price of f 2.50 a year.¹⁵

In the first issues of this journal Kapteyn published a long article on the ladybird under the title ‘Het Lievenheersbeestje (Coccinella) in de Friesche en Saksische landschappen. Een Ethnografische, Dialectologische en Folkloristische studie (The ladybird in the Frisian and Saxon countries...)', that was based on material, sent to him and Miss A. Hesselink, secretary of the Germanistisch Instituut of the R.U. Groningen, by several hundreds of co-operators, spread out over the investigated area.

¹³ Roukens, 271. This same verse has been taken up above in the transcription of Pauwels (p. 6).

¹⁴ *Saxo-Frisia*, two-monthly journal for the advancement of the knowledge of the countries, history, language and literature, folklore and society

¹⁵ On the postal account 2255 of the publisher company Van Gorcum & comp. N.V.

Kapteyn is not only researcher, but also publisher of the journal, so the article has an apologetic character, not only for the folklore, the ‘violet under the sciences’, but also for the study of the ladybird, which he justifies with the incredible richness of names that are in use for the little animal, which makes it an instructive subject for word-geographic investigation. Those names namely give a sure means for sounding the deepest layer, in which the religious ideas connected with the ladybird are rooted. Because those names, together with the rhymes, give a clear image of the way the folk create their so-called ‘lower mythology’. This broader purport was also the reason that already Mannhardt in his *Germanische Mythen* (1858) devoted such a big part of his meritorious investigations to the ladybird. He did not start from the denominations, rather from the rhymes, but as the motives of these rhymes are often distorted and mixed sometimes even beyond recognition, they offer the more occasion to combinations and explanation attempts that are all too often liable to doubt. Mannhardt himself understood this and distanced himself in a later publication from these speculations. Kapteyn though does not start from mythological, but from linguistic views, that offer a more certain hold; only in connection with it he will try to decipher and explain the rhymes.

The ladybird belongs to the Coccinellide, of which thousands of species exist on earth. One of the largest and most common species is the *Coccinella septempunctata*, the *zeuvmstippie* (little seven-dots) as they say in Wildervank. They are very fruitful and feed on plant-lice. They hibernate by rolling themselves in fallen leaves or hide in houses. The little animal has a softening influence on humans, it affects our imaginative power by its unexpected appearance and disappearance. Next to that there is a feeling of timidity, brought about by the tenderness that works especially with girls whose motherly instincts appear already at an early age. This, according to Kapteyn, has to be the reason why the ladybird among the insects that are known to the people and sung to, occupies the first place. And he reproduces an article in dialect about ‘*t Zunnekuuksken*’ from the Deventer magazine *Salland* without realizing that the same piece was also printed in *Driemaandelijksche Bladen* of the same year (1912), where it is signed by H.P. t[en] B[rakel] from Deventer. The morsel is only interesting for the dialect, but it contains a song, that Kapteyn when he was thirty years younger sang while letting the ladybird creep over his finger:

<i>Zunnekuuksken, zunnekuuksken,</i>	Ladybird (2x),
<i>Oe huusken steet in brand,</i>	Your little house is on fire,
<i>Oe olders dee bunt dood.</i>	Your parents they are dead.

And Kapteyn concludes his first episode with an overview of that which he will discuss at the hand of the map: I. The denominations of the ladybird and their geographic distribution. II. The denominations examined for their original meaning. III. The rhymes sung to the ladybird and what they teach us, and IV. ‘The ultimate reachable ground’.

The denominations of the ladybird are registered on the map. On the island of Texel exists next to the usual *lievenheersbeestje* also the name *engeltje* (little angel), that is in a process of disappearance; also on Vlieland, Terschelling, in Enkhuizen, Katwijk at Sea and on the Rhine *engeltje* has been preserved; on Ameland it is *engelke*, as well as *Lieveheerkrobke*, cf. *krobbelhintsjje* in Dongeradeel. On Schiermonnikoog it is *jaivegatshone*. On the mainland of Friesland there are next to the sporadic denominations *geloksspintsje*, *spi.beestje*, three name-types usual: 1. Little (gold) angel, in Frisian *ingeltsje*, 2. compounds of ‘coffee’ with ‘little mill’ (= grinder) (*kofjemoutsje*, etc.) or as a mix-form *kofjeingeltsje*; 3. idem with *piekje*. The denomination *engeltje* is spread out over the whole province unto North Germany, as *engelke* and is therefore old-Frisian. The type *koffie* exists also in the peat-area above the Boorn; *piekje* can be found NW of the Lauwers. Kapteyn adduces Surhuisterveen as an example of the mixed

population in a cultivated marsh-peat area. We find here a ‘true pattern-card’ of denominations: *piekje*, *gelokspiekje*, *molk en grootpiekje*, *geluksbeestje*, *heerentiekje*. Rotteval knows *hemel-* en *earmpiekje*, and Opeinde: *earm-* and *gelokspiekje* and *koffjeing*.

Above the Dokkumerdiep, that is in the Dongeradelen, one hears compounds with *hintsje* ‘little hen’: *rea-*, *heare-*, *kroepel-*, *krobbe-*, *fliegeflaggehintsje*. Haulerwijk and Appelsga are under the influence of Groninger *-tiekje*. In the area around the Tjonger and the Linde dominates *(h)oentien*, *(h)oendertien* (see at Overijssel). Kapteyn finds that in general the boundaries of the regional denominations and those of the natural landscapes cover each other. And already running ahead he poses that this is the case in the whole Frisian-Saxon area. So there is a natural connection between the soil-condition, the population and language.

The province of Groningen can be divided in two parts: in the southern part dominate compounds with *-tiek(t)je*, in the northern part those with *-tuutje*. The Westerkwartier with *tiektje* has in the west its border in the Lauwers. In the south it runs on into Drente, in the east until the Ems, where though at Papenburg, Aschendorf and Meppen the denomination *Herrgottswürmken* dominates. The Hoogeland is the *tuutje*-area, but in Oldambt dominates *-tiekje*, Noordhoek knows both (so: *laiv’n-*, *lai(v.)-*, *lijmeneerstiek(t)je* of *meneerstiek(t)je*), that runs on into Drente (until Yde). Drente we have already partly seen. The southern part shall be discussed with Overijssel. What remains are the central sand-areas. Noteworthy is here the great diversity of totally remarkable names: we encounter compounds with *-hondje* (little dog) (Hondsrug), with *-zoentje* (little kiss), *-zoontje* (little son) (Beilen and Westerbork), with *-motje* (little moth), *-fikkie* (a dog’s name, also meaning ‘little fire’), *-uiltje* (little owl) (Wapse: *arm arm oeltien*). In the surrounding of Couvorden until Ommen dominates *hemeltje*, and finally around Ruinen dominates *(h)eer(e)beesie(n)*.

In Overijssel we see in the north *engeltje* originating from Friesland, while Staphorst and Rouveen have their own variant: *(geel) hennechien* ‘little (yellow) hen’. The general denomination though is: *(h)oen(der)tien* [*noe(der)tien* = ‘n oen(der)tien]. In stad-Vollenhove *Lieveheerkukeltien* (Dear Lord’s little chick) is a denomination transmitted of old. In the IJssel-delta we find *koekendiefje(n)* (chick-thief). On Urk is this *keukedieve*. At Dedemsvaart we see the ‘modern’ *liefheertien* and *liefmeneertien* (Dear little lord/mister). In Salland and Twente dominates the denomination *zunnekuukskén*, with here and there *zunnewörmken*. In the county Zutphen we find the same denominations, but reversed in ratio. The *sinneküskén* denomination can be traced into Germany in northeastern direction, between Eems and Hunte, north of the Teutoburgerwald; the *workmen*-compounds more to middle Germany and from there high up onto the Pomerian coast. And Kapteyn concludes from this that the chick-compounds are more Saxon and those with little worm more Frankian. On the Veluwe the younger *lieveheersbeestje* dominates, but in the west-corner Ermelo-Putten-Garderen-Nijkerk we encounter the same group of denominations, that we have met on the sand-areas of Drente: *zeuntje*, *zoentje* en *hondje*, but in Horsthoek: *arm arm uultien*. In the north of the Veluwe we see compounds with *kukeltje* and *-luusje* (little louse), and with *-haantje*. Hattem has the singular form *meiwurm*.

Under the geographical registered denominations there is one lacking, that has already been mentioned several times, namely *(onze)lievenheersbeestje*, that just like elsewhere penetrates the areas investigated by Kapteyn. This denomination has been imported from the Romanian countries (*bête à Dieu*, etc.) into Holland and from there carried further. For Kapteyn it will be a ‘cultuurwoord’ (his quotation marks), that, by its lack of concrete substance, is suited to spread in every direction where it meets no obstacles.

Kapteyn’s conclusions are that the ladybird still has in the Saxon and Frisian districts a great variety of denominations, which have to be old, because under the current political, economical

and social circumstances they would no longer come into existence in such rich differentiation. The only exception, that exactly proves the correctness of his thesis, is the denomination (*onze*)*lievenheersbeestje*, which, originating from the south, gradually penetrates the whole country. The old lands with longer traditions offer the most resistance. The province of Groningen, with *laiv'meneer*, *lijmeneer*, between Friesland and Drente, where the word only recently penetrated, betrays just by this stronger influences from outside, economic as well as political.

Kapteyn now proceeds to the discussion of the meaning of the denominations. A first thing that stands out is that the denominations of the ladybird are practically all diminutives, which is also in German frequently the case. Those few times, that this is not the case, like in *Lieveheershoane* (Hindelopen) and *jaivegatshone* (Schiermonnikoog), there is a question of foreign origin (cf. Danish *Marihoene*). The Dutch language loves diminutives, which gives the language a jovial character [standard Dutch life is summed up in: *huisje*, *boompje*, *beestje* 'a little house, a little tree, and a little animal, makes Dutch happiness]. According to Kapteyn, the origin of most denominations lies in the children's or childlike sphere and express compassion with the named object. On Terschelling (A2) the rhyme is:

<i>Arre barre keltsje,</i>	Ladybird,
<i>Dânsset yn 'et hok;</i>	Dances in the cot;
<i>fjour wite fotten,</i>	four white feet,
<i>'n bleske forre kop.</i>	a blaze on the forehead. ¹⁶

And at the other end of the country at Dinxperloo (M46) it is:

<i>Onze lievenheerswörmken,</i>	Ladybird,
<i>Vlieg op, vlieg op,</i>	Fly up, fly up,
<i>Den hemel harop,</i>	Up to heaven,
<i>Et huusken steet in brand.</i>	The little house is on fire,
<i>Et kindjen schreeuwt,</i>	The little child cries,
<i>Et kälfsken bleert,</i>	The little calf bles,
<i>En heur, wat ronnikt toch dat peerd,</i>	And hear how that horse neighs,
<i>Vlieg op van mienen hand!</i>	Fly up from my hand.

Who speaks from an eruption of his feelings, loses the control of the logical judging mind, also in his language; he uses the metaphor that springs to mind and makes while doing that often the most amazing jumps. And although it then often seems nonsensical, it is, however, psychologically less random than appears at first view. Terms of abuse can thereby even become pet-names.

The richness of denominations of the ladybird can be explained not only from the form, the colour, the behaviour and the lifestyle of the little animal, but also from associations from feelings and with other sense- and sound-related words. By critically sifting and grouping we can very well find the main lines and main components, but we must realise that we are dealing with a 'tissue'.

The first denomination, scrutinized by Kapteyn, is *puikje*, usual on Terschelling, and *pykje*, common in the east of Friesland. The word originates from *puki* (Danish *puge*: gnome, ghost, scarecrow, i.e., something swollen, with a hump), which is related to words like *pok*, *pukkel*, *puist* [English *pock*, pimple]. The basic meaning of *pu-* is 'swell', which according to Kapteyn leads us in the sphere of the primitive religiousness, where the images of demonic, swollen, internally tense, loaded creatures belong. These little creatures are the gnomes or goblins, little,

¹⁶ As is clear from the translation, this is a song for a cow with 'a star before its head'.

fat-bellied fellows, called in Lower Germany *puken*, in England *puck*. A saucer with milk and bread or groats is put down for them at night. This explains the denominations *pykje-brea* and *molk-en-groatpykje* in Achtkarspelen for the ladybird, who therefore is also seen as a house-god. The word *pykje* is the same as the English *pixy*, a little puck or earth-spirit, and amounts to the same as the denomination *erdmantje* (little earth-man) for the ladybird known in East Friesland. The name *tuutje* is originally synonymous with *pykje*. It also has the meaning ‘to swell’, pouting the lips in order to kiss. Besides ‘kiss’ it also means ‘tit’, which leads to Tom Titt = Little Thumb (Tom = Frisian *tomme* = thumb). Also *kuukske* has the same meaning-basis. Next to ‘chick’ it also means ‘little young pig’, but also: ‘little kiss’ (Dutch: *kusje*, *zoentje*). Kapteyn connects to this the word *kok* for ‘cock (Dutch: *haan*)’, which is according to him not at French loan, but a Germanic word (as English *cock*), from where here and there the denomination *lieveheershaantje* and *-hennetje* and in Culemborg *ooievare kokkie*.

In the Frisian Wouden and NW Overijssel they call the ladybird *noenderke*, *nuunderke*, *lieveheersuundertien*, *vliegmenhoentien* (fly-my-little-hen), *heerhoentien*, etc., words, that at the first view can be placed on one line with *haantje* and *hennetje*. The *h* of *hoentje* would then have disappeared in some forms. In Breda exist both denominations *hinneke* and *ninneke*, *nunneke*, whom Kapteyn connects with the Middle Dutch *ninnen* = ‘to suck’, and the German *ninne* = ‘suckling, baby’, but also a lullaby (cf. Italian *ninna* = lullaby; *ninno* = small child).

How hard it is to find out the meaning Kapteyn shows with the denomination *lieveheerskükeltien* from Vollenhove. Is it from *kokkel*, originating from vulgar Latin *coca* = ‘shell’, or is it the same as a *lieveheerskükentien* (south of Kampen). Is the on the N. Veluwe existing *kukeluusje* from *kukel-luusje* (lice are called in Groningen also *tuutjes*) or is it derived from the French *coqueluche* = ‘darling, pet child’ [from *coquille* = shell]?

The Deventer denomination *küpedö(de)ken* brings us to the same meaning-field, because *dö(de)ken* = Dutch ‘dotje’, according to vDale (1995, 242) something that is small, lovely and beautiful. In *küpe* Kapteyn sees a Lower German form of *kiepe* = ‘chicken’.¹⁷

In eastern Drente we encounter denominations with ‘little dog’, as in *eerns-*, *lievings-*, *vader-*, *lieveheerenhondien*, *-hontien*, around Nijkerk *juffershontien*. Kapteyn finds the jump from pet-dogs to the ladybird rather big and brings forward the near-homonymy ‘teek’ and ‘teef’, while the word *teef* (= bitch) also appears in the meaning ‘beetle’. But there is also another way to approach this problem, because at De Vries we find at *puk*, denomination of a dog species (*pugdog*), which is assumed to be a side-form of *puck* ‘demon, kobold’, which we have already seen. According to De Vries in Middle Dutch the dog-name was associated with another word *puk* ‘small human being, little child’, that is connected with *peuk* (butt), which in turn is connected with *pok* (see above).¹⁸

Also with *zoentje*, *zoontje* in central Drente and on the western Veluwe the explanation is not immediately given. First it is clear that both words are connected, one being a distortion of the other. Kapteyn points to the west-lower Saxon *Hargottssöötin*, in which *söötin* = ‘little kiss’ (cf. the English ladybird-denomination *sweetheart*). When we start from *meizoentje* as ladybird-denomination on the Veluwe, then we arrive at the basic form *made-zoentje* or *-zoetje*, also known as *madeliefje* (‘daisy’). *Made* means ‘meadow’ [which is from the same root *maaien* ‘mow’ (cf. Skeat 296a)]. From this the denomination *lieve zoentje* (Garderen, Putten and Hooghalen) is clear. The mix-up of *zoentje* and *zoetje* and the distortion to *zeuntien* (‘little son’) are understandable, the addition of *vaders-* fits to that, though *moeders-* might have been more appropriate. But Kapteyn points out that *pater* as denomination of the ladybird also appears in

¹⁷ This is not probable, because the ‘chicken’ element in the denomination always appears at the end.

¹⁸ De Vries 1971: 553, 516. Also *ukkepuk* = *uk(kie)* = small child.

East Friesland. *Boeren* may be a distortion of *burr* = ‘buzz’ (cf. Lower German *Burrmik*, *Bürkèèvr*). The prefix *arre barre* is a distortion of *arm arm* (poor, pathetic). This repeating of words also happens in combination with *uiltje* (little owl) (Veluwe, Wapse in SE Drente), with *motje* (Laag Halerveen, Uffelte, Darp in Drente), again simplified to *barre* (Sleen) and *liefanne-*, and even *marmottien* (Dalen in Drente).¹⁹ The rhythmic repeating points to borrowing from a verse, cf. the one above from Terschelling. *Arm* has here the meaning of ‘in need, pitiful, orphaned’, in the same way *pykje bangeloat* (Dokkum).

Also with *hemeltien* (Coevorden–Ommen; see also Duurswoude and Donkerbroek *hemelpykje*, at Beurze a/d Vecht *hemelwormpien*) the meaning is not as obvious as one would think, because it is, according to Kapteyn, a distortion of *emertien* (Drente), the cricket, in Deventer *iemeltjen*, which is further related to *ieme* = ‘bee’ (cf. Dutch *hommel* ‘bumble-bee’).

We now come to *engeltje* (*ingeltsje*, *engelke*), which immediately reminds of the Christian idea of the angel as a heavenly being. The original meaning is messenger (Latin *angelus*). We might think, the ladybird has somehow become a sacred animal and that is why they call it in Friesland *engeltje*. But according to Kapteyn the case is not that simple, because for that the denomination is too old. As Germanic word ‘angel’ was synonymous with ‘elf’ = earth-spirit (= will o’ the wisp = spirit of a deceased person). So we are dealing with a mythological variant of the gnome (*aardmanneke*, kobold). Also the denomination *koffiemolentje* (Frisian *kofjemountsje*) takes us in the same direction, because it is formed from the Anglo-Frisian *kof-mala*, i.e., a *kof*-moth (moths mill), whereby *kof* = house, as in kobold = *cof-walda* ‘house-guard’ (from where the snail-denomination *wouter*, see above).

The denomination *pannekoekien* (on first view ‘little pancake’) (Westenholte near Zwolle) is a mix-form of *pannevogel* (*panna* = *penna* = feather) and *koekien* = *kükske* = chick. Because a flying insect is also a little bird in the eyes of the people, so Kapteyn. *Mottien* has been taken over from the well-known night-moth, also called *uiltje* (little owl) in SW Drente (Wapse) and on the N. Veluwe (Horsthoek); at the mouth of the IJssel and also on Urk transferred to the ladybird as *koeken-*, *keukendievie(n)*, chick-thief, confused with the owl.²⁰

Recapitulating, Kapteyn states that the regional denominations of the ladybird have differentiated themselves according to the natural landscapes, but for the most part are based on only a few common primitive imaginations and perceptions. These have brought to life the denominations, derived from the form (spherical, swollen, small), the colour (red or yellow), the way of life (in house, hay or grass), the behaviour (flying up and down, suddenly appearing and disappearing), from homonyms and synonyms, from primal instincts, in the first place the attraction, exercised by the mystery of birth, of the newly born. The denominations are immediate and naive. Most of the denominations of the regions investigated by Kapteyn point to insects, mainly those that are subject to metamorphosis, or to other small, young living creatures in or on the earth. Mythological images are for the most part derived from appearances on or under the earth, or in the air and at the sky, especially the heavenly bodies. Between these the flying insects move, who therefore, as already Jacob Grimm astutely remarked, for the naive fantasy call forth mythological images. It is clear that air and sky do not play a primary role in the denominations, but the earth. And in this connection Kapteyn points to the originally agrarian culture of the

¹⁹ It means also in Dutch ‘little marmot’, but it can be read as ‘arm mottien’ (poor little moth).

²⁰ The *kiekendief* is a falcon-like predatory bird: *Circis cyaneus* (blue), *C. auruginosus* (brown), *C. pygargus* (gray), which are the marsh-, Montagu’s, hen-harrier. (van Dale 1984, 1329b; EWB 411a)

Anglo-Saxon-Frisian-Scandinavian area which by some is indicated by the unclear term *Ingveonic*.²¹

Kapteyn now proceeds to a discussion of the nursery-rhymes, wherein ancient, highly interesting traditions are carried on by our little ones. In this part he will try to penetrate to 'the deepest reachable ground'. In order to do that he dissects the rhymes into motives and describes the geographical distribution of each of them.

- I. The ladybird has to go somewhere: fly, climb, jump, strike, stand, dash, lift, and this has to be: up, on high, up and down, on, away, out, gone, gone and back again, respectively not back – to your little house, little cabin, the Midlumer tower, England, over the Schildmeer [Shield Lake], to the spotted cow, into the air, to above, to the (blue) sky, the sun, the gold-smith (= the sun), to the Father.
- II. The ladybird is summoned to fly up or away. 1. Ritual: a. By having it creep up along the index-finger. b. By also blowing it away. c. By closing the hands, move them up and down and throwing the ladybird up in the air. (This last is rare, amongst others at Blankenham, in the head of Overijssel.) 2. By the rhyme, as follows: By a warning: a. your little house (cabin) is on fire, or: otherwise you will die, b. your little child or children are starving, your parents are dying or are already dead, c. the cattle animal (calf, cow, horse) bleats, lows, neighs, d. special cases like: all the Turks are sitting in your cot (Hindelopen and Blerikum). – By promising something, usually bread. – By a threat or command, a. to withhold bread, b. beating it half or completely dead. – And finally to bring certain gifts, material for sure, bread, etc., or nice weather.

The denominations and the text of the rhymes do not always cover each other in geographical distribution. More than once also certain variants betray a limited social cohesion. So there is the variant '*Vlieg hoog op*', next to the over the whole investigated area distributed '*vlieg, vlieg, vlieg, vlieg*'. 'Hoog' belongs to Westerwolde, central and SE Drente with some shoot-offs to NE Groningen in the direction of Delfzijl, en N and NE Overijssel (Dalfsen, Ootmarsum, Denekamp). This means, it belongs in the *tuutje*-area and where it leaves that area, locally peculiar denominations step in, in Dalen *LH-hontien* and *marmottien*, Odoornerveen: *vliegmenneertje*, Borger: *LHB*, Holsloot: *lievingshontien* and *barremottien*, Dalfsen: *LH-wormpien*, Ootmarsum: *zunnekuuske* and *LH-beeske*, Denekamp: *zunnekeuk'n*. Only seldom the call-names in the rhymes differ from the locally current denomination of the ladybird. In a number of cases the rhyme contains the order to fly up and down. In Wijster (Drente) this is *vaderzoentje*, Holsloot (Drente, gem. Sleen): *lieveheerenhontien* and *lievingshontien*, in Genemuiden: *LH-engeltje* and *mijnheerskuikentje*, Westerwolde (near Zwolle): *pannekoekien* en *LHB*, Hessum (gem. Dalfsen), *LH-wormpien*, Beerze (gem. Ommen): *hemelwormpje*, Zutphen: *zunnekuuskens* and *LHB*. On Urk: *koekedieven*, *spring hooge of leege!*

Examples of I. Fly up: from Appelsga (Friesland):

<i>Meneertje, meneertje, Flèn op!</i>	Ladybird (2x: little mister), Fly up!
<i>Je hoes stiet in brân!</i>	Your house is on fire!

Wetering (gem. Steenwijkerwold):

<i>Lieveneerenhoendertien, vlieg op,</i>	Ladybird, fly up,
<i>Dan krie'j een stukken brood,</i>	Then you will get a little piece of bread,
<i>En a'j niet vlieg'n willen,</i>	And if you don't want to fly,

²¹ Kapteyn *Ingwaeonsch*, vDale 1984, 1184b: *Ingveoons*, *Ingweoons*, of the Ingweones, i.e., Germanic tribes, who, according to Tacitus, lived along the North-sea coast, especially said of language phenomena. Cf. *ingweonisme*, *ingveonisme*, dialectical peculiarity in Dutch, Lower German or English that is supposed to go back to the Ingveonic, the language of the Ingveones.

<p><i>Dan slao 'k oe allef dood.</i></p> <p>Enkhuizen:</p> <p><i>Engeltje, engeltje, Vlieg eens weg.</i> <i>Je moeder is dood, Je vader is dood,</i> <i>Je kindertjes eten roggebrood.</i></p> <p>Usselo (gem. Enschede):</p> <p><i>Zunnekuukske, vlieg meer op,</i> <i>Dien vaar en moor bint dod,</i> <i>Doe krigs geen botter meer op 't brood.</i></p> <p>Hindeloopen:</p> <p><i>Lievenheerhoane, Flean op, flean op,</i> <i>Al dien turken zit 'in dien hok.</i> (Turks or mosquitoes)</p> <p>Sappermeer:</p> <p><i>Laim'nheertiekie, laim'nheertiekie, Vlieg op,</i> <i>En breng ons mörgen mooi weer.</i></p>	<p>Then I'll beat you half dead.</p> <p>Ladybird (2x), Fly away please, Your mother is dead, your father is dead, Your little children eat rye-bread.</p> <p>Ladybird, do fly up, Your father and mother are dead, You will get no more butter on the bread.</p>
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This command to fly up is spread out over the whole Frisian and Saxon area. A single time it is lacking in the rhyme, sometimes also it is the only thing that is left from the rhyme, a phenomenon that can be observed everywhere.

Besides the variant '*vlieg hoog op*' there exist also: '*vlieg naar boven*' in east Drente, Westerwolde and the peat-areas between Dedemsvaart and Coevorden. Of '*vlieg naar den hemel*' the nuclear area lies in Gelderland and Twente, with radiations along the IJssel (Westenholte) and the coast (Harlingen), and again to the peat-areas in the north: Gieten, Laaghalerveen, Zweelo, Klatering (gem. Beilen), Appelsga, Doezum (gem. Grootegast) and Rottevalle. The variant '*vlieg in de lucht / yn de loft*' we encounter in Medemblik, Terschelling, Belt and Schutsloot (Wanneperveen), Kuinre, Harlingen, St. Annaparochie, Menaldum, Berlikum, Ferwerd, St. Johannesga, het Bildt.

The variant '*vlieg weg*', compared by Kapteyn with the English *Ladybird, fly away*, we see in East Friesland, Enkhuizen, Genemuiden, IJsselmuiden, so along the coast. The variant '*Vlieg uit*' Kapteyn finds more appropriate for bees and might originate from there and appears in West- and Ooststellingwerf, Haulerwijk, and Wildervankstervallen. '*Vlieg (om)hoog, vlieg (om)laag*' we see in the east of Drente and of Overijssel and along the IJssel, in Urk: '*spring hooge of leege*'. The variant '*Goa(t), geet vliegen*': Beek near Bergh (Achterhoek), Garderen, Emst (gem. Epe), Kootwijk, Apeldoorn, Herderwijk, Zutphen, Ellecom, Dieren, Welsum, Heerde, Oldebroek, so on the Veluwe and along the west-bank of the IJssel (also in Germany). A special variant is '*Vlieg weg/op en kom (morgen) weer*' in East Friesland, Uithuizen (Gron.), Zevenhuizen (gem. Leek), Oosterend (Texel), Medemblik, Genemuiden, IJsselmuiden, Noordeinde (gem. Elburg), Hollandseveld and Odoornerveen. In Harlingen and Menaldum: '*kom nooit weerom*'. In Trijnsvoude (Tietjerksteradeel) it is '*Vlieg over naar Engeland (zielenland) toe, daar is een boer die melkt een koe en hij heeft er geen druppeltje water toe* (Fly over to England (land of souls, addition by Kapteyn, see ch. 1), there is a farmer who milks a cow and he has not a little drop of water at it)'. In Siddeburen (gem. Slochteren) the verse-part is: '*Vlieg over 't Schildmeer*' (which Kapteyn compares with the German 'übern Rîn'). The variant '*Vlieg naor den hemel tou, naor de bontekou*' we meet in Delfzijl, Farsum, Meedhuizen, Bierum, Wagenborgen (gem. Termunten), so at the mouth of the Eems. '*Naar Middelom, Middelom op de toren*' or '*vlieg hooger dan de toren, daar is het ingeltsje geboren*' don't receive a location by Kapteyn. From Paesens comes '*Naar de goudsmit toe*', from Midsland (Terschelling) '*Naar de zon*', from Lichtenvoorde in the

Graafschap 'Sloeg op', from Barchum (Graafschap) 'Stoa(t) op', from Appelsga 'Stieg op' and from Meddo, Ruurlo and Borne 'Stoeve op'.

Examples of II: warning, a. Your little house is on fire:

At Meddo (Graafschap):

*Zunnekuuksken, zunnekuuksken, Stoeve dow mar op;
Dien vader en dien moder zunt allebeide dood.
Dien huusken stiet in nettelenbraand, Stoeve dow mar op.*

At Zelhem (Z. Graafschap):

*Lieve Heersworm, Lieve Heersworm,
Vliege op naor ow hutjen toe,
Want ow kindje schreit,
En ow kiezeman (calf) blèèrt boe,
Ow hutjen stèèt in braand.*

At Doetinchem:

*Lieveheersbeestje, vlieg op,
naar den hemel weer op,
Uw huisje staat in brand,
Met al uw zeven kinderen.*

At Nijverdal, Ov.

*Lief, lief Heerbeestje, Vlieg naar de hemel;
Je vader is dood, Je moeder is dood,
Je huisje staat in brand.*

At Rijsen

*Zunnekuuk'ntje, vlieg naor 'n hemel,
Oe vad'r is dood, oe mood'r is dood,
Oew huusk'n steet in braand.*

At Oudemolen near Assen:

*Liefmijnheersbeestje, vlieg op,
Je huis staat in brand, Je deurtjes staan open.
Ze steken je huis in brand,
Vlieg toch op, anders breng je geen geluk in je (or: mijn) huis.*

At Appelsga:

*Meneertje, meneertje, flèn (or: stieg) op,
Je hoës stiet ien brân.*

At Lichtenvoorde:

*Lieve, lieveheersworm,
Vlieg op, vlieg op,
Naar den hemel toe,
Uw kindjen schreit,
Uw kälfsken bleert,
Uw huisje staat in brand.*

The same combination of the three motives 'het kindje schreit, schreeuwt, grînt', 'het kalfje bleert' and 'het huisje brandt' we see in Wolfersveen, Zelhem and Dinxperlo. Another combination can be seen at Ellecom:

*Lievenheersbeestje, ga vliegen,
Je vader en moeder zijn dood.*

*De kinderen liggen (in bed) te schreien,
Om een stukje brood.*

The same can be seen at Ruurlo (*de kinderen leeft van water en brood, or: heb geen brood*), Dieren, Baarchem (*de kinder èt gin spel op 't brood*), Urk (*je kiengeren eten droog brood*), 57: Enkhuizen (*je kindertjes eten roggebrood*).

Some individual cases are Doetinchem: '*Uw huis staat in brand, met al uw zeven kinderen*', Dedemsvaart: '*haal de botter en de kindertjes op*', Stad-Vollenhove: '*Sprei oen vleugelties ies uut, dan komen er al kleine kienderties uut.*' At Oudemolen the dots are counted, so many dots that many young it will get.

A third form mentions neither child nor calf. The ladybird has to go get a piece of bread for its father and mother, otherwise they'll die. An example of this we see at Heerde on the Veluwe:

*Lievenheerenzeuntien (or: Arm, arm uultien),
Gaot naor den hemel,
Haolt een stukkien brood,
Anders giet oe vader en moeder dood.*²²

This combination we find on the Veluwe and at Rottevalle. A fourth type only mentions that the father and mother of the ladybird are (already) dead, sometimes combined with the burning little house. The area is the Achterhoek, Salland and Twente with off-shoots into the Veluwe along the IJssel (Dieren, Ellecom, Nunspeet, Westenholte), to the Lemmer, Heeg and Enkhuizen, further to Hollandseveld (near Hoogeveen), Laaghalerveen and Wijster.

In a fifth form just a piece of bread is asked for. The centre is again the Veluwe with export to the northern peat-colonies: Achtkarspelen, Westerkwartier, on both sides of the Lauwers and north of the Frisian Palen: Doezum, Zevenhuizen, Opende, Boelenslaan, Surhuisterveen and the Lemmer. Some variants are: in SW Drente they ask for or promise bacon and bread, in Hollandseveld, N. Buinen, Holsloot, Klazienaveen, Odoornerveen, Vlagtwedde en Bergentheim, Ambt Hardenberg: '*botter en brood*', in S Drente also '*botter en stroop*' (butter and syrup).

The ladybird is threatened that it will be killed when it doesn't fly up. This appears not often; more often this can be seen in the closely-related maybug-rhymes. An example from Bergentheim, Ambt Hardenberg:

*Liefmeneertje, breng mij botter en brood,
Anders sla ik je dood.*

And from Wetering (gem. Steenwijkerwold):

<i>Lieveeneerenoendertien, Vlieg op,</i>	Ladybird, fly up,
<i>Dan krie'j en stukkien brood,</i>	Then you will get a piece of bread,
<i>En a'j niet vlieg'n willen,</i>	And if you don't want to fly,
<i>Dan slao 'k oe allef dood.</i>	Then I will beat you half dead.

This same thing can be seen in Boelenslaan, Surhuisterveensterheide (= Bergentheim), Emst (gem. Epe: *anders slao 'k oe vader en moeder dood*), Opende (gem. Grootegast: *anders gaan je vader en moeder dood*), Heerde (Veluwe: *want anders gaot mien vader en mien moder dood*).

Then there are also rhymes, that require the ladybird to bring nice weather. They can hardly be called verses (or rhymes) because they contain usually only two lines. In Zuidbroek (Groningen):

*Laivmeneerstiekje, vlaig op,
En breng ons mörg'n mooi weer.*

In Bellingwolde:

Gemeneertiekje, gemeneertiekje, vlaig mie op,

²² Out of respect for the ladybird it is often addressed with an evocative and pronoun in plural (*oe* = 'uw' = thy, thine = your, single and plural).

Den krieg'n wie drei daogen mooi weer.

The rhyme from Zutphen and Vierakker falls out of style:

Ons lief Heerke,

Geef mooi weerke,

Geef een mooie dag,

Dat 't zunneke vandaag weer schienen mag.

The distribution area contains the area along the IJssel; in Germany the same motive can be found, also as two-liner, along the Rhine (Zutphen, Vierakker, Wezep, Otterlo, Elburg, Deventer, Noord-Veluwe, Westenholte, IJsselmuiden, Genemuiden, Belt en Schutsloot, Nieuw-Leusden, Medemblik, Texel, Terschelling).

In Groningen it is commonly known, but not in Friesland, west of the Lauwers, except in Haulerwijk. That in Bolsward they throw the ladybird up just with the words: '*Moai waer*', proves, that it has wandered to them. In N. Drente, N. Buinen, Gieten and Borger it is also known.

We have seen at the discussion of the denominations that mythological ideas are connected with the ladybird. One of them was the ladybird as subterranean. Significant in this context is the rhyme, printed in the magazine for school-personal *De Vacature* of 28-7-1936 by mister J. Mulder, head of the Christian National School of Marle (gem. Hellendoorn):

Lieve, lieve heersworm, Vlieg op, vlieg op,

Naar de hooge hemel op.

Je vader is al dood,

Je moeder is al dood,

Je huisje staat in wroetenshoop.

A 'wroetenshoop' is a mole-hill. Mole-holes are entrances to the underworld. In Rouveen:

Geel, geel hennechien,

Ladybird,

Oen vaer zit in en bennechien,

Your father sits in a little basket,

Oen moer zit in de zolderbalk'n...

Your mother sits in the rafters...

In the rafters the little house-gods have their abode. Also in the Midlum tower Kapteyn sees the abode of the ladybird as little house-ghost (in Lower Germany they call them *Kirchennisse*). The ladybird has to fly to England, i.e., the land of souls, over the Schildmeer, a variant of 'über'n Rîn', in both cases to the land of the deceased; it is not allowed ever to come back, just like the Onnarbeanke (gnomes) on Amrum and Föhr, who are banished underground.²³

A second image is that of 'mother and child' and we have seen that the denominations of the ladybird are the same as those for babies: *pijkje, tuutje, kuukske, hoentien, ninne, dödeken, zeuntien*, and the addition *arm, arm*. In the rhymes we saw that quite often the parents are dead, so they are in the underworld. Kapteyn starts here an exposition of mythological matters and ends up in Egypt, where the beetle was called Chepre, which is also a name for the sun, and it guided the sun on its course through the heavens. This brings Kapteyn to a typical variant of the ladybird-rhyme: '*vlaig op, naar de (blauwen) hemel toe, naar de bontekoe*'. In the Egyptian mythology the cow of heaven was very important, but what is the connection with the ladybird? In spring-customs the spotted cow appears in many disguises: Aprilochse, Fastnachtchse, Pfingstmocke, boeuf gras, boeuf violet. It concerns the cow, that at the first visit to the meadow arrived last; this one is called the 'luilak' (lazy-bones), and is taken back to the village with flower garlands to be mocked there and beaten with twigs. And Kapteyn points to the Groninger variant of the expression 'bekend staan als de bonte hond' (= to be known as a bad sibling),

²³ Kapteyn 1937, 87 after Halbertsma, *Lex. Fris.* I, 815. He refers to p. 54, where he explained that with *Engeland* is meant 'grass-land', whereby *ange* = 'shine, radiant', and an *engel* is an earth-spirit (see above).

namely ‘als de bonte kou’ (spotted cow). The cow is the sacrificial animal and the beating has connection with the expulsion of demons, to which also belongs the chasing out of the house of the insects and other vermin piled up there during the winter (see ch. 1: summervogel). This is done with fire, which to Kapteyn is the meaning of the line ‘*je huisje brandt*’. The ladybird, as harbinger of spring, should not fall victim to the fire, but must help waking up and is therefore exhorted to fly to go get heavenly gifts: nice weather, sunshine, as to bring that way corn (bread) on earth. As member of the Underground beings the ladybird demands milk and groats or bread and as spirit of vegetation it has to bring gifts. When it doesn’t do that, don’t want to go flying, then it receives the fate of the ‘luilak’: ‘*a’j niet vlieg’n willen, dan slao’k oe allef dood*’. And Kapteyn ends his treatise with a rhyme he heard from a six-year old boy from Groningen: ‘*Laiv’meneertje, breng maar weer mooi weertje.*’ The little guy obviously didn’t know it too well, but the scene will long stay with Kapteyn, because after a long road of scientific detail-research something was revealed to him that he had not completely realised until then.

d. The ‘Volkskundig Bureau’

In questionnaire 5, sent out in 1937 by the Volkskundig Bureau at Amsterdam (the precursor of the current Meertens Instituut), question 8 concerned the ladybird. The question was for: a) the denominations in use there, b. related rhymes, and c. superstitions. The reason to treat this questionnaire as last in this chapter is the fact, that the obtained data were never processed and are still in storage in the archives of the Meertens Instituut.

There were 1343 answers received, of which 41 without answer, according to one correspondent, because he did not know any regional denominations. The number of denominations though is much larger, because many correspondents communicated more than one denomination. Also the rhymes (question 8b) contain sometimes a denomination that deviates from the previous mentioned denominations (question 8a). We shall discuss the answers the same way as Kapteyn, so first the names and then the rhymes. We have seen that the denominations usually are compounds. The first part, called *determinans*, because it specifies (determines) the last part, called *determinatum* (i.e. that which is determined). The longest form start with ‘onze/ons’ (our), either ‘onzelieveheer’ (379 times) or ‘onzelievrouw’ (11x). Next there is the form, immediately starting with ‘lief/lieve’, so ‘lieveheer’ (615x), while also *liefheertje* (38x) as full denomination appears, of which once *lievenheerke Kevelaar*. And of course there is also ‘lieievrouw’ (30x), to which also *lieievrouwke* (46x) belongs, of which 5x *lieievrouwke van Kevelaar*, 3x *lieievrouwke op den troon* and 2x *lieievrouwke spelleknop*. The only deviation is a singular ‘liefvader’. We also see a couple of forms with only ‘lief’ (2x) and once ‘lieflijk’ (lovely). Finally there are the forms with just ‘heer’ (51x) or ‘meneer’ (28x) or ‘vader’ (2x). ‘Vrouw’ appears only once, ‘Maria’ 3x, Kevelaar 8x. The only saint is ‘St. Jozef’, while ‘Pieter’ in the 3x appearing Pieternelleke is interpreted as such.

‘Hemel’ we see 4x, ‘duvel’ 3x, but ‘zon’ 43x. ‘Smout’ (27x) and ‘olie’ (19x) appear regionally very limited (almost all in Q = Limburg). The same can be said about ‘goud’, which only appears in the compound *goudhaantje* (29x), that is locally limited to the Veluwe, Betuwe and Meierij. ‘Gouden’ as adjective we see in the combination *gouden engeltje* (7x), of course in Friesland, where *engeltje* (77x) dominates. Also locally limited (to Zeeland) is *piempampoentje* (44x), with ‘pompene’ (2x), ‘kapoene’ (2x) and ‘papoene’ (2x), combined with ‘beestje’, while as simple form *kapoentje* (18x) appears with once *kalkoentje* as well as *kapooltje* (a butterfly

denomination). ‘Koffie’ we see 6x in Friesland, while somewhat spread we encounter 13x ‘geluk’. Other rare forms are ‘kukele’ (11x) in the combination *kukelehaantje*, ‘kuke’ (3x) in the combination *kukeluusje*, ‘kuken’ (3x) in the combination *kukendieffe*, ‘mei’ (4x), ‘onweer’ (4x) in *onweersbeetje*, ‘kroppel’ (7x) in the Frisian *kroppelhintsje*, like once *vliegen vloggen hintsje* and once *readhintsje*, though there is also once *roodhoetien*. ‘Zeven’ appears 3x and ‘meule’ 4x. All other compounds appear only once; these are: *armhonnje*, *arremarremottien*, *boerenzeuntien*, *weverdiertje*, *mooiweervoegelsje*, *sterrestoeltje*, *vuurlempke*, *elzenvreter*, *mèremminnetje*, *boketorretje*, *grôâtpiekje* and *ooievaarskockje*.

Of the not-compounded forms we have already seen *engeltje*, *kapoentje* and *kalkoentje*, next to which we find *duiveltje* (7x), of which once *lelloken duvel* (ugly devil). 6x we see *piekje*, of which 2x *piekje bangeloat*, next to that once *puikje*. *Hennetje* appears 8x, *hemeltien* (see Kapteyn) 6x. *Boerinnetje* we see 4x, *beestje* 2x. Singular are: *tortje*, *zoentje*, *oendertien*, *kevertje*, *molenaarje* and *keukentje*.

We might also make an overview of the determinata and then we see in the first place ‘beestje’ (802x), followed at a great distance by ‘wormpje’ (136x), ‘engeltje’ (116x) and ‘tiekje’ (110x). The chicken are divided over ‘haantje’ (50x), ‘hennetje’ (37x), ‘hin(t)sje’ (14x), ‘kuikentje’ (57x) and ‘hoentje’ (13x). 15x we see ‘piekje’ (of which once *puikje*), 66x ‘poentje’, 48x ‘heertje’, 48x ‘vrouwke’, 39x ‘tuutje’, 11x ‘hondje’, 10x ‘torretje’, 10x ‘schaapje’, 9x ‘zoentje’, 8x ‘musje’, 6x ‘paardje’, 6x ‘mannetje’, 5x ‘vogeltje’, 5x ‘hoedje’, 4x ‘diertje’, 4x ‘kevertje’, 4x ‘lampje’, 3x ‘lèmke’, 3x ‘spinnetje’, and in just one combination: *kukendieffe* 3x, *kukeluusje* 3x, *slevenhieretientsje* 2x, *koffieboontje* 2x, *pieternelleke* 3x, *levehièrehendje* 2x, *ooievaarskockje* 2x, *zevenvlakje* 2x, and only singularly appearing are the denominations: *zevenstippel*, *sterrestoeltje*, *elzenvreter*, *mèremminnetje*, *eerentumeltien*, *koffiemolentje*, *arremarremottien* and *lieveneersuultien*.

The rhymes we can split in elements, that we can order according to commands, alarming messages, threats, requests for food, or for nice weather, and a rest-category of promises and remarks. The commands concern the flying, at first just: *vlieg* (E36), *vliege* (L180, L219, 2xL244, L292), *vlege* (L268), *vliegen* (L258). A next step is: *vlieg op* (B31a, B34, B39, 2xB42, B77, B126, C23, C26, C32, C32a, C37, C38a, C39, C43, C74, C104a, C106, C107, 4xC108, C121, C124, C145, C148b: Eelde, C155, C157, C161, 2xC165, C180a, 2xC182, C187, C193, 2xF2, F29a, F36, F36*, F40b, F46, F57, F60, F163, G22, G62a, G280, I33, 2xM7, C78a: Noordhoek), and with a small almost meaningless addition: *vlieg op maar* (F21, F21/22a, F59c, L30). Then there is the simple duplication: *vlieg op*, *vlieg op* (2xF2, 2xM7). And expanded to a rhyme: *vlieg op*, *vlieg op*, / *den hemel harop* (M46), *naar den hemel op* (M7, M9), *naar den hemel toe* (5xM9). Another combination is: *vlieg op*, / *Doe je deurtjes open en vlieg op* (F60) or: *doe oe deurtien lös*, *vlieg op* (2xF60) or: *doet oen vleugelties ies lös*, / *dan komen er alle mooie meisies uut* (F66), *van één, twee, drie* (F661), *steek dien vleugel dris uut* (C180a).

A more expanded form is flying to something: *vlieg op*, / *naar den hemel* (B106, 2xF36), *vlieg naar den hemel* (F3), *naar den hîmel aan op* (M7), *noar de hemel tou*, / *noar de bonte kou* (C193), *vlieg op* / *naar den hemel weer op* (L37), *tot den hemel*, *stijg op* (L37), *naar de blauwe hemel* (F108), *naar oewn hogen hemel* (G93). Or: *vlieg maar op* (F59*), *vleeg now meer op* (G196, G197), *vlaig maar op* / *naor Hemel tou*, / *noar bonde kou...* (B17), *vleege meer naor ‘n hemel* (G198).

A new series is: *vlig is op* (G201), *vlieg hoog op* (C70a, C88, 2xC128, C131, C190, C192, C193, G14, G32*, G50b, 2xG79, 2xG81a, G91, G97*), *vleeg* (G81c), *vlieg hoog op*, / *naar den hemel*

(G52), naar den hoogen hemel (G95), naar de hemel tou, naar de bonte kou (C80), [vliegt] hoog op / vliegt den hoogen barg op (G113), ten hoogen hemel op (G118).

Other series are: vlieg omhoog (C129, C132), vlieg hail hoog op (C189), vlieg uit (C26, C79, E60, G15*), vlieg ereis uit (E40), vlieg weg (I9, K49), vlieg maar weg (K92), vlieg naar boven (C179), vleege dów nao bovven (M13), vlieg in de lucht (B7, B19, B22, B46a, B53*), vlieg naar de hemel (B29a, B32a: Akkerwoude, E93, F29, F50b, F104, L291), vliegt (K164), vlieg naar de blauwe hemel (G50a), vlieg naar den hemel heen (L291/290), toe (2xM9), op (C193). Or: vlieg naar den Heer (C108), onze lieve Heer (G12a). Or: vlieg maar naar den hemel (B67a, 2xF9, F50, F173, G168, G255, K104a, K218, L180*, L289a), vlieg maor naar de blauwe hemel (G7), vlieg maar naar den hemel op (L178, L178a), vliegt dan nir den emel toe (I117a); vlieg maar op / naar den hoogen hemel (G172, G169), vlieg naar de hoge hemel op (G138), vlieg maar naar den hemel toe (B13e, F93, G246, K116, L76, 2xL266: doar woont ons aller Hoeder), vliegt maer gaaw naar n heemel / een-twee-dree-enz. (G197), vlieg nou maar gauw den hemel op aan (K182), vlieg maar naar den hemelvaar (L151), laat 't lievenheerenhinneke maar vlieden gaan (K182/161a), vlieg maar op 't lieve Heerke aan (K195), vliēg maor in de hoogte (G278), vlieg maar voort (F5a), vlieg van 't topje van mijn vinger (3xI139), vlieg in de lucht (A1*), locht (F69a/b), vlien in de lucht (E3a), vliegt in gods benneke (L201).

Again another series is: vlieg over oentje (I103, I105, I107, I109), hoentje (I107, I123, I125), 't hoentje (I103, I140), den diek (I117a), al (I103, I105, 2xI107, I109, I123, I125), Jantje's pânrestal (I103, I105, I107, I109), lieve Heertjes paordestal (I107, I123, I125), Heertjes kerrekhof (I103, I140) or: vliegt is over m'n hoofdje (I89), over 't uus (I89). And others are: vlieg maar op 'n struikske (L76), vliegt er maar op aan (K182), vlieg naar den hogen hemel / hebt gij 't wel verstaan / dat ge naar den hogen hemel moet gaan (K104a), top, top, top, top, vlieg maar weg (D1), vleege de wiede wereld in (F118).

Duplication can be seen in the following summons: vleege umhoge, / vleege umdale, .. (G195b), vliegt hoogste, / vliegt laagste / vliegt maar naar den hemel toe (F84), vlieg hoog, vlieg laag, / vlieg naar je vader en je moeder toe (F98a), vlieg maar hoog / vlieg maar laag. / vlieg maar naar den hemel toe (F84), vlieg hoog op, vlieg leeg op, / vlieg naor de blauwe hemel op (G78), vlieg laag op, vlieg hoog op (G39), vlieg mar naor den hemel of de hel (L217).

A short command is: gij moet vliēge (L209) or: ga vlieden (L2, L27, L27a, L78a/33), gank vleege (L288b/289, 2xL289, L293, 2xL298, L322, L328), gank vlegen (L324a, L327), gao vlieden (F178, F197, F199), gaot vlieden (L34a, L69, L165, L193), got vliege (L209a), got vleege (L285), got flieden (F182*, 2xF203, L192a), got vliege (F197); gaot vlieden (L21), gaot vliege (L262, L283a), gaon vlieg (I115), ga vlieden, ga vlieden (F127), ga eens vlieden (L185, L209), ga maar vlieden (F128, F157/158, L81, L289a), gaot maor vlieden (F99), gank mer vleege (L288a), gao toch vlieden (L29). Or: Ga naar de hemel (F124, F171), gaot naor den hemel (F113, F133), laat ons Lieve Heeren Hinneke, / naar den hemel toe gaon (K194), zegt dat 't Lieveherenhenneke de locht ingōāt (K164a), vlieg je nog niet? (F163), woarum goa je niet vlieden (F142a), kan nie[t] vlieden (K109, L161), vlieg van mai (K119), gao omhoog (G33a), gaot op, gaot op (M40), ga maar varen (L186), wilde gij nu vlug gaon (K158b), ga de gij maar gauw vort (K182a), dat ge naar den hemel gaot (K129a, K131, K164, K164a).

Another series is: vlieg op, kom weer (G 11), kom mörgn maor weer (C38), or: vlieg (h)oog om (h)oog / en koom den weer (C153), vlieg weg, kom weer (C133a, F90**, F94a), vlieg naar boven / ... / kom dan weerom (G90a), vlieg uut / kom weer (F92), vlieg naar den hemel, / kom nooit weerom (A2), gaot naor 'n hemel / ... / en kump margen mar weer (F114), ga naar boven, kom weer (G35).

Other commands are: *klim öp naar den hemel* (G278), *rij naar den Hemel toe* (E205), *zat op een bennetje* (E205), *ik zet oe op 'n benneke* (K164), *op 'ne koei-staok* (K164). Or: *kruip is over de prikkeldraad* (K164a), *op 'n ijzerdraad* (K129a), *op 'n paal* (K131), *kruipt op m'n ôörtjen* (I136), *Lieven-Eertjes stalletjen* (I136), *'n benneke* (K164a), *'nen boinstōāk* (K164a), *kruip is over m'n benneke* (K164a), *oovər m'n pi^eηækə* (K129a), *op 'n pinneke* (K129a, K131), *krup maor langs m'n kinneke* (K119), *oovər dən aizərdrəot* (K129a).

A different command is: *stoeve* (G234), *stoeve, / ... / stoeve dow waer noa dien vaderland* (2xM15), *stoef op* (G252, M6, G279), *stoeve op* (G202), *stoeve mer op* (G143), *stoeve doe maor op* (G230a), *stoef op / stoef mör op / nö dən hogən hèməl op* (G247), *stoef maor op, / naar den liēven Heer op* (G251), *stoef'op / Stoef d'n hoogn hemel op* (G222). Or: *kom meer oet* (G 234: Enschede), *tort mēr* (L262), *as i'j in den hemel komt* (M7, G280), *zegge dien vâar en mooder* (G234), *zeuk dien vaor en moare is op* (G201).

A final command concerns the giving of the oil: *gäf aoli* (L269, L270), *gaif oalie* (L270), *geëf mich òlie* (L268, Q208), *moot* (courage: Dutch *moed*) (L378), *smaut* (L320, L373, L428, L429a, 2xL431, L432a, Q14, Q15, Q18, Q31, Q32a, Q196), *e bietsje smaait* (Q96a), *get smaut* (Q15, Q38), *wat smout* (Q105), *estebleeft get smauwt* (L381(b)).

A second group of rhyme-elements concerns the alarming messages: *vader en moeder zijn dood* (F2f, F5a, F99, F178, F199, G221, G234: Enschede, G279, G280, K218, L262, L268, L288a, L289a, L298, M13, M15), *je vader is dood* (E36, F127, F128, E40, F111, 2xF203, G168, G169, G196, G197, G198, G202, G230a, G252, G255; L258, L288b/289, L293, L322, L324a, L327, L328, M7), *m'n* (F142a, G197), *je moeder is dood* (E36, E40, F111, F127, F128, 2xF203, G168, G169, G196, G197, G198, G202, G230a, G252, G255, L258, L288b/289, L293, L322, L324a; L327, L328, M7), *m'n* (F142a, G197). Or: *mijn vader is dood en mijn moeder is dood* (M7), *oew vader en mooder lig op 't karkhof* (M7), *vader en mooder in den kerkhof* (M7), *vader is in den hemel / en moeder is dood* (G278), *j'ebt geen vaoder of moeder meer* (F193), *doar is ook oe vader en moeder* (G246).

Or: *dien zuster is ne kraeie* (G202: your sister is a crow), *je zuster kwam me tegen, / al met een schulk vol wittebrood / en die wou me nog niets geven* (F127), *dien zuske leedt op sterve* (L268), *die zusterke ligdj op sterve* (L328), *uw zusterke zal uw wiegen* (L258, L293, L322), *de engeltjes* (L262, L283a), *də köstər* (L288b/289), *us livenherke* (L285, K218), *oos Leeve Hiēerker zal dich wegge / de haan zal oppe n Tore stoan / de klokke zulle noa Roeëme goan²⁴* (L289), *weem zal dich noo nog weege / 't ketje met ziene poet* (L288a: who will rock you now / the little cat with its foot), *ons kindje ligt in de wiege* (F182*), *gank 't klein kientje wegen* (L324a), *kindje ligt in de wēge, dat grint* (G279), *de kinderen zitten bie 't vuur te grienen* (F178, F199, 2xF203), *te schreien* (G221, M6), *je vader en moeder zitten bij 't vuur te griene* (F197), *bij de kachel* (L27a), *liggen op bed* (L29), *de engelkens schreien* (M40), *uw kindje schreit* (2xM9), *schreeuwt* (M9), *oew kinderkes dee grient* (M7), *het kind, dat grint* (L30), *alles is över ouw uit ii geeuwt* (M9), *uw kalfje blaaf* (3xM9), *kelfken steet in den stal, dat blāēt* (G279), *ow kelfken schreeuwt um ow* (M9), *uw huisje staat in brand* (C179, F157/158, G168, G255, 3xM7, 5xM9), *in nettelenbrand* (M13, M15), *oew huiske dat brend* (M7), *het huus dat brendt* (L30), *dien huusken steet in volle*

²⁴ Vloten 1874:168 reports 'een oude Roomsche overlevering, volgens welke de kerkklokken telken jaar in de vasten naar Rome gaan om te biechten, en dan saterdags voor Paschen met eyeren terugkomen, die ze in 't klokkenhuis leggen.' See Rochholz: 59: '[Den] Weg nach Rom und zurück machen alljährlich die Glocken unserer Katholischen Kirchen am Gründonnerstage, von welchen Tage an in der Charwoche nicht geläutet werden darf. Haben die fortgegangenen Glocken dann zu Rom gebeichtet, so kommen sie Charsammstags wieder heim, aber mit Ostereiern, die sie in den Glockenstuhl legen.'

vlammen (G198), *vol vlamme'n* (G230a), *de toren staat in brand* (2xI139), *de kert* (I139), *mennen tóren bran af* (I115), *ouwen toren* (I116b, I116d, I141), *de hemel steet in brand* (L69), *alle Turken kroepe-ien dien hok* (F2), *haald dien turken mar in dien hok* (F2).

A third group rhyme-elements concerns threats: *hwent oars den krijst in skop* (F36: for otherwise you get a kick), *moeder zal je bedriegen* (L2: will cheat you), *vader zal je de kop afsnijden* (L2), *oew Moeder zal oew kriegen* (L78a/33: will get you), *m'n moeder* (L21), *de duvel zal uw kriegen* (L34a, L161, L162, 2xL185, L186, L209), *de duvel zal oe kriege / mit schup, riēk en staak / slut ie oe tegen oe kaak* (L209), *de duvel zal ow kriege / uit enne stroije wis / dat de duvel zalig is* (L209a), *grootvader met een dikken stok / die sleet ow de heele kop kapot* (L34a), *en as doe dan nig oet wis kommen / dan sloa ik die hallef dood* (G234: Enschede), *want hebben de mensen hier geen brood, / dan gaan ze vast en zeker dood* (F3), *anders gaan onze vader en moeder dood* (B67a; F113, F173), *anders ga je dood* (B106), *van honger dood* (F133), *morgen dood* (F124), *angesj beste sjout* (Q15), *en dao giste nog niet doēd* (L266), *anders maak ik je dood* (2xF9, F36, L270, Q15), *aans ze 'k dien huuzien in brand steken* (C180a), *dan šmiet ich tich in dā hēl* (Q103), *den slaon ich tich doōd* (L298), *angers* (L269, L431), *dan sjlaon ich tich kapot* (Q22), *ofnem* [?] *ich slōn dich dwaat* (L428), *of nei ich hou dich dooad* (Q18), *of ich houw dich doad* (L431), *hoonderddoezend kiere doēd* (Q196), *anges houw ich tich douwt* (L373), *kapot* (L270, L429a), *anders maak ich dich kapot* (Q208, Q192, Q105), *dan houw ich dich kapot* (Q22, Q99, Q102, Q112b, Q203), *houw ik tich kapot* (Q36, Q99, 2xQ102), *da dug ich dich kapot* (Q35), *chlaon ich dich moes, moes doeāt* (Q117), *dan houw ig dig moes, moes doewet* (Q117a, Q202/204), *angers houw ich tich / mit eine dikke klōppel doēt* (L381(b)), *ængērs šloan ich dich dā kōp āf* (Q34), *dan houw iech diech de kop aaf* (Q31, Q32a, Q101), *houw ich tich kop en v.e.t. [?] aaf* (Q32), *houw iech diech de kop aaf* (or: *lēvetig doiod*) (Q32, Q111*), *ig dig* (Q38), *anges kriegs te de kop aaf* (Q14), *slachs je vader en moeder dood* (Q36), *anges maak ich die Vader en Moder daod* (L320), *anders zù-j de vleugeltjes verliezen* (F197).

A fourth group of rhyme-elements concerns the begging for bread and other gifts: *brenge mie bottar en brood op* (C192, G81c), *haal* (G50b, G97*), *haal me* (G81a; G79), *botter en stroop* (G79, G81a, G91), *stoet en brood* (G32*), *haal ons botter en brood op* (G14), *brenge ons morgen botter en brood* (G33a), *geef me een stukje brood* (G138), *om een stukje brood* (B29a, B32a: Akkerwoude), *brood* (B67a, B106, F3, 2xF9, F29, F36), *stuk brood* (F36), *haal een stukje brood* (F133, F173, G90a), *kōrsien brood* (F113), *haalt'n stukkien brood op* (F114), *vraag een stukje brood* (F124), *haalt an suukərbreuxiēⁿ / geef wat, holt wat²⁵ / geef die armə s̄xoojar wat* (F104), *dan krijg je een stukje roggebrood en wittebrood* (F171), *spek of broē'd* (2xL266, G280), *unne bottram mei suiker* (K164), *spek met pannekook* (M7), *je krijgt van mij geen wittebrood* (F128), *hier krijg je tarwebrood, / daar krijg je wittebrood* (E93), *ik eet enkel wittebrood* (F142a), *morgen krijgen we wittebrood* (F111), *je kindertjes eten roggebrood* (E40), *[de kinder] hebben geen water of brood* (G221), *de kinder hebben niks as water en brood* (G252), *ze hebben niet dan water en brood* (M6), *de kindertjes hebben geen brood* (M7), *het kind krijgt niets dan water en brood* (2xM7), *die kriegen toch gien brood* (F99), *om een gouden sintsjie* (B13e).

A fifth group of rhyme-elements concerns the questions for nice weather: *maarge mooi weertje* (I33), *maak mooi weer* (C180a), *morgen mooi weer* (C148b: Eelde, C155), *maak dat het morgen mooi weer wordt* (A1*), *neem mooi weer met* (B42), *ons mooi weer mit* (C129), *brenge mooi weer*

²⁵ Well-known lines from St. Martin and other begging-songs (*bedelliedjes*).

(B42, C153), *mooi weer mee* (F50), *breng morgen mooi weer* (A1, A2, C193, E60, G35), *weertje* (K98), *mooi weer terug* (K92), *mooi, mooi weer mee* (I9), *breng drei daogen mooi weer* (C193), *breng mie mö'n mooi weer* (C121, C131, C165, C189, F94a), *weertje* (G39), *breng mie mooi weertje mee* (F92), *morgen* (F90**, F93), *breng ons mooi weer* (C23, C38, C79, C106, 2xC108, C128, C312), *morgen* (C32a, C70a, C74, 2xC108, C133a, C157, C161, G12a), *bring ons mooi weer op* (C124), *mörge* (C128, C190), *breng ons mörn mooi weer terug* (F69a/b), *breng ons mörgen mooi weer / maor gain dönnerweer* (G33a), *breng ons mörn en over-mörn mooi weer* (C165), *breng' ons mörn mooi weer weerom* (C78a: Noordhoek), *geef mooi weertje* (2xE109, K162a, L23, L92, L145, L178, L202), *me* (K53), *morgen* (I20), *mörg'n mooi weer* (C38a), *weer mooi weer* (A6), *geef ons mörgn mooi weer* (C193), *weertje* (E9a, E13+14), *krijgen we morgen mooi weer* (C153), *weertje* (K49), *den is 't mör(ge)n mooi weer* (C39), *morgen is't mooi weer* (E3a), *dat 't moargenvrog mooi weer is* (G234), *vraag of het morgen mooi weer is* (K104a), *geef me een mooien dag* (K53), *geef een mooie dag* (E109), *geef mooi dag* (E109, 2xK162a, 2xL92, 2xL145, 2xL178, 2xL202), *dat 't zonnetje schijnen mag* (E109, K53), *dat liefheertje vliegen mag* (E109), *dat ik morgen uit kan gaan* (L23), *mergen-ochent bij je wee thuus* (I89).

The sixth and last group is a rest-category of promises and remarks: *'k zal 'w nooit bedriegen* (L180; 2xL244), *oew vòder he geen geld / 't geld is in de lommerd geteld* (L78a/33²⁶), *m'n vader is naar Engeland / en Engeland is afgebrand* (L21), *de engel zal oe bewaren* (L186), *mijn moeder woont in 't Gienëkë (= Ginneken)* (K158b), *Ginneke* (K182/161a), *ons moeder is naar 't Ginneke* (K194), *onze vader woont in 't Ginneke* (K182), *mijn ..* (K182a), *ons ..* (K195), *mijn vader woont in Kaom (= Chaam)* (K158b), *m'n ... Chaam (Kaam)* (K182/161a), *en onze vader is naar Chaom* (K194), *ons moeder woont in Chaam* (K182, K195), *mijn moeder woont in Dort* (K182a).

The rhymes were sometimes accompanied with remarks, like: *zegt een enkeling* (B2: says one or two individuals), *[dit was] 20 jr terug, nu niet meer* (L262: [this was] 20 years ago, now no longer), *25 jaar geleden* (L165: 25 years ago), *voor 30 jaar* (C31: before 30 years), *± 40 jaar geleden* (I139: about 40 years ago), *zestig jaar geleden* (C131: 60 years ago), *voor 50 jaar* (E205, F61, I62a). *[Ik heb] als kind wel liedje gehoord* (D5: [I have] heard as a child sometimes the little song), *vroeger in mijn jeugd* (I23: in the past in my youth). *Wij jongens vroeger (tegenwoordig hoor ik 't niet meer)* (G90a: we boys in the past: nowadays I don't hear it anymore). *Het [rijmpje] bestond wel, maar is thans vast vergeten. Er kwam in voor: 'Je vader is dood, / je moeder is dood, ' doch de rest is uit mijn herinnering weggevaagd* (E36: the [rhyme] did exist, but is nowadays probably forgotten. In it figured: 'Your father is dead, your mother is dead', but the rest has been wiped from my memory). *[Dit] zeiden oude mensen in mijn jeugd, zonder bepaalde betekenis* (E85: [this] the old people said in my youth, without special meaning). *[Dit is] bij velen als zodanig onbekend* (E116: [this is] as such unknown by many). *Tegenwoordig gelooft bijna niemand meer aan zoiets* (F59c: Nowadays almost no one believes such a thing). *De kinderen zeiden vroeger alleen* (F50b: The children said in the past just). *[Ik] wist alleen nog: Moest wegvliegen of anders werd het verbrand!* (G10: [I] knew only: Had to fly away or else it was burned!)

Some correspondents give evidence of research they have done in the surrounding, like: *[De] streeknaam [is] niet bekend* (G77: the regional denomination is unknown). *[Dit] zeggen sommige ouden* (I67d: This is said by some old folks). *Mijn zegslieden onbekend* (K20: unknown to my

²⁶ Also a line from other songs (Three Kings Begging-song).

informants). Or: *ouderen vs jeugd* (L244: old folks versus youth), *Dit is niet dialectisch, maar als kinderen zongen we dit zoo* (M9: This is not in dialect, but as children we sang it like this). *Nauwkeurig onderzoek bracht aan het licht* (F59c: Painstaking research brought to light).

Regularly mention is made of games played with the ladybird:

1. Tossing

The ladybird is thrown up with the exclamation (A1). [*Had het beestje*] *geen trek [tot opvliegen], wij wierpen 't op en 't vloog* (B98: When it had no appetite to fly, we threw it up and it flew). *We gooiden 't beessie boven 't hoofd en zeiden ...* (E9a: We threw the little animal above our heads and said). *Wie het ving, moest het met de ogen dicht, vrij in de lucht gooien* (E129: Who caught it, had to throw it free into the air with eyes closed). *Het diertje werd dan in de lucht geworpen* (G35: The little animal was then thrown into the air). Children, who find the ladybird, pick it up and throw it carefully again into the air, while they say (I120). The little animal that was held in the hand, was then thrown up (I89).

2. Blowing

When the little animal lands on your hand, move your hand quickly up and down or blow under the wings so that it will fly (B130). [The rhyme is] endlessly repeated, while the children blow on the insect (E36). Hold on the hand and blow against it (L291).

3. Making it fly by singing

Children put a ladybird on a upward-pointed finger and sing then over and over this one line (B19). When the children have found a *coccinella*, then they let it creep from the flat hand to one of the fingertips. They sing in the meanwhile. When the little animal has reached the fingertip, it flies away (B29a). [Song] sung while one has it on the hand, just until it flies up and that is of course the result only of that singing (B34). This is sung repeatedly, by the children of course, until the little animal flies up (B77). During the singing the little beetle had to fly up and often it did so (B98). The children let the little animal creep over the hand and sing then (B126). [They] sing until [it] flies away from the hand (C38). They let the little animal creep up along the finger. When they sang that, it flew away. Further than two lines no one ever came (F2). The children take it on the hand or on a little stick and then shout (F2). This is sung by the children repeatedly until the little animal flew away (F2f). While singing this one lets the little animal creep to the top of one of the fingers, from where it then flies away (F29). We sang as children, when we let it creep on the hand (F29a). Children do take them on the hand and then sing (F36*). The children take the little animal on the hand and sing: '*Ingeltsje, ingeltsje, flieg op!*' until the little animal flies away (F40b). The boys do let one creep up unto the tip of their finger and then rattle off (F46). The only thing that is known to me about this little animal, is the following: When a child has caught the beetle, it let it creep to the tip of a finger, while it sings *recto tono*: '*Lieve'n eerbeesien, vlieg op.*' Only the last word '*op*' in *ters* of the previous. The line is as often repeated until the little animal flies away (F57). Painstaking research has brought to light that there does seem to have existed a little song, some even still know it. The little animal was for that placed on a fingertip; when it flew up, then they thought (especially the children) that that was brought about by the singing (F59c). With this the right index-finger was extended upward, with the finger(s) of the left hand a number of circles in spiral-form are made around this extended index-finger from the bottom to the fingertip (F59*). To my knowledge this was sung by some of the children, because they had read it by accident in the school in a book. Whether it lives under the

Volk is not known to me. I do know that I used to sing myself when an *engeltien* was sitting on my hand (F60a). This verse was repeated as often, while the little animal was creeping on the opened hand, until it flew away. The apex of happiness was, when the little animal went into the air from the tip of the index-finger (F66). These two lines are repeated just as long until the little animal flies away from the tip of a finger (F66). The little animal on hearing this verse has to fly away; sometimes it works (F77). This was sung, when children had captured the little animal (F84). Is said when they have a ladybird on the hand (F98a). This was over and over repeated until the little beetle started flying (F199) With this the little beetle creeps up along the raised index-finger and then starts flying (F203). They think that the little animal also hears it. When they for instance sing for the third time: ‘*Beestje vlieg op!*’ then they think that it also will happen (G62a). Children let the little animal creep over their hand and say: ‘*Lievenheertien, waar komt m’n vrijer vandaan?* (Ladybird, where does my lover come from?)’ (G79). Or they let it fly and sing (G79). With that the little animal was held up on the tip of the finger (G118). Children let it creep on their hand and say (G143*). This had to be sung 3 times, after which the little animal flew up, which would bring on luck (G221). This rhyme was spoken when the little beetle was placed on the finger. After the rhyme it flew up (G230a). They placed the little animal on the hand in order to let it fly up and sang then a short little song, that ended with: ‘*klim óp naar den hemel!*’ (G278). To make this little animal fly one sings repeatedly (I115). One lets the little animal creep on the finger and called then so that it would fly away (I116d). The children let the little animal creep on the hands and fingers and rattle with that ... and keep on doing this without end until the little animal flies away (I139). [This] the children say to it in the opinion that it will then fly away (K109). Sing 3x and then the *Heerebeestje* should fly to heaven (K116). One places the little animal against the upward raised index-finger and while one sings, the little animal goes upward. Arrived at the tip of the finger the little animal flies away, at least if one has sung correctly. Keep repeating the little song until the little animal flies away (K194). This was sung while having the little animal on the hand. It crept then to the tip of the finger and started then to fly (L34a). And then just wait until it flew up (L37). They let [the] little animal creep to the tip of the finger, did it start flying then [the] line said (L51). This is an invitation to the little animal to fly away (L161). When it sits on your shoulder, take the little animal off of it and place it on the tip of your finger and say then (L289). One lets the little animal climb a raised finger[;] when it has reached the tip, it spreads its wings and flies away. Meanwhile there is sung (L322). [This] children do to make it fly (L328). And this some twenty times and more without a pause until the little animal flies away (M7). Said by the children, who want it to fly up (M40). No song, but in stead a saying among mischievous boys (Q208).

4. Striking oil

[They] strike on [it], in closed hand (L268). The children hold this little animal in the hand and sing until it emits a brown-red substance. Then they let the little animal fly again (L378). The children take the little animal in the hand, close it to a fist and, while they strike with the other fist on it, they sing (L431). The ladybug is taken in the closed hand, while with the other fist it is knocked upon while reciting on a rattle: ‘*Levenhièrskuukske gèf mich smout of ich houw dich dood*’, while in the hand a yellowish drab remains behind (L432). Children sing as they hold such a little animal in their hand (L432a). The children take the little animal in the closed hand, shake with it and sing. They don’t put the threat into execution and after a short while the insect emits a little yellow fluid on the hand (Q22). The animal is taken in the hand and shaken to and fro. In all cases the little animal left a bit of fluid behind that looked like *schmout* (oil) and then it was set free (Q32). As a child we took the little animal in the closed left hand while singing. When one

then saw a little yellow stain in the hand, it was okay, then one let it also fly (Q32a). While one holds the insect in the hand, one sings this little song. This probably has to do with the emission of a yellowish fluid, which the little animal does in certain circumstances (Q192). The children take the little animal in the hollow hand, so that it cannot escape, and while they strike with the other hand on the first hand, they sing (Q196). Children take this insect in their little fist and rattle then off (Q203).

5. Divers

Little game whereby they take two pins with heads in the hand and one has to guess where the heads are (L264). Keep them in a glass jar (L270) (see E209).

Music

[The] melody cannot be rendered, something like a speaking-chorus (F40b). *Recto tono*. Only the last word 'op' in the *terts* (third) of the previous (F46a*). 'Notes' is the present writer not able to send you, because about the above mentioned question was corresponded, and the person who had recorded the song, didn't know something like that [i.e. writing 'notes'] (F59c). One hears sometimes 'talking singing' (G15*). [They] repeat on the same tone (L217). Recite at a rattle (L431). Children rattle then off (Q203), 'tune' (I139: *deunen*).²⁷

With six songs the music was indicated in a primitive way by numbers and stripes, as on West Terschelling (A2):

Engeltje, engeltje, vlieg naar den hemel, 555 666 / 555 336

Kom nooit weerom, 5.5 3.3

Breng morgen mooi weer. 5.5 6.6 / 5 300

At Oudwoude (B34):

3 3 3 3 3 1
heare-tykje, heare-tykje, flean op.

At Bellingwolde (C165):

3 3 5 5 5 3 3 5 5 5 5 1
Laij-me-neer-tiek-je, laij-me-neer tiek-je, vlaig op!
3 3 5 5 5 5 5 1
Breng ons mörn en over-mörn mooi weer.

At Scheveningen:

1 1 / 1 1 / 2 / 3 / 1 /
Top, top, top, top, vlieg maar weg!

At Heeg (F2f):

1 1 1 1 1 1 3 1
Engeltje, engeltje, vlieg op
5 1 1 1 3 3 2 1
Je vader en moeder zijn dood.

And at Uddel (F127):

3 2. 1 3 2. 1 3 2 2—2 1
Ga vliegen, ga vliegen, je moeder is dood!
3 2 2—2 1 5—5 1 2 3 3 2. 1
Je vader is dood en je zuster kwam me tegen,
5 1 1 3 3 2 2 1

²⁷ Rattle: Dutch *dreunen*; rattle off = *opdreunen*; at a rattle = *op een dreun*.

al met een schulk vol wittebrood

5—5 1 1 3 3 2. 1

en die wou me nog niets geven.

Miscellanies

Some remarks still remain, like: [it is] also [the] name of an orange-coloured little spider (E47a), or: the name *lieveheersbeestje* is used for little blood-red mites (E63 = ‘red spider’, see E47a). A spider is bad luck (E64). [Ladybirds] with dots [*spikkels*]: *zevenvlakjes*; dark-red without dots: *kapoentje* (K2). *Onzelieveheersbeestje* (red with black dots [*pikjes*]), *Onze-lieve-vrouwen-beestje* (brown with black dots) (L180*), *St. Jozefbeestje* (3 dots [*stippeltjes*]), *Mariabeestje*, *Lieve-vrouw-beestje* (6 dots); *Onzelieveherebeestje* (more than 6) (L244). So the little beetle brings luck. You call the little animal *coccinella*. Shouldn’t that be *Cochenilla*? These little beetles were also sometimes dried and then crushed in a mortar. From this they prepared some kind of dye: *cochenilla* (G15*).

The third part of question 8 concerns ‘superstitions’, connected with the ladybird. The killing of it brings bad weather (A2), thunderstorm (F124a, I75, I76), rain (G177b, E73a), diasters (B17), calamity (E12). It is dangerous (F73), brings bad luck (B56, B77, B122 (*It mei net fordreaun wirde: den komme d’r ûngelokken*), C70a, C114, C163, E15a, E56, F63a, F98a, 2xF133, G24, G78, G173, G177, I52, K31, K74, K84, K110a, K121, K124²⁸, K124b²⁹, K147). It is a sin (B124*, C114, 2xG197, G198, I17, I20). [You will] not so quickly heal from [a] wound (B126), [it gives a] rash upon the head (Q36), [you will get] pain in the body (F133), [your] arm will fall off (I58), [you will] soon die yourself (F59c, F84). When you kill it, then the best cow in the stable will die (G89), [then you will get] punishment from Our Dear Lord (E63, L120, L201), [then you will go] to hell (F36, K172, L68). When you harm it, revenge follows (G62a). Doing it harm is a sin (I23), then you will receive something evil (F59c).

The ladybird predicts nice weather (A6, B42, C38, C78a, C79, C106, 2xC108, C118, C130, C133a, C134, C186, C187, E6d, E13+14, E116, E171, E174, F46b, K100, L26, L50), nice summer weather (E50), good weather (E91b), good-weather-bringer (L244), nice weather when it flies up (C165, C184, C190, K92, L266). When there are a lot of them, it will stay nice weather for a while (G12a), [you will get a] good harvest (E50), a good rose-year (G202). [When it goes] flying, you’ll get rain (C186), other weather (G81a), thunderstorm (I67). With flying and creeping around there will come thunderstorm (I67a). When there are many flying or creeping around, there will come thunderstorm (F124), rain (E84a, E129, G139, I32, L158, M9). [There is] thunderstorm ahead (E167, F133, F178, I45a* (in the air), I55, I81, I90, I116d, K94a). When after the singing the little animal flew away, it went out to get nice weather (K49). Going to sit points to thunderstorm, spreading the wings to nice weather (G33a), little wings out is nice weather, little wings against the little body is rain (K53), not flying means not a good day (G246). Early appearance predicts early spring (L2). Many ladybirds in a certain year means here a year, in which there is much trouble with insects (G204). The children pick it up and when it flies away, they call it *duvel* (L64b).

The ladybird brings luck (A9, B2, B4, B8*, B13a, B13c (*geluksprofeet*), B17, B19, B 24, B26a, B33a, B34, B35, 2xB46a, B51, B51*, B52, 2xB56, B61a, B64b/66, B68, B81, B84, B84c (*bringt lok oan*), B90, B92a, B98, B99a, B101, 2xB111, B112, B115a, B121, B124, B124*, B126, C26a, C32, C37, C38a, C43, C62a, 3xC69, C70, C71a, C75, C79, C105, C106, 2xC108, C115, C121,

²⁸ Who kills it, tramples upon his luck.

²⁹ People do say: ‘It means luck’, but they don’t believe it.

C122, C125, C130, C132, C144, C146, C148a, C149b, C151a, C153, C165, C175, C176, C177, C178, 2xC186, C189, D1, 2xD5, E9a, 2xE12, E16, E18, E23, 2xE28a; E29; E32; 2xE35, E40a, 3xE47a, E49, E51, E57, E58, E64, E73a, 2xE76, E84a, E87, E91, E97, E102, E109, E111, E123, E150, E176, E180, E194, E196, E208, 2xF2, 2xF2f, F9, F23, F35, F36b, F43, F46b, F47, F53, F60, F74, F84, F87, F100, F109?, F111?, 2xF112, F118, F127, F128, F131, F132, 3xF133, F151, F170, F170d, F187, F197, 2xF203, F207, G4, G12a, 2xG15*, G32b, G39, 3xG75, G76, G78, G79, G91, G92, G94/113, G94*, G114, G143, G143*, G172, G173, G195, G197, G204/230, G207, G222, 2xG223, G224, G227, G230a, G247, G255, G278, G280, I6, I14, I17, I20, I21, I25, I28/9, K82/83, I36, I52, I59, 2xI62a, I66, 2xI67a, I70, I75, I76, I77, 2xI78, I79, I84a, 2xI87, I93, I98, I100, 2xI103, I108, I109, I112, I113, I117a, I118, I122, I123, 2xI125, I125a, I134, I139, 2xI140, I141, I142, I168, K2, K5, K18, K22, K30, 2xK39, K44, K45, K47, K53, 2xK61, 2xK65, K66, K69, K71, K73, K76a, K84, K89, 2xK93, K95, 2xK97, K98, K99a, K100, K102, K104a, K107, K107a, K116, K121, K124, K129a, K141, K148, 2xK148b, 2xK150, K157, K160, K161, K164, 2xK164a, K177, K179, K188a, K190, K197, K202, K216a, L3, L4, L5, L8, L16, L21, L26a, L27a, L33, L37, L50, L51, L69, L76, L81, L87, L93, L94, L96, 2xL99, L102, L144, L156, L164, L178, 2xL179, L203b, L205, 2xL208, L228, L237, L239, L247, L260, L270, L271, L320, L327, L330, L376, L378, L431, M3, M5, M9, M15, Q21, 2xQ22, Q32a, Q33, Q35, Q36, 2xQ95, Q96a, 2xQ101, Q103, Q105, Q117a, Q119).

The ladybird is a sign of prosperity (F2b), it is a good sign when there are many of them (F124), it is a good omen (F193), a favourable omen (G234). [It means] luck in the later years (E116), become old (K164a). It brings luck when it seats itself on your cloths (E10, E18, E31a (coat), F21, I 67a). When the little animal seats itself in the cloths of a person, then it will be for him a lucky day (E109). [It is a] blessing for someone on whom it flies (E38a), blessing (I138). When it was seen before the afternoon, it brought luck (E24a). It is a little luck-animal (D1, E73a: *geluksbeestje*), a luck-bringer (L429a), a messenger of luck (F46, L71: *geluksbode*), a harbinger of spring (K101). You are not allowed to kill it, exactly because it brings luck (B90, B111, C132, G224?, G255, G280³⁰, I52, I62a), luck [when it] creeps to you, bad luck [when it] creeps away from you (C31), luck, as if it were little angels (L112)³¹. Creeping over the hand brings luck (E109). [It] predicts poverty (K168). When it creeps on your cloths, then you will receive a letter (L53).

It is forbidden to kill the ladybird (B8*, B24, B52, B64b/66, B90, B99a, B101, B111, B115a, C25, C26, C28, 2xC31, C32a, C41, C43, C79b, C108, C114a, C116, C131, C132, C144, 2xC145, C149, C161, C180a, C184, C192, D1, E24a, E30, E34 (in the past), E39 (children shudder to kill it), E40a, E44, E47a, E57, E62, E63, E76, E86, E208, F9, F29c, F50b, F66, F83, F87, F99/101, F103, F112, F114, F118, F133, F151, F161, F170a, F182*, F187, F193, F199, F203, G11, G74, G76b, G78, G94/113, G168, 2xG171, G172, G195, G204/230, G207, 2xG221, G222, G227, G230a, 2xG252, G255, G279, I20, I27, I32, I36, I37, I47, I49, I52, I53, I54, I59, 2xI62a, I67a, I67d, I70, I75, 2xI79, I88, I89, I96, I98, I103, I112, I113, I117a, I118, I134, I139, I142, K53, K89, 2xK93, K95, K101, K104a, K124b, K125a, K131, K133a, K148b, K153, 2xK157, K163c, K164, K181, K182, K188a, K197, L5, L8, L13, L25, L27, L61, L69, L71, L76, L78a/33, L87, L95a, L102, L145, L145a, L147, L149, L151, L152, L160, L164, L165, L178, L178a, L179,

³⁰ The ladybird enjoys the protection of both youth and adults, while it is considered more or less as sacred or as luck-bringing.

³¹ According to L145: When it then flew away, it was a little angel, when it remained sitting a devil. L164: When the ladybird went flying it came from the devil. L237: when you make a little cross over it and it remained sitting then it is 't *Lief Heerke* and when it flies away it is a *duvelke* (little devil).

L180, L180a, L182, L200, L201, L210, L226, L228, L242, L245b, L259, L260, L264, L281(*), L295, L320, 2xM5, M6, Q14, Q21, Q31, Q32a, Q36, Q38).

We were just told not to kill the little animal, this used to be a general prescription from a religious point of view (G75), not kill it for religious reason (I73). A man, convicted to death, had an *onzelievevrouwke* on his arm, took it off and placed it on the ground. Then they said that he was innocent, because otherwise he would have killed it (L237). [You may] not chase [it] away (B115a, I117a, L145, L228), not touch [it] (K148b), not tease [it] (F118, F193, L61), teasing [it] means: no luck (G251). [You may] do [it] no harm, [you must] spare [it] (B117, 2xB121, B130, C37, C124, C193, E36, E59, E91, E123, F46a*, F77, F141a, G171, G221a, G224, I25, I36, (I62a: leave it in peace), I67b, I122, K43, K100, L36, L88, Q103, *maor gain minsk' zal 't in 't heufd krigen hom wat te doun* (C180a). [It is] spared (C149b, E21, F61a, F100, K54, K129a, K145³²), protected (B17, B115a, B121, C26a, E58, E77, E196, F53, G93, G278, G280, I74, L87a, L191, L255, L381b, M7*). [It enjoys] protection like swallow (and stork) (F203, I97³³), venerated (I109). [You must] be nice to [it] (F184). [It has] smudges of Jesus' blood on the shield (B115a).³⁴

Some correspondents connect the veneration of the ladybird to its name: C25?, C43?, I67a (probably), K157, M7*?, but they are not very sure about that.

Some connect the dots with the age (B53*, C104a, C180a, E47a, E73a, E150, F138, F170d³⁵, G13a, G172³⁶, K66, K104a, L208) or think that the number of dots is the number of children one will have (F133).

The ladybird is a messenger from heaven (B17: *hemelbode*), it brings a message from heaven (I142: *hemelboodschap*). It is sacred (C112, C149, E56, F182*, G207, G280, I52, K181, L25, L259), it has a sacred name (E150), [there is mention of] veneration in the past? (C114a). People have respect for the ladybird (C128, C148b, F100, G168, K132, K157, Q33), it is held in reverence (F66), in esteem (F77, I53), high in regard (C185), in respect (I96), people are fond of it (F100), it is beloved (F134), gladly seen (G221a).

The ladybird is useful (C149, E21, I89, I96, L295: does good), it is beloved amongst others for its louse extermination (E57).

It flies in the direction of the beloved (C153, C154, C180a, C189: Sunday-lover, G15*³⁷, G79, I6: wife).

Denominations at Kapteyn	Volkkundig Bureau
<i>OLHB</i> : Warnsveld (F180); Vierakker (F182); Ede (F193); Harderwijk (F108); Borger (G11); Lievelde (G285°); (<i>o</i>) <i>lhb</i> : Lunteren (F171); Hoevelaken (F143)	B56; B115; C99; 3xC108; C114a; C122; C144; C148b; C151a; C177; C184; C185; F3; F13a; F46; F61a; F65; F66; F72; F73; F108; F109;

³² The children are ruthless (merciless) but not to this little animal.

³³ The swallow is also mentioned in F193 and F114.

³⁴ A geotrupid scarab, *Geotrupes stercorarius* L., widely associated in the Middle Ages with malevolent powers, was also used to forecast the weather and tell fortunes. According to a French legend, it drank drops of Jesus' blood at the foot of the cross at Golgotha, a loose correlation to the fact that the insect exudes a drop of red fluid when alarmed (Reitter 1961). (Brett C. Ratcliffe, 'Scarab Beetles in Human Culture', in: *Coleopterists Society Monograph* 5, 2006, 85-101, 91)

³⁵ The correspondent doubts this, because 'then it would always be 7 years old!'

³⁶ Remark: 'The eldest are the best.'

³⁷ They place the *lieve Heerstiekje* on the hand and are in full expectation in which direction it will fly. Especially youngsters bent on marriage like to know from which direction they may expect a companion. Whither the little animal flies, from that corner they can expect a he or she.

	F119a; F131; 5xF133; F141a; F151; F166; F170; F171; F173; F176; F177; F179; F181; F182*; F184; F187; F188; F191; F203+r; F207; G4; G24; G35; G75; G97*; G114; G278+r; L14; L15; L16; L23; 2xL27; L27a; L29; L33; L34; L37; L78a/33; M5; 2xM7+r; M40
<i>o.l.h.w.</i> : Lielvelde (G285°); Lichtenvoorde (M7); <i>olhw[ormp]k[e]</i> : Dinxperlo (M46)	F107b/*; F109; F203; G221; G280; M4b
<i>olh.henneke</i> : Druten (L54);	(K184; K195r; L95a)
<i>LHB</i> : Nes (B2); ('B6'); Tjerkwerd (B108); Groningen (C108); Norg (C176); Appelsga (F25); Wilhelmina's oord (F47a); Kuinre (F52); Meppel (F74); Hasselt (F85); Wapenveld (F104); Windesheim (F106); Raalte (F120); Emst (F129b); Frieswijk (F132°); Deventer (F133); Horsth. (F133°); Apeldoorn (F151); Twello (F155); Barneveld (F170); Hoenderlo (F173); Loenen (F175); Zutphen (F179); Almen (F181); Ellekom (F201); Assen (G4); Bonnen (G12°); 2xSleen (G54/55); Emmen (G58); Sleen (G54/55); 2xEmmen (G58); Hoogeveen (G74); Elim (G74°); Hollandscheveld (G76); Koevorden (G95); Vilsteren (G112°); Hellendoorn (G168); Ootmarsum (G177); Denekamp (G182); Hengelo (G204); Diepenheim (G225); Velp (L27a); Doetinchem (L37); Aalten (M9); Silvolde (M40); <i>liewheerbeestke</i> : Hollum (B1a); <i>liefersb[eestje]</i> : Nijverdal (G169); <i>l.meneerbeestje</i> : Nieuwolda (C122); Oudemolen (C180); Wildervank (C186); Staphorst (F87); <i>l.men[eer](b)</i> : Bergentheim (G115)	B2; 2xB4; B13a; B24; B57; B76a; B77; B90; B99; B99b; B101; B111c; B120a; B130; C69; C75; C85; C104a; C105; C107; 4xC108+2r; C117; C114; 3xC155; C125; C147; C148a; C148br; C163; C176; C178; C179; C180a+2r; 2xC182; C184; C189; F2; F9r; F10a; F13; F21; F23; F42b; F43a; F44; 2xF46+r; F47; F50; F50b; F53; F57; F59c; 2xF61; F61a; F63; F63a; F66r; F68; F73; F73a; F74; 2xF75; F83; F88; F94a; F98a+r; F102a; 2xF103; 2xF104; 2xF112; F113a; F117; F118; F124; F124a; 4xF133; F138+r; F144b; F151; F157/158; F161; F163; 2xF170a; F173r; 2xF178; F186a; F188; F194; 2xF197+r; F203; G7; G11; G30; G32*; G35; G54a; 3xG74; 3xG75; 2xG76; G76b; G78a; G79; G81a; G89; G90; G90a; G91a*; G139; G143*; G168; G169+r; G173; 2xG177; G197; G200; G203; G204/230; G207; G221a; G222a; G223; G224; 2xG227; G246; G251; G252; G257; G278; L27ar; L37+r; L78a/33r; M3; M5; M7*; 3xM9; M11a; M40
<i>liewheerkrobke</i> : Ballum (B1)	
<i>l.h.tiekje</i> : Eelde (C149); Veendam (C159); Nieuwe-Pekela (C187); Stadskanaal (C189); Appelsga (F25); Oldeberkoop (F21); <i>l.meneertiekje</i> : Grijskerk (B42); Marum (B101); Haulerwijk (B128); Warfhuizen (C27); Onderdendam (C32a); Zeerijp (C39); Krew. (C43°); Oldehove (C63); Nie.h.	<i>Lieveherentiekje</i> : B17; B39+r; B42; B101; C23; C24; C25; C26; C26a; C28; C31; 3xC32; C43; C64; C67; C69; C78a; C79; 2xC103; C103a; C106; C108; C112; C114; C115; C118; 2xC121; C124+r; C128; C130; C131; C132; C134; 2xC145; C146;

(C63°); Winsum (C69); Hoogkerk (C107); Groningen (C108); Kolham (C117); Slochteren (C118); Zuidbroek (C125); Midwolda (C129); Oostwold (C130); Finsterwolde (C131); Beerta (C132); Sappemeer (C153); Winschoten (C161); Wildervank (C186); Wedde (C190); Holte (C190°); Veelerv. (C193°); Gasselter-Nijeveen (G12); Nieuw-Buinen (G12a); Emmer Erfscheidenveen (G62b); Barger Compasuum (G63)	C149; C149b; C152/155; C153; C154; C157; 2xC159; C160; 2xC161; C163a; 2xC165; 4xC186; C187+r; 3xC189; 2xC190; C193; F12a; G13a; G14+r; 3xG15*; G33a; 2xG62a
<i>l.h.piekje</i> : Hollandscheveld (G76)	<i>Lieveheerspiekje</i> : B35; B98; B128
<i>l.h.wormpie[n]</i> : Dalfsen (F98); Hollandscheveld (G76); Laren (G221); <i>l.h.w[orm]pje</i> : Doetinchem (L37); Varseveld (M4); <i>l.h.worm</i> : Wolfersv. (F206°); Barchem (G247); <i>l[ieve]h[eers]w[orm]k[e]</i> : Haaksbergen (G257); Gelselaar (G227); Ruurlo (G248); Haarlo (G253); Winterswijk (M13); Bredevoort (M10)	<i>Lieveheersworm</i> : F132; F134; F173; F177; F199; G112*; G138; G195; G195b; G196; G197; G221+r; G222; 2xG223; G224; G225; G246+r; G247; G251+r; G252+r; G253; G257; G279; G280r; L30+r; M3; M6+r; 5xM7+r; 4xM9; M46
<i>l.h.zeuntien</i> : Putten (F124); <i>-t[je]</i> : Heerde (F133)	<i>Lievenheerszuuntien</i> : F113; F114
<i>l.h.hoendertien</i> : Blankenham (F57); <i>lieveneereunuundertien</i> : Wetering (F58)	
<i>l.heerenhontien</i> : Dalen (G78)	<i>Lievenheerenhondtien</i> : G78; G79; <i>Oezelievenheerenhondtien</i> : G78; <i>Lieveheershondje</i> : C184; F170a
<i>lievingshontien</i> : Sleen/Holsloot (G54/55)	
<i>l.h.hoentien</i> : Steenwijkerwold (F59); Wapserveen (F50a°); <i>-tje</i> : Ermelo (F122)	<i>Lievenheere-oentien</i> : F47; F59c; F68; 2xF70
<i>l.h.haantien</i> : Kampen (F90); <i>l.h.hoane</i> : Hindeloopen (F2)	<i>Lieveheershaantje</i> : B4; B98; C178; C184; 3xF2; (L53)
<i>l.h.tuutje</i> : Ten Boer (C76); <i>l.h.m.tuutje</i> : Noordhorn (C67); <i>l.meneertuutje</i> : Bedum (C70); Stedum (C74); Loppersum (C75); Kantens (C33); Zandweer (C37); Uithuizen (C31); Warfum (C29); Westernieland (C26a); Onderdendam (C32a); Winsum (C69); Bierum (C43); Delfzijl (C45); Farmsum (C80); Weiwerd (C81); Noordbroek (C124)	<i>Lievenheerstuutje</i> : 2xC29; 2xC31; C32a; C37; 2xC38; C38a; C39; C41; C70a; C71a; C75; C80; C85; 2xC88; C115; C118; C121; C123; 2xC128; C131r; C132; C133a; C180a; C192; 2xC193; G15; <i>Meneertuutje</i> : C43; C74
<i>l.h.kukeltien</i> : Vollenhove (F66)	
<i>l.h.kukentien</i> : Kampen (F90)	<i>Herenkukentie</i> : F92; F102; <i>Lieveheerskuikentje</i> : F66; F68; F93; F193 (2x); F90**; L34a; L81; <i>Onzelieveheerskuikentje</i> : L34ar

<i>l.h.kuukske</i> : Beek (L81?)	
<i>l.heertien</i> : Barger Compasuum (G63); Avereest (G89); Dedemsvaart (G91); <i>l.eertjen</i> : Kuinre (F52); <i>l.eertje</i> : Zwinderen (G77); <i>liefmeneertje</i> : Nieuwleusen (F37); Darp (F63°); Dwingelo (G24); Odoornerveen (G34°); Dedemsvaart (G91)	<i>Lieveheertje</i> : B79; C148b; C153r; C179r; C182r; C193; F66/67; F118; G22; G32b; G39; G50b; G79; 2xG81a; G90ar; G91
<i>vliegmenertje</i> : Darp (F63°); Odoornerveen (G34°)	
<i>vlie.men.</i> : Appelsga (F25)	
<i>vlie.men.hoe[ntje]</i> : Blesdijk (F59c)	
<i>HB</i> : Vledder (F50); Vledderveen (F50b); <i>heerebeesje</i> : Duurswoude (B126); <i>h.b.</i> : Ederveen (F192); <i>heereb.</i> : Voorthuizen (F144); Veenendaal (F191); <i>eereb[eestje]</i> : Nijensleek (F46b); Emst (F129b); Ruinen (G48); <i>erebeeste</i> : Hijken (G27)	2xF46b; F124a; F170d; F190a; F192a; F193
<i>h.hoedtien</i> : Oldeberkoop (F21)	<i>Heerenhoedje</i> : 2xF21; F21/22a; F46a
<i>eer.ierb.</i> : Appelsga (F25)	
<i>eernshondien</i> : Borger (G11)	<i>Heerhondje</i> : F170a
<i>heerenpiekje</i> : Donkerbroek (B130)	<i>Heerepiekje</i> : B34; B35; F36b; 3xB99a
<i>hearehintsje</i> : Metslawier (B13)	<i>Hearenhintsje</i> : B33a; <i>Lievenheerenhinsje</i> : B13a; F29(r); F29a; F36*
<i>h.hoentje</i> : Appelsga (F25)	<i>Heernhoentien</i> : C175; F43; F43b; F46a; F59*
<i>m[eneer]tielkje</i> : Pieterzijl (B39); Ezinge (C64); Aduard (C68); Zuidhorn (C99); Eelde (C149); IJde (C149°); <i>gem.tielkje</i> : Bellingwolde (C165); <i>(ge)meneertielkje</i> : Vlagtwedde (C193); <i>h[eer]ti[ekje]</i> : Burum (B37); Munnekezijl (B38); Visvliet (B41); Surhuisterveen (B68); Grootegast (B72); Opende (B74); Haulerwijk (B128)	B31a; B34; B37; B39; B67a; B69b; B101; B108 (2x); C62a; C69; C70; C71a; C79; C104a; C107; C116; C132; C145; C149b; C186; C190; C192 (2x); G15*; G33a
<i>tielkje</i> : Peize (C147)	
<i>eng.tielkje</i> : Nijensleek (F46b)	
<i>engeltje</i> : Nes (B2); Oldemarkt (F56); Steenwijk (F60); <i>ingeltsje</i> : Ferwerd (B7); Luinjeberd (B11); Bildt (B19°); Zwagerveen (B31a°); Harlingen (B45); Franeker (B48); Berlikum (B49); Menaldum (B50); Tietjerk (B58); Garijp (B61a); Oostermeer (B65); Bozum (B90); Si.b. (B91°); Rauwerd (B92); Warga (B93); Grouw (B94); Drachten (B99); Sneek (B112); IJlst (B114); Akkrum (B120); Terhorne (B120a); Beesterzwaag (B123);	B4; B8*; B13c; 2xB19; B22; B26a; B29b; B32; B46; 2xB46a+r; B48b; 2xB51; 2xB52; B 53a; B 53*+r; B58; B61a; B64b/66; B81; B85b; B90; B92a; B99; B99a; B111; B112; B113a; B115a; B115a; B117; B117b; B120a; 3xB121; B122; B123; B124; B124*; F2; 2xF2f+r; F3; F5a; F7; 2xF9; F10a; F17; F27; 2xF35; F40b; 4xF60+r; F83; G92*

Heeg (F2f); Woudsend (F3); St.Niklaasga (F5); Joure (F7); Oudehaske (F13c); St. Johannesga (F14); Lemmer (F38)	
(<i>goud</i>)ingeltsje: Rinsumageest (B29); Dokkum (B30); Dronrijp (B51); Appelsga (F25); <i>goudingeltsje</i> : Oudega (B96); Bolsward (B110); Terkaple (B117a)	<i>Gouden engeltje</i> : B51*; B84; B84c; B87; B111; B117; F2d
<i>kofje-ingeltsje</i> : Warga (B93); Opeinde (B98°); Beesterzwaag (B123)	<i>Koffie-engeltsje</i> : B46; B56; B57
<i>l.ingeltsje</i> : Leeuwarden (B56); <i>l.h.ing.</i> : Genemuiden (F84)	<i>Heeringeltsje</i> : B106; F36r; <i>Lieveheerengeltje</i> : B107a; F36 (2x+r); F59c; F60a; B79; F84 (2x)
<i>kroepelhintsje</i> : Engwierum (B33a)	<i>Kroppelhintsje</i> : B10; B13a; B13c; 2xB13e; 2xB33a
<i>fliegen flaggen hintsje</i> : Paesens (B14)	<i>Vliegen vloggen hintsje</i> : B13er
<i>reahintsje</i> : Ternaard (B10)	<i>Readhintsje</i> : B33a
<i>piekje</i> : Zwagerveen (B31a°); Surhuisterveen (B68); Gerkesklooster (B69b)	<i>Piekje</i> : B32a; B59; B67ar; B68
<i>piekje brea</i> : Twijzelh.; <i>piekje bangeloat</i> : Murm.w; Da[m]W[oude] (B29a°)	<i>Piekje bangeloat</i> : B29a; B32a
<i>puikje</i> : Hoorn (B5); (B6°)	(A1*)
<i>molk-groatpiekje</i> : Surhuisterveen (B68)	<i>Grôâtpiekje</i> : B67a
<i>hemelpiekje</i> : Rottevalle (B98); Duurswoude (B126); Donkerbroek (B130)	<i>Hemelpiekje</i> : B126
<i>earmpiekje</i> : Oudega (B96); Rottevalle (B98); Opeinde (B98°)	
<i>gelokspiekje</i> : Si.b. (B91°); Opeinde (B98°); <i>gel.piekje</i> : Surhuisterveen (B68)	<i>Gelokstiekje</i> : C186
<i>gel.beesje</i> : Surhuisterveen (B68); <i>geluksb.</i> : Ter Apel (G37)	<i>Geluksbeestje</i> : B68; F118; F151; G4; <i>Gelukstorretje</i> : B24; <i>Geluksspinnetje</i> : F2b; F13c
<i>spi.be.</i> : Oudehaske (F13c)	
<i>noederke</i> : Luinjeberd (B11); <i>nûnderke</i> : Tjalleberd (F10); <i>noendertien</i> : Wetering (F58); <i>hoendertien</i> : Wanneperveen (F71)	<i>Oendertien</i> : F69a/b
<i>hemeltien</i> : Koevorden (G95); Beerze (G115°)	<i>Hemeltien</i> : G93; G94*; G95; G97*r; G113; G118
<i>zeuvenstippie</i> : Nieuwe-Pekela (C187)	(<i>Zevenstippel</i> : E101a)
<i>boerenzeuntien</i> : Hooghalen (G6); Wijster (G50)	<i>Boerenzeuntien</i> : G50
<i>vaderszoontje</i> : Hijken (G27); <i>l[ief]</i> <i>vaderszoontje</i> : Westerbork (G30)	<i>Vaderzoentje</i> : G7
<i>vaderhondje</i> : Zwinderen (G77); <i>juffershondje</i> : Nijkerk (F142)	<i>Vadershondje</i> : G50a; <i>Liefvadershondje</i> : F52; F52*; G55; G58
<i>meizoentien</i> : Ermelo (F122); <i>-t[je]</i> : Gortel	<i>Meizoentje</i> : F114; 2xF129a

(F129a); <i>meizeuntien</i> , -tje: Emst (F129b)	
<i>l[ief]zoent[je]</i> : Nunspeet (F111); Ermelo (F122); Putten (F124); Garderen (F145); Hijken (G27); <i>arme liefzoentje</i> : Beilen (G28); <i>anne liefzoentje</i> : Beilen (G28)	<i>Liefzoentje</i> : F124; <i>Zoentje</i> : F127
<i>a.a.oelti</i> : Wapse (F50a); <i>arm arm uultien</i> : Emst (F129b)	<i>Līēvānee'suultiēⁿ</i> : F104
<i>a.a.meneertien</i> : Wapserveen (F50a ^o)	
<i>a.a.motte</i> : Uffelte (F62); Havelte (G63); <i>a.a.motje</i> : Giethoorn (F70); <i>arrebarremottien</i> , L.halerv. (G28 ^o); <i>barremottien</i> : Sleen/Holsloot (G54/55)	<i>Arremarremottien</i> : G30
<i>marmottien</i> : L.halerv. (G28 ^o); Dalen (G78)	
<i>meneer Fikkie</i> : Dalen (G78)	
<i>koekendiefje(n)</i> : IJsselmuiden (F89); Kampen (F90); <i>keukedievien</i> : Urk (F77)	<i>Kukendiefje</i> : F77; 2xF100
<i>geel hennechien</i> : Rouveen (F86)	
<i>verekiekertien</i> : Kampen (F90)	
<i>pannekoekje</i> : Westenholte (F95a)	
<i>z[onne]k[ever]</i> : Emst (F129b); Vasse (G174 ^o); Denekamp (G182); Losser (G211)	
<i>z[onne]küüksken</i> : Windesheim (F106); <i>zunnküüksken</i> : Raalte (F120); <i>z[onne]k[uuk]sk[e]</i> : Welsum (F116/117); Frieswijk (F132 ^o); Borne (G201); Delden (G203); Lutte (G209); Lonneker (G210); Enschede (G234); Haaksbergen (G257); Ruurlo (G248); Eibergen (G255); Meddeho (G285); Bredevoort (M10); Miste (M11); Winterswijk (M13); <i>z[onne]kuu]ksken</i> : Ommen (G112); Vilsteren (G112 ^o); Bergentheim (G115); ('G196'); <i>zundesentekuuske</i> : Enschede (G234); <i>zundesunnekske</i> : Usselo (G233); <i>zundekuuktjen</i> : Rijsen (G197); <i>z[onne]koekje</i> : Hengelo (G204); <i>z[onne]keuksk[e]</i> : Hengelo (G204); <i>zönnk[uuk]tjen</i> : Rijsen (G197); <i>zeunekeenen</i> : Wierden (G172); <i>z[onne]kuu]ktj[e]</i> : Almelo (G173); <i>z[onne]k[uuk]j[e]</i> : Enschede (G234)	<i>Zunnekuuksken</i> : F184; G81c+2r; G143; G143*; G177b; 2xG178; G181; 4xG197+r; G198; G201; G202+r; G203; G204; 4xG207; G233; G234; 3xG255; M11; M13; 2xM15
<i>z[onne]w[orm]ken</i> : Ootmarsum (G177); <i>z[onne]wö[rm]ke</i> : Almelo (G173); <i>z[onne]w[orm]pie(n)</i> : Friezenveen (G171)	<i>Zonnewormpje</i> : G118; 3xG171; G173; G200; G223; G230a+r
<i>meiwurm</i> : Zwolle (F95); Hattem (F103); <i>meiwö[rm]ke</i> : Almelo (G173)	<i>Meiwörmken</i> : M7

<i>hemelwo[rmpje]</i> : Bergentheim (G115)	
<i>heerswo[rmpje]</i> : Bergentheim (G115)	
<i>küpedö(de)ken</i> : Deventer (F133)	
<i>kukeluusje</i> : Doornspijk (F99); Elburg (F100); Hulshorst (F110); Nunspeet (F111); Elspeet (F126); <i>-sien</i> : Oldebroek (F102)	<i>Kukeluusje</i> : F99; F111; F128
<i>onweersb[eestje]</i> : Nijkerk (F142)	
<i>jaivegatshone</i> : Schiermonnikoog (B4)	
<i>kojjemo[untsje]</i> : Stiens (B24); Akkerwoude (B29a); Leeuwarden (B56); Drachten (B99); <i>Ko[ffie]-meu[len]</i> : Gerkesklooster (B69b)	<i>Kóřimólantsjə</i> : B57
<i>ko[ffie]bo[ontje]</i> : Stroobos (B69a); Donkerbroek (B130)	<i>Koffieboontje</i> : B69b; B99

In the table above the denominations established by Kapteyn are compared with the (as much as possible) corresponding denominations, resulting from the survey conducted by the Volkskundig Bureau. The common terrain contains the whole of the letters B, C, F and G, and from L: 14-17, 23, 27-39 and 77-85, and M till 49 (see Kloeke-map).

When we compare the two columns of the table, then we can, starting from the data of the Volkskundig Bureau, establish the following:

The denomination *OLHB* appears more to the north than on Kapteyn's map and besides more frequently over the whole area, especially in the east and south (G, L and M), where at Kapteyn almost nothing can be found. In contrast the denomination *LHB* is distributed over the same area, but much more frequent, which is also the case with *lieveherentiekje*, which is spread out over all of Groningen. In contrast Kapteyn is lacking *Onzelieveheerstiekje*. Also the *wormpje*-forms (*onzelieveheers-* and *lieveheers-*) agree, just like the *tuutje*-forms (although *Onzelieveheerstuutje* is lacking at Kapteyn). Also *herebeestje* has the same limited distribution, but appears just like (*O*)*LHB* but to a lesser degree also in other parts of the country. The Frisian *engeltje* shows also the same picture, just like *piekje* and *zonnekuiken*.

Other denominations not appearing at Kapteyn:

Kukelehaantje: F121 (5x); F139 (2x)	Lievenheersspintje: B80a	Weverdierdie: G81a
Hennetje: E205; F86; F87 (4x)	Lievenheervogeltje: F35	Sterrestoeltje: G177b
Onzelieveheertje: L14r; L27r; L33	Eerentumeltien: F102	Mariakever: G207
Lieflijkhoentje: F144b	Lief-beesje: G81ar	Roothoetien: F46a
Mooiweervoegelsje: F142a	Zunvöggelek'n: G177	Beestje: G62ar
Lievenheerstorretje: C118	Armhonne: G10	

e. Recent publications (regional dictionaries)

In 1942 P.J. Meertens and L. Kaiser published a book on the folklore of the [now former] island of Urk. When the children catch a ladybird, called *kökkediefien*, they say:

*Kökkediefien, spring oge, spring leage,
Je moer is dood, je voar is dood,*

Je kiengeren eten droog brood.

In a note they add that the children in Enschede sing:

*Zunnekoekskien, vlieg mier oet,
Want oe vaar en moe is dood.*³⁸

In an article in *Neerlands Volksleven* from 1977, called ‘There is only one Urk’, Tromp de Vries writes: Ladybirds inspired to singing:

*Keukediefien, spring ho-o-ge, spring lè-è-ge,
Je moer is dood, je vaar is dood,
Je kiengeren eten droog brood.*³⁹

Also in the Netherlands and Belgium regional dictionaries appeared, usually only late in the 20th century. In the fourth edition of the *Woordenboek der Zeeuwse Dialecten (bijeengevraagd door de Zeeuwse Vereniging voor Dialectonderzoek)* by Ha.C.M. Ghijsen (1974), we find under 1. *pimpampoe:ntje, piempampoe:ntje*, 2. *pampoe:ntje*, 3. *pepoe:ndertje, pepoe:nderbêtsje* and next to that 4. *pàpoe:nebêtsje*, 5. *kapoe:nebêtsje* and further 6. *pieternelleke*.⁴⁰

In 1989 the volume *De mens en de Weerld B* of the Dictionary of the Achterhoek and Liemers Dialects from the hand of A.H.G. Schaars appeared, in which the *Lievenheersbeesjen* has been taken up.⁴¹ There is a list of 18 denominations followed by six local denominations. Most often appearing are 1. *lieve(n)heersbeesje(n)* and 7. *leve(n)heersbeesje(n)*, but also 12. *zunnekuuksken* scores high and has the rare variants 13. *zunnekeuksken* and 14. *zonnekuuksken*. Also the first mentioned denominations have variants, like the several times appearing 2. *onze-lieven-heer(s)-beesje(n)* and 6. *ons-lief-heer-beeske*, 5. *liefheerbeesken*, 8. *onze-leven-heers-beesjen*, 11. *lieve-eersbeesje*. Further we see the multiple times appearing forms 16. *mariabeesjen*, 17. *marriejenkever* (from German *Marienkäfer*) and 10. *levenheerswörmken* and the singular forms 9. *lieveheerskuke*, 14. *zundekever* and 18. *pimpampoentjen*.⁴² The six local denominations are: *levenheerskuuksken, marriejenworm, marriejekuuksken, zommerkuuksken, maikuuksken* and *kleine joeniekever*.⁴³

This summing-up of denominations (with their localisations) is followed by a series of pronouncements concerning the ladybird, like ‘*Lievenheersbeesjes mo’j niet doodmaken, want die brengen geluk* (or: *dee doot niks gin kwaad*)’.⁴⁴ Naturally they gobble up lice and are therefore good for beans and the lettuce. Well-known is the story *dat ie an ’t antal stippen zeen könt hoo old ’n levenheersbeesjen is* or *zo völ stipkes, zo völ joor was e*.⁴⁵ To the ladybird rhymes were recited:

³⁸ Meertens P.J. & L. Kaiser, *Het eiland Urk*, Alphen aan den Rijn z.j. [1942], 213 and note 1.

³⁹ Vries, Tromp de, ‘Er is maar één Urk’, in: *Neerlands Volksleven* 27, 1977, 60.

⁴⁰ Ghijsen, Ha.C.M., *Woordenboek der Zeeuwse Dialecten (bijeengevraagd door de Zeeuwse Vereniging voor Dialectonderzoek)*, 4^e druk Den Haag 1974, 718: 1. Z.V.W., L.v.Ax., zeld. Z. eil., geg.d.W. (Os., Ok., Grij.), Z.B. (Bld., Odl., Rll.), D (Bns.); 2. W. (Njoos., Amd.); 3. Aag.; ID., 697: 4. W. (Mdb. en omg., Ok., Grij., Dob.), 5. geg.d. Srk en 1 inz. Ok; ID., 712: 6. Lam., Gra., Ksz.

⁴¹ Schaars, A.H.G., *Woordenboek van de Achterhoekse en Liemerse Dialecten. De Mens en de Weerld B*, Doetichem 1989, 319f.

⁴² 1. Gor, Harf, Aim, Wich, Vor, Lar, Bor, Nee, Aal, Bre, Din, Gen, Voo, Meg, Vars, Sin, Sil, Wesd, Zel, Doet, Hen, Ste, Baa, Tol, Does, Ang, Wesv || Wilp; 2. Lich, Dre, Did; 3. Wehl; 4. Sto; 5. Olb; 6. Pan; 7. Hart, Eef, Vor, Ruu, Loch, Bor, Gees, Haa, Nee, Rek, Groen, Lich || Bat; 8. Bel; 9. Zed; 10. Bel || Mar, Haak; 11. Kep; 12. Zwi, Eib, Win || Vre; 13. Loch; 14. Aal; 15. Gor; 16. Groen, Zie, Vra, Aal; 17. Bre || Sto, Bork, Anh.

⁴³ Rheb (2x); Boch, Ges; Boch, Elt.

⁴⁴ You should not kill ladybirds for they bring luck; or: it does nothing bad (no harm).

⁴⁵ That you can see by the number of dots how old a ladybird is; or: so many dots, so many years.

- | | | |
|----|---|--|
| 1. | <i>Lieven heersbeesjen,
Kroep op den top,
Den hemel an op,
Ow kindjen grint,
Ow kelfken bleert,
En ow huusken steet in brande.</i> | Ladybird,
Creep on the tip (of the finger),
Up to heaven,
Your little child cries,
Your little calf lows,
And your little house is on fire. |
| 2. | <i>Levenheerswörmken, levenheerswörmken, stoet op,
Ow vader en moder bunt dood
Ow huusken steet in brand,
Gao maor nao den hemel,
Dan krieg i-j brood met spek!</i> | |
| 3. | <i>Zunnekuuksken vlege,
Dien vader en moder bunt dood,
Dow kumste nooit meer in dien land
Dien vader en moder bunt verbrand.</i> | |
| 4. | <i>Lieveheerskuke, gao maar vliege
Vader is nao 't Moffeland,
't Moffeland is afgebrand.</i> | |

There were also folk who said 'Montferland' (a region in the Liemers) in stead of 'Moffeland' (= Germany).

5. *Onze-lieve-heer-beesje gao vliege
Anders maak ik ow dood!*⁴⁶

In the *Woordenboek van de Drentse Dialecten* by G.H. Kocks (1997) we encounter the following ladybird denominations: 1. *aarmbaarmoeltien* (*arm-*, *barm-*), 2. *boerenzeun*, 3. *harbarmottie*, 4. *herenshondtien*, 5. *liefheertien*, with the rhyme from Coevorden:

*Liefheertien, vlieg hoog op
Haal mij botter en stroop op.*

6. *lieveheershondtien*, *lief-*, *lieven-*, *liefheren-*, 7. *liefheers-*, *liefvaoders-*, 8. *lieveheertiek*, 9. *lieveheerbiestien*, 10. *lieveheeroelegien*, 11. *lieveheerschaopke*.⁴⁷

A pronouncement from Emmen is: *Een liefvadershondtien moej nooit doodmaken, want daor stiet straf op*, and in Dwingelo: *Een lieveheersbiesie mèuke wij nooit dood, want die braachten gelok*. In Meppel it is: *Vrögger telden wij de stippen op de vleugels van de lieveheersbiesies. Wij meenden: zoveul stippen is zoveul jaor*. Another denomination is 12. *marmot(te)*, also *marre-*, with as rhyme from Dronten, said while the ladybird is on the finger and repeated until it flies away:

*Marmottie, marmottie, vlieg hoog op,
anders steek ik je hoesie in braand.*

And in Wap[se]:

*Arm marmottien, vlieg naor boven,
want oe huus steet in de braand.*⁴⁸

Another denomination is 13. *meneertiek*, also 14. *menerentikkie*. In Gas[selte] it is said:

⁴⁶ 1. Aal; 2. Bel; 3. Win; 4. Zed; 5. Did.

⁴⁷ G.H. Kocks, *Woordenboek van de Drentse Dialecten*, Assen 1997 (2 dl.). 1. p. 4: ZWN; 2. p. 43: N:Wijs, N:Hoh; 3. p. 398: ZOZ; 4. 420: db:Bor; 5. 677: ZOZ; 6-11: 682: ZOZ; 7. MD, ZOZ; 8. Vk, KVD; 9. ZD, ND; 10. N:be: Rui, N:Zw; 11. ZOV. Also *lieveheersschaopke* (Borculo).

⁴⁸ ID., 719: MD, ZWN. In Die[...] they say: *Een marmottie hef stippies op de rogge* (*rug* = back).

*Menerentikkie, vleeig hoog op
en breng mooi weer.*

Further we find 15. *sprinkhaan*, also *springhaon*, 16. *vadershoentje*, also 17. *-zoentje*, and 18. *zunnehondtien* (also *zun-*).⁴⁹

In 1999 the instalment 'land- en waterfauna' of the third volume of the *Woordenboek van de Vlaamse dialecten* appeared with in it a little map, based on the data of an oral survey of the denominations of insects and other small animals in 1993 and 1994 and the questionnaires of the Zuidnederlandse Dialectcentrale at Leuven and of the Meertensinstituut at Amsterdam. The legend mentions the denominations *hemelbeestje* (Henegouwen, with a shoot-off in the south of Brabant and one along Kortrijk into Flanders), *piepauw(tje)* or *piebontje* (in Flanders on the border with France), *pieternel(letje)* (in Limburg), *pimpajoen(tje)*, *pimpaljoen(tje)* or *pimpampoen(tje)* (in the coastal area), *pimpompulletje* (0) and finally, represented with one sign, *onzelieveheer(s)(e)beestje*, *onzelievewrouw(e)beestje*, *lieveheer(s)(e)beestje* and *lievewrouw(e)beestje* (mainly in the middle, but also dispersed in Limburg). It is remarked that in Maldegem, Schellebelle and Lokeren a blue ladybird is called a *lievewrouwjesbeestje*. Other denominations, not registered on the map, are: 1. *beestje van onze heer*, 2. *capucijntje*, 3. *hemelbij*, 4. *holderipolder*, 5. *holipolikorendief*, 6. *kapoentje*, 7. *kopuletje*, *kapuletje*, 8. *lievenheertjesbijtje*, 9. *lie(ve)vrouw(tje)*, *lievewrouwke*, 10. *olifant*, 11. *onsheers-*, *onzehere(s)beestje*, 12. *onzelieveheersanje*, 13. *onzelieveheertjesbeestje*, 14. *onzevrouw(e)beestje*, 15. *papioentje*, 16. *papuletje*, 17. *pieboele*, 18. *piekapoen(tje)*, 19. *piepaantje*, 20. *piepableeuw(tje)*, 21. *piepajoen(e)*, 22. *piepaljoen(tje)*, 23. *piepampoentje*, 24. *piepandjoentje*, 25. *piepapauw*, 26. *piepapoentje*, 27. *piepernelletje*, 28. *piepompolen (piepompolie)*, 29. *pieternellebeestje*, 30. *pimpadonaatje*, 31. *pimpamoentje*, 32. *pimpampoelletje*, 33. *pimpampole(n)*, *pimpampolie*, *pimpampulie*, 34. *pimpampoontje*, 35. *pimpampoortje*, 36. *pimpompulletje*, 37. *pimpapoentje*, 38. *pimpompoentje*, 39. *pimpompolen*, [-*polie*, -*pulie*], 40. *pimpompolletje*, 41. *pingpangpoeltje*, 42. *pingpangpoen*, 43. *pingpangpoontje*, 44. *pompenelletje*, 45. *pompernel(letje)*, 46. *pompole*, -*poeltje*, 47. *pompulletje*, 48. *vrouw(tje) (vrouwke)*, 49. *zevenpoter*.⁵⁰

Instalment 2 *overige dieren* of section 4 *De wereld tegenover de mens. Fauna* of volume III. *Algemene woordenschat* of the *Woordenboek van de Brabantse dialecten* by J. Swanenberg appeared in 2001.⁵¹ In the legend (of map 70) the most frequently appearing denominations are notated with their frequency: 1. *lievewrouw(e)beestje* (82); 2. *lieveherebeestje* (73), 3. *lieveheer(s)beestje* (72), 4. *liefvrouw(e)beestje* (69), 5. *liefvrouw(tje)* (33), 6. *lieveherehennetje*

⁴⁹ 13/14. 731: KVD, MD/MD; 15. 1158: KVD; 16/17. in and around Bei/MD: Hijk: *vaderzoentje*; 18. Pdh/Scho: *zunnehundtie* (Scho).

⁵⁰ 0. Waterland-Oudeman, Watervliet, Bassevelde, Zegelsem; 1. De Walle; 2. Ardoorie; 3. Ieper; 4. Zwevegem; 5/6. De Bo (Wb); 7. Huise, Bevere; 8. Nederbrakel; 9. Kloosterzande, Meerdonk, Sint-Niklaas; 10=5; 11. Sint-Maria-Kapel, De Walle, Torhout; 12. Koekelare; 13=8; 14. Westende, Klerken, Koekelare; 15. Marke; 16. Mater; 17=5; 18. Ruiselede; 19. Killem; 20. Knesselare; 21. Desnerck (Wb); 22. Oostende, Stene; 23. Groede; 24=22; 25. Poperinge; 26. Beveren, Hoek, Blankenberge; 27. Overslag; 28. Ronse; 29. Overboelare, Laarne, Geraardsbergen; 30. Hertsberge; 31. Aardenburg, Viervliet, Zaamslag; 32. Rozebeke; 33=5, Teirlinck (Wb); 34. Veurne; 35. Philippine; 36. Dikkelvenne, Velzeke-Ruddershove; 37. Gijverinkhove, De Panne; 38. Hertsberge, Oostburg, Kleit; 39. Nukerke; 40. Scheldewindeke; 41. Evergem; 42=5; 43. Wulveringem; 44. Herzele; 45. Zottegem, Herzele, Strijpen; 46. Melden, Berchem; 47. Kwaremont; 48. L.v.Hulst; Nieuw-Namen; 49. Beernem.

⁵¹ J. Swanenberg, *Woordenboek van de Brabantse dialecten III Algemene woordenschat sectie 4: De wereld tegenover de mens. Fauna Aflevering 2: overige dieren*, Gorkum 2001, 168-171.

(30), 7. *lievevrouwtje* (23), 8. *lieveheertje* (10), 9. *lievevrouwehennetje* (8), 10. *boerinnetje* (7), 11. *liefvrouwehennetje* (7).⁵²

All these denominations are available in numerous dialectic variations (*beesje, beeske, beesjke, beestjen*, etc.). Further there is quite a list of less frequently appearing denominations: 1. *lieveheertjesbeestje*, 2. *onzelieveherebeestje*, 3. *onsliefvrouw(e)beestje*, 4. *onslievevrouw(e)beestje*, 5. *onzelievevrouwbeestje*, 6. *(ons)liefvrouwtjebeestje*, 7. *liefvrouwtjesbeestje*, 8. *lievevrouwtje(s)beestje*, 9. *mariabeestje*, 10. *lieve marijbeestje*, 11. *lieve marijtje*, *lieve rijke*, *lieverijken*, 12. *onsherenmoedertje*, 13. *onsliefvrouwtje*, 14. *lieveheerhennetje*, 15. *onzelieveherehennetje*, 16. *lievevrouwhennetje*, 17. *liefhennetje*, 18. *lieveheertietje*, 19. *lievevrouwpulletje*, 20. *lieveheershaantje*, 21. *lievehereminnetje*, 22. *lievelammetje* (*lievelampke*), 23. *lieveheerspaardje*, 24. *(onze)lieveherepaardje*, 25. *liefvrouwemuisje*, 26. *lieveherekatje*, 27. *lievermannetje*, 28. *lieveherenonnetje*, 29. *poppennonnetje*, 30. *kezenmolletje* (*kiezemolleke*), 31. *koffiekuikentje*, 32. *koffie-engeltje*, 33. *hemelbeestje*, 34. *boterbeestje*, 35. *duivelsbeestje*, 36. *duiveltje*, 37. *fowieltje*, 38. *maatje*, 39. *jezusje* (*dezekes*, *diezeke*), 40. *jezusjesbeestje*, 41. *jezuskribbetje*.⁵³

In 2001 instalment III.4.2 ‘Overige dieren’ of the *Woordenboek van de Limburgse dialecten* appeared from the hand of J. Kruisen.⁵⁴ Two maps have been taken up, which divide the very varied material according to the first and second element of the ladybird denomination. The first elements are: *lieveheer-* (131), *lievevrouw-* (82), *olie-/olig-* (46), *onzelievevrouw-* (38), *molen-* (27), *smout-* (25), *onzelieveheer-* (24), *hemel-* (19), *kevel(aar)-* (15), *pimpernel-* (13), *onslievevrouw-* (7), *heergod-* (6), *vrouw-* (6). The second elements are: *-beestje* (199), *-wormpje* (29), *-lammetje* (23), *-pulletje* (22), *-paardje* (20), *-hennetje* (17), *-diertje* (15), *-musje* (15), *-tandje* (14), *-koekje* (12), *-mannetje* (12), *-schaapje* (11), *-vrouwtje* (7), *-bolletje* (6), *-lievevrouwtje* (6), *-vlammetje* (5), *-vogeltje* (5), *-tientje* (4).

The individual denominations are: 1. *lieveheersbeestje* (*-beeske*), 2. *lieveheerbeestje* (*-beeske*), 3. *lieveherebeestje* (*-beeske*), 4. *lieveheertjesbeestje* (*-heerkes-*), 5. *lieveherensbeestje*, 6. *lieveherebeest*, 7. *onslieveheersbeestje* (*-beeske*), 8. *onslieveherebeestje* (*slievenherenbeestke*), 9. *onzelieveheerbeestje* (*-ke*), 10. *onzelieveheersbeestje* (*-ke*),⁵⁵ 11. *onzelieveherebeestje*, 12.

⁵² 1. Antwerpen, Kempenland, Peelland and Noorderkempen; 2. Mark., Bar., Tilb., Noordmei. and Westh.; 3. Tilburg, Mark., Bar., Westh. and Cuijks; 4. Zuidbr. and Getel, Antw., Schijndel, Rijkvorsel, Vlimmeren, Turnhout, Tollembeek, Scherpenzeel and Diest; 5. Zuiderkemp. and Centr.-Zuidbr.; 6. Bar., Tilb. and in the south of the Holl. Br., also in Zevenbergschen Hoek, Roosendaal and Essen; 7. Noordmei. and Peell.; 8. Noordmei., Udenhout, Son, Lieshout, Mierlo and Leende; 9. Cuijks, Oisterwijk, Nistelrode, Uden, Zeeland and Hoog Geldrop; 10. Holl. Br., Lage Zwaluwe; 11. Borkel, Schaft, Reek, Zeeland, Beers, Wanroij and Vierlingsbeek.

⁵³ 1. Geffen, Zijtaart, Erp, Geldrop; 2. Lepelstraat, Bergen op Zoom, Oosterhout, Etten, Meerle; 3. Niel, Rijkvorsel, Geel, Bornem, Geetbets, (Antwerp, Kasterlee, Mechelen, Aarschot); 4. Brasschaat, Liezele, Teralfene, Hever, Evere, Landen, (Nijlen, lichtaart, Herfelingen, Halle, etc.); 5. St-Antonius, Antwerp, Lier, Oerle; 6/7. Mechelen; 8. Lierop, (Best, Herne); 9. Kontich, Valkenswaard; 10. Bruggeneinde; 11. 10+Noorderwijk; 12. Dessel; 13. Grobbendonk, Hulshout; 14. Tilburg; 15. Etten, Essen, Poppel; 16. Moergestel, Werkendam; 17. Nieuwmoer; 18=14; 19. Landen; 20. Bladel; 21. Effen and Chaam; 22. Neerkant; 23. Sprundel; 24. Oud Gastel, Kruisland, Roosendaal, Rucphen, ‘t Heike-St-Willebrord; 25. Mierlo; 26. Waalwijk; 27. Berkel; 28. Rijen, Dongen, Rijsbergen, Kastelre; 29. Dongen; 30. Geel; 31. Bladel; 32. Sterksel; 33. Gierle, Antwerpen; 34. Rotselaar; 35. Lier; 36. Boekel, Gemert, Helmond, Someren; 37. Waasmont; 38. Prinsenbeek; 39. Nieuwmoer, Sluis, Vorst; 40. Antw. Wb.; 41. Mol, Achterberg.

⁵⁴ J. Kruisen, *Woordenboek van de Limburgse dialecten*, III.4.2 ‘Overige dieren’, Assen 2001: 154-157.

⁵⁵ 1. Maaskemp., Kleverlds., Oostlb., Horns, Hechtel, jesseren, Arcen, Venlo; 2. Noord.Oostlb., Geleen, Bree, Zutendaal, Grubenvorst, Venlo, Venray; 3. Oostlb., Bilzerlds., Stevensweert, Echt/Gebroek, Borgharen, Itteren, Velden, Bleric, Wanssum; 4. Grubbenvorst; 5. Mook; 6. Venlo; 7. Maastricht; 8. Tongeren; 9. Hasselt; 10. Venray Wb., Bilzen, Oostham.

lieveherevogeltje (-ke), 13. *lieveheersmusje (-ke)*, 14. *lieveheremusje (-ke)*, 15. *lieveherehennetje*, 16. *lievehereschaapje (-ke)*, 17. *lieveheerslammetje (-lamke)*, 18. *lieveheerspaardje*, 19. *lieveherepaardje*, 20. *onzelieveherepaardje*,⁵⁶ 21. *onzelieveheersbijtje*, 22. *onzelieveherebijtje (-bijtje)*, 23. *lieveheerswormpje (-wormke)*, 24. *lieveherebintje*, 25. *lieveherebolletje (-bolleke)*, 26. *onzelieveherebolletje (-ke)*, 27. *onzelieveherepulletje (-pulleke)*, 28. *lieveherekuijkje (-kuikske, -kuukske)*, 29. *lieveheretientje (-tienzeke)*, 30. *lieveheersvlammetje (-vlamke)*,⁵⁷ 31. *heergodsdiertje (-dierke)*, 32. *deherenhennetje*, 33. *herentientje*, 34. *lieevrouwbeestje (-beeske, -beesteke, -bezeke)*, 35. *lieevrouwbeestje (-beeske, -bezeke)*, 36. *lieevrouwwtjesbeestje (beeske)*, 37. *onzelievevrouwbeestje (-beeske)*, 38. *onzelievevrouwbeestje (-beeske, -beesteke, -bezeke)*, 39. *onzelievevrouwwtjesbeestje (-beesteke)*, 40. *vrouwbeestje (-beeske, -bezeke)*,⁵⁸ 41. *lieevrouw(e)vogeltje (-vogelke)*, 42. *lieevrouw(e)hennetje (-henneke)*, 43. *onzelievevrouwehennetje (-henneke)*, 44. *vrouwehennetje*, 45. *onzelievevrouwemusje (-muske)*, 46. *vrouwemusje (-muske)*, 47. *lieevrouw(e)kuijkje (-kuikske)*, 48. *lieevrouw(e)pulletje (-pulleke)*, 49. *onzelievevrouw(e)pulletje (-pulleke)*, 50. *vrouwpulletje (-pulleke)*,⁵⁹ 51. *lieevrouwepietje (-pieteke)*, 52. *moedergodssterretje (-sterreke)*, 53. *(ons)lieevrouwwtje (-vrouwke)*, 54. *hanslieevrouwwtje (-vrouwke)*, 55. *hemellieevrouwwtje (-vrouwke)*, 56. *onzelievevrouwbolletje (-bolleke)*, 57. *kevelaarsbeestje*, 58. *kevelaarsmusje (-ke)*, 59. *kevelaar(s)wormpje (-wormpke)*, 60. *kevelewormpje (-wormpke)*,⁶⁰ 61. *keverswompje (-wormpke)*, 62. *kevelaarvrouwwtje (-vrouwke)*, 63. *kevelarenvrouwwtje (-vrouwke)*, 64. *kevel(e)vrouwwtje (-vrouwke)*, 65. *kevelaar*, 66. *kevertje (keverke)*, 67. *oliebeestje*, 68. *oliediertje (-dierke)*, 69. *oliemuske (-muske)*, 70. *olieschaapje (-schaapke)*,⁶¹ 71. *oliepietje*, 72. *oligbeestje (-bezeke)*, 73. *oligdiertje (-dierke, -dierke)*, 74. *oligslammetje (-lamke)*, 75. *oligsmusje (-muske)*, 76. *oligwormpje (-wormke)*, 77. *oligsmannetje (-manke)*, 78. *oligsmudje*, 79. *smoutbeestje (-beeske)*, 80. *smoutwormpje (-wormke, -wormpke)*,⁶² 81. *smoutkevertje*, 82. *lievelammetje (-lamke)*, 83. *braaf beestje*, 84. *draaihennetje*, 85. *goudbeestje*, 86. *hemelbeestje*, 87. *hemellammetje (-lamke)*, 88. *hemelmusje (-muske)*, 89. *molenpaardje*, 90. *molentandje*,⁶³ 91.

⁵⁶ 11. Trichterlds., Roermond, Meerssen, Meeuwen, Vechmaal; 12. Broeksittard; 13. Baarlo, Grathem, 14. Belfeld, Beesel; 15. Centr.Maaslds.; Limbricht, Wesse; 16. Centr.Maaslds.; Linne, Montfort, Maasbracht; 17. Gennep Wb., Swalmen, Maasniel; 18. Beegden; 19. Centr.Maaslds.; 20. Lanklaar.

⁵⁷ 21. Baexem; 22. 's-Gravenvoeren; 23. Grathem; 24. Grevenbicht/Papenhoven; 25. Kortessem, Tongeren; 26. Tongeren; 27. Kortessem, Kaninksem; 28. Horns, Bilzerlds., Dieteren, Susteren, Maaseik; 29. Lanaken, Veldwezelt, Vroenhoven; 30. Gennep Wb.

⁵⁸ 31. Kerkrade Wb.; 32. Neerpelt; 33. Mheer; 34. Demerkemp., Lonerlds., Truierslds., Maaskemp., Eksel, Wijchmaal, Heppen, Beringen, Kwaadmechelen, Loksbergen; 35. Maaskemp., Dommends., Lonerlds., Herkenbosch, Moelingen, Nederweert, Houthalen, Schulen, Lommel, Maasbree; 36. Zolder; 37. Truierslds., Demerkemp., Lonerlds., Beek (bij Bree), Loksbergen; 38. Molenbeersel, Kinrooi, Meeuwen, As, Sint-Huibrechts-Lille, Zolder, Stevoort, Hoepertingen, Tessenderlo; 39. Heusden; 40. Peer, Kozen, Mielen-boven-Aalst.

⁵⁹ 41. Kessenich; Venray, Vlodrop, Posterholt; 42. Eksel; Nieuwstadt, Rotem, Achel, Hamont; 43. Hamont, Sint-Huibrechts-Lille; 44. Nieuwstadt; 45. Horst, Sevenum; 46. Sevenum; 47. Sluizen; Nederweert, Weert; 48. Tongerlds., Genk, Zutendaal, Grote-Spouwen; Genk, Gelieren/Bret, Diepenbeek, Hoeselt, Houthalen, Kortessem, Wellen; 49. Martenslinde, Zonhoven, Sint-Lambrechts-Herk, Wimmerlingen; Vliermaalroot, Riksingen; 50. Zutendaal.

⁶⁰ 51. Eksel; 52. Montzen; 53. Tungalroy, Tessenderlo, Merselo, Venray, Hasselt; 54/55. Hasselt; 56. Ulbeek, Vliermaal; 57. Haelen, Buggenum; 58/59. Roggel; 60. Baexem, Grathem.

⁶¹ 61. Heythuysen, Baexem; 62. Molenbeersel; 63. Neeritter; 64. Nederweert, Zwartbroek; 65. Kinrooi; 66. Hunsel; 67. Noord.Oostlb.; Gulpen, Blerick, Venlo; 68. Kelmis; 69. Beesel; 70. Herten (bij Roermond), Sint-Odiliënberg.

⁶² 71. Eynatten, Raeren; 72. Slenaken; 73. Vaals, Eys, Vijlen, Montzen, Welkenraedt; 74. Heerlen; 75. Bocholtz, 76. Simpelveld, Nieuwenhagen, Schaesberg, Hoensbroek; 77. Ripuar.; Nieuwenhagen; 78. Waubach; 79. Zuid.Oostlb., Lonerlds, Genk; 80. Zuid.Oostlb., Bunde.

mulderinnetje, 92. *pietje*, 93. *pimpernel(letje)*, 94. *roodborstje*, 95. *melenschijter*, 96. *tierenhennetje*, 97. *tranengietertje*, 98. *vliegmusje*.⁶⁴

In 2002 the *West-Vlaams etymologisch woordenboek* by Frans Debrabandere was issued.⁶⁵ The ladybird denominations 1. *pipaljoentje*, 2. *pimpaljoentje*, 3. *pimpampoentje*, 4. *pipapouw* and 5. *pipouw* have originated through meaning-shift, vocal-metathesis and with epenthetic nasal from the French *papillon* (butterfly).⁶⁶ The denominations 1. *pieternelleke*, 2. *pieternellebeestje* and 3. *pieternelletje* have originated through folk-etymological association with the Christian name *Pieternelle* ‘Petronilla’, originated from SE Flemish *pimpernelleken* (according to Schuermans), which in turn is a distortion through association with the plant-name *pimpernel* from *pimpompulleken*, *pimpamporeken*.⁶⁷ The denominations 1. *pimpompole*, 2. *pimpompolie*, *-pulie*, *pimpampolie*, *-pulie*, 3. *pimpamporeken*, 4. *pimpompulleken*, 5. *pimpompulleke*, 6. *pimpampoentje*, 7. *pinponpeuntje*, 8. *pingpangpoeltje*, 9. *pampolie*, *pampulie*, 10. *pompolie*, *pompulie*, 11. *papultje* have originated over the W-Flemish *pipapoentje* with epenthetic nasal *pimpaljoen(tje)*, *pimpampoentje* with meaning-shift and vocal-metathesis from the French *papillon*.⁶⁸

Finally I found in the *Woordenboek van het Frans-Vlaams* by Cyriel Moeyaert, issued in 2005, the ladybird denomination *piepebontje* [pi:pəbɔntʃə], a garbling of the West Flemish *pipaljoentje*. In a song it is said:

Piepebontje
Wao gao je vliegen
Op e stok?
Op e blok?
*Of op Oenzen Heeres kerkhof?*⁶⁹

⁶³ 81. Neeroeteren; 82. Meijel; 83. Peer; 84. Neerpelt; 85. Maasbree; 86. Kessel, Overpelt, Broekhuizen, 87. Gennep Wb.; 88. Broekhuizen, Panningen, Helden/Everlo; 89. freq. Centr.Maaslds., Schin-op-Geul, Eupen; 90. Weertlands Wb., Limburg Id.

⁶⁴ 91. Sint-Huibrechts-Lille; 92. Eksel; 93. Nieuwenhagen; (WeertlandsWb.), 94 Heers; 95. Tegelen; 96/97. Overpelt; 98. Horst.

⁶⁵ Debrabandere, Frans, *West-Vlaams etymologisch woordenboek*, Amsterdam-Antwerpen 2002, 285-7.

⁶⁶ 1. O; 2. I, O, WVD: V, Ip; 3. DB, Kust, B, O, Torhout, V; 4. P; 5. Watou.

⁶⁷ 1. Gb, W, ZV; 2. Gb, Laarne, Overboelare; 3. A, Wachtebeke.

⁶⁸ 1. Nederzwalm; 2. ZO, 3. W; 4. north of Eeklo, around Oudenaarde; 5. R; 6. ZV; 7. Haldegem; 8. Evergem; 9/10. ZO; 11. Mater.

⁶⁹ Moeyaert, Cyriel, (bew. Dick Wortel), *Woordenboek van het Frans-Vlaams (Dictionnaire du Flamand de France)*, Leuven 2005, 203; Nieuw-Koudekerke, 1988, Rekspoede, 2002 en Westkappel, 2003.