

The Folklore of the Ladybird



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(Second draft 2015-02-08)
(Chapter 10: Tour du Monde – Journey around the World)

Chapter 10: *Tour du Monde (Journey around the World)*

A publication left out of the discussion until now is *The History of the Ladybird. With some Diversions on This and That*, by Dr. A.W. Exell, issued in 1989. It concerns here the work of an ‘amateur’, it is true, but that offers the possibility to look at things from a different perspective. By way of opening is here a haiku by the Romanian poet Simeoni:

Coccinellidae
Are not birds and can be male
Spot the difference.

The second line is a clear reference to the English denomination *ladybird*.

The ladybird is, according to Exell, the most venerated creature on earth over immense areas of space and stretches of time. It has always and everywhere been considered unlucky to harm it, let alone to kill it. Exell also explains why he started with this childish research. He began on a false trail. It appeared to him that in the Teutonic countries, including Great Britain, the ladybird was for the most part consecrated to the Virgin Mary, while in the Latin (Romance) countries it was usually consecrated to God. But soon he found out that this apparent difference between protestant and catholic countries did not exist. Many denominations as for instance *ladybird* existed already before the Reformation and the differences have more to do with language than with religion. In the English *ladybird* is a nice easy word for children to say, while in Germany, probably the greatest centre of the Ladybird cult, *Marienkäfer* (for the Virgin) is certainly a much easier word than *Herrgottsküchlein*.¹ That way he found out how extraordinary widespread the ladybird cult was and with that his interest was aroused and he started his investigation. He has to admit though to have no expertise as an entomologist and no academic qualifications as an etymologist or linguist. But on the credit side he can claim the practical experience of a lot of translations, a personal relationship of over eighty years with the ladybird and its principal foodstuff, the Greenfly, and above all a number of extremely helpful friends in many countries. The rather feminine perspective of his material he attributes to the excess of female informants. How did Exell set about it? First he sifted out *The Oxford Dictionary of Nursery Rhymes* of 1952 by Iona and Peter Opie for ladybird names. Next he received a photocopy (*photostat*) of the relevant part of the *Handwörterbuch des Deutschen Aberglaubens*. The fullness of the information offered here nearly persuaded Exell to abandon his project, but he had by that time collected a great many hitherto unrecorded names, especially in the Celtic languages, so that it seemed worth while to him to publish his booklet with the additional material from the *HDA*. First he tells some generalities and then some specifics about the ladybird. Then follows a list of denominations in alphabetic order of language. This list (provided with numbers in parentheses) has been amplified by me with the list of denominations, presented by Ferreira and Alinei.² [As an afterthought I have added denominations and other relevant information from the internet between straight hooks.³]

Ab. Ad. (ALE): *cvə cīykū*

¹ This is of course not the real reason, for then simple denominations would everywhere be leading. In Dutch the denomination *Lieveheersbeestje* is dominant and appears in the most elementary children’s books (sometimes with hyphens to make for easier reading: *Lieve-heers-beestje*).

² The order, in both sources alphabetic, still does not agree because different names for the languages (or for the language-groups) are used.

³ Lists by countries can be found on several sites, a.o. <https://end.translatum.gr/w/index.php?title=ladybird>; <http://www.logosdictionary.org/childrendictionary.php?action=result&code=5330229&lang=nl>.

Ab. Kab. (ALE): *měšbėv*

Afrikaans (not in Exell): In the *Woordeboek van die Afrikaanse Taal* (vol. IX, 1994, 280) are mentioned besides the official name *lieuweheersbesie* the variants *liewenheersbesie* and rarely *liewenheerbesie*. As synonyms are mentioned: *skilpadjie* or *skilpadkever* (tortoise-beetle), which I encountered elsewhere also as *skilpadbesie*. The rare denomination *bontrokkie* (varicoloured little skirt) I have met elsewhere only as a bird-name. Also the English *ladybird* is used. Finally marked as obsolete is mentioned *onselieweheersbesie*.⁴

In his *Suid-Afrikaanse Volkspoësie*, S.J. du Toit has a short essay on the ladybird,⁵ which is known there as *skulpadje*. In Egypt already they held the *kheper* (chafer), that rolls the ball in which its eggs are, in high veneration. That ball was symbol for the sun, and the *kepher* for the beneficent power that keeps the sun moving. In India the *sonnekewer* was called *Indragopas*, meaning ‘protected by Indra’. Just like Ikaros among the Greeks it is told that it flew too close to the sun and singed its wings.⁶ In some parts of Germany it is called *Sonnenkäfer*, also *Sonnevögle* (Saxon). The German antiquity devoted it to Freia; that is why later, when the Freia-cult largely became the Mary-cult, it received also in Germany the name *Marienkäfer*. In the same way the Dutch *Onze-Lieve-Vrouw-beestje*, the Swedish *Jungfrou Marias Nyckelpiga* (i.e., Mary’s key-carrier), and the English *Ladybird* and *Ladycow* came into existence. In the Netherlands the *Lievenheershaantje* is summoned to fly to heaven (follows the rhyme from Boekenoogen, *O.R.*, see ch. 1).

Also in South Africa the *skulpadje* is placed on the hand: there it creeps around on arm and sleeve till it finally reaches a fingertip. Then it lifts slowly its wing-cases and flies away. When in the past it was exhorted by an African [= ‘Dutch’] rhyme, then this has long been driven out. The formula that is used is English and goes:

Ladybird, ladybird, fly away,

Your house is burning, your children are hungry. (Zastron)

In numerous English versions the fear is expressed that the children will burn or roam around. Concerning a similar German rhyme (*Himmelsküchlein, flieg aus! Dein Haus brennt, Deine Kinder weinen alle miteinander*) Mannhardt is of the opinion that the rhyme concerning the *Onze-lieve-Vrouw-beestje* has its origin in a conjuration (magic formula) with the intention of hurrying the sun through the dangers of the night: the house that is burning relates to the rosy glow of the setting sun in the west. But it is not always the burning house or roaming children about which the rhyme speaks. Sometimes it becomes a oracle-rhyme in which the little animal is summoned to make amongst others love-predictions. Some examples follow, like this English one: *Ladycow, ladycow, fly from my hand, / Tell me where my true love stands, / Up hill and down hill and by the sea-sand*. Also a South African example:

Skulpadje, skulpadje,

⁴ Buro van die wat, *Woordeboek van die Afrikaanse Taal IX*, Stellenbosch 1994 (red. D.J. van Schalkwyk), 280: **Lieweheersbesie**, ook *liewenheersbesie* en selde *liewenheerbesie*. Enige kevertjie van de fam. *Coccinellidae*, met ’n kenmerkende skilpadvormige liggaam wat swart, geel of geelbruin is met teenstellende rooi, geel of swart kolletjies of strepe en waarvan die meeste soorte in de volwassen en die larvestadiums op plantluise en soms dopluise teer; sin. *Skilpadjie, skilpadkever; bontrokkie* (ongewoon), *ladybird* (geselstaat), *onselieweheersbesie* (verouderd): *Die invoer van skadelose insekte wat op skadelike insekte teer soos die lieuweheersbesie destyds op die sitrusdopluis* (Landbw., 13 Jun 1972, G2). *Die natuurlike vyande van cochenille, naamlik die lieuweheersbesies* (Landbw., 8 Sept. 1970, 75). *Skilpadjies of lieuweheersbesies (is)... vraatsugtige roofdiertjies wat groot voordeel vir die mens inhou* (Custos, Jan. 1984, 22).

⁵ S.J. du Toit, *Suid-Afrikaanse Volkspoësie. Bijdrae tot die Suid-Afrikaanse volkskunde*, Amsterdam 1924, 30-32.

⁶ Cf. Lina Eckenstein, *Comparative Studies in Nursery Rhymes* (see ch. 1).

Waar is jou (my?) vryertjie?

It seems as if the rhyme of the burning house in connection with the *skulpajie* is not known in South Africa. But with another insect, called *oumatjie*, that lives in the sand and can easily be lured out by stirring softly with a little stick in the sand. The child says while doing this:

Oumatjie, oumatjie, kom uit!

Jou huis brand, jou kinders is honger. (Zastron).

Rhymes with the order to come out exist in Holland in connection with the snail, for instance:

Wouter, Wouter, kom uit jouw huis! / Jouw huis brandt af, / Al je deuren en vensters staan open (Snail, snail, come out of your house. Your house is burning down, All your doors and windows are standing open).⁷ Du Toit wonders if the formula concerning the *oumatjie* goes back to such a snail-rhyme. But he thinks it more likely that we are dealing with a translation and new

application of the previously mentioned English Ladybird-rhyme.⁸

[*lieweheersbesie / liewenheersbesie* ("dear lord's creature")]

Albanian (ALE): *mo'kuç, mo'kutje, 'moła 'kuce* [mollëkúqe, -kúqja, mollakúqe, -kúqja, from *molla* 'apple (tree)' and *kuq* 'red'], *bubu'rīts, bubu'rītsə, brubu'zel, bubu'zele, bubu'řets* [buburez(e), *buburíckë, -rícka, buburízë* from *bubë* 1. silkworm, 2. round-worm, 3. louse, 4. child-scare (= *búbazhél* = *bubuzhel* = dung-beetle (holy scarab)); *dajë, daja* 'uncle', is the mother's brother; *búbar* 'to worm'. For *brubuzel*, cf. *bruç* 'maybug'], *nuse* [paska] '[Easter] wife' [*nuse Pashke*, from *nuse* 'bride' and 'Easter'. Also *mizë pashke* 'Easter fly', from *mizë* 'fly', with which is also compounded *mizë pikëse* 'speckled fly', from *pikë* 'dot, speckle'], *buba e dajes* 'worm of the uncle', *baskuçe* [buzëkuqe from *búzë, búza* 'lip']. Possibly also *pule Shën Mëris* is a ladybird denomination.⁹ [*pulë e Shën Marisë* 'chicken of Saint Maria', from *púlë, púla* 'chicken, hen'] [*rizë* 'handkerchief'].

Amharic (W. Ethiopia): *Ye Mariam Tinziza* 'Mary's beetle' (1)

Anglo-American: *ladybird* (2), *ladybug* (3): see English.

Arabic: *Bent al Saka* 'Water-Delivery-Man's Daughter' (4: Possibly appearing after rain). [دُعُوقَةُ خُنْفَسَاءَ / (xunfasā); baragheet esset: خنفساء; براغيت; (khunfasā)]

Arab Maltese (ALE): *nannakola* (Grandfather Nicholas)¹⁰

[Malta: *nannakola*

Nannakola, mur l-iskola

Aqbad sigġu u ibda oġhla.

Ladybird go to school,

get a chair and start jumping.¹¹]

⁷ Die rympies op die slak, tot selfs in China bekend, noem in die reël nie die brandende huis nie: hierdie vorm van die rym (ook in Duitsland aangetroffe) is waarskynlik van die kewer op die slak oorgedra. Vgl. Martinengo Caesaresco, *Essays in the study of Folk-Songs*, bl. 11-13. Vir verder literatuur oor hierdie soort ryme vgl. G.F. Northall, E.F.R. bls. 119 en 326-329; Böhme bls. 180 v.v.

⁸ See ch. 1: *Antlion*.

⁹ Alemko Gluhak, *Hrvatski etimološki Rječnik*, Zagreb 1993, 154.

¹⁰ Although ALE places this under Arabic the denomination is of course Italian.

¹¹ Van [Deanze](#) 41-45, M Feb 20, 2010. Alex Lexva (11-19-2011): Nanna Kola mur l-iskola / Aqbad siggu w ibda oghla (<http://www.ilovefood.com.mt/discussion/maltese-rhymes/>). Nannakola mur l-iskola, aqbad siggu u ibda oghla. (https://mt.wikipedia.org/wiki/Coccinellidae#In-Nannakoli_u_l-Kultura).

[**Argentinian:** Bichito de la suerte; *Vaquita de San Antonio* “St. Anthony’s heifer or small cow” (San Antonio's little cow) and it is considered to bring good luck. Los más habituales son: mariquita, catita, vaquita de San Antonio y vaquita de San Antón.^{12]}

[**Armenian:** zatik: զատիկ]

[**Australian:** Lady Beetles, Lady Birds, Lady Bugs]

[**Austrian:** Glückskäfer]

[**Azeri** (Latin script): allahböcəyi / parabüzən / xallı bəzək]

[**Bask:** amona mantalgorri; amona gonagorri / Katalingorri (Amona mantagorri)]

Bask (ALE): *maringongorriya* (Red Mary)

According to the dictionary the denomination is *amona mantalgorri*, in which *amona* means ‘grandmother’, *mantal* ‘apron’, and *gorri* ‘red’.¹³ Another denomination is *amona gonagorri*, in which *gona* means ‘skirt’. Another dictionary mentions *amona mantangorri* and *gonnagorri* with the Spanish equivalent *vaca de San Antón*. There are also two rhymes: ‘*Amona mantagorri, Zeruan ze berri* (Ladybird, fly to heaven)’ and ‘*Amona mantangorriren asmatzalletasunaz azkazaletako zuriuneak adierazi nai omen dutenaz* (?)’.¹⁴

[A complete review: amandre gonagorri, amandre mantalgorri, amona gonagorri, amona mantangorri, amona mantalgorri, amona mantagorri, amuna mantagorri, anddere kota-gorri, andekotagorri, andere-kotagorri +zub, andere kotta-gorri, andre marigorringo, gonagorri, iratargi, jaungoikollar, katalingorri, kattalingorri, katalin-xume, kottagorri, labagorri, malo gorringo, mamanton gona-gorri, mantalgorri, mañagorri, maria gona-gorri, maria gorringo, maria teilaganeko, mariana gona-gorri, mariana gorri, mariana gorri-gorri, mariana gonagorri, marigorri, marigorringo marigorringo, marije talatuko, marije talletuko, marikattalin, marikita, mariñela gorri, maritxugorri, maritxu talletuko, maritxu talletuganeko, maritxu teilatuganeko, maritxu teiletako, maritxu teilletako, maritxu teilatuko, maritxu tellatuko, martin-karraka, matxingorri, matxingorringo, txipilota gona-gorri^{15]}

[**Behdini:** خالخالوك]

[**Belarusian:** кароўка-багоўка (karoŭka-bahoŭka)]

[**Bengali, Bangla:** □ □ / Goobre Poka^{16]}

[**Berber:** □ □ □ □] □ □ □

[**Bosnian:** buba mara]

¹² <https://es.wikipedia.org/wiki/Coccinellidae> (8 jul 2017).

¹³ G. Aulestia & L. White, *English-Basque Dictionary*, Reno 1990, 203.

¹⁴ Luis Michelena, *Diccionario General Vasco II*, Bilbao 1989, 36.

¹⁵ http://www.ostadar.org/hiztegia/?esparrua=EU_ES&hizkia=m&tag=intsektuak.

¹⁶ Purabi Khisa Tandra (from Bangladesh): “In Bengali it is called ‘GOOBRE POKA’. I have not found a meaning for ‘goobre’, ‘poka’ means an insect.”

[**Brazilian:** joaninha]

Breton: *Balfennick-doué* ‘God’s Little Butterfly’ (5), *Bivig-doué* ‘God’s Cow’ (6), *Buic’hig Doué* ‘God’s Cow’ (7), *Elik Doué* ‘God’s Little Angel’ (8), *Yarig Doué* (9).

ALE: *buohig doue* (God’s little cow), *beug an otru doue* (Little cow of our God), *c’hwilic doue* (God’s little beetle), *bouhig an aotrou doue* (id.), *bouh an aotrou doue* (Cow of our God).

[buoc’hig-Doue; buoc’h-Doue, yarig-Doue, c’hwilic-Doue]

Bulgarian (ALE): *kalinka*, *kalinčica*, *kalina malina*, *kalinka malinka*, *boža majčica*, *boža kravička*, *lit mara*, *kaca mara*, *kalimanka*, *baba mara*, *bezergen*.

[калинка (kalinka)¹⁷, калинка-малинка (kalinka-malinka), божа кравица (boža kravica; "bozha kravichka" = God's little cow)¹⁸

Alexander Simeonov from Bulgaria reports: in our folklore when you find a ladybug you're supposed to put it on your finger and say: "ladybug, ladybug, show me where my love lies" - you're supposed to follow the direction the ladybug flies off from your finger and look for the love of your life there.]

Catalonian: *Arca de Mare de Deu* ‘Mother of God’s Ark’ (10), *Arca de Nostra Senyor* ‘Our Lord’s Ark’ (11), *Fobiol* (12: on Mallorca), *Gallineta de la Mare de Deu* ‘Mother of God’s Chicken’ (13), *Marieta* ‘Little Mary (The Virgin)’ (14), *Poniol* (15: Minorca).

Added are two rhymes:

<i>Marieta, Marieta, puja al cel,</i>	Ladybird (2x), fly ¹⁹ to heaven
<i>Port’m una olla de mel.</i>	Bring me a pot of honey.

Unique is the next item from Mallorca, for it is the only verse found in which the child threatens to kill the ladybird, which is usually considered very unlucky.

<i>Marieta,</i>	Ladybird,
<i>si no em mostres el acmi de cel</i>	if you don’t show me the tip (?) of heaven
<i>te matare.</i>	I will kill you.

(We have seen more of these death-threats especially at the request for ‘oil’.)

ALE: *cuca de sant joan*, *escarbat de la patata*, *marietta*, *marieta*, *gallineta*, *gallineta c[i]lega*, *borriol*, *poriol*, *xinxeta borda*, *galin’eta*, *anim’eta*, *b’ola p’aula*, [*gallineta de nostre segnor*²⁰]. [coccinella, marieta (little Mary)]

[**Chechen:** делан котам]

[**Cherokee:** ☐ ☐ ☐ ☐☐ ☐☐ ḍíḍájvsgi jvsgóyi (this is the generic word for beetle)]

[**Chile:** mariquita, vaquita de San Antonio, vaquita de San Antón, chinita; **Puerto Rico, República Dominicana, Ecuador, El Salvador, Columbia, Venezuela, Bolivia, Perú,**

¹⁷ "kalinka" on the account of its red colour.

¹⁸ Божа кравица is the name of another little insect, similar to the ladybug. It is also colored in red and black but I forgot its name in English. Ladybug is калинка (kalinka). // Is this insect long? It is triangular-shaped and long, but red with black spots, too. I know this bug as BUBA CIGANKA (gypsy bug), but I am not sure it is the correct name in Serbian, since this is how it was called in my family, but I have never talked to anyone else about this bug and I don't know if this name is just my family's invention or the real name of this bug.

¹⁹ In Spanish the figurative meaning of the verb *pujar* is ‘do your best for’. Exell translates: ‘go up into the sky’.

²⁰ The text of ALE reports *segor*, which must be a misspelling.

Paraguay, Honduras, Costa Rica, Nicaragua: chinita, mariquita; **Uruguay:** San Antonio; **Mexico:** catarina; chinche, San Antonio, vaquita de San Antón, petaca²¹; **Guatemala:** tortolita. En **Colombia** se conocía como *petaca*, *petaquita*, antes de que entrara la mariquita. Parece que hasta ahora no ha entrado la catarina.²²]

Chinese: ~ ‘Flower Lady’ (16: Popular Mandarin), *P’iao Ch’ung* ‘Gourd Ladle Beetle’ or ‘Gourd Beetle’ (17: Mandarin. Feeds on leaves of Cucurbitaceae).
[Mandarin (Simpl.): 瓢 虫 [piáochóng]; Mandarin (Trad.): 瓢 虫 瓢 虫] (“scoop bug”)]

Cornish: *Bughyk Dew* ‘Little Cow of God’ (18: Truro)
[bughik-Dyw (bughik-Duw)]

Corsican (ALE): *mulin'ella*, *mum'u di u n'oftru zindj'ori*, *dziri'ola*, *wāwul'eīa*, *bulabul'ella*, *barabul'eđa*, *rawan'eīu*.

[Cree: 瓢 虫 瓢 虫]

Croatian: *Bubamara* ‘Mary’s Beetle’ or ‘Mary’s cow’ (19)²³
Exell makes mention of an interesting Croatian publication by Dusko Trifunovic, Andrijano Zacero and Janes Tadic, a fairytale in verse describing the long search of the ladybird to find a magician to put the world to rights.
[*bubamara* / *Božja ovčica* (“God's little sheep”)²⁴]

Czech: *Slunečko* ‘Little Sun’ (20), *Slunečnice* ‘Little Sun’ (21²⁵), *Slunečko Sedmítečné* (usual name in dictionaries: septempunctata)

ALE: *sluničko*, *bedrunka*, *berunka*, *plinka*, *linka*, *baruška*, *majdalénka*, *hálinka*, [*slunicko*, *pinkalinka*, *verunka*, *beruška*, *marunka*].

[*slunéčko sedmítečné*, *slunéčko*, *sluníčko* (“little sun”), *beruška*.

Posted by [Jana337](#): Native language: čeština: Common names are *bedrunka* (I use this one), *beruška*, *berunka*, all of them regional variations of the same word the etymology of which is not immediately obvious. A webpage has even more words (most of them totally new to me, very dialectal, and some have totally different meanings): *Slunéčko sedmítečné*: *berunka*, *bedrunka*, *merunka*, *medrunka*, *verunka kunka*, *majdalenka*, *linka*, *mandelinka*, *sedmítečka*, *bábrlinka*, *boubelinka*, *korunka*, *panenka*, *petrunka*, *křepelička*, *pelestička*, *pámbíčkova kravička*, *pámbíčkova ovečka*, *pámbíčkova slepička*, *marijenkefr*, *sluníčko víčko*, *beruška*, *baruška*.]

Danish: *Fireogtyvepletet Mariehøne* ‘Mary’s hen Twenty-four Spot’ (22), *Fjortenpletet Mariehøne* ‘Mary’s Hen Fourteen Spot’ (23), *Mariehøne* ‘Mary’s Hen’ (24), *Øjepletet*

²¹ <http://es.bab.la/diccionario/espanol-ingles/catarina>.

²² Cal inhibes (Columbia), Aug 9, 2013 (<https://forum.wordreference.com/threads/catarina-catarinita-coccin%C3%A9lido.2683363/>)

²³ See for Croatian, ch. 10 at Ferreira and Alinei (*buba* = beetle, not cow).

²⁴ Someone posted: ‘*Božja ovčica* is a Slovene expression, but not for any insect, but for a totally different concept, which is not a subject of this topic.’ Later he was more specific: ‘a cynical expression for those devoted Christians who cannot use their brains.’

²⁵ This denomination does not appear at Balhar e.a. 1997 (ch. 9) nor at Ferreira & Alinei (ch. 10); *-nice* is not a normal ending.

Mariehøne ‘Mary’s Hen Eyespot’ (*Anatis ocellata*) (25²⁶), *Svampebille* ‘Mushroom’ or ‘Fungus Beetle’ (25a)²⁷, *Syvplettet Mariehøne* ‘Mary’s Hen Sevenspot’ (26), *Typlettet Mariehøne* ‘Mary’s Hen Tenspot’ (27), *Toogtyveplettet Mariehøne* or *Toprikket* ‘Mary’s Hen Twenty-two Spot’ (28), *Topplettet Mariehøne* ‘Mary’s Hen Twospot’

Exell adds a ‘charming Danish verse of the nature of a fairy tale’ by Halfdan Rasmussen, entitled *Mariehønen Evigglad*, with a German (*Marienkäfer Immerfroh*) and English (*Everglad Ladybird*) translation. (The *Evigglad*, eternally happy, is not a ladybird denomination, but a fantasy of the author, rhyming with the *rabarberblad* of line 2.)

Another Danish rhyme is a nursery-rhyme, entitled ‘*Mariehøne*’:

<i>Se her en lille bille</i>	See here a little beetle
<i>rød med sorte prikker på</i>	red with black spots on it,
<i>se min lille røde bille</i>	See my little red beetle
<i>se min Mariehøne</i>	see my ladybird
<i>Mari, Mari, Marolle</i>	Mari, Mari, Marolle,
<i>gi’ os dejligt vejr i morgen.</i>	give us fine weather tomorrow.

It is not a folk-rhyme (written by Kirsten Pendrup), but we see the familiar idea, that the ladybird can bring nice weather. Exell is also familiar with this idea, because when the ladybird unfolds its wings, it means that the next day the weather will be nice. [The ‘mari-mari-marolle is not there for the rhyme, at most as filler; it is an onomatopoeic elaboration of the denomination *Mariehøne*. (Is *Marolle* an unknown Danish denomination?)] Exell continues with another rhyme by Halfdan Rasmussen, wherein Marie, having become four years old, receives a rather peculiar selection of gifts including four small ladybirds (*marihøns*).

ALE: *paradishøne* ‘paradise-hen’, *mariehøne* ‘mary-hen’, *vorherres kylling* ‘Our Lord’s chicken’, *vorherres høne* ‘Our Lord’s hen’, *fruens høne* ‘lady’s hen’, *vorherres putte* ‘Our Lord’s hen’, *vorherres dyr* ‘Our Lord’s animal’, *mariepytte* ‘mary-hen’, *vorherre sit hønneken* ‘Our Lord’s little hen’, [*vorherreshøne*, *agerhøne*], Danish-Norse *marihøne* ‘mary-hen’.

[*mariehøne* (“St. Mary’s Hen”). In Denmark, you put the ladybug, called *en Mariehøne* on your finger and then you tell it to fly up to God and ask for good weather.]

Dutch (including Flemish): *Het Lieveheersbeestje* ‘Dear God’s Little Creature’ (30: Antwerp), *Het Lievevrouwsbeestje* ‘Our Dear Lady’s Little Creature’ (31: Antwerp²⁸), *Lieve Heersbeestje* ‘Dear God’s Little Creature’ (32), *Lieven Heers Hantje* ‘Dear God’s Little Hen’ (33²⁹), *Onzer-Lieve-Vrouwe Beestje* ‘Our Dear Lady’s Little Creature’ (34³⁰), *Sonne Kever* (35³¹)

Exell explains why he doesn’t translate *beestje* with *little beast* but with *little creature* [I myself translate ‘little animal’, because ‘beest’ is in Dutch a generic name for all animals, comparable with ‘dier’]. He even thinks it unwise partly because the word ‘beast’ suggests an animal of some size and partly because ‘beast’ has often a pejorative meaning in English [this is the same in

²⁶ A ‘better’ translation is ‘Eye-spotted Mary-hen’. These are names for varieties not denominations.

²⁷ This name was received by Exell on the point of going to press. Added is the Latin name *Mycetophagus quadripustulatus*. [*svamp* = fungus, cf. Dutch *zwam*; *bille* = beetle]

²⁸ According to Exell’s informant (Mr. Peter Brooks, which is not a Dutch name) is 31 the commonest ladybird, red with black spots. N°30 is the yellow beetle with black spots or black with red spots. [*Our* in 31 is of course not in the Dutch, just ‘the’, which is the article and not a part of the denomination. *Our* appears though often in Dutch, especially in more southern regions, see ch. 5.]

²⁹ This is after the *HDA*, with the misspelling ‘Hantje’ for *haantje*, which is not a little hen, but a little cock.

³⁰ Also according to the *HDA*, the -r of *onzer* is not correct.

³¹ The informant is Dr. H.H. Heine, a German, which explains the incorrect starting-s, it must be: *Zonnekever*. The Dutch do not hyphenate (as in 34) nor place spaces in words (as in 33), the correct writing is as 30, 31.

Flemish: (onze)lieveheer(s)(e)beestje, (onze)lievevrouw(e)beestje, oliebeestje, piempampoentje, hemelbeestje, pieternel(letje), pieternellebeestje, piepauw(tje), piepebontje, pimpajoen(tje), pimpaljoen(tje), pimpompulletje, hentar nektarkring(etje), engelbeestje
Zealandish: kok'aentje, kok'aontje, lieve vrouwke, lie:vevrouwwebêestjen, pàpoe:nebêesje, pampoe:ntje, piempampoe:ntje, pieternelleke, pimpampoe:ntje

French-Flemish: Piepebontje

Another list has the following denominations³⁸:

Muületentje [Weert]; Pimpampoentje, Molenaartje [Vlaardingen]; Goudeningelsje [Bolsward]; Kukeluusje [Nunspeet]; Boketorre [Huizen]; Laiveneertiekje [Groningen]; Kukelesaantje [Spakenburg]; Keukediefie [Urk]; Boerinneke [Raamsdonkveer]; Earmpiekje, Ingeltsje [Friesland]; Krûpelhintsje, Koffiemolentje [Harlingen]; Sunnekuukske [Twente]; Sjmoutwurmpke [Limburg]; Okke Vekokkie [Zaanstreek]; Armmarmottie [Drenthe]; Fliegen, Flaggenhintsje [Paesens / Moddergat]; Pimpaljoentje [W.Vlaand]; Allahbeestje [Dutch-Marokko]; without localisation: Kapoentje (cities), Vaderzoentje, Armeleevezeuntie, Leeveneersbeessie, Öligsmientje, Oliebeestje, Molententje, Wodankevertje.³⁹

[Dzoratâi: pernetta; [bîta à bon Diû](#)]

English: *Bishop Barnabee* (36, probably a corruption of 37), *Bishop is Burning* (37), *Bishy Bishy Barnabee* (38: Suffolk). According to Exell, all allusions to fire (almost certainly) come from the brilliant red wing-cases of the commonest ladybirds, but he is aware of the theory of Mannhardt (although giving it a strange twist): ‘somewhat far-fetched attempts to link references to fire with the idea of averting a feared loss of the sun after a red sunset’. The curious names of 36-38 may have arisen according to Exell from the burning of bishops at the stake. There could also be a connection with Saint Barnabas. Midsummer Day, the summer solstice, is sometimes called St. Barnabas Day (see 143).

Cushcow (39⁴⁰: Yorkshire), *Cushcow Lady* (40⁴¹: Yorkshire), *Cowlady* (41), *Farmer’s Friend* (42: Warwickshire), *God’s Little Cow* (43), *Goldie Bird* (44), *Lady Beetle* (45), *Ladybird* (46: also *Our Lady’s Bird*; this is the commonest name), *Ladybug* (47: The commonest name in Canada and U.S.A.), *Lady Clock* (48: In some countries, and perhaps formerly in Britain, the ladybird is used as a kind of clock. The child begins to count and the number at which the beetle

³⁸ <http://www.ellegirltalk.nl/topic/gekke-woorden-in-jouw-dialect.543402/page-2#post-16063252> (by Kihwi, May 14, 2009, about *sjmoutwurmpke*, from Maastricht).

³⁹ The last two seem very artificial (little mill-tent; little wodaan-beetle). Another overview of only denominations is given by Skrivadur (Dec 2, 2009): *Poppennonnetje is een killer*: *lieveheersbeestje, Mariakever, heiligenkever, lievevrouwenworpje, boerinnetje, boterbeestje, fowieltje, Jezusjesbeestje, koffiekuikentje, lievehereminnetje, lievelammetje, poppennonnetje, hemelkoetje, zonnekever, gelukskever, piempampoentje, hemelbeestje, pieternelletje, piepauwtje, pimpajoentje, pimpompulletje, krûpelhintsje, ingeltsje, earmpiekje, moedergodssterretje, lieveherebolletje, kevelewormpje, kaevelebieësje, kapoentje, oliebeestje, stippelbeestje and zonnekoekje.* (<https://skrivadur.wordpress.com/tag/mariakever>)

⁴⁰ Exell points to the fact that *Cush[y/a]* are pet-names (terms of endearment) for cows. A dairymaid’s song starts with *cushy cow, bonny*, as address to the cow, with the remark (after I. & P. Opie) that a *cushy cow* is a hornless cow. The English-Dutch Dictionary translates *cushy* with ‘lekker, prettig’ = ‘sweet, nice’, so ‘sweet cow’, with as extra the alliteration, accentuating even more the pet-name quality. Wright, 326: ‘Cush, cush!’ (cf. ON *kus! kus!* a milkmaid’s call). Hornby, 215 knows only *a cushy job*, not requiring much effort (in Dutch: *een luizenbaan*).

⁴¹ *Cushcow* and *Cushcow Lady* are both from Yorkshire but may well have extended into Lincolnshire as there is a well-known poem by Jean Ingelow (1820-97) entitled ‘The High Tide on the Coast of Lincolnshire, 1571’ containing the line ‘Cusha! Cusha! Cusha calling’. (See previous note.)

flies away is the hour or day at which some expected event will take place⁴²), *Lady Fly* (49), *Mary Gold* (50)

The usual nursery-rhyme, which has many slight variations, is:

*Ladybird, Ladybird,
Fly away home,
Your house is on fire
And your children all gone
All except one
And that's little Ann
And she has crept under
The warming (or: frying) pan.*⁴³

The usual ladybird practice is for the child, usually a girl, to put the ladybird on the back of her hand or the back of a finger tip and recite the incantation warning the beetle of her danger and the danger of her offspring. There is but little evidence in the English of a child asking for benefits for herself as occurs in several other languages. One not very well-known English nursery-rhyme is said to end with the words 'Fly where the man is found I love the best'. (Cf. *HDA* 1699)

Similar wishes are expressed in some German dialects.

ALE: *ladybird, ladybirds, lady-bird, lady-birds, lady bird, lady-cows, cow-lady, [lady-cow], bushy barnaby, bishabarnaby*; Scottish: *creamie, spotted gollach, virgin mary, sunny mary, lady lander, [crammie, crامية, ladybug, goldie]*.

[*ladybird* (*Brit*), *ladybug* (*US*) *lady-cows, may-bug, golden-knop, golden-bugs* (Suffolk); and variations on Bishop-Barnaby (Norfolk) – Barnabee, Burnabee, the Bishop-that-burneth, and bishy bishy barnabee. The etymology is unclear, but it may be from St. Barnabas' feast in June, when the insect appears, or a corruption of "Bishop-that-burneth", from the fiery elytra of the beetles. – The *Oxford English Dictionary* (*OED*)'s first recorded use of the word 'ladybird' is from a 1674 glossary of southern English words. The author describes how the regional word *bishop* is the term for 'the little spotted beetle commonly called the Lady cow, or Lady-bird'. *Ladybug* followed shortly after *ladybird*, but both terms are preceded by *cow-lady* and (earlier still) *ladycow*.⁴⁴ In Norfolk, ladybirds are Bushybarnabees. Our old aunt, who originated in North

⁴² Exell has misunderstood this game, because the 'clock' tells the time, the hour it is, while Exell refers to the quality of the ladybird as fortune-teller.

⁴³ Exell remarks: 'There is a possibility, with some evidence from the Germanic Rhyme (after n°155), that Ann, here one of the Ladybird's children, may have originated as a reference to St. Anne, the Virgin's legendary mother.' On the internet I found a version with small deviations 'your children *are* gone' and 'For she crept under the frying pan'.

⁴⁴ <http://blog.oxforddictionaries.com/2014/06/ladybirds-ladybugs-cows>. Anybody who was about to point out that a ladybird isn't a bird will have pause for thought when confronted by *ladycow* (I can confirm that the ladybird is also not a cow); it is thought perhaps to have a parallel in the Middle English *Godyscow* ('God's cow'), which may have denoted the same insect. Things get all the more complex when you learn that, also in the 17th century, a *cow-lady* could describe a fly (real or artificial) used by anglers. To make things even more complicated, while people were still merrily pointing out *ladycows* in the hedgerows to one another, the word *ladybird* was in use – but to refer to actual ladies. The *OED*'s first recorded example for *ladybird* in any sense is from Shakespeare's *Romeo and Juliet*: 'What Lamb, what Ladie bird / [...] Wher's this girle?' This use is from 1597 and appears one year earlier than a rare use of *ladybird* to denote the butterfly (from John Florio's dictionary, *World of Words*). When referring to a woman, *ladybird* could be used either positively or negatively. As used by the Nurse in *Romeo and Juliet*, it is a term of endearment, but at the other end of the spectrum, *ladybird* could refer to a kept mistress, a lewd or wanton woman, or a prostitute. Cf. a woodcut dating from the reign of King George II, depicting a child addressing a ladybird before flight. // "Little Ann" was the farmers name for a young grub of the ladybird attached to a leaf and shedding its skin, or "weaving gold laces." "*Ladybug, Ladybug, fly away home....your house is on fire, and your children will burn. Except little Nan, who sits in a pan, weaving gold laces as fast as she can!*" Undoubtedly, you're familiar with this well-known children's rhyme, but do you know how it originated? In Medieval England, the farmers would set

London, used to refer to ladybirds as “poor peggies”. Derbyshire/Nottinghamshire: Cow Ladies. Amongst the common people in parts of Hampshire they have the denomination of God Almighty’s cows. *ladybird beetle* (1704)]

Erse [Celtic Irish]: *Bóin Dé* ‘Little Cow of God’ (51), *Bóin Samraich* ‘Little Cow of Summer’ (52).

[**Esperanto**: kokcinelo; Maria-skarabo; Di-besteto]

Estonian: *Käolehm* ‘Cuckoo’s Cow’ (53), *Kirilind* ‘Little Cow of Summer’ (54; *lind* = bird!), *Lepatriinu* ‘Alder Tree’s Catherine’ (55: The official name), *Maarjakana* ‘Mary’s Hen’ (56), *Merehärg* ‘Sea Bull’ (57: Dialect)

This little list, which Exell has thanks to Mr. Kaljo Itra of *Periodika*,⁴⁵ Tallinn, and Miss Marie Määr, is followed by a short Estonian ‘fairytale’, told by Mrs. Asta Kass, entitled *The Journey of a Ladybird*.

ALE: *merehärg, lepatriin(u), merihärg, tiiru-taaru, taevataadi karjane, lambrine, leeslind, leeskana, kirilind, kirjulehmäk, kirjantlehm/ake/, käokirjass, käokirjat, käolind, lepalind, linnuk, käolehm, [kirjukukrik, lepatriim, kirikari, lambrik, kalatooja, käokiri, käokirg]*.

[*lepatriinu*]

Fér. (Færoes) (ALE): *mariuhöna*

Finnish: *Leppäkerttu* ‘Alder Birdie’ or ‘Alder’ + girl’s name [Gertrud] (58⁴⁶), *Leppäpirkko* ‘Alder’s Little Bridget’ (59), *Leppäterttu* ‘Sweet Alder Child’ (60).

Pirkko is a diminutive of Birgitta, the Finnish for Bridget. The origin may possibly be a Swedish Saint called Birgitta Gudmaarsson who founded an Order of Nuns at Vadstena, Sweden, with a house of the Order at Pirita, near Tallinn, between 1407 and 1577.⁴⁷

ALE (Fins): *jumalanlehmä, leppäkerttu, leppälintu, lemminkäinen, lenninkäinen, lentokaija, piimäpirkko, piimäpirjo, leppäterttu, leppäpirkku, leppätiira, leppäpirkko, kultakännä, kinniäinen, punamaija, nykkelpiika, marihöönä, ukonlehmä, [piimäpirkka, piimäpilkku, lentopirkko, lentopirkka, kannä, kinniäinen, leppäpirjo, leppätiira, lentopirkku]*; Ingr. *jummāla lehmä*; Liv. *Mōmaļikki*; Weps. *jumalanlehmeine, [papiñ’lehmeine]*; Wot. *jumalaalehmä, [jumalaa lintu]*; Car. (Karelish): *jumalanlehmä, ukonlammas, jumalan’ehmäine*.

[*leppäkerttu* (*Blood Gertrud*); *pistepirkko* (piste = point); *leppäpirkko* (alder + female name)⁴⁸]

torches to the old Hop vines after the harvest, to clear the fields for the next planting. The poem was a warning to the aphid-eating Ladybugs, still crawling on the vines in search of aphids. The Ladybugs’ children (larvae) could get away from the flames, but the immobile pupae (Nan) remained fastened to the plants (laces) and couldn’t escape. *Kinda morbid, huh?* Also: Farmers knew of the Ladybird’s value in reducing the level of pests in their crops and it was traditional for them to cry out the rhyme before they burnt their fields following harvests (this reduced the level of insects and pests) in deference to the helpful ladybird: “*Ladybird, ladybird fly away home, Your house in on fire and your children are gone*”.

⁴⁵ This is obviously the name of a journal/magazine, wherein also the fairytale is published.

⁴⁶ The girl’s name was not given by Exell (*Kerttu* = Gertrud; see ch. 2 & 10). Exell thanks this information to Mrs. Pirkko Booker.

⁴⁷ This information Exell has thanks to Mr. Kaljo Itra of *Periodika*, Tallinn.

⁴⁸ In Finnish, ladybird is, for its blood red color, called *leppäkerttu*, translating to ‘Blood Gertrud’ from the ancient Baltic-Finnic meaning ‘blood’ of the word *leppä* (that means ‘alder’ in modern Finnish. An alternative name is *leppäpirkko*. These differ by the female name at the end.

French: *Barbelote* (61), *Barbirotte* (62: Haute-Loire), *Bête à Bon Dieu* ‘Good God’s Creature’ (63), *Bête à Sainte Catherine* ‘St. Catherine’s Creature’ (64), *Bête de Dieu* ‘God’s Creature’ (65), *Bête de la Vierge* ‘The Virgin’s Creature’ (66) *Bête de Saint Jacques* ‘St. James’ Creature’ (67: Eure-et-Loire), *Bietie du Paradis* ‘Creature of Paradise’ (68: Mons), *Cheval à Dieu* ‘God’s Horse’ (69), *Coccinelle* (70; from the Latin *Coccinella*), *Géline de Bon Dieu* ‘Good God’s Hen’ (71: Vosges), *Guogo* (72: Fribourg & Valais: Caterpillar or Beetle in origin), *Lè béyt du Boñ Dū* (73: Vosges; a dialect related to Walloon), *Poulo de Saint Jean* ‘St. John’s Hen’ (74: Provence), *Poulette au Bon Dieu* ‘Good God’s Chicken’ (75: Calvados), *Pourquet doué Bon Diéou* ‘Good God’s Piglet’ (76: Provence), *Vache à Dieu* ‘God’s Cow’ (77), *Vaque au Boen Dieu* ‘Good God’s Cow’ (78: Normandy)

There are several nursery-rhymes, with 61: *Barbelote, Barbelote, monte au ciel / Garde-moi une place auprès du bon Dieu*. With 62, a dialect name from the Haute-Loire (Central France) provided by Madame Marie-Paule Leonard now at Brussels: she remembers a short nursery-rhyme, which she was taught by her mother, who said she had learned it in her childhood:

*Barbirote du bon Dieu / Va dire au bon Dieu / Qu’il fasse beau dimanche!*⁴⁹ With 71 comes the rhyme: *Géline, géline de bon Dieu, / Va-t-en voir tes père et mère*.

At the end of his list of names Exell adds some more nursery-rhymes, the first with the not as such recorded denomination of the ladybird (*petite*) *manivole* in which he sees a childish corruption of ‘main’ and ‘vole’: *Petite manivole, Vole, vole, vole, Ton père est à l’école, Vole, vole, vole! Il t’achète une belle robe, Vole, vole, vole! Si tu ne voles pas, Tu n’en auras pas*.

(After Rolland, see ch. 5, Aebi, in Berry) The French nursery-rhyme warning against the Turks, after Opie, is the song to the *hanneton* (maybug), which in this case has relation with the ladybird because of the reference ‘your nest is on fire’, inspired by the fiery red colour of the wing-cases of the ladybird. The first lines identical to the last two have been left away by Exell: *Vole au firmament bleu / Ton nid est en feu / Les Turcs avec leur épée / Vont te tuer ta couvée / Hanneton, vole, vole, / Hanneton, vole*. He also adds a French ‘nonsense saying’: *Fais pipi sur le gazon Pour embêter les coccinellae* (Pee on the lawn To annoy the ladybirds).⁵⁰

French (ALE): *coccinelle*.

French (Oïl) (ALE): *pop’ɔl, bête à bon Dieu, petit martin, bête du bon Dieu, kɔstr’i, paw’er, katerin’et, katrin’et, marguerite, katr’in, barbul’ɔt, zan’et, pul’et dy bɔ djø, gog’ɔt, per’et, sēt katr’ēn, āɜ dy bɔ djø, āɜ dy paRad’i, kutyRj’εR, nik’ɔl, sã martī, maRif’o, maRis’o, maRt’in, mœlɛ ε vã, maR’i fɔf’ou, pil dy bɔ djø, ptit bet a bɔ djø, papi vɔl, pul di paRad’i, peR’in, bulāɜ’εR, pin vɔl, par’i vɔl, pir vɔl, pil vɔl, pul d pak, ptit vaf dy bɔ djø, bāve, [coccinella, sɛ ɜɔɜɜ, mart’in, mlyn’er, pti pɛs’ɔ, par’i vɔl, pul də pak]*.

French Occitan (ALE): *pino v’ɔlo, margar’ita di bō djø, b’ulœ bid’au, p’ulo, pɛrdig’ɔlo, pīmpɔn’elo, parpaj’ɔlo, b’olo gir’aut, b’ulau bet, marj’ɔto, p’ulo dɛl bŭn dj’eo, debijɛjr’ɔgo, b’ulœ / bēn, b’ɔlo mar’io, madel’eno, galin’eto, bob’ɔt, b’estja de n’ɔstre sij’ua, ɜ’ano mar’io, katarin’eto, b’olo k’aut, b’ɔlo p’aulo, s’ento mar’io, lə b’ajō d’u bun d’iɔ, gallineta del*

⁴⁹ Exell thinks it is possible that there is a connection with Frederick I (c. 1122-90), Holy Roman Emperor, called Barbarossa, who led the Third Crusade. Exell adds: ‘French is the only language in which a Nursery Rhyme has been found warning the Ladybird against danger from the Turks.’ And: ‘Any mention of God, as occurs here, is rather rare in the children’s verses though common in the Ladybird names.’ Both statements are not correct.

⁵⁰ He remarks: ‘This is complete nonsense as throughout the Ladybird saga it is considered unlucky to harm one of these revered Beetles. Also Ladybirds would not be found on the lawn.’

paradiso, la jarban'ejz, [m'uskə⁵¹, b'ɔja, parpaʎ'ɔɪA, la bab'ɔty dej bun d'iy, barbar'ɔto, bab'ɔjA, bab'ojA sam mik'ēl].

Frioul.lad. (ALE): *las v'ʌk's d'al sinj'uʌr, kh'ɛfre de s'anta mar'iA, m'ariutjɛ di sam v'it, mariutta, mos'ɔŋ, [p'odl dlA mad'onA, marin'ele, bɔbɔraf, san dʒwan'utes, san ʒo'ält, s'antɛ mari'anɛ].*

Frpr. (ALE): *b'oja du parad'is, la b'ihə di bon dʒ'ø, la snj'ura, pɛlav'øla, bête a bodieu, b'ɛtjə dy bō djy, b'ɛfje dɔu bōdj'o, piv'ola, bet i bō dy, [pip'in a bō djy, la pijña din bun dj'ø, lɛ b'ɔjɛ del n'ɔstre sinj'ur, la b'ɔjA du parad'is].*

Galician (ALE): *Costureira, cascarrubia, rei rei, paparrubia, xuaniña, papasol, san martiño.*

Galloit. (ALE): *la pap'ũtsa də s'anta nək'āla, ɥ bw'etu.*

Gallo-romance (ALE): (frpr., occ.) *margœr'it, margar'ita, barj'ota, babar'oto.*

(frpr., occ., oïl) *betj a bō djy, b'ɛstja du bū dju, bet o bō djø.*

(occ., oïl) *mar'io b'ɔlo, maR'i vɔl, pi b'ɔlœ, pi vɔl.*

[coccinelle, bête à bon Dieu (the Good Lord's animal), bête à Martin, vache à Dieu, poulette à Dieu, bête de la Vierge, vole-midi, barbote, galineto dâou bon Diou, devinola (Aveyron), galinette du bon Dieu, galinette, pivole, parvole, marivole, manivole, vole-bête, vole-giraud, volehaut, marie-chon-chon, barboulotte, barbot, couturière, boulangère, bête à bon Dieu, bête du Paradis (Hainaut), catherinette, géline dé bon Dieu, oiseau de la Vierge, petit veau du Seigneur, poulette de la Madone, poulette de Dieu, vache à Dieu; Occitan: catarineta; galineta (little hen), buòu de Nòstre Sénher (Our Lord's ox); Nissart: galineta dòu bouòn Diéu.

Coccinelle, demoiselle

Bête à bon dieu

Coccinelle, demoiselle

*Vole vers les cieux...*⁵²

Someone calling himself Cherokee85 writes: 'Combien de fois ais-je soufflé sur la coccinelle en lui disant "va et gardes moi une place aux cieux".'

Coccinelle vole

Va-t'en à l'école

Prends donc tes matines

Va à la doctrine.

Coccinelle sur la marguerite. Coccinelle vole, vole, va dire au bon dieu qu'il fasse beau demain ! Lol ! 'Coccinelle vole haut, il fera beau.'

A French translation of a haiku about the age of the ladybird:

La bête à bon Dieu

The ladybird,

Sur les ailes trois points noirs

On the wings three black dots

« Trois ans » dit l'enfant

'Three years,' says the child.⁵³]

Gaelic (Scottish-Celtic): *Daolag Dhearg Bhreac* 'Little Beetle, red, spotted' (79: Purely descriptive with no religious dedication. Related to Manx, n°200.)
[daolag-bhreac-dhearg (*daolag-bhreac* "speckled beetle")]

⁵¹ In ALE printed as *m'uskə*, which doesn't seem correct.

⁵² Musique et chant : Julien Chauveau. There is also a 'Jeu en groupe sur la comptine coccinelle demoiselle': Préparez 3 gros pois de la taille des **masques de coccinelle**: un rouge, un blanc, et un noir. Chantez la comptine avec les enfants, etc.

⁵³ <http://reveries.over-blog.net/tag/haiku%20des%20grands%20maitres/3>, from Takano SUJU (1893 - 1976)?

German: Vernacular names for the Ladybird in High German dialects far outnumber those in any other language and Germany must be considered the centre of the Ladybird Cult and Mythology in Europe. A very considerable number of names have been taken from the *Handwörterbuch des Deutschen Aberglaubens*, Vol. 5 (1932-3) from a Photostat very kindly sent to Exell by the Hamburgisches Museum für Völkerkunde. Further numerous personal acknowledgements are made throughout. A letter in the *Hamburger Abendblatt* brought Exell in correspondence with both Germans and Danes, which brought in even more material, especially nursery-rhymes. The names are:

Babüsscheschen (81: East Prussia; see 81), *Barbutte*, *Barbuttk* (81⁵⁴: East Prussia), *Brotwürmel* 'Little Bread Worm' (82: Schleswig), *Fliegenwäppchen* 'Fly's Coat of Arms' (83: The Twospot Ladybird resembles a coat of arms), *Frauenkäferchen* 'Little Lady Beetle' (84: Swabia), *Frauenkäferl* '(Our) Lady's Little Beetle' (85: Carinthia), *Frauenkäferlein* '(Our) Lady's Beetle' (86: Bohemia), *Frauenküchlein* 'Lady's Chicken' (87: Swabia), *Frauenkühle* '(Our) Lady's Cow' (88: Swabia), *Glückskäfer* 'Lucky Beetle' (89), *Gotteskälbchen* 'God's Little Calf' (90), *Gottesküchlein* (91), *Gotteslämmlein* 'God's Little Lamb' (92), *Gottesschäflein* 'God's Little Sheep' (93), *Häfn Trägerle* 'Mug Backpack' (94⁵⁵: Carinthia), *Herrgottsdeerche* 'The Lord God's Little Creature' (95: *Deerche* = Tierchen), *Herrgottskoh* 'Lord God's Cow' (96), *Herrgottsküchlein* 'Lord God's Chicken' (97), *Herrgottsmockel* 'Lord God's Little Gnat' (98⁵⁶), *Herrgottspferdchen* 'Lord God's Little Horse' (99), *Herrgottsschäfchen* 'Lord God's Little Sheep' (100), *Herrjels-Hinkelsche* 'Lord God's Chicken' (101: Hessen: Probably *Herrgottshühnchen* in High German.), *Himmelmotschen* 'Heaven's Little Cow' (102: Thuringia), *Himmelskindchen* 'Heaven's Little Child' (103), *Himmelskindlein* 'Heaven's Little Child' (104) *Himmelsküchlein* 'Heaven's Chicken' (105), *Himmelsküchlichen* 'Heaven's Chicken' (106), *Jungfern Käferl* 'The Virgin's Little Beetle' (107), *Maankalf* 'Moon Calf' (108), *Maanküken* 'Moon Chicken' (109), *Maienkülein* 'Mary's Chicken (110⁵⁷: Swabia), *Maikäfer* (111: Usually Maybug or Cockchafer but sometimes a Ladybird.), *Maikatt* 'May Cat' or perhaps 'Mary's Cat' (112: Elbe), *Marhonken* 'Mary's Chicken' (113⁵⁸: Aelmarch), *Mariekenperd* 'Mary's Horse' (114: Pomerania), *Mariekenworm* 'Mary's little Kiddy (Worm)' (115: Pomerania), *Marienkäfer* (116: This is the usual German name for the ladybird dedicated to the Virgin Mary.), *Marienkäferchen* 'Mary's Little Beetle' (117), *Marienkindken* 'Mary's Little Child' (118: Minden-Ravenburg), *Marienküchlein* 'Mary's Chicken' (119), *Marienvögelein* 'Mary's Little Bird' (120), *Marienwürmchen* 'Mary's Little Kiddy (Worm)' (121⁵⁹: Mainly N. Germany), *Marienwürmlein* 'Mary's Little Worm' (122), *Mârspêrt* 'Mary's Horse' (123: Schleswig),

⁵⁴ Dr. H.H. Heine suggested to Exell that this name might have originated from an ancient Celtic goddess called Borbet or alternatively that it might be named after a flat fish (French *barbote*). Derivation from St. Barbara should also be considered.

⁵⁵ 'This name has caused some trouble. *Hafn* was at first thought to be 'oats' though there seems to be no obvious connexion with the Ladybird. Dr. Heine informs me, however, that *Hafn* here means a mug. German women used to carry a mug on their backs in a little container known in English as a backpack though not at all common in Britain. The Ladybird has a somewhat fanciful resemblance to a miniature backpack.' [A *Hafen* is not a 'mug' (which is the Lower German meaning) but (in Austria) an earthen jar or pot.

⁵⁶ A gnat is a *Mücke*. A *Mockel* is not known, cf. Dutch *mokkel* 'fat child, fat woman', 'girl' or 'woman' in general, from *mok*, MHG *mocke* 'lump', but also 'sow' (Vries, 451).

⁵⁷ The denomination is wrong, must be: *Maienküchlein* and means 'Little May-cow' (May = Mary for Exell).

⁵⁸ This is completely unknown.

⁵⁹ 'Würmchen' is or was a common term of endearment from a mother to a small child. It obviously cannot be translated literally as 'Little Worm'. [It can, because a baby cannot move, only 'worm'.] The dictionary equivalent is given as 'Tiny Tot' but one hears that very seldom in Britain now, so I have chosen 'Little Kiddy'.

Mootsche Giebschen ‘Little Moocow’? or ‘Backpack’? (124⁶⁰: Leipzig), *Mu[h]kiebchen* (125: Thuringia), *Mutsche Kiepchen* ‘Little Cow’s Backpack’ (126: Saxony and Thuringia), *Muttergotteskäfer* ‘Mother of God’s Beetle’ (127), *Mutter Gottes Käferl* ‘Mother of God’s Little Beetle’ (128), *Muttergotteskuele* ‘Mother of God’s Little Cow’ (129), *Mutter Gottes Kuh* ‘Mother of God’s Cow’ (130), *Siebenpunkt* ‘Seven-spot’ (131), *Sommerkälbchen* ‘Little Summer Calf’ (132), *Sommerkälbel* ‘Little Summer Calf’ (133), *Sommervögelein* ‘Summer Birdie’ (134: Swabia), *Sonnenkäfer* ‘Sun Beetle’ (135: West Bohemia and Thuringia), *Sonnenkälbchen* ‘Little Sun Calf’ (136), *Sonnenkälbel* (137: West Bohemia), *Sonnenkalw* ‘Sun Cow’ (138: Pomerania), *Sonnenkau* ‘Sun Cow’ (139: Pomerania), *Sonnenschäfchen* ‘Sun’s Little Sheep’ (140: West Bohemia), *Sonnenschermken* ‘Little Sun Umbrella’ (141: Bergisches Land), *Sonnenschinken* ‘Sunshine’ (142⁶¹), *Sonnenwürmchen* ‘Sun’s Little Worm’ (143: West Bohemia), *Suniwendkäfer* ‘Midsummer Beetle’ (144⁶²), *Sünnekatherine* ‘Sun’s Catherine’ (145: Oldenburg), *Sünnekuken* ‘Sun’s Little Cow’ (146: Oldenburg), *Sünnenkind* ‘Sun Child’ (147), *Sünnenknicker* ‘Sun Marble’ (148: Pomerania), *Sünnenkuken* ‘Sun Chicken’ (149), *Sünnenschiener* ‘Sun Shiner’ (150), *Sünnenworm* ‘Sun Worm’ (151), *Sünnevüelken* ‘Sun Birdie’ (152⁶³: Bergisches Land), *Unser Lieben Frau Kuel* ‘Our Dear Lady Cow’ (153: Inntal), *Weidenvögelein* ‘Willow Birdie’ (154: Swabia), *Zweipunkt* ‘Two-Spot’ (155).

With n°81 comes the following verse:

Fleg opp, fleg opp!
Dien Husske brennt,
Diene Kinner schriee noh Botterbrot.
Barbuttk, Barbuttk, Barbutte, fleg opp.

N°86 is accompanied by the verse:

Liebes, liebes Frauenkäferlein flieg in Brunn,
Bring uns heut’ und morgen a recht a schöne Sunn.

(One of the many requests for good weather.) After n°89 is added: ‘Children’s sweets given to them at Whitsuntide are often chocolate Ladybirds.’⁶⁴ And: ‘Little stick-on labels of Ladybirds are now much used to decorate letters.’⁶⁵ With n°106 comes the verse:

Himmelsküchlichen flieg aus!
Dein Haus brennt,
Deinen Kinder weinen alle miteinander.

With n°111 comes the Pommerland-song:

Maikäfer flieg!
Dein Vater ist in Krieg,

⁶⁰ Dr. Heine suggests that *Mootsche* and *Mutsche* (n°126) may be diminutives of ‘Mutter’. *Giebchen* is a form of *Kiepchen* (n°126) = Backpack.

⁶¹ Dr. Heine points out that *Schinken* is a dialect form of *Schein* and has nothing to do with ‘ham’, the usual meaning.

⁶² *Suniwend* means ‘solstice’. It would certainly mean the summer solstice here.

⁶³ This may be a Butterfly rather than a Ladybird as *Sommervogel* is a Butterfly in Southern Germany and in Switzerland.

⁶⁴ This reminds me of the Dutch St-Nicholas custom of placing your shoe at the chimney with some bread or a carrot for the horse of the Saint, and in the morning the Saint has left a chocolate mouse or frog in the shoe, wrapped in very colourful gold or silver paper. In the Uncyclopedia (on the internet) an article is devoted to the chocolate ladybirds, belonging to the Order of ‘Schokotiere’. The ladybird is called *Fortuna marieii* (Riegelein 1821), or *Glückskäfer* (luck-beetle) and belongs to the family of luck-bringers (Fortunae). Characteristic for this animal species are seven to ten white dots on fire-red wings. From the number of dots can be read in the rule the age of the animal (comparable with the expiration date). The wings [and probably the rest of the wrapping] are made of thin aluminium foil and cover the body usually of milk chocolate. [Etc.]

⁶⁵ This has taken a great flight in modern days. Almost everything can be found decorated with ladybirds.

*Deine Mutter ist in Pommerland,
Pommerland ist abgebrannt.
Maikäfer flieg!*⁶⁶

Another Maikäfer verse which certainly seems to apply to the Ladybird is:

*Maikäfer fliege fort,
Dein Häuschen brennt,
Dein Kreischen brennt,
Die Jungen sitzen drinnen,
Und spinnen,
Und wenn sie ihre Zahl (10 Schock) nicht haben,
Können sie nicht spazieren gan.*⁶⁷

With n°116 comes the verse:

*Kleiner Marienkäfer,
Flieg zum lieben Gott,
Und bitte um guten Wetter für Morgen.*⁶⁸

With 117 comes the rhyme from Karl Simrock's *Deutsches Kinderbuch* (1848):

*Marienkäferchen flieg weg!
Dein Häuschen brennt,
Dein Mütterchen flennt,
Dein Vater sitzt auf der Schwelle.
Flieg in Himmel aus der Hölle.*

(*Flennt* means to whine or whimper. The Ladybird's father is sitting on the threshold. The last line 'Fly to heaven out of Hell' seems to be unique.)

At n°121 Exell takes up the Marienwürmchen Nursery Rhyme from *Des Knaben Wunderhorn* (see ch. 1) in full with a translation because it is the most complete one yet found in German and devoid of nonsense. This, the longest, most complete and least nonsensical Ladybird Nursery Rhyme seems too good to be true! One gets the impression that it has been edited and polished up. An analogy would be that of a child picked up at play, washed, neatly dressed and proudly presented to a family gathering. This Nursery Rhyme has two unusual features. Firstly there is the reference to the wicked spider spinning her web. Secondly there is the wish not found elsewhere to persuade the ladybird to visit friends next door. The girl, a little angel, is entirely concerned with the well-being of the Ladybird and her progeny without any requests for gifts for herself, so frequently encountered in these rhymes. The charming Siebenpunkt (n°131) rhyme sent to Exell by Frau Grete Schwarz (dated 15.8.1976) is a complete fantasy without connection with traditional nursery-rhymes. With n°133 comes the rhyme sent by Frau Inge Lymant:

Sommerkälbel flieg aus,

⁶⁶ From Ernst Meier, *Deutsche Kinder-Reime*, 1851 and Marie Kühn, *Macht auf das Tor! Alte Deutsche Kinderlieder*, 1950. The connexion with fire links this to the ladybird. Why should Pommerland (Pomerania) be 'abgebrannt' (burnt)? Dr. E. Launert (informant of n°90-91) suggests that this is due to ravages during the Thirty Years War.

⁶⁷ From Mannhardt, *GM* 1858, 350. The last two lines are the main puzzle in this rhyme. *Schock* is normally 60 or three score, so 10 *Schock* would be 600 and the Ladybird's children are apparently unable to go for a walk until they reach that number! Dr. Heine, however, tells me that in his childhood a *Schock* was just a large number.

⁶⁸ From Frau Kirsten Karstens, who adds (in German): 'When the Marienkäfer flies away we thought it would try to get good weather for us.' This is a typical *wish verse* in which the little girl (it is nearly always a girl) asks for something she wants: in this case for fine weather the next day. The Ladybird is to be a 'go-between' to ask a favour from God. There is a similar request for fine weather in the French n°62 and in others. In these cases there is no attempt to warn or protect the Ladybird or her offspring.

*flieg bis in's Sommerhaus,
lass die lieb Sonne 'raus.*

Also the verse accompanying n°135 from Frau Ilse Haefke has nothing traditional, as well as the verse by Alfred and Irmgard Timm.⁶⁹ With n°151 comes the rhyme:

*Sünnenwurm, flieg oewer min Hus,
Bring mi morgen good Weder to Hus.*

Exell concludes his German contribution with a verse from I. and P. Opie in a Germanic dialect (he means of course a German dialect). It is the verse from Aargau we have seen at Sloet (ch. 1) about the gold-beetle (*goldchäber*). This is important, according to Exell, because the Ladybird, usually dedicated to the Virgin Mary, is told to fly away to her mother Anne. There is some evidence that Ann(e) in a number of verses may be St. Anne, the legendary mother of the Virgin. ALE: *vr'aonk' ēvɔ, sonnscheinkäferl, Marienkäferl, mar'īānkx'evɔ, mar'īānkx'ēāferlə* (with divers minimal variants), *junkfraukäfer, frauenkäferl, h'ēāgotskx'ēvɔl, sünnkäferl, j'ūngvraok'ēvɔl, m'ūkūzɔl, muttergotteskäferl, m'utɔg'otskx'efɔ, j'unikx'ēfɔ, m'āekx'efɔ, z'ūnβentkx'ēvɔl, z'ūnβeintk'eivɔ, z'ūnk'ejvɔ, ʒ'ūjzɔr'ā-l, z'ūn'ā-l, Himmelsdeierchen, Herrgottsboben, Herrgottsschickel, Herrgottskäferle, Herrgottsvögele, Lieberherrgottsvögele, Lieberherrgottstierle, sonnenvogel, mAr'ienkhējfr, l'ipgɔtrɔslj, h'imɔlsdīrçə/-n, sünnenwurm, mar'īnvɔm, z'ynən jīnəR, p'utʃəhɔɔnəkən, h'iməlsvɔRm, m'ūtʃəkələf, līm god si maixən, m'ukelvəxən, m'odʃəgəlɔxən, m'odʃgībçən, h'iməlskīçən, h'iməlsfēfçən, g'oldhəmliçən, fl'imarīçən, s'oməbudəl, s'uməmitʃəl, m'āesȳçən, gl'ykskəfə, k'uənkaʃər, m'āekəfə, s'oməfəçələ, h'imlmīdsl, s'uməRvəRməl, s'uməRgafəR, mar'īānkəfə, s'ynəntik, z'on-ə-kəfə, s'ynənkin, z'ynəkȳkən, j'ūnikəfə, g'otəskəfə, fl'imfləmbkə, h'ērɔxɔltsāinkən, s'unənfüyəl, s'unənīāçən, k'āefər, h'iməlsdīrçə, h'ergotsdīrçə, h'ergotskəfə, s'oməfəçələ, h'anəsmençə, h'indəf'ɔdərɔ, fl'īhɪnkəʃən, h'ansbipʃə, gl'ykskəfə, h'ergotsʃigəl, l'ibhərgotsfəçlə, h'ɔpʃəmugəli, fr'āokəfə, fR'āoədiRli, Herrgottöchschen, h'erkɔtspEɾçə, Herrgottskäfer, Muttergotteskäfer, frauenschühlein, Marienkäferlein, Mariakäferlein, Herrgottskäferlein, Mariakäfer, hEməlgəyglE, kolkəyəgE, ʒəngEəgE, [ʒm'ɔits'ā-l, mArbr'ilo, mudəg'ɔdəskou, s'unləmbçə, fl'ičləmpçə, g'odəsdīrçə, h'ergotskəf, hEmŌgyəgʃtə]. [Marienkäfer (Mary's beetle), Himmelskindchen (heaven's little child), Sonnenkindchen (the sun's little child), Herrgottspferdchen (the Lord God's little horse), Marienhuhn (Mary's chicken), Marienwürmchen (Mary's little worm), Marienkuh; Saxon: Motschekiepchen (< little moo-cow⁷⁰); Berlin: Mariechenkäfer]*

Greek: *Coleopteron* 'Sheathed Beetle' (156: Latinised by entomologists as *Coleoptera* and used for the Order to which the Ladybirds belong.)

ALE: *paskal'a, paskal'itsa, papaδ'a, maruδ'itsa, mar'uδa, paskal'uδa, vasil'as, papaδ'itsa, kot'ula, pauts'is, mamun'ak'i tis lambr'is, lambr'itsa, mam'itsa, vavun'ak'i tis p'olis, θoδor'ula, xrisom'amuno, papar'una, lambr'i, m'ira, mam'uni, yazot'o mam'uni, mamun'ak'i tis panaj'ias, xris'omam'uni, i maton'eda, i patrūn'eda, [kot'itsa, marul'o], papaoūra, maroutoua, paparouna.*

The dictionary denominations are *paschalitsa* and *lampritsa*, both derived from Easter (*pascha* or *lamprè*).

⁶⁹ The verses may be from a children's book, because both start with the same lines: *Erst kommt der Sonnenkäfer-Papa / dann kommt die Sonnenkäfer-Mama / und hintendrein so klimperlein* (or: *und hinterdrein ganz klitzeklein*) / *die Sonnenkäfer-Kinderlein.*

⁷⁰ This translation is not correct: *motsche* = cow; moo = *muh*. (Original spelling *Mohtschekiepchen*).

[λαμπρίτσα; *paschalitsa* (πασχαλίτσα) “little Easter”⁷¹ En grec on l’appelle *pashalitsa*, nom relié aux Paques, *Pasha* pour les grecs. Voila la chanson que les petits chantent quand ils voient ce jolie insecte:

*Envole, envole pashalitsa
pour m’ apporter des chaussures
et de beaux vêtements.*

In a post called ‘Ladybird. The Greek Symbol of Easter and Spring’, dated March 4, 2015, Rania Lianou wrote: ‘In Greece the Ladybird is called *pasxalitsa*, because it is found abundantly in Easter-time. The Ladybird is the unique symbol of both Greek Easter and Springtime and it represents such good things as love, peace and prosperity. Most commonly it’s best known as an emblem of luck. When a Ladybird lands on you, it is said your wish will come true. Some Greek people believe that a Ladybird found inside the house means that a son will soon be born. If it demises then the child will be a girl. Another, old tradition, also, holds the belief that if a Ladybird caught and then released, will faithfully fly to your true love and whisper your name in their ear. Upon hearing the Ladybird’s message your true love will hurry to your side. Greek folklore also has it that the Ladybird is a symbol of protection. Ancient farmers of the land have considered this insect a good omen as it controls aphid populations. The number of spots on its wings foretell how successful the coming harvest will be. Last but not least, the Ladybird is also a common symbol of friendship because it is a natural helper in gardens, and works in harmony with nature. Without a shadow of a doubt, finding a ladybird is a good sign that will be sure to bring positive events in your life. And it is with this inspiration that we created the Zayiana Ladybird Bracelet collection. – So that good fortune will follow you wherever you go!’]

[**Greenlandic:** qalerualik ("top coat"), oqilaaluk ("heavy-footed"), aamanganiaq ("red stone"); Inuktitut: aumanganiaq⁷²; minnguq aupaluktuq ("red beetle")]

[**Guarani:** lembu pytã’i]

[**Gujarati:** □ □ □ □] □ □ □

[**Hawaiian:** ponumomi ("jewel beetle")]

[**Hebrew:** פרט משה-רדנו = פרט משה רבנו (porat msheh-radenu), (PARAT MOCHE RABBEINU; moché rabbeinu's cow), "Moshe Rabbenu's (i.e. Moses's) little cow", "Moshe Rabbenu's little horse", sometimes "Little Messiah"; מושית (mushit); חיפושית (RIPOUCHIT = beetle); **Yiddish:** משה רבנוס קיעלע, "little cow of Moshe Rabeinu"; Yiddish was no different from other European languages. It too had names for ladybug bearing religious associations, such as *mashiakhl* (“little Messiah”); *Moyshe rabbeynus beheymele* or *Moyshe rabbeynus kiyele* (“Moses’ little cow”), and *moyshe rabbeynus ferdele* (“Moses’ little horse”).⁷³]

⁷¹ In Greece, ladybugs are called *πασχαλίτσα* (*paschalitsa*), because they are found abundantly in Eastertime along with *paschalia*, the Common Lilac plant, which flowers at the same time. Also according to my informant Ioannis Athanasiou *paschalitsa*, because they appear at Easter (Leiden, 2015).

⁷² This is probably a misspelling for *aamanganiaq* ("red stone").

⁷³ These names are interesting, because while they show clear Slavic and German influences, they are Judaized forms of them in which not only — as would go without saying — is the Virgin Mary shunted aside, but God’s name is considered too holy to be coupled with a lowly creature like a beetle. Instead, the ladybug is named for the messiah or for Moses (literally, *Moyshe rabbeynu*, “Our master Moses,” which is how Jewish tradition always refers to him), Judaism’s most revered figures. The modern Hebrew *parat Moshe rabbenu* is, therefore, a translation of *Moyshe*

Hindi: *Indragôpa* (see Sanskrit)

[सोनपंखी/ सोनपाखरा : sonpākhṛā; sonpankhi, or golden wings⁷⁴

(= **Marathi:** सोनपंखी); Punjabi: ਮੈਰੁਪੰਖੀ]

Hungarian: *Isten Tehenkeje* ‘God’s Little Cow’ (158), *Katica-bogár* ‘Little Kate’s Beetle’ (159)

ALE: *katica*, *katicabogár*, *isten bogara*, *bodobács*, *péterke*, *babutyka*, *fűőzkata*, *bödebogár*, *bózsabogár*, *ilonabogár*, *petikebogár*, *katibogár*, *katicabogárka*, *búdósbogár*, *katalinka*, [*böde*, *katabogár*]

[*katicabogár*, *katica*⁷⁵]

Icelandic (ALE): *m'āriuh'aina*.

[**Indonesian:** kumbang kecil, kepik; kumbang kepik, kumbang koksi⁷⁶]

Iranian: See Persian.

[**Irish:** bóin Dé (God's cow), bó shamraidh, bóin samraidh]

Italian: *Anima de la Madona* ‘The Virgin’s Soul’ (160: Belluno), *Anzoeto* ‘Little Angel’ (161: Venice), *Ave-maria* ‘Hail Mary’ (162: Bari [must be Istria]), *Bestiolina de la Madona* ‘The Virgin’s Little Creature’ (163: [Istria]), *Boarina dal Signor* ‘The Lord’s Shepherdess’ (164: Rovigo), *Boeta* ‘Ox’ (165: Catania), *Cannatèdda [dò signùri]* ‘The Lord’s Little Cup’ (166: Syracuse), *Catarinella* ‘Little Catherine’ (167: Naples), *Cavalin del Signor* ‘The Lord’s Little Horse’ (168: Trentino), *Coccinella* (169: The Latin name and the one usually given in the dictionaries.), *Commaruccia* ‘Little Neighbour’ (170⁷⁷: [Aquila]), *Galineta del Diabolo* ‘The Devil’s Chicken’ (171: Verona. Applied to a black-coloured Ladybird and uniquely attributed to the Devil.), *Gallinella* ‘Little Hen’ (172: a country name), *Indovinello* ‘Riddle’ (173: Genoa and Sienna), *Madonina* ‘Little Virgin’ (174: Bari [must be Istria]), *Mosca du Signòre* ‘The Lord’s Fly’ (175: Ajaccio), *Palommella* ‘Little Dove’ (176: Salerno), *Parpagliolo* [butterfly?] (177: Turin), *Pecorella della Madonna* ‘Our Lady’s Lamb’ (178: Rome), *Piatelliàta* ‘Little Dish’ (179: Salerno), *Pola* ‘Hen’ (180: Sondrio), *Porchetto di S. Lucia* ‘St. Lucia’s Piglet’ (181: Perugia), *Porta Fortuna* ‘Luck Bringer’ (Genoa[, Trient]), *Puina de la Madona* ‘The Virgin’s Whey’ (183: Sonico di Breno), *Pula* ‘Hen’ (184: Sondrio), *Santa Catarina* ‘Saint Catherine’ (185: Brescia), *Santa Nicola* ‘St. Nicola’ (186: Salerno), *Santo Gioani* ‘St. John’ (187: Trentino), *Santo Martino* ‘St. Martin’

rabbeynus beheymele or *kivale*. Although today it is the only way of saying “ladybug” in Hebrew, there was a time when it had competitors. There is, for instance, a Hebrew poem of Hayyim Nahman Bialik’s named “Zohar” or “Splendor,” written in 1901, in which the poet, writing about his childhood, lists the many little things that sparked his interest and imagination as a boy. Among them he mentions “Moses’ little horse” — *ben-suso shel Moshe rabbenu*. Most likely, the different Yiddish terms for a ladybug were regional and Bialik, who came from Ukraine, had grown up speaking of *Moyshe rabbeynus ferdele*. Eventually, though, it was the cow that won out. Yosi Gordon from St. Paul, Minn. Published April 23, 2004, by Philologos.

⁷⁴ Debika from Lahiri (2012): I’ve also been told that it is often referred to as “pass/ fail” in India. If a ladybug alights on your hand and stays long enough for you to count the spots you pass the exam and if it flies away without allowing you to count the spots... you fail.

⁷⁵ *katicabogár*, meaning “Katica bug”. Katica may be a nickname for Catherine. [CH: *beetle* is better than *bug*.]

⁷⁶ *Kumbang Koksi*, and is a symbol of good luck to those who see it. [*kecil* ‘small’; *kepek* ‘average-sized’; *koksi* ‘fat’]

⁷⁷ A *comare* is a ‘godmother’, which can be a neighbour; cf. French *commère*, now meaning a ‘gossip’.

(188: Livorno), *Santo Vido* (189: Brescia [must be Istria]), *Scarpa de la Madona* ‘The Virgin’s Shoe’ (190: Turin), *Ugghio a la Madona* ‘The Virgin’s Oil’ (191: Bari [better: ‘oil to the Virgin’]).

ALE: General: *gallina del paradiso, gallina del signore, santa caterina, gallina della madonna, vióla, gallina del nostro signore, gallinella del signore, caterina, santa lucia, mariola, gallinella, mariolina, catarinella, pecorella, āvemari'ie, gAl'ejna w' rbulA.*

North Italy: *cavallino del signore, kaval'it, mɔm'ɔ, puína de la madóna, la pitag'ōla, kaval'in de sinj'ore d'io, gallinetta della madonna, ond'ina, gr'ola, l'anima de la mad'ona, mariavóla, gain'eta d'ōro, la pomp'onjAd'ōro, maría vóla vía, na b'ɔjAt s'am mik'e, b'oje t s'an gwin'in, nA furt'unA, la buAr'inA, na vul'ina, gallina di san pietro, galija d'oy, inandzir'in du parad'izu, na kazAr'ol, i f'enðwAnen, la redz'inA, m babul'in, pur'in, pul'ina, al tunj'inj, [ave mar'ie, madonnina, gallinetta, b'orda, b'ort s'am mik"el, pijafal'ata, i but'ɔ, caterina, gallina del paradiso, mar'ia marj'ola, la pit'ōla del paradís, i pr'ew, i prɛv'et, musk'in, tfigalin dla mad'ona, br'ɔtA da pr'ew, gal'inA ntj' in Antf'ina, gallina del signore, puína della madonna, galin'ota de sam p'ery, galin'ota de sinj'ore d'io, galin'eta p'epola, b'aj de la mad'ona, la polastr'ela de la mad'ona, mariA vi'ola, andzo'eti, kok'eta, la b'ɔja t s'an dzen'is, i g'arinī, la burdu'nina, b'escjA dal parad'is, vi'ela kampanj'ela, bab'je dAl parad'is, gal'enne t s'an dzu'on, pulidz'ana, unA vi'ola da la jk'ola, un ðan'ε, la gal'enA di s'ed band'iAr, bab'clo, pavol'ena, p'oAla].*

[North and Central Italy: *margherita, lucia.*]

[North Italy and Sardinia: *vióla.*]

[North Italy and Frpr.: *gallina del nostro signore*

Central Italy: *la pisan'eĵa, paolína, lucióla, pintsan'eĵa, indovinello, la havaĵina, roman'ele, margheritína, la volandr'ina, s'am mart'inɔ, le gāĵin'eĵe dej dj'āvulu, la pekor'eĵa der tsinj'or, [vj'ole del parad'isɔ, pehor'ina, beb'ina, paolina, paluz'ina, la b'eĵa, lucióla, pekor'ine di s'ant ant'onjo, cirij'ola, la volandr'eĵa].*

Central and South Italy: *la rondinella, volavolante, lu tʃ'elə vav'i, la voland'ina, r'u bil'one, a begor'eĵa e r'oma, jo kok'ule, ju tʃ'itʃ'e v'olarejə, lu tʃ'eĵa vular'eĵə, dz'eĵa mari'ola, la ndovin'eĵa, la ts'etA, ra tʃ'ietə s'anda mar'ija, lo f'oko sand and'onjo, la dzĵiar'ola, madonnélla, palombella, na voland'ina, vola vola san nicola, u purtʃəd'uts, u partʃ'inə də sand and'ēnə, vaccorella, lu s'anðu p'āwlu, porcello di sant'antonio, gallinella di cristo, la pəkər'edə də la mad'ōnə, la munatʃ'edə, la rov'nuja ri m'āri, la pekur'eda de s'ant ant'ōni, a jkkətʃ'eĵə, lucía, u pūlicu, u monak'eĵu de j'ūri, a palumb'eda e sant antw'ōni, a palumb'eĵa da mað'ōña, papuzzélla, la ɣed'in'ε Aa ð uAlu, u k'ola k'ola, [lu tʃ'etepip'ɪ, nu tʃ'ela v'ōwla, i βolar'eja de s'anda lutf'ia, la tʃəʎ'utf a də r'oma, a palev'inə, la karmən'ela, la maduñedə, a gr'atsja vj'olə, na volandrj'alə, u purtʃəd'uts, a palom'ela e s'ando nik'olə, a sinjur'eĵa, papuzza, a papar'eda].*

[coccinella; **Napulitano:** *santonicola*. It is also known as *maggiolino*, little May bug; Sicilian: *papuzzedda*, after a kind of red flower; Lazio: *monachella* “little nun”; Tuscany: *paolina*, “little Paula”; Calabrese: *gadrinèddra d'à Madonna*; Griko Salentino: *ornisèddha*]

[**Iwe-Itelk:** er-bin (bug-spot)]

[**Japanese:** 天の虫 (tentōmushi), テントウムシ (Tentou Mushi), “the insect of the celestial path”⁷⁸]

[**Jordan:** Da'asouqah; Abu Ali – Father of Ali; Abu Sulayman – Father of Solomon]

⁷⁸ In Japan it is called tentoumushi, referred to by the same name as the archaic Japanese for the sun or sun god.

Kalm[uk] (ALE): *ger xorxa*.

[**Korean:** □ □ [(mūdangbeolle, mudangbule)]

Kurdish: *xalxaloh* (Sor. *xalxaloke*)⁷⁹; *kêzika xudê*⁸⁰.

[Kurmanji: *xalxalok*; Sorani: [خالخالوکه](#)]

Lap (ALE): *gobbas, ruow'de-gob'ba, r'uohtkompa, j'em'n'eteh'k', j'im'm'el'īm*.

Latin: *Coccinella* (192: Used as a generic name for many Ladybirds by Entomologists.)

Latvian: *Bizmārīte* 'Little Braided Mary' (193: *Biz* = braid), *Mārīte* 'Little Mary' (194: dim. of *Mara*, Mary)

[*mārīte, mara*]

Lithuanian: *Barbutė* (195: See German n°81: *Barbutke*. There is a clear resemblance to the Low German of East Prussia. Some connexion with St. Barbara is possible.), *Boružė* (196), *Dewu Ozys* 'Heaven's Goat' (197), *Dievo Karvytė* 'God's Little Cow' (198: Now widespread), *Dievo Marytė* 'God's Little Mary' (199. From an early 20th C. dictionary. Perhaps now disused.)

ALE: *barborėle, petronėle, petrėlis, diėvo karvytė (karvỹtė), diėvo karvūtė, diėvo karvėlė, diėvo marỹtė, katrytė, barborỹtė, barbùškė, petrukas, bařbė, barbuškėlė, pėtras, barborėlė, porũškėlė, babuškà, bābuska, babuškàitė, [diėvo karviùkė, petronėlė, petriùkė, petrėlė, bòružė, marytė, barbuškà, pėtras, marusėlė, diėvo sesùtė, boruže, petriùkas]*.

[The Lithuanian ladybug has many names, the main of those being *boružė*; yet it is very seldom addressed to by that name. The names to address it are *dievo karvytė* (Little Cow of God - like the Russian божья коровка), *Marytė* (little Mary), *Katrytė* (little Kate)... Most often, it is addressed by children in short songs - "spells":

*Dievo karvyte,
Skriski į dangų!
Tavo vaikeliai
Laukia prie lango...*

Sometimes they say:

*Petruška Maruška,
Katram šone balta duona,
Katram šone juoda duona?*

Ladybird,
where is the white bread,
where is the black bread?

Petruška Maruška is not a very popular name for the bug; the bug always flies towards white bread. Or they ask:

*Maryt Katryt,
Kada bus lietaus?
Ar rytoj, ar poryt?*

Ladybird (Little Mary + little Kate),
will it rain tomorrow
or the day after tomorrow?

⁷⁹ Michael L. Chyet, *Kurdish-English Dictionary (Ferhenga Kurmancî-Inglîzî)*, New Haven-London 2003 (Yale Univ.), 774: ladybug. 648: *xal* I. uncle, mother's brother; II.1. freckle, mole; 2. dot, spot (also *xwal, khal*); *xal xalî* 'spotted'; *xalo!* 1. Uncle! 2. Sir! *xaløj* 'wife of the uncle'.

⁸⁰ Ferhenga Êrisi-Kurmancî – Ferhenga Kurdî-Rûsî, Moskou 1957: Божья коровка. *kev* = жук = beetle; *kêzik* = бѳкашка = little animal (бѳка = bogy, bogey). In Chyet, 319: *k'êzik* 'insect, beetle'; 667: *xudê* 'God'.

If the bug flies away when the word *rytoj* or *poryt* is spoken, that means it will rain tomorrow or the day after tomorrow; if it does when any of the other words is pronounced, that means it doesn't want to tell.^{81]}

[**Lojban**: cackinki; kokcinela]

[**Luxembourgish**: Himmelsdéierchen ("little heaven/sky animal")]

Macedonian (ALE): *carava nevestica, kalajmala, putmara, karamara, kravajče mravajče, kala bubala, litni mara*.

СН: The ladybird is called бубамара, божја бубалка (*bozja bubalka*)⁸², also литмара (*litmara*), which also means 'lightly dressed woman'⁸³, велигденче (*veligdenče*); from велигден: Easter. Also Божја кравиц, кравичка, which also means 'milk and water fellow, can't say boo to a goose'. (крава (*krava*) 'cow'; кравај 'round bread, cake'; мрава (*mrava*) 'ant'.)

In I. Papahagi, *Dicționarul Dialectului Aromân (Aroumain Macédo-Roumain)*, 832, there is mentioned **пăscăliță** (*pascal'ița*) = ladybird (buburuza) with the sentence: *Pusă ca să (so that) se urce în vârful unui deget (climbs on the tip of a finger), buburuza zboară (flies): direcția în care zboară indică locul de unde va lua nevastă sau bărbat persoana de pe al cărei deget a zburat. – credință existentă șila dacoromîni, ca și la albanezi (the direction, in which it flies, indicates the place from where will come the man who will take as his bride the woman from whose finger it flies away – this belief exists in Daco-Romania as well as in Albania).*

[**Malaysian** (Malayan): kumbang (see: Indonesian)]

[**Maori**: kumbang (see previous); mumutawa; ngoikura]

Manx: *Deyllag Vrack* 'Little Beetle, spotted' (200: As in Gaelic purely descriptive.)

[**Mexico**: catarina, mariconá]

[**Mokshan**: paksaenj saraz; kimarok]

Moldavian (ALE): *bubur'uz(ə), moskal'af, vrəzito'are, pik'ir'itsə, mərgər'itsə, [v'aka d'omnului, pik'ir'itsə, vrəzito'are]*.

[**Mongolian**: цох хорхой, neüne]

[**Moravian**: bedrunka]

[**Nama**: □ nāros]

⁸¹ Posted June 4, 2009 by [Dodo Kaipdodo](#) (Lithuania).

⁸² Naum Kitanovski, *Dizionario Italiano-Macedone*, Skopje 1996 at coccinella. Routledge, *Macedonian-English Dictionary*, London-New York 1998: буба (*buba*) 1. bug. 2. *child*. bugbear, bugaboo; bogey(man); бубалка (*bubalka*) = бубачка (*bubačka*) little insect (expression: as quiet as a bubalka); калај (*kalaj*) tin; мал (*mal*) little, young; пугер (*puter*) butter (*colloq.*)

⁸³ Routledge 1998, 244; лит (*lit*) worn out, frayed; литак (*litak*) 1. as лит; 2. sleeveless woollen dress with narrow skirt; = сукман: long woollen woman's dress without sleeves (лит loosely woven); 206: кара² (*kara*) black (*arch.*); 293: невеста (*nevesta*) 1. bride; 2. young woman; 3. daughter-in-law, sister-in-law.

[Nepal: jhatey, ‘round like a millstone’]

New Zealand: *Ladybird* (201). The English rhyme (see n°46) is known also here with as last line: ‘*Your children are home.*’ From a letter from Mrs. Emma Hoyle of New Plymouth: ‘To save them from harm my mother taught us to say: “Ladybird, Ladybird,” etc. We would hold our fingers erect and if the Ladybird held on we would blow her off.’

Norwegian: *Mariahøne* ‘Mary’s Hen’ (202)

ALE: *gullsméd, gullmarifly, maria fly-fly, gullku, gulhøne, gullkonge, brudehest, åkerhøne, jomfru maria, gulltippe, marija gulhøne, [gulhøne, mari(a)gulhøne, smørhøne]*.

[*marihøne* (“St. Mary’s Hen”); *syvprikket marihøne*; *marifly*]

[Oriya: □ □ □ □] □ □ □

Ossetic (ALE): *majro my kark, kizgæ –biçœu.*

Pali: *Indagopaka* (202: A Pali dictionary gives *Inda* + *gopaka* which compares with the Vedic *Indragopa* having *Indra* as ‘protector’ and adds ‘a sort of insect (cochineal) and a red beetle observed to come out of the ground after rain’. See also Hindi and Sanskrit.)

Persian (Iranian/Farsi): *Kafsch Dus* ‘God’s Beetle’? (203a⁸⁴), *Amouna/Amoura* ‘Daughter of Love’ (203b: Khonsar), *Aroosak/Aroosu Ghesi* ‘Doll/Bride’ (203c: Kerman, Rafsenja), *Dokhta Molla* ‘Mollah’s Daughter’ (203d: Hendijan-Mah-Shahr), *Gav Khoda* ‘God’s Cow’ (203e: Berjand Meshed), *Ghasedak* ‘Good News’ (203f: Isfahan), *Goraka Sure* ‘Red Calf’ (203g: Kurdistan), *Hasanak* ‘Don of Ali’ (203h⁸⁵), *Mal Halu Koja* ‘Where is uncle’s house?’ (203i: Lorestan), *Mashty/Mashhady* (203j: Shushtar: This is a man who has visited Imam Reza’s tomb in Meshed.), *Morgak Bibi Fatemeh* ‘Fatima’s Bird’ (203k: Dezful. *Bibi* is a girl. *Fatima* is Mohammed’s daughter. *Morgak* is dim. of *morgh* ‘bird’), *Morgak Karbla* ‘Karbela’s Bird’ (203l: Behbahan: *Karbela* is a town in Iraq sacred to the Shih sect.) *Pineh Doos* or *Kafsh Doos* ‘Shoemaker’ (203m: The official name), *Shamameh Khal-dar* ‘Small spotted water-melon’ (203n: Bakhtaran).

N°203h is accompanied by a rhyme: A small boy goes errands. Local herd-watchers recite:

Hasanak galato gorg bord Ladybird, wolf is in your herd,

Hasanak chupuneto dosd kosht Ladybird, thief is in your herd.

(CH: How these different lines can result in such a similar translation is unclear to me: *galeh* ‘herd’, *gorg* ‘wolf’, *dozd* ‘thief’, *bordan* ‘take’.)

[In Iran, two Persian words are used; کفش دوزک and پینه دوز, both meaning "shoe cobbler".⁸⁶

Kafshdoozak, the tiny shoemaker; "good news"; (Farsi: *kafshdoozak*: کفشدوزک)]

Polish: *Biedronka* (204: Thought to mean ‘misfortune’ by some German experts but Mr. Kaljo Itra of *Periodika*, Tallinn, says it is thought to be derived from *Biedrzeniec* which is ‘Burnet Saxifrage’ in English. Neither meaning is very convincing. *Biedronka* is said to mean ‘Little Mover’ by Mrs.

⁸⁴ This is the same as the variant from 203m, and thus means ‘shoemaker’.

⁸⁵ Exell translates ‘Don [= gift] of Ali’, but in the verse ‘Little Boy’; I would rather say ‘Little Hasan’.

⁸⁶ There is an old story about a woman who tells her husband upon his return from work that a "cobbler" spent the whole day with her and in fact sat on her lap. Hearing this, he flies in to a rage and kills his unfaithful wife. Just then, he notices a lady bird walking in the room and he cries out "Oh my God, that kind of cobbler".

Krimke of Stratford-upon-Avon but that too seems scarcely apposite.), *Boża Krówka* ‘God’s Little Cow’ (205: This is the name in children’s language according to Mr. Kaljo Itra.) Here is a Polish Nursery Rhyme:

*Boża krówka, leć do nieba
Przynieśmi kawalek chleba*

(Ladybird, go [= fly] to heaven / Bring me back a piece of bread).

ALE: *boza krówka, makowka, kropielniczka, pietruszka, mrówka, biedronka, biebronka, godzinka, krówka, panbóczek, katrynka, ora, małzonka, jablonka, słonko, sierotka, słonecznik, słoneczuszka, panienka, patronka, babka, biedroczka, [pastuszka].*

[*biedronka*, *boża krówka* (God's little cow); *petronelka*; *chrząszcz*; *żuk*

There is also a Polish nursery rhyme, "Little Ladybirds' Anthem", of which a part ("fly to the sky, little ladybird, bring me a piece of bread") became a saying:

*Mała Biedroneczka siedem kropek miała,
Na zielonej łące wesoło fruwała.
Złapał ją pajęczek w swoją pajęczynę
- uratuję Cię Biedronko, a ty mi coś przynieś.
Biedroneczko leć do nieba, przynieś mi kawalek chleba.*

(Little ladybird had seven dots,

She was flying over a green meadow.

A little spider caught her in its spiderweb

I will set you free, little ladybird, and you bring me something.

Fly to the sky, little ladybird, bring me a piece of bread.)

In Polish *biedronka* (formal) or *boża krówka*. In Polish we have a saying (poem):

*Biedroneczko (or: Boża krówka) leć do nieba,
przynieś mi kawalek chleba*

(Ladybug fly to heaven/sky / bring me a piece of pie.)^{87]}

Portuguese: *Alfaiate* ‘Tailor’ (206: Now used for a different insect.), *Ancoreta* ‘Little Anker or Cask’ (207: The name may have some other dialect significance.), *Bicho de Amor* ‘Insect of Love’ (207a), *Boas Novas* ‘Good News’ (207b), *Boi de Deus* ‘God’s Bull or Ox’ (208⁸⁸), *Joaninha* ‘Little Joanna’ (209: Much the commonest name in Portuguese.).

There are several verses devoted to the *Joaninha* (without translation):

*Joaninha voa, voa
O teu pai foi à Lisboa
P’ra comprar uma sardinha*

(Ladybird, fly, fly, / Your father goes to Lisbon to buy a little sardine),

~ / *Que teu pai foi para Lisboa
Comprar uma cantarinha
Para dar à Joaninha*

⁸⁷ In Poland they say: *Biedroneczko lec do nieba przynies mi kawalek chleba*. Ladybug, fly to the sky and bring me a piece of bread. Liliana Boladz: Some people in Poland call it *boza krowka* too, I am not sure in which region, I am not sure after such a long time if it was only my grandmother or other people too. Usually they call it *biedronka*. They just ask her to bring bread, without specifying which color, but I guess they mean something like a baguette since black or dark bread was usually associated with prison, although it is my favourite.

⁸⁸ Published in Oporto by P. Julio Albino Ferreira in 1939 but said to be unknown in Lisbon. The name is almost certainly derived from the French *Bête de Dieu* and the Spanish (probably Galician) *Buey de Dios*. This is one of the rare cases where the Ladybird has a masculine name.

(~ to buy a small jar / to give to Joanelha),
~ / *Que o teu pai foi para Lisboa*
Comprar um sacco de farinha
Para dar à Joanelha

(~ to buy a bag of meal...),
~ *Vai levar 'sta cartinha*
Ao meu amor em Lisboa

(~ go bring this little letter / to my beloved in Lisbon)⁸⁹
Another amusing Joanelha nonsense rhyme is:

Joanelha, voa, voa,
Que o teu pai esta em Lisboa
Tua mae no pelourinho,
A comer pão e toucinho

(~ for your father is in Lisbon / Your mother is in the pillory, / To eat bread and bacon.) The Ladybird's mother eating bread and bacon in the pillory is a very quaint idea! A later received rhyme is:

Joanelha voa, voa,
que o seu pai está em Lisboa
atrás de um moinho
a comer pão com toucinho (behind a mill).

ALE: *joanelha, joanelha-boa-boa, luisinha-boa-boa, patassol, saḡatr'inaḡ, zabelinha, avoinha, santantoninho, santantónio, peneirinha, moleirinha, carochinha, remeirinha, saojão, rainha, amor, romanita, mariquita, [joãozinho].*

The *Dicionário Houaiss da lingual portuguesa* (Rio de Janeiro 2001) gives at *Joanelha* the synonyms *tartaruguinha* (dim. of *tartaruga* 'tortoise') and *tatuzinho*.

[joanelha (little Joanne); carocha

Joanelha avoa avoa
Que o teu pai foi a Lisboa
Foi buscar uma sardinha
Para dar à Joanelha.

Coccinelle, envole-toi, envole-toi,
Car ton père est allé à Lisbonne,
Il est allé chercher une sardine
Pour la donner à Janine.]

[**Quechua:** k'uslulu]

[**Rapanui:** sinita]

[**Romagnolo:** luzlin]

Romandsch⁹⁰ (Rhaeto-romance): *Bouvin dal Segner* 'God's Little Bull' (210), *Gialuna dal Segner* 'God's Hen' (211).

ALE: *bAu n'csA d'unA, bAu dA n'csA d'onA, jAl'i:nA dAl s'e:nAr.*

[bau (da) Nossadunna, bau da noss Segner, magreata, masgola, bouvin da Nossegner, bovin dal Segner]

⁸⁹ The girl clearly identifies herself with the Ladybird in a curious way. A *cartinha* is a little letter and this is the only case where the Ladybird is called on to perform postal duties. (Note that when foodstuffs are asked for they are always foods available in the Middle Ages.)

⁹⁰ The spelling according to Webster is *Romansch*, the Rhaeto-Romance spoken especially in Graubünden in Switzerland; see ch. 4, the study of Hoyer in 1996 (They themselves say Rumantsch). Internet: Romansh.

Romany (Gypsy): *Rakli Juvvel* ‘Lady Bird’ (211a)

[*Bubamara*, which means ladybug in Rromanes is an important symbol in Rromani culture. For the Rroma, the ladybug attracts guests to your home. She is also a sign of good luck for your home.⁹¹]

Rumanian: *Boul-popei* ‘Pope’s Ox’ (212), *Cucușor* ‘Cuckoo’ (213), *Mariuta* ‘Virgin Mary’ (214), *Vaca Domnului* ‘God’s Cow’ (215).

ALE: *bubur'uzë, bubur'utsë, buburuză, bubur'udzë, bubur'uz, momor'utsë, paparuză, pëpër'udzë, pipil'ugë, paparugă, papar'udë, pëpër'uje, rujă, bumbur'uts, bumburuz, pit'utsë, bibiță, mër'ije sirb'ije, mariuță, paparuță, mamar'utsë, mămăruță, pipirig, bumburiță, v'aka d'omnulu, gërgër'itsë, g'ërgër'itsë, gărgăriță, gëlger'itsë, pëpër'uje, vaca lui dumnezeu, gëin'ufë, gëjin'ufe, mar'itsa p'opi, măzărîche, kokon'itsë, gongoriță, chichiriță, mërgër'itsë, gîngăriță, pəpər'uga, [vaca maici domnului, mărgăriță].*

According to Mihai Anuței, *Dicționar Român-German*, București 1990: the ‘common’ denomination is *buburuză* (*bubos* ‘swelling’, Lat. *bubo*). Also **măriuță** 1. ladybird; 868: **mărie**² (reg.) ladybird; 867: **mărgăriț** 1. pearl; 2. some flower; 3. (reg.) ladybird; 868: **mărgăriță** = mărgăriță.

CH: According to the *Dicționarul Limbii Române*, VI.a 3-a, București 1966, 266, **Mărgăriță** 1. ladybird, with the rhyme *Gărgăriță, mărgărița, / In cotri vei zbura, / Acolo m-oi mărita* [fly to ... / near my husband-to-be]. Identical are: *mîrgăriță; mîngăriță*.

In the same dictionary, p. 275: **Mărie**² (Entom.); prin Bucov. & Transilv.; the same as *măria popei* (ladybird): *Buburuză ... are o mulțime de nume* (a multitude of names), *printre care cele mai răspîndite* (dispersed) *sînt vaca-domnului ... și măria (măriuță-popii)*.

On p. 281: **Măriuță** 1. Entom. Transilv. & Bucov.; the same as *măriuță-popii* ladybird: *Măriuță, măriuță, indi-i zbura acle* [= *acolea* (not far, near)] *tî[-i] mărita*. And: *Măriuța popi[i], du-te-n țară și te-msoară*. On p. 282: **Măruțică** Entom. prin Transilv. Dim. of *Măriuță*.

On p. 243: **Mămăruț(ă)** Entom. reg. Ladybird: *Din care cauză însă se va fi numind boul-popei, boul-lui-Dumnezeu, vaca-lui-Dumnezeu, cucușor, mămăruța și mumuruță, pînă acuma* (till now) *nu mi-a fost cu putință* (possibility) *a afla*.

Mămăruță, guță!

M., ... (?)

Dă, doamne, ploiță,

Give, lady, rain,

Ploița curată,

Purifying rain,

Făr-un fir dă piatră.

Without yarn give stone (?).

Mămăruță, mămăruță, încătrău ii zbura, acolo m-oi mărita. (M., m., ... fly, near my husband-to-be.)

Synonyms: *mămăruță, mămăriuță, mumuruță, mumuruță*.

In Vol. XIII.1.V (Bukurești 1997), 10 is mentioned **Vaca Domnului** also regional in formula *vaca-lui-Dumnezeu, vaca-lui-Cristos, vaca popii*, regional: *boul-Domnului*; *încredințe și superstiții: Cînd vezi vaca-Domnului mergînd pe o cărare lungă, e semn că ori vei face o călătorie mare, ori vel muri* [When ... Ladybird (*merge*: go) (*căra*: drag, carry) long, is a sign that either one will make a big journey or will die]. *Să nu omori vaca-Domnului că-i păcat* (whoever kills a ladybird, he commits a sin).

In Vol. VIII.1, 1972, 75: **Paparuga**¹ Entom.; reg. *paparugă lungăreață* Ladybird: *păpărugă și păpăruie se numește* ‘ladybird’ after the colour, cf. poppy (Dutch *papaver*): *paparună*.

⁹¹ Posted by Janfri Voga (Spain) with the remark: For the Rroma, the home is a sacred place, and the act of having guests is taken very seriously. [Mirjana Stepanovic](#) from Serbia remarked: Since Roma people (Gypsies) were always nomads, and therefore had no homes, don't you think that this was adopted from our tradition too?

Synonyms: *paparúďă, papalúgă, păparúză, păpălúză, păpărúďă, păpărúga, păpărújă, păpărúzá, peperúge, pipiliúgă, pipiríg, pipirígă, pipirújă*.

On p. 275: **Păpărúie** (also: *paparúie*):

Păpăruie, ruie

P., ...

Suie-mă-n căruie.

Climb on (my little car).

And: **Păpărúța** Ladybird (cf. *mămăruță*)

H. Tiktin, *Rumänisch-Deutsches Wörterbuch*, Bukarest 1935 (3 vols) [2nd ed. Paul Miron,

Wiesbaden 1989, III, 9] On p. 1117: **Paparugă**, *-rue, păpăruga, -ruză, -rue, păpăluză* Ladybird

Etym. Scheint Mischung von *buburuză, păpăruie* (see *paparoană* 'corn-poppy' = *păpăruie, -rună*, because of the colour) und *paparuda* zu sein.

[*gărgărițe, buburuză, vaca-Domnului* ("Lord's cow"), *boul Domnului* ("Lord's oxen"), *găina lui Dumnezeu* ("God's hen"), *mărie, măriuță, mămăruță*, terms derived from the personal name Mary)⁹²

Sorana-Graziella Cornea (Romania) reports that they have the same custom as Alexander Simeonov reported from Bulgaria (infra): We say: "Ladybird, ladybird, climb on a cart / And fly away / Where you land / There I shall find my love (future husband)".]

Russian: *Bózhia Koróvka* 'God's Cow' (216⁹³)

ALE: *bóžja korovka, bóžja korovuška, vša, bóžja bukaška, korovuška, korovka, bóza babočka, kəmAr'ox*, [*ločak, van'ka, kamaš, vanjuša, vanečka*]. Dialect: *bogova korovka, bogova kozjavka, bogova bukaračca, buren'kaja korovka, korovka rjažennaja, alěnka, ivančik, vanja, ivanečka*, [*bogova korovuška, burenka, burenuška, korovka-matuška*,

ALE: Bruss. (White-Russian): *božaja karovka, karovka-bugovka, andrějka, petračok, matrunka, čyrkun, bedurka-sedurka, kozul'ka, sonejko, hvedarko, petryk, karovka*, [*pumparuška-raduška, jadranka, jadraneč, jedraiko, jadzerka, kaloda, andrějka-bratka, andrějka, petryk, ščedryk, jadzjaračka, dženčak*.

A number of non-Russian languages spoken in the Russian territory are grouped by ALE. Also here the abbreviations are cryptic: Ag. *kʷwan'itsaj*; Andi *kʰa'nitsah'i ziw*; Artch. *γutʃʷu*; Avaars *allag'asul gāka*; Bagv. *'aīahasul zin*; Běj. *kʰidi ɔʒod*; Botl. *kuruf'entʷu*; Dargh. *allag'la haī*; God. *burdalikʰ'u*; Gounz. *pʷʰzɔpʷzi*; Guin. *'aīahes γwēro*; Karat. *wásin jásin pʷáritʃʷa*; Khvarch. *bahārai*; Lak *zv'annal u'l*; Lezgh. *šurvan pepe*; Rout. *ħabaħʰ'an*; Tab. *mistan huni*; Tcham. *alahašub musa*; Tindi *aīašub utʃʷa*; Tsakh. *miz'erena zer*; Tsèz. *aī ahes z'ija*.

Another group of languages is formed by: Komperm. *jen gag, božja korovka* (from Russian, [*b'ozja kor'owka*], idem in); Komzyr: *božja korovka, jen kukej, jen gag, bobegag, pečę gag, pečę bobę, vežan' gag, pečil'ej, peļę bobę*, [*pedęs'ej gag, l'eļekan*]; Udmurt *zorod-l'e-ud-l'e papa, zorođki-lobod-ki, zorođ-a-lobod-a, zor kibj, čužanaj papa, vej kibj, tiri papa, zorono-ke-lobono, zorođke-ud-ke papa, vej n'an' papa, zorono kibj, zor papa*, [*zorono papa, vejn'an', zorit-ke-lobj, zor babaj*]. Still another group consists of: Mar. *larga, traj, ajar-ləpə, turi, dərädər, traj-maksəm*; Mordverz. *doro baba, pazun saraz, paksa buka, saldatińka* (from Russian), *paksa tarakan, narmuška, korova baba* (from Russ.), *bojar buka, pazoń bukine, pazoń skal, memil'av, paksa bukine*, [*d'iń-d'iń jaška*]; Mordvym. *mańi unža, pižom al'i mańi, ańi mańi, pižəmən anaj, babočka-*

⁹² En Roumanie, quand une coccinelle se pose sur vous il faut lui chanter une petite chanson et elle s'envolera vers l'endroit que vous allez vous marier. // "vaca domnului" is only one way of saying it, but there are many names for the ladybug. The most common are: *buburuză, cucușor*. The first name is the most common.

⁹³ Exell refers to Polish n°205 and remarks: 'The name has apparently been eliminated from modern Russian dictionaries because of the religious connexion but it may now return.

karobočka (from Russ.), *škajəñ traskat*, *modamil'avñat*, *babočka* (Russ.), *rož indža*, *paksəñ saraz*, *paksəñ saraske*.

In the index of the Mordvin dictionary the following denominations of the ladybird are mentioned: a) *luñžingə* (2460); b) *paksəñ skal* (1508); c) *paksə-saras* (1508, 1953); d) *pəzm-a-naj* (1695); e) *pəzəm-a-naj* (1695, 2460); f) *tužä-inža* (2422, 2460).⁹⁴

[**Божья коровка** (*bozhiya korovka*) = “God’s little cow”

In Russia we have a nice kids verse about it, which goes like this:

Божья коровка, улети на небо,	Ladybug fly to the sky,
принеси мне хлеба	bring me bread
Черного и белого	Black and white
только не горелого.	but not burnt. ⁹⁵

[**Crimean Tatar:** sırlı böcek]

[**Tatar:** чуар таракан]

[**Turkmen:** božýa korowka]

[**Uzbek:** хонқизи]

[**Saami:** dielkogobbá]

Sanskrit: *Indragopa* ‘Indra’s Cowherd’ (217: Indra is a Vedic God.)

[इन्द्रगोपः]

Sardinian: *Accae Deus* ‘God’s Cow’ (218), *Amoran* ‘Lover’ (219: Sassari), *Bacca de Donnu Mannu Deu* ‘Great Lord God’s Cow’ (220), *Bacca de Santu Joanni* ‘St. John’s Cow’ (221).

⁹⁴ *H. Paasonens Mordwinisches Wörterbuch*, zgest. Kaino Heikkilä; Bd. VI: *Deutscher Index*, hgg. Martti Kahla, Helsinki 1999, 240: Marienkäfer. See also: *H. Paasonens Mordwinisches Wörterbuch*, Helsinki 1990: I: A-J; 1992: II: K-M; 1994: III: N-R; 1996: IV: S-Ž): 2460: **uñža** ‘little animal, insect’: *pižəmañ anaj-uñža* (lit. rain-praying beetle); *tuž unža-nä* (in three ways, not possible to imitate); Dim. of *luñža*: *jakst’ire luñžingə*; 2422: **t’uža** ‘yellow; yellow-red, fox-red’: *tužä-inža*, *tuž unža-nä* (in three ways) (Dim.) 1953: **saras** ‘hen, chicken’: *paksə-saras*, *paksə-sa-ras*, *paksəñ saras* (also partridge) 1695: **pižems**, **pižəms** ‘(to rain): *pəzm-a-naj* ‘rain-praying [creature]’ (also falcon/hawk; pewit); *pəzəm-a-naj-inža*, *pižəmañ anaj-uñža* (lit. rain-praying beetle); 1508 **paksə** ‘field’: *paksə saras*, *paksə-sa-ras*, *paksəñ saras* ‘partridge’ (куропатка); *paksəñ skal* (?) 1560 **paz** – **pavas** 1. Luck; 2. God. Every man has a *pavas* ‘luck’ [a spirit], hidden in the forest; when someone is able to find it, he will have success [his luck will turn: sometimes it is a stone]. The expression *inazoronok*, *pazonok* stands for ‘our emperor, our God’. *Bukañ-pas* is ‘God of the oxen’. Several words: *mañi* ‘nice weather, sunshine’; *buka* ‘ox, bull’, *bukine* ‘little ox, little bull’; *skal* ‘cow’; *rož* ‘rye’. The ladybird denomination *pižom al’i mañi* means ‘rain or sunshine’. Not clear is whether *añi* means ‘(wet-)nurse’. 1563 *pazoñ tarakan* is a beetle. (The man’s name Tara is diminished to Tarakaj.) Other words: *narmuška* ‘little bird’, from *narmuñ* ‘(little) bird’, with which also already an insect can be meant, like in the riddle [l’iv’i] *narmuñ*, *soñca pižas*; *čavsak*, *toñcit’ veřet’ valar*: [flying] bird; a titmouse it isn’t; when you kill it, you will shed your own blood. *Šeškeš*: The mosquito. *memilav* = *ñemilav* ‘butterfly, bat’; (= *melav*, *melu*, *milav*); *modamil’avñat* ‘earth, ground (moda) + butterfly’ But: *meñel*, *ñemel*, *ñemil*, etc, ‘heaven’; *d’iñ-d’iñ jaška* from *d’iñ-d’iñ* ‘tjing-tjing’ (the sound of small bells) and Jashka, a man’s name, from *jaša*, dim. of *jaku* ‘Jacob’; *škajəñ traskat* from *ška* ‘time’, so ‘little time’ + little milk-cow. Unclear is *doro baba* from *baba* ‘old woman, granny’, *doro goi* ‘expensive’, cf. Russian дорог(o): 1. expensive; 2. precious, valuable; 3. dear, best: so ‘dear old woman’ (?).

⁹⁵ A slightly different version from the net: Божья коровка, Полети на небо, Принеси нам хлеба, Черного и белого, Только не горелого. With the comment: ‘Last two lines look to be added later for a childish... hmmm, don’t know English word for считалочка (English example: Hickory, Dickory, Dock... - what do you call it?).’ Someone replied: ‘It’s called a counting rhyme, or a selection rhyme.’

ALE: *santa lucía, lu bidz'ǔni de s'antu ju'anni, mammarióla, sa santa mar'ia, sa maridz'ǔla, babbayóla, [su γ'adu e s'antu a'indzu, sa βiβi'ǔla, su preðipisk'edu, sa mandiw'eda, majow'eda]*.

[Sardinian Campidanesu: babbayola; mayola]

Serbian: *Mara* 'Mary' (222).

ALE (Servo-Croatian): *ǰāripave, ciròka-mažòka, b'ozA kr'AvitsA, bubamara*. Dialect: *božja ovčica, božy volek, božja kravitsa, pravienčica, zlatna mara, bumba mare, ančica, baka, baja bašik, pipa, babajela, poletmara*.

[*bubamara* (бубамапа) = "Mary-beetle", or "beetle of Mary"]

[Mirjana Stepanovic](#) from Serbia: When I was a child, I was taught to put a ladybug in the palm of my hand and sing "Ladybug, ladybug, bring us guests". The lovely insect would always crawl up to the highest point (top of my raised fingers) and fly away (you should try that when you find one). That was a "sign" that we will have guests in our home soon.]

[**Shipibo:** móto]

Shona: *Furamera* 'Forager of Crops' (223: So-named because the Mashona think that both the Ladybirds and the Greenflies are eating the crops.)

Slovakian (ALE): *mangalinka, pánbožkova kravička, lienka, bolorunka, kokorunka, pánbenkova kravička, katerinka, božia kravka, [sluniečko]*.

[*lienka*; *pánbožkova kravička* = "Lord God's little cow"]

Slovenian (ALE): *bogceva kravica, pikapolonica, božji volek, margetica, polonica povelka, polica rolica*. In the dictionaries *polónica* is also mentioned independently, besides *ljubica* 'beloved, sweetheart'. *Pika* means 'point'.⁹⁶

[*pikapolonica* = "spotty bug"]

[**Somali:** xawayaan yar]

Sorab. (ALE): *sw'intsǔ, b'ǔz'ε swuntf'kǔ*.

Spanish: *Arca de Dios* 'God's Ark' (224), *Buey de Dios* 'God's Ox' (225), *Coquita de San Anton* 'St. Anthony's Chicken' (226: Madrid), *Mariquita* 'Little Mary' (227), *Mariquita de Dios* 'Little Mary of God' (228), *Vaquilla de Dios* 'God's Little Cow' (229).

Nº228 is accompanied by a rhyme: *Mariquita de Dios / Cuentame los dedos / Y vete con Dios*. (See ch. 7)

ALE: *vaquita, pitín de dios, flairín, perrín de dios, catalina, mariposa, mariquita, cuentadedos, pastorcita, gallinita ciega, angelico, cuca, corderita, san antonio, santita, candelilla, margarita, mari'ika, pajareta, pollita, palomica, gusanico, san pedrito, borborita, bichito, cabrilla, cochínica, santa anica, [lagarta]*.

[*mariquita, chinita, catarinita, catarina, vaquita, sapita, sapita de Dios, carralina, catalina* (de Dios), *chinilla, abuela, abuelita, campanilla, bicha de Dios, bichito de Dios, coca de Dios, coca panadera, coca paniera, coquín de Dios, coquita de Dios, coquito de Dios, cucaracha de Dios,*

⁹⁶ Ružena Škerlj, *Angleško-Slovenski slovar*, Ljubljana 1957, 326; France Tomšič, *Slovensko-nemški slovar*, 418, 236, 384.

cuentadedos, gallinita, gallinita de Dios, gargantilla de Dios, juanjuanillo, maragata, margarita, mariposa de Dios, mariposita de San Blas, monjita, mariquitilla, escarabajo de Nuestra Señora, Galician: maruxiña, xoaniña, barroña; reirrei; papoia; xoana; Islas Canarias: sarantontón, sanantonito; el Rincón de Ademuz: palomica (de) Nuestro Señor, gallinica (de) la Virgen, ramonica; Villapun: pastorcita, pastorcilla, pastorcito, mariquita de Dios.

Una cancioncilla popular para cuando el animal se posa sobre la mano de alguien dice: “Sapita, sapita, sapita de Dios, cuéntame los dedos y vete con Dios”.

La *mariquita* es respetada porque se consideraba emisaria de Dios (en Galicia también la relacionan con san Antonio). Por ello, cuando una se posaba en la mano, se recitaba de carrerilla: “mariquita de Dios, cuéntame los dedos y márchate con Dios” (Portela de Aguiar). También, “carralina de Dios, cuéntame los dedos y márchate con Dios” (San Andrés de Montejos) o “cabalino de Dios, cuéntame los dedos y márchate con Dios” (Villafranca del Bierzo). Manuel Rodríguez nos cuenta que la frase se repite en una mano, y si no ha levantado el vuelo, se pasa a la otra para volver a decir lo mismo.

Villapun: Mariquita de Dios: cuéntame los dedos y vete con Dios //

En León estas invocaciones dedicadas a las mariquitas también resultan muy conocidas: Tarralina de Dios, / cuéntame los didos / y vaite con Dios, Coquita de Dios, / cuéntame los dedos / y volarás pa Dios, Catasol de Dios / cuéntame los dedos / y vete pa Dios, catasol, Sananita, sananita, / ponte el manto / y vete a misa. / Sananita de Dios, / cuéntame los dedos / y vete con Dios.

Esta pequeña selección de fórmulas rimadas ya evidencia dos cuestiones: que este insecto cuenta con numerosos nombres populares en León; y que muchísimas de sus denominaciones lo relacionan con lo sagrado. De esta forma, tenemos pastorina de Dios, pajarina de Dios, catalina, sananica, coca de san Antón, caracolín de Dios, vaquina de Dios, tarralina (ternerita) de Dios, teresita de Dios, monjita, gallinita de Dios..., y así podríamos continuar hasta completar un centenar largo de denominaciones leonesas de la *Coccinella septempunctata*, que es el nombre científico de este animal.⁹⁷

Swedish: *Gullbagge* ‘Golden Beetle’ (230), *Gullhöna* ‘Golden Hen’ (231), *Gullpiga* ‘Golden Maiden’ (232), *Gullpytta* ‘Golden ?’ (233. ‘Little thing’), *Jesu Vallflicka* ‘Shepherdess of Jesus’ (234), *Jungfru Maria Nyckelpiga* ‘Virgin Mary’s Key Maid’ (235), *Maria Nyckelpiga* ‘Mary’s Key Maid’ (236)⁹⁸: seems to be the most generally accepted.)

A verse connected with the last one is: *Maria Nyckelpiga, / flyg hem till ditt land / dina barn är i fara, / hela huset står i brand* (Ladybird, fly to your home country, your children are in danger, your whole house is on fire).

⁹⁷ Nicolás Bartolomé Pérez, 03/04/2016 (http://www.diariodeleon.es/noticias/revista/insectos-sagrados_1058353.html).

⁹⁸ *Nyckel* = key, and *piga* is a (usually young) female servant, to whom Mary’s keys were entrusted. It is more usual for the Keys of Heaven to be attributed to St. Peter as indicated in the Bible. Some German etymologists (see Meyers, *Grosses Konversions-Lexicon*, ed. 6, Vol. 18, 1997) are inclined to attribute the name *Nyckelpiga* to the Norns because these were known in Germany as the *Drei Schwestern* and later as *Schlüsseljungfrauen* (*Schlüssel* = key). This may be far-fetched and Exell has not come across it in later German works. A further idea comes from Herr Friedrich W.C. Mang who writes that in his childhood *Een lütten Nickel* was a familiar word for (in German) *ein mutwilliges Kind*. According to this idea a *Nyckelpiga* would be a sportive or mischievous maiden. // The Swedish *nyckel* ‘key’ is based on the metal from which a key is made; in German *nickel* has besides the meaning of the metal, also independently the meaning ‘water-spirit’, the same as *Nickelmann*, Dutch *nikker*, *nekker*, with the regional meaning ‘a headstrong person’ (*ein mutwilliges Kind*). (vDale 1983, 933a)

A broadcast of the Swedish 'Röster i Radio/TV' in 1988 by Åke S. Janson, entitled *Lilla Söta Maria Nyckelpiga ett illasmakande rovdjur* (Pretty Little Ladybird, an ill-tasting carnivore), provided the following additional vernacular names: *Åkerhöna* 'Field Hen' (236a: Skåne), *Gullknapp* 'Golden Button' (236b), *Gullko* 'Golden Cow' (236c), *Gullfriga* (236d: Norrland), *Gullsigrid* 'Golden Sigrid' (236e), *Gulltopp* 'Golden Top' (236f)

ALE: *gullkudda, gullgubbe, vibba-vabba, vibbär-vabba, brudvisare, kärnpiga, gullpiga, gullko, gåtare, gulltyppa, gulltippa, gulltupp(a), gull-sigrid, gullgris, gullhöna, gullpipa, maria kapa, gudsko, gudfaderko, vårherreko, kon-hans-vårherre, kon gud, gullböna, jungfru maria, fårpiga, nyckelpyga, gullbagge, gyllpytta, åkerhöna, akarnehöna, [gullsugga, smörgås, smörgumma, nyckelpipa, vippa-vappa, visbrud, gullskorv, gäterska, väderko, herrens höna,⁹⁹ handsmätare, gullpytta, handsmärkare, jungfru marie nyckelpiga, maria nyckelpiga, gullpiga].*

[*nyckelpiga, gullhöna, åkerhöna, Maria nyckelpiga, röd skalbagge; "the Virgin Marys golden hen"*¹⁰⁰

<i>Jungfru Marias Nyckelpiga! Flyg öster, flyg vester, Flyg dit der min käresta bor!</i>	Our Lady Ladybug! Fly east, fly west, Fly there where my sweetheart lives!
<i>Jungfru Marias Nyckelpiga, Flyg oster, flyg vester, Flyg dit der bor din alskede.</i>	Fly, Our Lady's keybearer! Fly east, fly west, Fly where thy lover dwells.
<i>Guld-höna, guld-ko! Flyg öster, flyg vester, Dit du flyger der bor din älskade!</i>	Gold-hen, gold-cow! Fly east, fly west, You'll fly to where your sweetheart lives.
<i>Flyg, flyg, nyckelpiga flyg I morgon blir det vackert väder Då får vi nya kläder.</i>	<i>Maria Nyckelpiga Flyg öster, flyg söder Flyg hem till dina bröder Så får vi mat och kläder. Flyg, flyg, flyg!</i>

Here's what Eckenstein wrote about it: "In Sweden the ladybird is addressed as Jungfru Marias Nyckelpiga, 'the Lady Mary's keybearer,' and this expression is explained by the story that the Virgin lost the keys of heaven, and that all the animals helped her to look for them. They were found by the ladybird, to whose care they are now entrusted. The keys of heaven have been interpreted as the lightning which opened the floodgates of heaven. "]

Swiss-German¹⁰¹: *Anketierli* 'Little Butter Animal' (237¹⁰²), *Chäberli* 'Little Beetle' (238: Aarau and Schaffhausen), *Chäferli* 'Little Beetle' (239), *Herrgottsmoggeli* 'Lord God's Little Fatty' (240; the verse, probably Swabian, about the golden diaper-child underneath the saucer brought from heaven by the ladybird, like the stork, we have already seen.), *Himugüegli* 'Heaven's Little Beetle' (241: Berne), *Liebgottsanken* 'Dear God's Butter' (242), *Maria Chäfer* 'Mary's Beetle'

⁹⁹ Mannhardt mentions in his *Wald- und Feldkulte* II, 162 n. 2 a game, in which a child is asked: 'Har du sett herrans höns (Have you seen the ladybirds [the Lord's chickens])?' When denied, the child is pulled up by its ears, like when you ask for to see the *Vorherresbock* (first sheaf; child's scare).

¹⁰⁰ This would be *jungfru marie gullhöna*.

¹⁰¹ The information, provided to Exell, comes from the *Schweizerischen Idiotikon* and Hermann Fischer's *Schwäbisches Wörterbuch* (see ch. 3).

¹⁰² *Anken* is a very old Germanic word for 'butter' derived originally from the Latin *unguentum* [ointment]. The usual German for butterfly is *Schmetterling* and this is connected with the East European and Slavonic *Smetaria* which means 'cream'. // The connection of the butterfly with 'butter' is a different one as of the ladybird (who is a bringer of gifts). The butterfly is thought to be a witch who either steals the butter or puts a spell on it.

(243: Zurich), *Marienchäfer* (244: Berne), *Martis Vögeli* ‘Martin’s Birdie’ (245: St. Gallen), *Muetergottesanken* ‘Mother of God’s Butter’ (246), *Muttergottes Chäferli* ‘Mother of God’s Little Beetle’ (247), *Unser Lieben Frauen Güegli* ‘Our Dear Lady’s Little Beetle’ (248: Berne).¹⁰³ With n°245 comes one of the many verses asking for good weather: *Marti-Marti-Vögeli / flug über ds Töbili / sag Vater und Mueter / söllend güet Wetter schika* (Ladybird¹⁰⁴, fly over the little ravine¹⁰⁵, tell father and mother, that they must send good weather).

[**Tagalog**: salaginto]

[**Tamil**: கரும்பள்ளிவண்டு]

Thai: *Tao Thong* ‘Golden Tortoise Beetle’ (249), *Duang Tao Thong* ‘beetle-tortoise-gold’¹⁰⁶.
[ด้ำแมลงเตำทอง (tuamaelangtathong)]

[**Tigrinya**: □ □ □] □

Turkish: *Hanimböceği* ‘Lady Beetle’ (250), *Uçuş Böceği* (251)

ALE groups under the principal group Turkish a lot of sub-languages with sometimes cryptic abbreviations: Bachk. *kamka*, [alla hyjryr]; Gag. *kalina böžää*, *kalinka*; Kurbalk. *k’yna*, *utstaket*, [hyna, učtahan]; Kum. *bařmak’čy*; Nog. *avajkel*, *řemiřke kongyz*, [řemiřke kongyz]; Tartar *gld’aj æb’i* *slj’lz*, *glj’af gart*, *gand’lj æb’i*, *kamká*, *æŋk’æ ty’æj*, *alt’ln gan’at*, *tæt’i taw’lg*, *ujar*, [daewl’aet gl’l, kamka tutk’a]; Czuv. dial. *vřsivřs*, *kukamaj*, *virvir kajřk*, [ujar]; Turkish *han’imbødžeg’i*, *k’izřnesi*, *t’ymtym bødžeg’i*, *utř’utř bødžeg’i*, *fatmadžik*.

[*uç uç böceđi*, *uđur böceđi* (“good luck bug”). When a ladybird lands on children, they wish something and sing:

Uç uç böceđim, annen sana terlik pabuç alacak
(Fly fly my bug, your mother will buy you slippers and shoes).¹⁰⁷]

With the ALE principal group **Tz** we find under Arl. *bakror’o* and under Romaitis *kum’ari*.

Ukrainian (ALE): *sonečko*, *žučko*; dialect: *sydorko*, *zozul’ka*, *bazryk*, *borořok*, *petryk*, *boža korovka*, *korovka*, *kozjavočka*, *bedryk*, *bambaruzja*, *bumbariřka*, *bambar’ka*, *polyn’muřka*, *marun’ka*, *vorožka*, *čerčyk*, [bambarus, čečir, sonečko, soldatyk].

[**СОНЕЧКО** (sonečko) (“little sun”)]

¹⁰³ The Swiss *Güegi*, *Güegli* and *Güggeli* are cognate with Chicken, Cock and Cuckoo. // ‘chicken’, Dutch *kuiken*, *kieken*, dim. of MD *cock* from its call, cf. Greek *κόκκυ*, the call of the cuckoo, *κόκκυζ*. (Vries, 368f; Skeat, 78, 86f) A connection with *Güegi* does not appear from this. De Vries thinks a connection (of chick) with the Greek *gúgēs* ‘waterbird’ less likely (derived from the root **geugē* ‘scream’).

¹⁰⁴ Here we have another ladybird-denomination! By the way, Exell has translated with ‘Mary’s Birdie’ but that is probably just an oversight, taken over from the previous name.

¹⁰⁵ According to Exell, *Töbili* means ‘ravines’ or ‘canyons’. But the word is single, a dim. of *Tobel* ‘ravine’.

¹⁰⁶ From Surin Macchacheep, *Thai Insects*, publ. by Prae Pithaya, no date, 34. This Golden Tortoise, which any child recognizes at once as a Ladybird, feeds largely on the leaves of the Cucurbitaceae. It is amusing that the famous Pop Singer Group, The Beatles, were thought to be ‘The Beetles’ and promptly named Tao Thong (Ladybirds).

¹⁰⁷ The spelling is not always the same: In Turkey, when a ladybird lands on children, they sing *Uç uç böceđim, annen sana terlik pabuç alacak* (Fly fly bug, your mother will buy you slippers and shoes). ‘*Uç uç böceđim, annem sana terlik pabuç alacak.*’ (Fly, fly, my little insect, my mother will buy you slipper and shoe.)

[Urdu: سرخ بہنورا ; za-ni]

[Vietnamese: con bọ rùa, bọ rùa ("turtle bug"), người hiền, nhu-nhược]

Welsh: *Buwch Fach Adda* ‘Little Cow Bird’ (252: N. Cardiganshire now Dyfed), *Buwch Fach Gota* ‘Little Short Cow’ (253: South Wales), *Buwch Gogh Gota* (or: *Gwta*) ‘Short Red Cow’ (254: North Wales). This last one comes with the verse:

<i>Buwch gogh gota</i>	Ladybird
<i>Dhaw hi'n law neu hindda?</i>	Will rain come or fine weather?
<i>Os daw hi'n law, syrth baw:</i>	If rain is to come it will fall into the dirt.
<i>Os daw hi'n deg, 'heda.</i>	If fine weather is to come it will fly. ¹⁰⁸

ALE (gall.): *chwilen coch fach, buwch fach gwta.*

[*buwch goch gota* (“small red cow”); *pryf bach yr haf* (“little summer bug”), in some regions a poetic version is *ladi fach yr haf* (“little summer lady”)]

<i>Buwch-Goch-Gota,</i>	Ladybird,
<i>Glaw neu hindda?</i>	Rain or fair weather?
<i>Os daw glaw</i>	If rain is coming
<i>Cwyp o'm llaw.</i>	Fall from my hand.
<i>Os daw haul, hedfana!</i>	If sun is coming, fly away!

So if the ladybird falls from your hand it's going to rain, if it flies away it'll be sunny!

The Welsh word for ladybird is *buwch-goch-gota* "short-red-cow"... which I've always found hilarious.¹⁰⁹]

[Zeneize: dedê; gallinetta do Segnô]

[Zulu: isilokazana esincane¹¹⁰, umanqulwana, imfinyezi, ibhu-ngane, ibhungezi]

After this listing of denominations Exell proceeds to an analysis of the vernacular names of the ladybird, starting with making a differentiation between ‘Names’ and ‘Verse Names’, between which there is a fundamental difference, because the Names are quite often religious in nature, while this is seldom the case with the Verse Names. So he starts with the first category, the Names, which are mainly consecrated to God or the Virgin Mary. The other element of the Name is usually an animal (in the broad sense, including birds and insects), that is often under the control of women, from which Exell concludes that these names were given by women to the ladybird. The animals in question are the cow, calf, lamb, hen, and chick. Animals controlled by men like the horse, bull and ox are in contrast noticeably rare. Also plants appear seldom. Of the total number (of about 250 denominations) there are 35 with cow, 24 with beetle, 15 hen, 14 beast, 11 chicken, 5 horse, 4 ox and 1 bull. Of the religious names the division is: 63 the Virgin

¹⁰⁸ Exell remarks: ‘Welsh is one of the most difficult European languages to translate and *Buwch Gogh Gota* is a good example. *Buwch* provides no difficulty. It means ‘cow’ and can be found in any dictionary. For *goch* and *gota*, however, one searches the dictionaries in vain. I was happy to remember from my childhood the matter of Welsh mutations. It is no good looking for *goch gota*. The two words have to be mutated to *coch cota* whereupon they will be found at once with their meanings ‘red short’. Very many Welsh words will never be found in dictionaries unless the mutations, which are considerably complicated, are known. *Gota* has nothing whatever to do with ‘God’. // It seems to me that Exell has not understood the meaning of the oracle: When bad weather is coming, the ladybird has to fall into the dirt, and to fly when good weather comes.

¹⁰⁹ Welsh-lad, Mid Wales / Canolbarth Cymru, 11-10-2008, 14:26.

¹¹⁰ Of ook: *Ilsikazana Esincane*.

Mary (with variants), 52 God (with variants), 6 Catherine, 6 heaven, 3 Saint John. And at the bottom of the list come the Devil, Jesus and the Pope who score 1 each.¹¹¹ In the Verse Names the situation is entirely different. These verses were almost all sung by girls, boys lose interest at an early age.¹¹² Throughout Europe there is a very great variety in the invocations to the creature including wishes for the safety of the Ladybird and her progeny, requests for food and garments and good weather, requests for various kinds of information especially the name and whereabouts of a girl's lover or future husband, date of death and the destination of her soul. Nearly everywhere it is thought to be very unlucky to kill or harm a Ladybird though there is a unique threat in Mallorca to kill the Beetle if it does not provide the information asked for. Another unique case, though no verse has been found, is the Italian name *Indovinello* which seems to indicate that the Ladybird is a solver of conundrums. Another observation of Exell is the following: When the little girl asks the Ladybird to provide food the items requested are always foodstuffs available in the Middle Ages such as bread, butter, cheese, honey, or a sardine. Foods of later availability in Europe such as sugar, tea or coffee are never once asked for. Exell continues after this analysis with some linguistic notes. The European languages are all said to have Sanskrit roots except for a few mentioned later. They fall into five groups which show a few interesting features. 1. The Celtic group: Gaelic, Manx, Erse, Welsh, Cornish and Breton with a few names (*Barbutte*, etc.) in East Prussia and Lithuania which may have had Celtic origins. 2. The Germanic or Teutonic group: English (with many Latin elements), Dutch (including Flemish), Danish, Norwegian, Swedish and German (including Swiss-German and many dialects). 3. The Latin or Romance Group: French, Portuguese, Spanish, Catalanian, Sardinian and Rumanian. 4. Greek. 5. Slavonic: Russian, Polish, Czech, Serbian. These groups show a few interesting Ladybird features. Both in Germanic as in Romance languages we see a preponderance of dedications to the Virgin Mary or to God, but in the more northern countries we see also a dedication to the sun (or summer), because the dominance of the sun corresponds with the time of appearance of the Ladybird.

In a chapter entitled 'Early History of the Ladybird' Exell goes far back in the history of mankind, but the Ladybird only comes into the picture when man started to cultivate crops, a largely female occupation. For them the lice (Aphids: Greenfly, etc.) were the great enemies and probably became the symbol of Evil, while the Ladybirds who live on and destroyed the Aphids became a symbol of Good. First the Ladybird will have been devoted to pagan gods, but after the arrival of Christianity these pagan gods were replaced by God and the Virgin Mary without scarcely leaving any traces except, according to Exell, in *Barbutte* (81), *Barbutè* (195) and also the Swedish *Maria Nyckelpiga* (236). The Ladybird denominations are usually but not always compounded of two elements, a religious dedication and the name of some kind of animal, often looked after by women. Girls were taught the Ladybird names by their mothers and passed them on. The religious names were endowed with magical powers and the prayers, wishes and warnings for the safety of the Ladybird often became wishes of a selfish nature for almost everything a girl could desire: *une belle robe*, golden cups, a baby, a lover, date of marriage, bread, cheese and honey). The wish invocations must be fairly old as no food unavailable in the Middle Ages is ever asked for: honey is requested but never sugar. The warning element, considered by Exell the most primitive, is nearly always connected with fire. The bright red wing-cases are connected by the children with fire and appear time after time in the 'your house is on fire' motif.

¹¹¹ The Pope is of course a misconception of Exell; in Rumania the *pope* is the local priest; the word means, just like in the Pope of Rome: *papa* = father, as is the usual address for a priest.

¹¹² This is almost certainly not true, take for example Sloet's interest as a boy (see ch. 1).

Exell also adds a paragraph on translation problems. Most denominations consist of two elements, a religious element and an animal name. The translation of *Marienkäfer* with 'Ladybird' does not elucidate the meaning of *Marienkäfer* nor that *Marien* is equivalent with 'Lady' and *käfer* with 'bird', the same with a complicated name as *Herrgottsschäfschen*. Finally he points to the German maxim: 'Er denkt über die Unsterblichkeit der Maikäfer nach' which says literally: 'He is thinking about the immortality of the Cockchafer' but actually means, so the dictionary says, 'He is thinking about breakfast.'¹¹³

Having come to the end of his work Exell adds a modern American fairytale, in which we encounter the following rhyme, said by Jeff, the son of the author Catherine E. Forrest-Weber, one day coming home from school: *Ladybug, Ladybug, fly away home, Your house is on fire, your children all gone, All but one, and her name is Ann, And she crept under the frying pan*. It is an American version of the English Ladybird-rhyme we have seen above.

¹¹³ Exell, 37: In face of such contextual absurdities, it is very difficult for the translator to know whether the phrase still continues to have any meaning whatever in the country of origin. // According to my dictionary *maikäfern* means 1. preparing oneself (nervously) for the holding of a speech; 2. silently working for oneself. (vDale 1983, 864a), while there is no entry for *Maikäfer*! There is though a *Maiwurm*, translated with 'oliekever, meiworm'. This is the 'blaartrekkende kever' (raising blisters, epispastic beetle), *Melöe proscarabeus*, which when touched presses a sharp, yellow, oil-like fluid from the knee-joints, also called *meiworm*. (vDale 1984, 1855b)