

ABC Dictionary of Chinese  
Proverbs

ABC

汉英

A

谚语词典

B

罗圣豪(John S.Rohsenow)编著



汉语大词典出版社

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罗 圣 豪  
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## 出版说明

本词典由美国芝加哥伊利诺大学罗圣豪(John S. Rohsenow)教授编著,2002年由夏威夷大学出版社出版。全书收录汉语古今谚语约4000条,释义准确,译文忠实可靠,并且引用了大量文献例证。词目严格按字母顺序排列,遵循中国国家语委制订的《汉语拼音正词法基本规则》,检索便捷。总的来说,这是一部实用性和学术性兼备的高质量的工具书。

承夏威夷大学出版社社长哈密尔顿(William H. Hamilton)先生和作者支持,我们获得授权,于原书出版后数月内推出本书的上海版,供各界读者参考。在上海版出版过程中,作者提供了许多帮助,谨此衷心致谢。

原书“前言”和“用法指南”的翻译完成后,承中国翻译工作者协会理事、浙江省翻译工作者协会会长、浙江大学教授郭建中先生精心校阅,我们也表示深切的谢意。

汉语大词典出版社

2002年8月

## 作者简介

罗圣豪(John S. Rohsenow)博士,现任美国伊利诺大学(芝加哥)语言学系教授。1988—1989 年是中国社会科学院语言研究所的访问学者。在美国学术刊物上发表了不少关于中国文字改革和语言规划的论文。1990 年和王均教授合作,将《汉语拼音正词法》翻译成英文。还将中国国家语委尹斌庸教授著《现代汉字学》一书译成英文,于 1994 年在北京华语教学出版社出版。著有《汉语歇后语词典》(1991)和《ABC 汉英谚语词典》(2002),已在美国出版。

## 前 言

罗圣豪(John Rohsenow)主编的这本《汉英谚语词典》,是夏威夷大学出版社出版的ABC系列汉语词典中的一本受欢迎的新书。同类的不少汉英词典,不是过时了,就是绝版了。不论在过去或现在,汉语谚语在口语中和文学作品中,一直有着重要的作用。所以,从这个意义上来说,更新汉英谚语词典的工作,就显得十分紧迫了。

与其他主要语言群体相比,中国人似乎更喜欢使用谚语。所以,我们能出版这部新编的研究汉语谚语的出色的工具书,深感幸运!

词典搜集了古今汉语中的谚语和警句,译文忠实可靠。不仅如此,作者还对这些具有浓郁乡土气息和深刻的文化背景的谚语和警句的寓意,作出了合理的解说,并引用了文献中实际使用的例证,说明汉语谚语在进入了21世纪之后,依然具有顽强的生命力。

最后,我必须指出的很重要的一点是,本词典使用方便。词典严格遵循中华人民共和国官方制定的罗马拼音正词法,即汉语拼音正词法,按字母顺序排列。值得一提的是,罗圣豪教授是中华人民共和国国家语委制定的《汉语拼音正词法基本规则》的译者,并作为约翰·德范克(John DeFrancis)主编的《ABC 汉英词典》的附录I正式出版。而罗圣豪教授翻译的《汉语拼音正词法基本规则》,已为国际标准化组织所认可。基于上述理由,我完全相信,《ABC 汉英谚语词典》将成为汉语语言、文学、社会和历史研究领域中学生和学者所必备的标准参考书。

梅维恒(Victor H. Mair)

于宾夕法尼亚州 Swarthmore

2000年9月22日

## 鸣 谢

关于这本汉英谚语词典的研究是在北京、杭州完成的。当时我是中国社会科学院语言研究所的访问学者。我在中国的有关研究得到了美国人文基金会和美国芝加哥伊利诺大学的支持。同时我特别要感谢原杭州大学郭建中教授、美国加州工艺大学潘大安教授,以及陆平女士、宁克敏女士和中国语言文字工作委员会尹斌庸教授的帮助。在此我还要感谢美国伊利诺大学图书馆和芝加哥大学图书馆。对于词典中可能出现的任何翻译错误,作者本人负全部责任。

承蒙美国夏威夷大学出版社许可,这本词典得以在中国重印,我表示感谢。我还要感谢上海的汉语大词典出版社和该社的责任编辑徐文堪先生为此而作出的努力。同时应感谢由夏威夷大学德范克教授和宾州大学梅维恒教授主持的 ABC 系列汉语词典以及福利门教育基金会(Freeman Foundation)在资金上的资助。

罗圣豪

于芝加哥伊利诺大学

2002 年 6 月



## 用法指南

根据 ABC 系列词典的原则,条目严格按字母顺序排列,而不考虑词的长短和标点符号。因为收入本词典的谚语完全按字母排序,所以声调也不影响排序。这样,用 48. 140“光着”(guāng zhe)开头的条目就排在以 48. 141“观景”(guān jǐng)开头的条目的前面;以 19. 136“尺蠖”(chǐ yǐn)开头的条目就先于用 20. 137“吃一堑”(chī yī qiàn)开头的条目。条目的拼写用汉语拼音,依照《汉语拼音词汇》;词的切分根据中华人民共和国国家教育委员会和国家语言文字工作委员会于 1988 年公布施行的《汉语拼音正词法基本规则》。<sup>①</sup>

汉语拼音之后是用简体字排印的条目,简体字于 20 世纪 50 年代已在中国广泛使用。汉字的标点按当代汉语习惯,但为便于英语读者使用,汉语拼音的标点则依英语习惯。

\* 汉语拼音之后的星号表示最常用的谚语。

( ) 圆括号内的插入部分是谚语和释义中可供选择的内容。

[ ] 方括号内是翻译时附加的英语词,这使读者容易理解,但并不完全对应于谚语中的汉语词。

/ 斜线号表示条目的变体。

“ ” 双引号中的引文表示英语中等值的或相关的谚语及类似谚语的说法。

(lit) (fig)——除非译文是不言自明的,无须另作解释,一般先列出字面(lit)的翻译,然后列出比喻形容性的翻译(fig),以解释谚语的含意。

(1)(2)(3)不同的义项用连续的数字标明。

“Cf.”提供可以从中找到这个谚语的作品。由于许多谚语见于传统的通俗白话小说,如下页列举的一些书,故这些小说在引用时用简称(如 DRC 指《红楼梦》等等)。“See also”,“vs.”和“q. v.”指可以相互参看的开首的几个词或本词典中的其他条目。有时也用“note”提供其他相关的词语。一个谚语可能包含或被归入一个成语或俗语。<sup>②</sup>

“参考书目”提供了有关谚语和其他相关领域的著作。所附的“索引”包含了本词典条目中的人名、地名和其他细目。

说明:

①我对《汉语拼音正词法基本规则》的英译,见德范克主编的《ABC 汉英词典》(夏威夷大学出版社,1996 年)的附录, pp. 835—845. (上海版见 pp. 835—847)

②许多四字谚语初看起来像成语,我们在进行词的切分时依据其自身的内部语法结构,而不是按汉语拼音正词法的规定,凡四言成语可以分为两个双音节来念的,中间加短横,即 AB—CD 式。但是如果一个谚语有时也用作或被错误地分析为成语,则这种形式也在条目中予以说明,并且收入索引。

(徐文堪、李晔译,郭建中校)

## 通俗小说简称

- DRC**    *Dream of the Red Chamber*  
          or *A Dream of Red Mansions*  
          or *Story of the Stone* —— *Hónglóu Mèng* 红楼梦
- JPM**    *Golden Lotus* or *The Plum in the Golden Vase* —— *Jīn Píng Méi* 金瓶梅
- JW**     *Journey to the West* or *Monkey* —— *Xīyóu Jì* 西游记
- R3K**    *Romance of the Three Kingdoms* —— *Sān Guó Yǎnyì* 三国演义
- WM**    *Water Margin* or *Outlaws of the Marsh* —— *Shuǐhú Zhuàn* 水浒传  
          also translated by Pearl Buck as *All Men Are Brothers*

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- 1 Ài fàn yǒu fàn; xī yī yǒu yī. 爱饭有饭, 惜衣有衣. [Those who] treasure [their] food [will always] have food [and those who] take care of [their] clothing [will always] have clothes [to wear]. [An admonition to thrift; see also bùyī nuǎn below.]
- 2 Ài gǒu yǎo de rén bù dōu shì zéi. 挨狗咬的人不都是贼. (lit) Not all who are bitten by dogs are thieves. (fig) One should not make judgments based on superficial appearances. Things are not always as they (first) appear.
- 3 Àiguō shé yǎo, jiàn shàn pǎo. 挨过蛇咬, 见鳝跑. (lit) [One who has been] bitten by a snake [at the] sight [of an] eel [will] run away. (fig) "Once bitten, twice shy." [See also yìzhāo bèi shé yáo below.]
- 4 Ài huā, lián péi ài; ài nǚ, téng nǚxù. 爱花连盆爱, 爱女疼女婿. (lit) [If one] loves a flower, [one will] love [its] pot; [if one really] loves [one's] daughter, [one will also] love [one's] son-in-law. (fig) "Love me, love my dog." [Note the *chengyu*: àiwú-jíwú, "love for a person extends even to the crows on his roof."] ]
- 5 Ài huā, lián péi ài; yuàn jī, lián wò yuàn. 爱花连盆爱, 怨鸡连窝怨. (lit) [If one] loves a flower, [one will] love [its] pot; [if one] hates a chicken, [one will] hate [its] coop [as well]. (fig) If one has strong feelings about some person(s), one will also be for or against everything associated with them.
- 6 Ài jiào de máquè bù zhǎng ròu. 爱叫的麻雀不长肉. (lit) Sparrows who love to chirp won't put on weight. (fig) People who like to talk a lot won't make any substantial achievements. [See also huì jiào de gǒu below.]
- 7 Ài jiào de mǔjī bù xiàdàn. 爱叫的母鸡不下蛋. (lit) Cackling hens do not lay eggs. (fig) Boastful people are good at nothing. [See also duò míng zhī máo and huì zhuō lǎoshǔ below.]
- 8 Ài jīn sì jīn; ài yù sì yù. 挨金似金, 挨玉似玉. (lit) [One who is] close to gold [is] like gold [and one who is] close to jade [is] like jade. (fig) A good environment produces good people. People are influenced by the company they keep. [Cf. *Èrnú Yíngxióng Zhuàn*, chap. 37; see also jīn zhū zhě chí below.]
- 9 Ài mò dà yú xīn sǐ. 哀莫大于心死. (lit) [Of] grief, there is none greater than a dead mind/heart. (fig) There is nothing more grievous than a mind/heart which has stopped thinking/feeling. [Cf. *Zhuàngzǐ: Tiān Zītáng*: now more popularly ài mò guōyú xīn sǐ.]
- 10 Ài pán, bù jī shǔ. 爱盆不击鼠. (lit) [If one] loves the plate, one doesn't strike the mouse [on it]. (fig) One won't go all out to solve a problem if it involves someone with whom one has some connection. People can't avoid being partial. [See also gōu bù chí shí below.]
- 11 Ài qīn zuòqīn. 爱亲做亲. (lit) Loving families make [good] in-laws. (fig) Loving families make for happy marriages. [Cf. *Rúlín Wàishí*, chap. 21; note: zuòqīn "become relatives by marriage"; qīngjiā, "in-laws"; see also ér-nǚ qīn below.]
- 12 Āirén duō qiǎoji. 矮人多巧计. Short people are always good at schemes. [See also ài zǐ duì lǐ below.]
- 13 Ái yī quán, dé yī zhāo; ái shí quán, biàn Zhūgé. 挨一拳, 得一招, 挨十拳, 变诸葛. (lit) Receive one blow, [and one] learns a lesson; receive ten blows, [and one] becomes a huge Zhuge [Liang, the mastermind]. (fig) One can learn much from failure or "hard knocks." [Note: Zhuge Liang was the master strategist in R3K.]
- 14 Ài zài xīnlǐ, hēn zài miànlǐ. 爱在心里, 恨在面皮. Love [your] children in [your] heart, [but] be stern [with them] in [your] manner. [Rhyme.]
- 15 Āizhe tiějiāng huì dǎ dīng; āizhe mùjiāng huì lājù. 挨着铁匠会打钉, 挨着木匠会拉锯. (lit) [If one stays] close to a blacksmith, [one will] learn to hammer out nails; [if one stays] close to a carpenter, [one will] learn how to use a saw. (fig) One can always learn something from those one associates with. [See also cuò yào sǎn niàn and gènzhe wǎjiāng and rù háng sǎn rì and sǎn tiān zhù zài and shù dǎ Tángshí below.]
- 16 Ài zhī yù qí fù; qīn zhī yù qí guì. 爱之欲其富, 亲之欲其贵. (lit) [To] love them [is to] desire their enrichment; [to be] dear [to] them [is to] desire their honor. (fig) One hopes that those dear to one will win riches and honor. [Cf. *Shǐ Jì: Sān Wáng Shǐ Jiǎ*.]
- 17 Āizi dù lǐ gēda duō. 矮子肚里疙瘩多. (lit) In the bellies of short people there are many schemes. (fig) Short people are notorious for hatching schemes. [Note: gēda, (lit) "lumps" or "bumps," here refers to schemes in a derogatory sense; see also āirén duō qiǎoji above.]
- 18 Āizi miànrán, mò suō duǎnhuà. 矮子面前, 莫说短话. (lit) In front of short people, don't talk about shortness. (fig) One should not discuss others' shortcomings in their presence (in order to avoid hurting their feelings). [See also dāngzhe āirén below.]
- 19 Àn dǎ húli, míng dǎ láng. 暗打狐狸, 明打狼. (lit) Hunt foxes stealthily, [and] hunt wolves openly [just as they themselves do]. (fig) Different opponents require different appropriate strategies. [See also bīng wú cháng shì and guānmén dǎ gōu and qīng nǎi qīu below.]
- 20 Àndào de mǔjī bù xiàdàn. 按倒的母鸡不下蛋. (lit) A hen [which is] forced [to nest] won't lay eggs. (fig) One cannot force people to do things they do not want to do. [See also the following entry.]

- 21 **Àn niú tóu, chībude cǎo.** 按牛头, 吃不得草。  
(lit) [Although] the ox's head is pressed down, [it]  
won't eat grass. (fig) Tactics which rely purely on  
force will not succeed. "You can lead a horse to  
water, but you can't make it drink." [See also *niú  
bù hē shuǐ* below and the preceding entry.]
- 22 **Ào bùkě zhāng; yù bùkě zōng.** 傲不可张, 欲  
不可纵。 (lit) Pride [should] not be permitted to

grow, [and] desire [should] not be permitted to  
run amok (fig) Pride and desire should be con-  
trolled. [Cf. *Lǐjī*: *Qū Lǐ Shàng*.]

- 23 **Àoqì sùn cái.** 傲气损才。 Arrogance (or stub-  
bornness) [can] cost [one a] fortune. [Cf. the  
modern *suoshù*-based *Wú Sòng*; chap. 3 and  
chap. 6.]

## B

- 1 **Bǎoduō de bù huáng, chéngchuán de wéndang.**  
把舵的不慌, 乘船的稳当。 (lit) [If the]  
helmsman is not nervous, the passengers [will  
feel] secure. (fig) If the leader appears confident,  
his or her followers will gain confidence also. [See  
also *tóumǎ bù huáng* and *zhāngduō de (xīn)* be-  
low.]

- 2 **Báibù diào zài diàn gāng lǐ, qiān dàn héshuǐ xī  
bù qīng.** 白布掉在靛缸里, 千担河水洗不  
清。 (lit) [If a piece of] white cloth falls into an  
indigo dyeing vat, a thousand tons of river wa-  
ter can't wash [it] clean. (fig) Once one has been  
implicated, it is difficult to regain people's good  
opinion. [One *dàn* is equal to fifty kilograms.]

- 3 **Bǎi bù wéi duō; yì bù wéi shǎo.** 百不为多, 一  
不为少。 (lit) A hundred is not too many, [and]  
one is not too few. (fig) Things are valued for  
their quality, not merely for their quantity. One  
can never have too much of a good thing.

- 4 **Bǎi chí gǎntóu, gèng jìnyībù.** 百尺杆头, 更进  
一步。 (lit) [Even a] one-hundred foot [tall] bam-  
boo [can] progress even one [more] step. (fig)  
After having achieved a fair degree of success,  
one should try to do still better. [Originally a mes-  
sage of Buddhist self-cultivation; also said *bǎi chí  
gǎntóu, jìn qí yǐ bù*.]

- 5 **Báidù, bǎi dào jiāngbiān; zào tǎ, zào dào tǎ jiān.**  
摆渡摆到江边, 造塔造到塔尖。 (lit) [If  
you] ferry [people], ferry [them] to the [opposite]  
river bank; [if you] build a pagoda, build [it up]  
to the top. (fig) If you do anything (for others),  
do it thoroughly. [Rhyme; see also *bǎng rén, bǎng  
dàodī* and *sòng fú, sòng dào Xī* below.]

- 6 **Báijiù hóng rén miàn; huángjīn hēi shì xīn.** 白酒  
红人面, 黄金黑世心。 [Just as] white liquor  
makes people's faces turn red, [so] yellow gold  
makes people's hearts turn black [i.e., evil]. [Cf.  
*Chú Kè Pǎi'ān Jīngqī*, chap. 14.]

- 7 **Bàijūn zhī jiāng, bùzú yán yǒng.** 败军之将, 不  
足言勇。 The general of a defeated army is not  
entitled to claim bravery. [Cf. *JW*, chap. 31.]

- 8 **Bǎi liàn cái chéng gāng.** 百炼才成钢。 (lit) Only  
after much tempering is steel produced. (fig) True  
character must be tested in hardship. [Derived  
from the *chengyu*: *bàiliàn-chénggāng*.]

- 9 **Bǎi lǐ bù fān qiáo; qiān lǐ bù fān dī.** 百里不贩粮,  
千里不贩柴。 (lit) Do not [travel] a hundred *lǐ*  
to sell firewood [or a] thousand *lǐ* to buy grain.

(fig) Don't waste your time in unprofitable un-  
dertakings. [A pre-1949 *yanyu*; cf. *Shǐ Jī*: *Huòzhī  
Lièzuàn*.]

- 10 **Bǎi lǐ, bùtóng fēng; qiān lǐ, bùtóng sú.** 百里不  
同风, 千里不同俗。 (lit) [Travel one] hun-  
dred *lǐ* [and] the customs are not the same; [travel  
one] thousand *lǐ* [and] the practices are different.  
(fig) Customs differ from place to place, even  
though they may be only a short distance apart.  
[Cf. *Èrmǔ Yīngxióng Zhuàn*, chap. 17; note: tradi-  
tionally, one *lǐ* equaled approximately one-half of  
a kilometer; see also *chūmén sǎn lǐ* and *gē dào bù  
xiànyǔ* below.]

- 11 **Bái mǎo, hēi mǎo, néng dǎi hàozi jiùshì hǎo  
māo.** 白猫, 黑猫, 能逮耗子就是好猫。 (lit)  
[It doesn't matter if a] cat [is] black or white, [as  
long as it] can catch mice, it's a good cat. (fig)  
One's ideological persuasion is not important, as  
long as one can get the job done. [Attributed to  
Deng Xiaoping as an example of his pragmatic  
policies, for which he was criticized during the  
Cultural Revolution; see also *bùguān hēi mǎo* be-  
low.]

- 12 **Bǎi mì wèimiǎn yì shù.** 百密未免一疏。 (lit)  
One hundred careful plannings cannot avoid one  
slip. (fig) There are bound to be oversights even  
in the most well conceived plan. [Note: *zhòmǐ*,  
"careful, thorough"; *shūlòu*, "oversight," also said  
*bǎi mì zòng yǒu yì shù*.]

- 13 **Bǎinián chéngshì bùzú; yīdàn huài zhī yǒuyóu.**  
百年成事不足; 一旦坏之有余。 A hun-  
dred years are not enough to accomplish any-  
thing great, [but] one day is more than enough  
to ruin it. [Rhyme; see also *chā: wú yì dài yān* be-  
low.]

- 14 **Bǎi qí yǒu shèng zhāo.** 数棋有胜招。 (lit) [In  
a] losing chess [game], there is [still] a chance for  
a winning move. (fig) Although when one is in-  
volved in a difficult situation it may appear hope-  
less, nevertheless there is still a chance to win, so  
remain calm and try your best.

- 15 **Bǎi rén bǎi xìng; gèrén gèxìng.** 百人百姓, 个  
人个性。 (lit) [Just as] each person [has] a  
different surname, [so] each individual [has]  
a different character. (fig) Different people think  
and behave differently. [Note: the one-word term  
(*lǎo*)/*bǎixìng*, (lit) "(old) hundred surnames," re-  
fers to the common people.]

- 16 **Bǎi rén chī bǎi wèi.** 百人吃百味。(lit) A hundred people have a hundred different tastes. (fig) (1) "Each to his own taste." (2) It is impossible to please everyone.
- 17 **Bǎi rì chuáng qián wú xiǎozǐ.** 百日床前无孝子。(lit) [After] one hundred days before [an ailing parent's] bed, there are no filial sons. (fig) Even a dutiful child will lose patience if his parent is confined to bed for too long. [More commonly said *jiǔ bīngchuáng qián wú xiǎozǐ* below.]
- 18 **Bǎi rì kǎichái, yī rì shāo.** 百日砍柴, 一日烧。(lit) The firewood cut over a hundred days [will be] burnt in one day. (fig) One should make long-term preparations against a time of emergency. [See also *yǎngbīng qián rì* below.]
- 19 **Bǎi shèng nán lǚ dí; sān zhé nǎi liáng yī.** 百胜难敌, 三折乃良医。(lit) [Even a general who has won a] hundred victories [may be] hard put to see through the enemy's stratagems, but one who has] broken [his] arm three [times will] be a good doctor. (fig) One cannot always depend on past successes to guarantee future success, but one can always learn from lessons drawn from failure. [A rhymed line from a poem by the Tang dynasty poet Liu Yuxi; see also *sān zhé gōng zhī* below.]
- 20 **Bǎi shì yì zǎo, bù yì chí.\*** 百事宜早, 不易迟。[In] all things better [to make preparations] early [rather] than later.
- 21 **Bǎisū guāngyīn rú guòkè.** 百岁光阴如过客。(lit) [Even a] hundred-year-old [person] is [but a] traveler passing by. (fig) Human life is short.
- 22 **Báitiān bù zuò kuixīnshì, yèbàn qiāomén bù chījīng.** 白天不做亏心事, 夜半敲门不吃惊。(lit) [If one does] not do bad things in the daytime, one need not be alarmed at knocks on the door in the middle of the night. (fig) "A quiet conscience sleeps in thunder." [See also *bù zuò kuixīnshì* and *méi zuò kuixīnshì* and *rijiān bù zuò* below.]
- 23 **Báitóu rú xīn; qīng gài rú gù.** 白头如新, 倾盖如故。(lit) White heads as [though] new[ly met]; two canop[ed] chariots] tipping [toward each other] as [though] old friends. (fig) With some people one maintains a long acquaintance-ship without any real understanding for years; with others one becomes intimate friends upon first meeting. [Cf. This is termed a *yaryu* in *Shi Ji*: *Lú Zhōng Lián Zhōu Yáng Lièzhuan*; note: *qīng gài*, (lit) "inclined [carriage] canopies [touching]"; (fig) "Two passing canopied carriages draw near to talk."]
- 24 **Bǎiwàn mǎi zhái; qiānwàn mǎi lín.** 百万买宅, 千万买邻。(lit) [It may cost a] million to buy a house, [but] ten million to find [good] neighbors. (fig) Good neighbors are hard to find. Good neighbors are even more important than the quality of one's house. [A line from a Song dynasty poem by Xing Qiji; see also *fángzi hào zhū* and *qiānjīn mǎi chǎn* below.]
- 25 **Bǎiwén bùrú yìjiàn.** 百闻不如一见。(lit) A hundred words of hearsay are not as good as one look [at the reality]. (fig) One look is worth a thousand words. "Seeing is believing." [Cf. *Hàn Shū*: *Zhào Chōng Guó Zhuàn*; in *Jīngshì Tōngyán*, chap. 5. *qiān wén bùrú yì jiàn*; see also *tīng qiān biān* below.]
- 26 **Bǎi wú yì yòng shì shùshēng.** 百无一用是书生。(lit) Not a useful one in a hundred, that's scholars. (fig) Scholars are basically impractical. "Those who can, do; those who can't, teach." [In traditional times, Chinese scholars could not do any practical work; from a Qing dynasty poem by Huang Jingren; see also *xiūcái zǎofān* below.]
- 27 **Bǎi yàng mǐ yǎng bǎi yàng rén.** 百样米养百样人。(lit) A hundred kinds of rice nourish a hundred kinds of people. (fig) People differ greatly in their minds and character. [See also *yì yàng mǐ* below.]
- 28 **Bǎi zhàng zhīhòu, háojié tīng shēng.** 百仗之后, 豪杰挺生。(lit) [Only] after a hundred battles are [true] heroes produced.
- 29 **Bǎizi huítóu biān zuò jiā.** 败子回头便作家。(lit) A prodigal son [who] returns will revitalize [his] family's affairs. [Cf. *Èr Kè Pǎi'àn Jīngqí*, chap. 22; *Xīngshì Hēngyán*, chap. 17; see also the following entry; note: *bǎijiǎzǐ*, "spendthrift; wastrel; prodigal."]
- 30 **Bǎizi huítóu, jīnbùhuàn.** 败子回头金不换。(lit) A prodigal son [who] returns [can]not be exchanged for gold. (fig) Nothing is more valued than a reformed prodigal. [Cf. *Èr Mǔ Yīngxióng Zhuàn*, chap. 15; see also *liàngzi-huítóu* and the preceding and the following entries.]
- 31 **Bǎizi ruò shōuxīn, yóu rú guǐ biàn rén.** 败子若收心, 犹如鬼变人。(lit) If prodigal son repents, it is like a ghost changing into a human being. [Cf. *Chū Kè Pǎi'àn Jīngqí*, chap. 15.]
- 32 **Bǎi zú zhī chóng, sǐ ér bù jiāng.** 百足之虫, 死而不僵。(lit) A centipede dies but never stiffens. (fig) A powerful person or family still has some influence or political power even after decline or ruin. [Cf. *DRC*, chap. 2; see also *dà chuán lànle* below.]
- 33 **Bǎi máo de fēnghuáng bùrú jī.\*** 拔了毛的凤凰不如鸡。(lit) A plucked phoenix is not as [good as a] chicken. (fig) One who is out of office or favor becomes a nobody. A defective thing is of no value, no matter how superior it used to be. [See also *dézhī mǎor* and *fēnghuáng luò jiǎ* and *sī zhīfū* below.]
- 34 **Bǎn bu dǎo húlu, sǎ bu liǎo yóu.** 搬不倒葫芦, 洒不了油。(lit) [If we] don't tip [the] bottle gourd, [we] can't spill [out] the oil. (fig) If one does not employ certain means, one can't achieve one's goal. "You can't make an omelet without breaking some eggs." [Cf. *Yuè Fēi Zhuàn*, chap. 82.]
- 35 **Bàn bù Lúnyǔ zhī tiānxià.** 半部论语治天下。(lit) [Using only] half of the *Analects of Confucius*, [one can] rule the country. (fig) (1) One can bring peace and order to the country using only half of

the Confucian Analects. (2) One need not be a complete Confucian in order to be a ruler.

- 36 **Bāng lì, bù bāng qīn.** 帮里, 不帮亲. (lit) Support (those who have) right (on their side), not [just those who are your] relatives. (fig) Act according to correct principles in doing everything regardless of your relationship to those you are dealing with. [See also *duàn lì, bù duàn qīn* below.]
- 37 **Bāng rén, bāng dào; sòng fú, sòng dào Xī.** 帮人帮到底, 送佛送到西. (lit) [When you] help others, help [them] completely, (just as when you see someone off.) see [him] off [all the way] to the West[ern Heaven]. [A rhyme, Xī “West” here refers to *Xiān*, the Western Heaven of Buddhism; see also *bàidà, bài dào* above and *jiù rén, jiù dào* and *sòng fú, sòng dào Xī* below.]
- 38 **Bāngtóu chū xiàozǐ; zhùtóu chū wúni.** 棒头出孝子, 箸头出忤逆. (lit) A club produces filial sons; chopsticks produce disobedient [ones]. (fig) Strict discipline produces dutiful children whereas indulgence produces disobedient ones. “Spare the rod and spoil the child.” [Cf. *Chū Kè Pāi’àn Jīngqí*, chap. 13.]
- 39 **Bàn jiǔ róngyì, qǐngkè nán; qǐngkè róngyì, kuānkè nán.** 办酒容易, 请客难; 请客容易, 款客难. It’s easier to make a feast than to get the guests to come, [and] it’s easier to get guests to come than to entertain them properly.
- 40 **Bānjiū xián shù, bānjiū qí.** 斑鸠嫌树斑鸠起. (lit) [When a] turtledove dislikes a tree, [the] turtledove leaves. (fig) If someone is tired of a place, (s)he will leave immediately.
- 41 **Bàn jūn rú bàn hǔ.** 伴君如伴虎. Attending upon a king is [as dangerous] as keeping company with a tiger. [Cf. *Yuè Fēi Zhuàn*, chap. 8.]
- 42 **Bàn rén de zhuāngzi bùzài gāo.** 伴人的桩子不在高. A stake (in the ground which) causes people to stumble (does) not (have to be) high. (fig) People fail because they overlook seemingly insignificant obstacles.
- 43 **Bào dài gānliang; nuǎn dài yī.** 饱带干粮, 暖带衣. (lit) Carry [extra] food when full and [extra] clothes when warm. (fig) Always be “prepared for a rainy day.”
- 44 **Bào de yī rén; bǎobude yī mén.** 保得一人, 保不得一门. [One] can protect one person, [but one] cannot protect a whole family. [Cf. *Wú Sòng*, chap. 2.]
- 45 **Bào hàn bù zhī è hàn jī.\*** 饱汉不知饿汉饥. (lit) A full person [can]not [truly] understand a starving person’s hunger. (fig) One can’t sympathize with the starving on a full stomach. [Cf. *Guānchāng Xiānxing Jī*, chap. 45; also said *bào rén bù zhī è rén jī*; see also *mǎ shàng bù zhī and qí lǚ bù zhī* and *sānshí wǎnshang* below.]
- 46 **Bǎojiàn bì fù lièshì; qí fāng bìxū liángyī.** 宝剑必付烈士, 奇方必须良医. (lit) [A] valuable sword should be granted [to a] person of high endeavor, [and an] uncommon prescription should be handled [by a] good doctor. (fig) Resources should be given to those who can make full use of them. [See also the following entry.]

- 47 **Bǎojiàn mài yǔ lièshì; hóngfěn zèng yǔ jiārén.** 宝剑卖与烈士, 红粉赠与佳人. [A] valuable sword [should be] sold to a person of high endeavor [and high quality] rouge [should be] granted to a beauty. (fig) Resources should be given to those who can make the best use of them. [See also the preceding entry.]
- 48 **Bǎonuǎn shèng xiánshì; jīhán fā dào xīn.** 饱暖生闲事, 饥寒发盗心. [Those who are] amply fed [and] clothed [are inclined to] get into trouble, [whereas] hunger [and] cold breed [the temptation to] steal. [Cf. *JPM*, chap. 25; also said *bǎonuǎn sì yīnyù; jīhán qí dào xīn*, “Those who are well fed and warm are inclined to be lustful, etc.” in *Èr Kè Pāi’àn Jīngqí*, chap. 21; compare *yìshí zú èrhòu* below; see also the following entry.]
- 49 **Bǎonuǎn sì yīnyù.\*** 饱暖思淫欲. [When one is] full [and] warm [i.e., when one has enough to eat and to wear, one’s] thoughts turn to carnal desires. [Usually said of wealthy people in traditional China; *Èr Kè Pāi’àn Jīngqí*, chap. 28; *Píng Yáo Zhuàn*, chap. 35; see also the preceding entry.]
- 50 **Bào sǐ, liú pí; rén sǐ, liú míng.** 豹死留皮, 人死留名. [Just as when a] leopard dies, [it] leaves [its] skin, [so when a] person dies, [(s)he] leaves his (or her) reputation.
- 51 **Bǎobiān shì mǎizhǔ; hècái shì xiánrén.** 褒贬是买主, 喝彩是闲人. [One who] criticizes [the goods] is a [potential] buyer, [but one who simply] praises [the goods] is only an idler (passing time by window shopping). [See also *xián huò zhèngshí* below.]
- 52 **Bāozǐ yǒu ròu, bùzài zhè shàng.** 包子有肉, 不在褶上. (lit) [Whether or not a] dumpling [is decently filled] with meat [can]not [be judged] from [how well the decorative] folds [are made on the outside]. (fig) Whether someone is good, (talented, wealthy, etc.) cannot be judged by superficial appearance. “Don’t judge a book by its cover.”
- 53 **Bāshí suì de mǎ méi ràng láng gǎnshàng.** 八十岁的妈没让狼赶上. (lit) [Even the] eighty-year-old mother didn’t let the wolf catch up [with her]. (fig) Everyone can find hidden reserves of strength when necessary.
- 54 **Bāxiān guò hǎi, gè xiǎn shéntōng/qí néng.** 八仙过海, 各显神通/其能. (lit) [When the] Eight Taoist Immortals cross the ocean, [each] one displays [his or her own] (special) ability. (fig) Each individual in a group has his or her own special talent or way of dealing with things. [Based on a famous folktale in which each of the Immortals used his or her own special skill in crossing the sea; also used as a *xiehouyu*.]
- 55 **“Bā” zì yámen cháo nán kāi, yǒulǚ wú qián mò jīnlái.** “八”字衙门朝南开, 有理无钱莫近来. (lit) The yamen [gate] faces south, open wide [like the Chinese character for] “eight”; [if you’re] right but poor, don’t go inside. (fig) Without money for bribes, don’t expect any justice from a magistrate [in traditional China]. [Rhyme;



the *yámen* was a county magistrate's office in traditional imperial China; see also *yámen bǎ zǐ* below.]

- 56 Bèi rén jīdu bǐ bèi rén liánmín hǎo. 被人忌妒比被人怜悯好。(lit) Better to be envied by others than to be pitied by others. [This is a rephrasing of *yǒuqī shòu rén* ... below.]
- 57 Bēishāng yǒuchóu bùrú wǒjīn quántou. 悲伤忧愁不如握紧拳头。(lit) Better than to feel sad and worry is to clench [one's] fist. (fig) It is better to fight against one's enemy than to lapse into despair and distress.
- 58 Bèitóu lǐ zuòshì zhōng xiǎodé. 被头里做事终晓得。(lit) [Although done] beneath a [bed] quilt, [secrets will] be known sooner or later. "Truth will out." [See also *chāi duì lǐ cáng* and *zhī bāo bù zhù huò* below.]
- 59 Běiwǒ lí bù jiànle zhēn, bù shì pópo, jiùshì sūn. 被窝里不见了针，不是婆婆就是孙。(lit) [If] a needle is missing in the bedding, if it's not granny [who took it], then it's a grandchild. (fig) The source of a problem must lie within. [Cf. Ding Ling's modern novel: *Tàiyáng Zhào Zài Sāngān Hé Shāng*, chap. 31.]
- 60 Bèi yǔ lín guò de rén bù pà lùshuǐ. 被雨淋过的人不怕露水。(lit) One who has been drenched by the rain is not afraid of dew drops (fig) One who has gone through hardships is not afraid of (minor) setbacks.
- 61 Bèndì jiāng bù là. 本地姜不辣。(lit) The local ginger is not [considered] spicy. (fig) Local products or talent are never valued by local people. [See also *yuàn lái de hēshāng* below.]
- 62 Bēn niǎo xiān fēi\*, (zǎo rù lín). 笨鸟先飞(早入林)。(lit) A clumsy bird [has to] fly first [ahead of its peers] (in order to enter the forest earlier). (fig) The slow need to start early and work harder. [Usually said modestly of oneself to explain one's making preparations earlier than others; not "The early bird gets the worm"; cf. DRC, chap. 67. *Bēn niǎo xiān fēi* has become a common colloquial expression; see also *nǚmǎ qián* below and the following entry.]
- 63 Bēn rén xiān qǐshēn; bēn niǎo zǎo chū lín. 笨人先起身，笨鸟早出林。(lit) A slow-witted person [has to] get up earlier, [just as a] clumsy bird [has to] fly out of the woods earlier. (fig) People of little competence have to start working earlier than others. [Usually said self-deprecatingly to explain why one needs to start early; see the more common *bēn niǎo xiān fēi* just above.]
- 64 Bēn xiǎo lì wéi; bēn dà lì kuān. 本小利微，本大利宽。Small [brings] small profits, [and] big capital [brings] big profits. [Cf. *Jīngshì Tōngyán*, chap. 31.]
- 65 Biàn cháng bǎi guǒ néng chéng xiān. 遍尝百果能成仙。(lit) Eat every [kind of one] hundred [kinds of] fruit [and you] can become a god. (fig) Eating fruit makes one healthy.

- 66 Biāndan méi zā, liǎngtóu dǎ tá. 扁担没扎，两头打塌。(lit) [When the] carrying pole has not been secured [at both ends], [the loads at] both ends slip off. (fig) If one tries to get two things at once one may end up getting neither. [This play on words is also used as a *xièhǔyǔ*.]
- 67 Biāndan shì tiáo lóng; yīshēng chí bù qióng. 扁担是条龙，一生吃无穷。A shoulder [carrying] pole is [like a] dragon; [one can depend on it for] a living all one's life. [A rhyme; said before 1949 by porters, meaning that one must rely on one's own efforts to make a living.]
- 68 Biān kuāng, biān lǒu, quán zài shōukǒu; miáo lóng, miáo fēng, nán zài diǎn jīng. 编筐，编篓全在收口，描龙描凤，难在点睛。(lit) [In] weaving [rush] baskets, [the most difficult part lies] in tying off [the/r] openings; [in] drawing dragons or phoenixes, [the most] difficult [part lies] in drawing in [their] eyes. (fig) One should attach great importance to the finishing touches of a job. [Cf. the *chengyu*: *huàlóng-diǎnjīng*, "to add the finishing touch."]
- 69 Biān zhǐ shāng ròu; èyǔ rùgǔ. 鞭只伤肉，恶语入骨。(lit) Whipping only wounds the flesh, [but] evil words cut to the bone (fig) Harsh words can do more damage to a person than physical punishment. [See also *gūnzǐ shāng ròu* and *lǐ dāo shāng tǐ* below.]
- 70 Biǎo zhuàng bùrú lǐ zhuàng. 表壮不如里壮。(lit) [Better to be] strong inside than [to be] strong outside. (fig) (1) [Originally:] [An] able [husband] outside [working to support a family is] not as good as [an] able [wife] inside [working and saving to take care of the family]. (2) Inner strength is more important than outward appearance. [Of individuals, families, etc.; WM, chap. 24.]
- 71 Biérén de ròu tiē bù dào zìjǐ shēnshàng. 别人的肉贴不到自己身上。(lit) Other people's flesh can't be pasted on [one's] own body. (fig) Other people's children cannot be as close as one's own. [See also *shǒubèi yě shì ròu* below.]
- 72 Biérén pì chòu; zìjiā xiāng. 别人屁臭，自家香。(lit) Other people's flatulence stinks, [but] one's own is fragrant. (fig) Some people criticize as defects in others what they (seem to) treasure in themselves.
- 73 Biérén qiú wǒ sānchūnyǔ; wǒ qù qiú rén liùyuè shuāng. 别人求我三春雨，我去求人六月霜。(lit) [When] people come to ask one for help, [they are as warm as] spring rain; [when] one goes to ask others for help, [they are as cold as] frost in June. (fig) It's easier to give help than to get it. Human feelings are shallow. [Cf. *Jīngshì Tōngyán*, chap. 25.]
- 74 Bié shí róngyì; jiàn shí nán. 别时容易，见时难。(lit) Parting is easy [but] meeting is difficult. (fig) After parting, one does not know when one will meet again. [A line from a Southern Tang *cí* poem by Li Yu: "Làng Tǎo Shā: Huái Jīn."]
- 75 Bikǒu shēn cáng shē; ānshēn chùchù láo. 闭口深藏舌，安身处处牢。(lit) Close [your] mouth [and] hide [your] tongue, [and you'll be able to] settle down securely wherever [you go].