

Weather Proverbs Containing a Place-name: a Typology and Approach to their Geographical Distribution in the Romance-speaking Area¹

Maria-Reina Bastardas Rufat

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Abstract

Taking as a point of departure the proverbs gathered in the database BADARE, the objective of this paper is to analyze the meteorological proverbs containing place-names and to establish the various types of proverbs (or paremiotypes) found in this group of proverbs.

A second step in this research is to describe the geographical distribution of these paremiotypes. In this sense, the paper is part of a research project which aims to produce a linguistic atlas of Romance proverbs. The role and the typology of the place-names included in proverbs will also be considered.

0. Objectives and corpus

Enlarging the scope of single-language restricted researches (Bastardas 2010; Carrera 2012, this paper aims to analyze some aspects of the Romance meteorological proverbs containing place-names. Our objectives are to establish an inventory of such proverbs and to classify them in order to define the various types of proverbs (or paremiotypes)² within this group. A further aim of this paper is to describe the geographical distribution of these paremiotypes and to analyze their presence or absence in the different Romance-speaking areas.

The first step of this research consisted of establishing a corpus of Romance weather proverbs containing a place-name (PN). The corpus was based on the materials hosted in BADARE (*Base de datos sobre refranes del calendario y meteorológicos en la Romania*), a database gathering, as its Spanish name reads, calendar and weather proverbs of the Romance languages. The database is freely accessible at the website <http://stel.ub.edu/badare/>; further information about the database can be obtained from Gargallo / Torres / Franco 2008. As of 1 July 2011, BADARE hosted 11,116 proverbs, of which 902 (8.11%) contained a PN;³ this corpus of 902 proverbs will be the base for our study.

1. Weather proverbs containing a PN and their geography

We will firstly analyze the geolinguistic scope of this kind of proverb. The distribution of these proverbs according to languages in which they are expressed can be summarized in this table.

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² We use this word as an English version of Sp. *paremiotipo* (Gargallo 2006, 303, note 6). As far as we know, this word is not recorded in the English lexicography.

³ The reader must be advised that the database is continuously being enlarged. Our remarks are made upon its contents on 1 July 2011.

Language ⁴	Number of proverbs in BADARE	Proverbs containing a PN	%
Portuguese	630	6	0.52
Galician	1,152	85	7.38
Asturian	765	127	16.6
Spanish	1,682	170	10.1
Aragonese	242	34	14.05
Catalan	2,328	283	12.15
Gascon	193	8	4.14
Occitan	696	40	5.74
Franco-provençal	294	24	8.16
French	926	19	2.05
Romansh	174	69	39.65
Ladin	35	0	0
Friulian	619	10	1.61
Sardinian	14	0	0
Italian	751	23	3.06
Romanian	393	0	0

Table 1. Weather proverbs containing a PN

There are some remarks to be made about this table as it shows some striking figures. The apparent extremely high percentage of weather proverbs containing a PN in Romansh is due to distorted data: Romansh proverbs with PN were intensively introduced in the database in order to serve a specific research (Gargallo, 2012). On the other hand, surprisingly enough, it would seem that those proverbs are not found at all in some languages (e. g. Romanian) and are very scarce in some other areas (Italian, French). This, however, can be the result of an uneven inclusion of this kind of proverb in the collections of proverbs used as sources for BADARE.⁵ Looking at these figures, we could conclude that, “the smaller the geographical area of a language, the more proverbs containing a PN”. Such a conclusion, however, seems to lack any logical explanation. On the other hand, we are quite aware that large collections of proverbs, particularly those referred to state languages (Romanian, Italian, French, Spanish, Portuguese), tend not to give precise localizations for proverbs and tend to adapt proverbs with dialectal features into the state language or they even flatly translate the proverbs collected in a regional language into the state language; the proverbs are thus made universal in the state language. In this context, it is easily understood that a proverb containing a PN, and therefore essentially local, is less likely to be taken into account into

⁴ The list of languages we are using in this paper does not exactly correspond with the list of languages used in the database BADARE. The list mentioned is more detailed and includes a number of dialectal divisions.

⁵ Sources for BADARE are, for the time being, exclusively written sources (collections of proverbs), published within the last 150 years.

this kind of collection.⁶ Among state languages, the database contains a significant number of proverbs with a PN only for Spanish. Thus we can make the hypothesis that this kind of proverb would probably be found in all Romance languages but, for some of these languages, the written sources have not collected them and, therefore, they are sparsely represented in our database.

On the other side, for some languages (Sardinian, Ladin) the total number of proverbs hosted in the database is still too small to draw any conclusion on the frequency of proverbs containing a PN.

If we take into account only the languages adequately represented in BADARE and with a significant presence of proverbs with a PN (those shadowed in grey in the table), we can conclude that roughly 10% of the weather proverbs contain a PN, the figures varying from 16,6% of Asturian to 4,14% of Gascon.

The only exception is Friulian which could hardly be considered a state language but for which, of the gathered proverbs (619; a number comparable to the proverbs gathered for Asturian or Occitan), only 10 (1,6%) contain a PN.

2. Paremiotypes

Classifying the 902 proverbs of our corpus was the next step of our research. We divided them into different groups according not only to their subject or content but also according to their structure and form. In doing this, we established the various paremiotypes found within the weather proverbs containing PN.

We excluded from our corpus, also for reasons of space in a Congress paper, what we will call the “neighbor proverbs”, that is, the proverbs that make (usually negative) statements or comments on the characteristics of the inhabitants of neighboring villages or regions. Many of them include also meteorological elements and are thus included in the database; however, their main subject is not the weather but the remarks on the neighbors. For instance, the Spanish proverb *De Navarra, ni mujer ni tronada; de Aragón, ni hembra ni varón*,⁷ even if it includes the meteorological element “thunder” and hints at the thunder coming from Navarra being especially harmful, is mostly a proverb about women from Navarra being particularly undesirable as well as both women and men from Aragón. Also excluded were the proverbs stating the general or usual weather conditions of a given place (for instance, the Italian proverb *Se vuoi provare le pene d'inferno, l'inverno a Messina e l'estate a Palermo*). These proverbs show different structures and patterns and are not easily classified into fixed paremiotypes.

⁶ For similar conclusions, see Carrera 2012, note 19. As an example from our corpus, we can mention the following: almost all the proverbs in French (15 out of 19) come from Hauser 1975, a collection of Swiss proverbs. That they are originally not French from a linguistic point of view can be shown by analyzing this proverb: *Quand le brouillard est sur Chaumont, prends l'aiguille et les raccommodages; quand il est sur le Vanel, prends la fourche et le râteau* (Hauser 1975: 442). Though it could be seen as a possible proverb in French, we observe that it lacks some essential characteristics: it has neither rhyme nor rhythm. If we confront it with this proverb extracted from a Franco-provençal source, *Quand la niolle est dsu Tchumon, [/] Prè l'euille époui le tacon; [/] Quan elle est dsu le Van-né, [/] Prè la fortsche et le raté* (Rebetez-Barras 1993: 289), we can easily reach the conclusion that there is not such a thing as a “French” proverb *Quand le brouillard est sur Chaumont...*, but that it was just created and included in a collection as a French version of an original Franco-provençal proverb. See also note 11.

⁷ In order not to make this paper too long, we will not give, with a few exceptions, references to the sources of the proverbs. Such references, as well as a Spanish translation of the proverbs, can be obtained from the database.

2.1. *Paremiotype 1: Cur Mundeis ais chapütschà, [/] ais la plövgia sün üsch chà*

The heading of this section is an example of the most widespread paremiotype among the meteorological proverbs containing a PN; it announces that when Piz Mundeis (in the Engadin, Switzerland) has a hood, rain is at the door of the house.⁸

This paremiotype, which we can for convenience label as “mountain with a hat”, can be formulated as follows: “[When / If] PN [has / wears / puts on] [a hood / cape / hat / bonnet], then [consequence / advice]”; the PN being always the name of a mountain or mountain range.

Almost a quarter of the proverbs of our corpus corresponded to this paremiotype (211 proverbs; a 23.40%).

It is interesting to note that this is the weather proverb with PN that most conveys cultural features; it does not simply state some forecast about the weather but contains a metaphor (the clouds or mist on the top of a mountain being a hat, bonnet or similar) and often also a personification of the mountain: it is not only the mountain having a hat, but the mountain actively “wearing” it (*Cuando el Jabalcuz lleva capuz / y la Pandera montera, / lloverá aunque Dios no quiera* [Spanish], *Quan el Montseny porta capell, [/] no et fiïs d'ell* [Catalan]) or “putting it on” (*Cando o Pico Sacro pon touca, auga temos[,] pouca ou moita* [Galician], *Cuando Cotovellosu pon la capa, pon la tuya y escapa* [Asturian], *Cuando la Sierra Gorda se pone la capa, el pueblo y el Zanganillo se empapan* or *Cuando la sierra de Mosca se toca, toda la villa se hace una sopa* [Spanish], *Quand Santo-Ventùri pren soun capèu, [/] Pren ta biasso e vai-t'en lèu* [Occitan], *Metta'l Buin sü chapütscha, [/] fa svelt e mütscha* [Romansh], *Quanno San Pietro ha mméssu er cappello, lass'er bastone e pija l'ombrello* [Italian, *romanesco* dialect]).⁹

The personification of the mountain can exceptionally reach the second part of the proverb which typically contains either a forecast (it is going to rain, bad weather is coming) or advice (also put on a hat, go straight home, take your umbrella, gather and put your harvest in a dry place, etc). In the Spanish proverb *Cuando San Benito se pone la toca, pone a San Lorenzo hecho una sopa*, we see that San Benito (a mountain near El Escorial) not only puts on a headdress but actively wets San Lorenzo del Escorial (*pone a San Lorenzo hecho una sopa*).¹⁰ In the above mentioned Catalan proverb *Quan el Montseny porta capell, [/] no et fiïs d'ell*, the second part of the proverb advises one not to trust the mountain as if the mountain were itself capable of some treachery or unworthy behavior (cf. *infra Montsianell en capell, guarda't d'ell*).

Also noteworthy is the small number of cases where the place-name metaphorically involves another step of personification. On some of the mountains mentioned in these proverbs there are sanctuaries, particularly sanctuaries devoted to the Virgin; in some of the proverbs it is the Virgin herself that wears a headdress, the kind of headdress in which the Virgin is usually represented (a *mantellina*, a feminine lace headdress women used to wear, particularly when entering a church; or a *manto*, a mantle): *Quan la Mare de Déu de Montserrat porta mantellina, plou* or *Si la Mare de Déu de Queralt porta manto i hi ha boira al santuari, aigua segura*. Both proverbs are Catalan; whether this kind of image is found in other languages is, for the time being, still to be found.

⁸ *Chà* is the Engadin issue from CASA, ‘house’, and *üsch* from OSTIU(M), ‘door’. Moreover the proverb shows the typical syntactic form with the verb taking the second place in the sentence, and thus, in this case, appearing before the subject: [temporal clause], V + Subject = [*Cur ...*], *ais la plövgia...*

⁹ The active role of putting on a hat is curiously absent from the Catalan proverbs, among which these paremiotype is otherwise very well represented.

¹⁰ *Hecho una sopa* is an idiom in Spanish meaning “soaked, completely wet”. Literally the proverb says something near: “(San Benito) makes San Lorenzo totally soaked”.

As for the formal structure of the proverbs, we observe that the PN very seldom is the element used to obtain a rhyme. The rhyme of the proverb is usually carried by the name of the headdress; the most usually used (over 70 occurrences) is the lexical type CAPPELLU whose Romance issues can be easily made into rhyme with the issues of RASTELLU (*Cur il Piz Tumpiv porta capé, lascha la faulç e prenda rasté* [Romansh], *Quant che la Mont Mariane 'e à il cjapiel [/] met-jù il falcet [/] e cjol-sù il riscjel* [Friulian], *Quando il Poncione di Pesciora mette il cappello, [/] butta la falce e prendi il rastrello* [Italian]), MANTELLU (*Cando o Pico Sacro cobre o capelo, mociñas da Ulla[,] poñede o mantelo* [Galician]) or ILLE (*Montsianell en capell, guarda't d'ell* [Catalan]), among others. The first type with RASTELLU seems to be more usual in the Italian and Raethoromance zone, while the last seems to be only Catalan.

Other lexical types frequently used in these proverbs are CAPPÀ, CAPPUCEA, and, exclusively in the Iberoromania, *montera* (*Jabalcz con montera, llueve aunque Dios no quiera* [Spanish]), *gorro* (*Si Gratal se pone gorro, agua hasta el morro* [Spanish]) and *toca* (*Cuando el Teide tiene toca, recoge, niña, la ropa* [Spanish]).

We have hinted at some facts about the geographical distribution of the lexical elements found in these proverbs but we need to look at the geographical distribution of this paremiotype itself.

The following table shows the geographical distribution for this paremiotype.

Language	Number of proverbs in BADARE	% (of the proverbs containing a PN)
Portuguese	0	0% (/ 6)
Galician	14	16.4% (/ 85)
Asturian	16	12.6% (/ 127)
Spanish	52	30.58% (/ 170)
Aragonese	0	0% (/ 34)
Catalan	80	28.2% (/ 283)
Gascon	1	1.25% (/ 8)
Occitan	10	25% (/ 40)
Franco-provençal	3 (in Switzerland)	12.5% (/ 24)
French	3 (all of them in the frprv. zone)	15.7% (/ 19)
Romansh	17	24.6% (/ 69)
Ladin	--	--
Friulian	3	30% (/ 10)
Sardinian	--	--
Italian	11 (of which 6 in Lombardy)	47.8% (/ 23)
Romanian	--	--

Table 2. Paremiotype 1

Here again there are some figures that need to be commented upon. Many of our languages show a percentage for this paremiotype near 25% of all the proverbs containing a PN (those shadowed in grey). The figures are higher in Spanish (more than 30%) and a bit lower in the occidental part of the Iberian Peninsula (16 and 12% respectively in Galician and Asturian). It is however interesting to note that this type seems to be non-existent in the Aragonese proverbs and very seldom among the Gascon ones. In fact, the only example from Gascon is located in the (politically Spanish but linguistically Gascon) Val d'Aran. Similar conclusions were reached by Carrera (2012) in studying, with a broader corpus, the proverbs containing a PN in the whole Occitan area (that is, including Gascon). If the percentage of proverbs with PN was already particularly low in Gascon (cf. 1), the paremiotype “mountain with a hat” is

not, like in the other languages, the most frequent among the proverbs with PN but also a significantly rare type.

As for the French proverbs, we note that all three proverbs of this type have their actual origin in the Franco-provençal zone. That is, they show linguistic features of French, and were labeled as French in the database, but refer to the Franco-provençal area (e.g. two of them refer to the Mont Blanc), so that presumably they were in origin linguistically Franco-provençal and translated into French and, as such, collected in a source.¹¹

2.2. *Paremiotypes with mist and clouds*

Clouds and mist are the meteorological elements that are mostly used to forecast the future weather conditions and both elements are not always clearly distinguished in our proverbs. Even if for our purposes, which are obviously not meteorological but linguistic, we established different paremiotypes for “mountains with a hat” and for other proverbs referring to the clouds or the mist, it is also clear that “mountain with a hat” refers also to some kind of cloud and its situation.

We established different paremiotypes for:

Mist in PN, then [consequence / advice]

Clouds in PN, then [consequence / advice]

Mist [moving / coming] from PN [to PN], then [consequence / advice]

Clouds [moving / coming] from PN [to PN], then [consequence / advice]

These paremiotypes show different characteristics: for instance, it is quite common for the last two to have longer proverbs with a second part stating the opposite:

Clouds [moving / coming] from PN [to PN], then [consequence / advice] / Clouds [moving / coming] from PN [to PN] [opposite direction], then [consequence / advice] [opposite consequence or advice];

and the same with the proverbs referring to the mist.

Examples of “double” proverbs with mist or clouds: *Cuando las nubes van pa Balouta[,] fairá sol que relouta, y cuando las nubes van p'Asturias, tiempo de Xudas* [Asturian], *Cur cha'l nüvel tira vers Bernina, mettains il chapè süin pigna; [/] cur cha'l tira vers Tavo, mettains il chapè süin cho* [Romansh], *Quan era broma se'n va entath Palhars, [/] cerca-te capa se non n'as, [/] quan era broma se'n va tara Gasconeta, [/] ges-te'n dera tuteta* [Gascon], *Vai a nebra para o Cebreiro, colle a capa e o sombreiro; van as nebras para o Carballal, colle o mallo e vai mallar* [Galician].

¹¹ The third of them is clearly a French version of a Franco-provençal proverb as can be seen if we confront it with the genuine form. The French proverb reads: *Quand celle (la pointe) d'Hérens a le plumet, c'est signe de mauvais temps* (Hauser 1975: 457) while in another source we find: *Kan l a a ploumatsè houa d'Erin, [/] L ë oun sinyo dè krouèi tin* (Rebetez / Barras 1993: 290). Note that the presumably original form shows a rhyme, which is not the case with the French one. See also note 6.

However, if we considered all those from a meteorological point of view and we count them all together, we can reach the conclusion that the clouds and mist are the most used elements to forecast. The four categories mentioned above are summed up in the following figures; “clouds moving” 33, “mist moving” 32, “clouds in PN” 32, and “mist in PN” 87. If we add the 211 “mountain with a hat” proverbs, we find that almost 400 proverbs with PN (395 to be precise) use the clouds or mist as an element to be used in a forecast. Comparing with the 36 proverbs with PN that use the red sky as a forecast (cf. 2.3.), or the 47 that use thunder¹² or the 30 that use lightning,¹³ or even the 84 that use wind as a forecast,¹⁴ it is clear that clouds and mist are the meteorological elements most used in the proverbs with PN.

2.2.1. PAREMIOTYPE 2: *NIEBLA EN LA ÁRDILA, AGUA AL TERCERO DÍA*

We will firstly analyze the geographical distribution of the type “Mist in PN, then [consequence / advice]” that can be exemplified by the Spanish proverb *Niebla en la Ardila, agua al tercero día*; it states that, if there is mist in Ardila, rain will fall on the third day; Ardila is a village in the southern part of the province of Badajoz. In our database there are 87 proverbs corresponding to this type, which is 9.6% of the proverbs containing a PN. It is the most frequent of the proverbs containing the idea of mist or clouds. Its distribution in the Romance speaking area is as can be seen in the next table.

Language	Number of proverbs in BADARE	% (of the proverbs containing a PN)
Portuguese	0	0% (/ 6)
Galician	6	0.7% (/ 85)
Asturian	10	7.9% (/ 127)
Spanish	10	5.9% (/ 170)
Aragonese	5	14.7% (/ 34)
Catalan	46	16.25% (/ 283)
Gascon	0	0% (/ 8)
Occitan	1	2.5% (/ 40)
Franco-provençal	2	8.3% (/ 24)
French	3 (all of them in the fprv. zone)	15.7% (/ 19)
Romansh	4	5.8% (/ 69)
Ladin	--	--
Friulian	0	0% (/ 10)
Sardinian	--	--
Italian	0	0% (/ 23)
Romanian	--	--

Table 3. Paremiotype 2

¹² Examples: *Si vien el trueno pel Xerru, agárrate'l agua a puerru* [Asturian], *Trons a Montserrat, agafa la capa i fuig aviat* [Catalan], *Quando truena Izaga y le contesta Areta, ya puedes ponerte la chaqueta* [Spanish], *Quand trono à Barja, [/] Atalo toun couble e vai laura. [/] Quand trono en Alès, [/] Destalo tous biòus e vai-i'après* [Occitan], *S'o trona do là d'Aosta [/] Pren i bo et va a sosta* [Franco-provençal].

¹³ Examples: *Llampega a Vidrà, pluja demà* [Catalan], *Si relampaguea en a Gargocha, [/] l'agua en a pocha* [Aragonese], *Quando lampa a Maccaresese, pija la zappa e vattene ar paese* [Italian, romanesco dialect].

¹⁴ Examples: *Vento das Pontes, auga nas fontes* [Galician], *Quando 'l cirzu vien pel Rasón, vetchu[,] vete pa la cabana y ponte 'l seyru, y cuando 'l cirzu vien pel Rasoncín[,] vete pa la cabana y ponte 'l sayelín* [Asturian], *Aire del Tajo, agua abajo* [Spanish], *Vent d'Aragó, | aigua al balcó* [Catalan], *Aire de Bacivèr, [/] era nhèu ath darrèr* [Gascon], *Cur chi zoffla our da Zuort, [/] piglia svelte tei fain e va cun tuot* [Romansh].

The figures for Asturian, Aragonese, Catalan and Franco-provençal stand out in this table, followed by Spanish and Romansh where the type is slightly less represented. Catalan figures clearly stand out but this can also be explained by the inclusion in the database of the proverbs collected in a series of twelve books by Albert Manent with the title *Els noms populars de núvols, boires i vents a ...* [traditional names of clouds, mists and winds in different zones of the Catalan speaking-area; see the bibliography in the database for details]; these books contain from 30 up to 60 proverbs each. Obviously not all of them contain a PN, but they are an important source for the proverbs containing the idea of clouds or mist.

But, apart from Catalan, there are also some significant figures. While Gascon continues to be underrepresented as it was for the “mountain with a hat” type, Aragonese is here particularly rich in this kind of proverb. Why Aragonese seems to be more prone to use the “mist in PN” than the “mountain with a hat” type still is to be explained. Again, in Asturian, Spanish and Romansh the type is relatively well represented as it was for the “mountain with a hat” type.

We will briefly analyze the other three paremiotypes referring to clouds and mist.

2.2.2. PAREMIOTYPE 3: *QUAND LI NIVO SOUN SUS URBAN, [/] SE NOUN PLÒU VUEI, PLÓURA DEMAN*

The paremiotype exemplified by this Occitan proverb can be formulated as follows “Clouds in PN, then [consequence / advice]”. In this case, the proverb announces that when clouds are over Urban, a village in the Vaucluse département, if rain doesn’t fall today it will not be lacking tomorrow.

Our database contains 32 proverbs of this type (12 Catalan, 10 Spanish, 3 Romansh, 2 French, and one each for Galician, Asturian, Aragonese, Occitan, Franco-provençal and Italian).

2.2.3. PAREMIOTYPE 4: *COMME LE NEBBIE VAN IN ÔCHTA [/] PREN LO MANTEL ET VA A SOUCHTA; [/] COMME LE NEBBIE VAN A ALOAGNA [/] QUITTA LO MANTEL ET VA IN CAMPAGNA*

A Franco-provençal proverb will introduce us to the paremiotype “Mist [moving / coming] from PN [to PN], then [consequence / advice]”. It was collected in the village of Gaby, in the valley of Lys, a zone in the Val d’Aosta, politically in Italy but Franco-provençal in speech. It states that when the mist goes to Aosta (west from Gaby), one has better take a cloak and search a covered place; on the contrary, when the mist goes to Alagna (north-east from Gaby), one can leave the cloak and go to the country.

The 32 proverbs of this type are spread in different areas: 3 Galician, 8 Asturian, 2 Spanish, 7 Catalan, 1 Occitan, 2 Gascon, 2 French, 2 Franco-provençal, 5 Romansh. The two Gascon proverbs are to be noted, for it is a language where proverbs with PN are not frequent.

2.2.4. PAREMIOTYPE 5: *CUANDO LES NUBES VAN PA LA MAR, CUEYE LOS GÜES Y PONTE ARAR, Y CUANDO VAN PA CASTILLA COGE LOS GÜES Y PONTE A CAPILLA*

The last “cloud or mist” paremiotype is the one with travelling clouds: “Clouds [moving / coming] from PN [to PN], then [consequence / advice]”. In this case, the proverb exemplifying it is Asturian, more precisely collected in the village of Tuiza (Lena). The clouds going to the sea will bring good weather and therefore one can yoke the oxen and go to work in the fields, while the clouds going to Castilla will bring bad weather and it is therefore advisable to seek shelter.

This paremiotype is frequently found in Asturian (10 proverbs), Galician (5), or Franco-provençal (4). But it is also abundantly found in Romansh (11 proverbs). Catalan (2) and Spanish (1) completing the total amount of 33.

As a general remark on these three paremiotypes, we will note that in all of them the PN usually carries the rhyme. Also interesting to note are the various images and metaphors for the clouds or mist found in these proverbs. Clouds are “castles” or “towers” (*Castellera a Vidrà, pluja demà* [Catalan], *Torralls al mas de Marcó, aigua en abundor* [Catalan]) or goats grazing in the mountain (*Quan les cabres pasturen pel Montseny, plourà* [Catalan]). In the Engadin (Switzerland) *far pan* “to bake bread” (or to knead) is a metaphor for the (thick) mist (*Cur cha quels da Danuder fan pan, schi vaine de plover, Cur chi fan pan vi'l Resch, vaine trid* [Romansh]). It is not clear whether the image is originated in the thick mist looking like dough. The most amazing image for a strip of mist moving along the valleys is also found in Engadin: the “Maloja-Schlange”, the snake of Maloja, a strip of mist that moves upwards the valleys in Engadin due to specific meteorological conditions (*La serp da Malögia porta plövgia*, and *Scha la futschöla passa la val Saluver, as müda l'ora* [Romansh]).¹⁵

2.3. Paremiotype 6: Rubias á Franqueira, vellas á borralleira; rubias ó mar, vellas a sollar

As a last paremiotype we will analyze a much rarer type that we find, however, interesting to show that research on the geographical distribution of proverbs, whether with or without a PN, is worth being carried out as it can give us the surprise of some interesting, and thus unexplained, facts.

This paremiotype can be exemplified by the Galician proverb in the heading of this section: *Rubias á Franqueira, vellas á borralleira; rubias ó mar, vellas a sollar* which can be translated as “Red sky from Franqueira, old women near the fire [lit. near the ash-box]; red sky from the sea, old women to sunbathe”. This proverb was collected by the surveys of the ALGa (*Atlas Lingüístico Galego*) near Vigo; Franqueira lies to the east, while the sea lies to the west. That is, red sky by the sunrise forecasts bad weather, while red sky at sunset forecasts good weather the next day. This is common wisdom in many Romance areas, though we also sometimes find the opposite forecast.

The paremiotype can be formulated as follows: “Red sky from PN, [consequence]”.

In this case, it is interesting to compare with the same type of proverb but without a PN, proverbs that can be formulated as follows:

Red sky [in the morning or sunrise / in the afternoon or sunset // to the east / to the west], [consequence].

This paremiotype is found everywhere in the Romance area: from Romanian (*Când soarele răsare roșu, se schimbă vremea*, literally “When the sun rises red, changes the weather”) to Portuguese (*Manhã ruiva[,] ou vento ou chuva*, “Morning red, wind or rain”). BADARE hosts 362 proverbs with “red sky”; their geographical and linguistic distribution is as follows:

¹⁵ *Futschöla* is a word found in the village Schlarigna for the “Majolaschlange” (cf. *Dicziunari Romantsch Grischun*). Pictures of this meteorological phenomenon can be found on the Internet.

Language	Number of proverbs in BADARE	% (of the total number of proverbs)
Portuguese	22	3.5% (/ 630)
Galician	53	4.6% (/ 1,152)
Asturian	27	3.5% (/ 765)
Spanish	106	6.3% (/ 1,682)
Aragonese	10	4.1% (/ 242)
Catalan	53	2.3% (/ 2,328)
Gascon	3	1.5% (/ 193)
Occitan	17	2.4% (/ 696)
Franco-provençal	11	3.7% (/ 294)
French	31	3.3% (/ 926)
Romansh	10	5.7% (/ 174)
Ladin	0	0% (/35)
Friulian	7	1.13% (/ 619)
Sardinian	2	14.2% (/14)
Italian	12	1.59% (/ 751)
Romanian	7	1.7% (/393)

Table 4. Proverbs including the idea “red sky”

With slight differences, and taking into account the characteristics of the database we have already commented upon, these proverbs are spread all over the Romance area and no significant figures appear in the table.

However, if we take into account only the proverbs with PN, the image is completely diverse. There are only 36 proverbs in BADARE corresponding to the type “red sky” with a PN; they are barely a 4% of the total number of proverbs containing a PN. Their geographical distribution is shown in this table.

Language	Number of proverbs in BADARE	% (of the proverbs containing “red sky”)
Portuguese	2	9% (/ 22)
Galician	16	30% (/ 53)
Asturian	6	22.2% (/ 27)
Spanish	11	10.4% (/ 106)
Aragonese	0	0% (/ 10)
Catalan	0	0% (/ 53)
Gascon	0	0% (/ 3)
Occitan	0	0% (/ 17)
Franco-provençal	0	0% (/ 11)
French	1 (actually from a frprv. zone ¹⁶)	3.2% (/ 31)
Romansh	0	0% (/ 1)
Ladin	0	0% (/ 0)
Friulian	0	0% (/ 7)
Sardinian	0	0% (/ 2)
Italian	0	0% (/ 12)
Romanian	0	0% (/ 7)

Table 5. Paremiotype 6: red sky from PN, [consequence]

¹⁶ And, in any case, the actual form in which this proverb is collected in our source, leads us to the conclusion that the PN are part of an explanation or complementary information introduced by the collector but not being part of the original proverb.

As it seems, this kind of proverb is exclusively found in the Iberian Peninsula, and in the Iberian languages “stricto sensu”, that is, excluding Catalan (and even Aragonese). Although we could take into account that, for this kind of proverbs, the most usual type is without a PN, there is no reason why the paremiotype with PN could not be found everywhere in the Romania as its counterpart is.

There are reasons that could explain why the proverbs with PN are relatively rare: the easy rhyme of the Romance issues of MATTINU(M) / CAMMINU(M), or RUBEA / PLUVIA(M) makes the paremiotype without a PN widely spread in the Romania. Examples for MATTINU(M) / CAMMINU(M): *Boira roya pe'l maitín, augua pe'l camín* [Aragonese], *Rojor al matí, la pluja pel camí* [Catalan], *Rouge de sero* [/] *Bèu tèms espero;* [/] *Rouge de matin* [/] *Bagno lou camin* [Occitan], *Bromes arroges peth maitin,* [/] *era ploja peth camin* [Gascon], *Nioule rodze de matin* [/] *Tseuntson lo tsemin* [Franco-provençal], *Rosso di sera e bianco il mattino, mettiti in cammino* [Italian]; for RUBEA / PLUVIA(M): *Alba roya, viento o ploya* [Aragonese], *Alba rubia, viento o lluvia* [Spanish], *Broma arroja, vent o ploja* [Gascon]. In this sense, this proverb is, like the “mountain with a hat” type, an example of some cultural features being spread in wide areas of the Romance speaking countries.

On the contrary, finding rhymes with PN (*Franqueira ... borralleira*) is probably not so easy. As it is true that for this paremiotype the PN often carries the rhyme (*Néboa no Miño, auga vén de camiño* [Galician], *Cuando hay niebla'n picu'l Arbolín, non i falta'l agua al molín* [Asturian], *Boira en Redent,* [/] *no està l'aigua guaire lluen* [Aragonese], *Broma al clot de Querol, vuit dies més de sol, Broma a puig Dui,* [/] *pluja avui;* [/] *broma a Talrà,* [/] *pluja demà* [both Catalan], this can be a reason for the proverbs with PN being quite scarce for this paremiotype. But, in any case, the same would apply for many languages, so the reasons why this paremiotype is only found in the Iberian languages are still to be cleared up.

3. Conclusions

Weather proverbs containing a PN constitute an interesting category and can be studied from various points of view. As they are closely related to a comparatively small area (they only make sense in the area where the PN is known and familiar), they are often underrepresented in large collections of proverbs, particularly in state-language collections. However, if they can be collected from reliable sources and in a significant number, they can make us aware of some interesting facts. The geographical- or geolinguistical-oriented study of proverbs containing a PN reveals itself as most productive. Even if the database BADARE needs to be completed for some areas and spurious elements removed from it, a geolinguistical-oriented study has already given some promising results.

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Maria-Reina Bastardas Rufat
Universitat de Barcelona
reina.bastardas@ub.edu