



Als het regent en de zon schijnt 30: De vos trouwt

(with English summary)

*Als het regent en de zon schijnt,
trouwt de vos.*

Een dier, dat met fabels omringd is, is de vos. Ook van dit beest wordt gezegd, dat hij gaat trouwen. In de Abruzzzen heet het: *sposa la jólepe*, of voluit:

*Quande plón' e ttire ju sóle,
spose la vólpe,*

op Sicilië: *la vurpi si marita*,¹ of voluit: *quando piove mentre splende il sole, si dice che si sta sposando la volpe*, in Luciana: *sposa la volpe*,² bij de Grieken in Calabrië:

σαν βρέχει μέ τόν ἥλιο,

¹ Rohlfs 1979, 88 nt. 153 naar *Arch.glott.ital.* 4, 155, vgl. A-O It 10: *sposa la jolepa*; A-O It 11 (Knapp 1939, 76); It 1 (Rohlfs, *l.c.* naar ANSN, CLXI, 157), vgl. A-O It 3 uit Casenza: *Si marita a vurpa*; A-O It 5 (Latiano): *Si marita la vorpi*, A-O It 6 (Novoli): *Se sta mmarita la vurpe*, 7 (alg.) *la volpe si marita* = 8 (zuid-Italiaans, Corsica), A-O It 9 (Campobasso): *sposa la volpe* (en wel met de spin: *il ragno*); Beccaria 1995, 140: Campobasso: *sposa la jólepa*; Cosentino: *si marita a vurpa*; Lucania: *sposa a volpe*. Vgl. Alinei 1997 §8.3.2: "In Italy I have found the 'fox' for the rain with sunshine, ... the 'pig/sow' for rainbow and rain with sunshine, ... the 'cat' for rain with sunshine." // Cherie is a wild girl wrote: io sentivo che quando piove con il sole *si sposano le volpi*.... // Hatsumomo, Aug. 02, 2011: In this part of Scotland I've always heard it referred to as *foxes getting married*. // Constantino Cabal, *Los Dioses de la vida. La Mitología Asturiana*, Madrid 1925 (repr. 2008), 13: Sicily: *Nesci lu suli e chovi, é la vurpi si marita* (J. Leite de Vasconcellos, *Revista Lusitania*, I, 1887, 398).

πανδρεύονται ‘οί ’αλουποῦδες

‘wanneer het regent bij zonneshijn, trouwen de vossen.’³ Ook in Portugal wordt gezegd dat de vos gaat trouwen (*que casa a raposa*) en wordt gesproken van het vossenhuwelijk (*casamento de raposa*), evenals in Brazilië en Galicië,⁴ Zuid-Bulgarije (*Lisitsa se ženi*), bij de Finnen, bij de Fin-Zweden, in Azerbeidzjan en in Turkije, of dat de vos baart in Turkije en Iraq.⁵ Ook meer naar het Oosten, op het eiland Ceylon, in Bangladesh, Nepal, Malaya en het eilandenrijk Japan wordt gesproken van het huwelijk van de vos.⁶ Andere landen verruilen de vos met de op hem lijkende jakhals en in India en Noord Iran spreken ze van *the jackal’s wedding*, in Pakistan zeggen ze: ‘Het huwelijk van de jakhals en jakhalzin wordt voltrokken’ of ‘De eenogige jakhalzin trouwt’, en gesproken wordt van een ‘eenogige regen’, terwijl in Assam ‘de kortstaartige jakhals zijn

² Knapp 1939, 76 uit Palena en Aquila naar *Rom. Forsch.* X, 1901, 7, vgl. It 4 (Lucanië): *Sposa a volpe* (of *vorpe*). Als in een huis veel lichten branden, wordt er gevraagd: *Che? Sposa la volpe?* (vgl. Kuusi 1957, 234). Pitrè (*Ar.* IV, 514) maakt melding van een geloof onder de kinderen op Sicilië, dat de zon hen, als het regent, wat kan aandoen, en ze verstoppen zich zo snel mogelijk of werpen zich plat op de grond en bedekken zich met het dichtstbijzijnde ding en zingen daarbij: *Nesci lu sulì e chiovì / E la vurpi si marita.* (= A-O It 1) In Baskenland wordt de dubbele regenboog (*arco doble*) aangeduid met de naam *axerien boda* ‘bruiloft van de vos’ (Rohlfs 1979, 88 naar ASNS, CLXI, 157). Aquilina 1972, 530 naar informant Tropea; vgl. Kuusi 1957, 233: *azerien boda*, met de opmerking, dat de Berbers dit verschijnsel aanduiden met de naam ‘huwelijk van de jakhals’.

³ Rohlfs 1979, 88 naar ASNS, CLXI, 157, vgl. A-O ItGrie 1: [*S*]an ebrekhei me ton helio, frantegmontai hoi alepoude (Bova di Calabria) (Kuusi las ‘Ean’ voor Σαν). Onder het kopje *Quando piove col sole, si sposano le volpi* geeft Rohlfs 1971, 140 n°429 zes nieuwgriekse varianten, waaronder genoemde (= 1), 2: *san evrèxi me ton ilo, prandèguondo i alupúde*, 4 en 6: *padrèvonde i alepúdes*, 7: *iñi pandregumèni i alepúde*. Cf. Vaux Italian 2: Calabria and Salento regions = Rohlfs 1980, 138 n°18, waar hij onder hetzelfde kopje tien varianten geeft in het dialect van Calabria, 8x varianten van *si marita a vurpa*, 1x *sə spáusəna*; de laatste is als n°2 boven: *San evrèxi me ton íglio, prandèguondo i alupúde*; vgl. ID., 48 n°14: *Quando piove con sole, si sposano le volpi*: 1. Alg. Nieuw Grieks als bovenstaand (*παντρεύονται*); 3. dialect van Cyprus (uit Κακοπετριά): *áma vrèši me ton ílio, pandrèvonde i alupúdes*; 4. dialect van Salento (uit Sternatía): *mòtti vrèxi me ton íjo, armázutte* [van ἄρμάζω ‘sposare’] *i alipúne*; 5. dial. Calabria (uit Rochudi): *san evrèxi me ton ilo, prandèguondo i alupúde*. Ferro Ruibal 2007, 72: Meest voorkomend is het trouwen van een dier, meestal de vos (‘o raposo’). [In Galicia:] *Mira o que chove e inda así fai sol; é que che casa a raposa* (de vossin!); *cásase o raposo* (San Christovo de Regodeigón, Ribadavia); *casa o zorro* (Taboada); *Cando chove e dá o sol cásanse o zorro e a zorra* (Cenlle); Port: *Chuva com sol, casamento da raposa* (ook NO Brazilië); Bask: *Azari ezkontza* ‘casamento de raposos’, en *azeriaren ezteiak* ‘a(s) voda(s) do raposo’; *Iduzki ta auria axarien bodak* ‘Sol e choiva, vodas do raposo’, *Iduzkia ta euria axarien ezteiak* ‘Sol e choiva, vodas dos raposos’, maar ook van de slak(ken): *Euria te iguzkia, karakolentako ezteia* ‘Choiva e sol, voda para o caracol (of: os caracois)’; Navarra: *Uria ta iduzkia, karakolen besta* ‘Choiva e sol, festa dos caracois’. Wikipedia Sunshower: In Hindi, Bengali, Konkani and Sinhala, it is called ‘the fox’s wedding’ (Sinhala: ,). // De Indiase naam Rashmi betekent ‘Sonnenregen’. // Zonder plaatsaanduiding: *io sentivo che quando piove con il sole si sposano le volpi...*; of: *quando piove col sole si sposano le volpi*. // Cancionero de Upsala, Galicia: *Cando chove e vai sol, cas'o zorro e maila zorra* (es.scribd.com). // O casamento de dona Raposa e seu Raposo foi muito agitado. O dia estava gozado. Havia sol e chuva ao mesmo tempo, um arco-íris aparecia no horizonte (quadroegiz.com). // Bask: *Euri eta iguzki, azeriaren ezteiak* (dantzán.com: *Axeri boda*). *Azerien bodak* o *azerien ezkontza* (boda de zorros) es el momento en el que brilla el sol y llueve al mismo tiempo; *eguzki eta euria azerien bodak* (sol y lluvia, boda de zorros). // *Euria eta eguzkia denean, azerien ezkontza hurrean* (Als er regen is en zon, is de vossenbruiloft nabij) (AtsotitzakUrteanZehar.pdf). DRALV, 648: *Azari, zorro; azari ezkontza* (AN-b), *axarien ezteiak* (L-ain, R-uzt, SC), boda de raposos = llámese así el momento en que a la vez luce el sol y llueve; 638: *axeri, zorro; axeri besta* [vosfeest], intervalos de sol y lluvia (Hirib) (LHANDE). *Axeri-ezkontza*, lluvia y sol (G) (Azkue, *Eusk.* III, 310). *Azeriaren ezteiak* esta locución se emplea para indicar la lluvia ligera que suele caer cuando el sol brilla. Mientras el sol brilla las gallinas no entran en el gallinera, y el zorro tiene oportunidad de prepararles em boscadás en el foliage, donde se quarecen las gallinas de la lluvia. Archu, Ms. *Axeri gorriaren eritasuna*. DGV III, 538: *azeriaren, axeriaren ezteiak* (BN-baig); *azeariaren esteiak* (SP); *axarien ezteiak* (L-ain, R, S) ‘Les noces du renard’; *axeri, axeri-bataio* (euria ta eguzkia batera) (AN-5vill); *hara azeri bataioa!* (AN-gip); *azeri-ezkontza* (*azari ezkontza*), boda de raposos. // Onduidelijk: giovanna (il 31 luglio 2008): e a me da bambina dicevano che *quando piove con il sole si sposano “le salamire” ossia i gechi*. Placida Signora (31 luglio 2008): Giovanna, certo che me la immagino!

huwelijk viert'.⁷ Ook bij de Kabylen en Berbers in Noord-Afrika spreekt men van 'het huwelijk van de jakhals', evenals in het Nederlands sprekende Zuid-Afrika:

*As dit reent en die son skyn,
trou die jakkalse,*

en gesproken wordt van *jakkalstrou* (reën, -weer).⁸ Ook wordt in het Afrikaans gesproken van *bobbejaanstrou* 'monkey's wedding' en gezegd wordt: *Bobbejaan en jakkals trou*, of *die bobbejane en die jakkals(e) trou*.⁹

In Spanje en Latijns-Amerika zegt men vergelijkbaar met Portugal, Brazilië:

*cuando llueve y hace sol,
se casa la zorra con el rexiñol*

E poi il geco ha in Sicilia un significato molto simile a quello della volpe per i giapponesi. // I proverbi della regione Campania: *Quanno chiove cco lo sole se mmarita la vorpe*. Remo Bracchi, *Nomi e volti della paura nelle valli dell'Adda e della Mera*. 2009, 78: A Bormio si ripete il modo di dire stereotipato: *quan che l piòf e ; lusc al sól, / al se marida la gólp (...)*. Remo Bracchi, *Nomi e volti della paura nelle valli dell'Adda e della Mera*. 2009, 79: quando il sole si accompagna alla pioggia e *s marida la volp e bala i strìi*, si posa la volpe e ballano le streghe (Brissago). Riccardo Schwamenthal & Michele L. Straniero, *Dizionario dei proverbi italiani e dialettali*, 2013 n°4762: *Quande piòve e jésce lu sole, se spose la vòlepe* (Abruzzo). // Proverbi Siciliani (*Biblioteca delle tradizioni popolari siciliane*, 45): *N'esci lu sulì e chiovi, e la vurpi si marita*. // Alianorah (31 juli 2008): La mia maestra delle elementari, quando pioveva con il sole, diceva: *si sposa la volpe*. // Gold 2001, 453: *Eguzkia euritan, azeriak eztaitan* 'sun during rain, foxes' wedding'.

⁴ A-O Port 1; Om VI Port; Cascudo, 227: *Chuva com sol é que a raposa está casando* (naar Studart n°203). In Portugal zegt men volgens Jorge Ferreira de Vasconcelos in zijn komedie *Eufrosina* (35, ed. 1561), wanneer er regen met zon is, dat de vos trouwt (*Quando faz sol e chove, dizem que casa a raposa*). Volgens Kuusi is deze komedie in het jaar 1527 geschreven en is J. F. de V. geboren in Lissabon. Cascudo, 228: No Brasil, a frase comum é *o casamento da raposa* (ou a citação do novio [bruidegom], que é o rouxinol [nachtegaal]). Vaux Portugese 2: *casamento de raposa* 'marriage of the vixen' (Pernambuco and Paraíba, NE Brazil). // In Brazil: Meu pai me falava que era *casamento da mariposa* quando tinha sol e chuva (Mijn vader vertelde dat het huwelijk van de vlinder was wanneer er zon en regen was). // Marcel Q. (Brazil; 2007-01-02): Someone's just pointed yet another variation – *Chuva e sol, casamento de raposa com rouxinol*. (Rain and sun, (the) wedding of (a) fox to (a) nightingale.) Cascudo, 228: 'O mestre do folclorismo em Minas Gerais crê que a frase *casamento da raposa* foi criada através [via] do vocábulo *raposeiro*, que designa o sol de inverno [winterzon], e igualmente *cama* [bed]. A raposa representa nos contos populares a figura velhaca [schavouterig], a sabedoria inescrupulosa [gewetenloos vernuft], o cinismo invencível [onoverwinnelijk cinisme]. Essa dubiedade hábil em atravessar os episódios difíceis vive no vocabulário como *raposaria*. A cor [kleur, tint] de raposa, tons neutros, miméticos, ajudando-lhe no disfarce [simulatie], tem essa fama de indecisa, de vaga, de infixa. Raposeiro é, como vimos, o sol do inverno, pálido, rápido na luz e na treva [duisternis], de impossível confiança. O casamento seria ocasião suprema da raposa definir-se, no mínimo, em matéria preferencial amorosa. Mesmo nesse dia, há sol e chuva, calor e frio, luz e penumbra, enfim, dubiedade, vagueza, indecisão, formas que escondem a habilidade canalha [canaille] da raposa. João Ribeiro, citando as 1300 comparações populares da Andaluzia, de Rodríguez Marín, lembra o "cardo de zorra qu'está frio y quema." Valdomiro Silveira (*Os Caboclos*, S. Paulo 1920, 109) registra essa acepção verbal: "... e despediu-se do doutor [is afscheid nemen van de arts] com um casamento de raposa, rindo e chorando [lachend en huilend]." // *Dicionário de Provérbios: Francês-Português-Inglês* de Roberto Cortes de Lacerda et al. Lisboa, Contexto, 2000, pág. 102: *Chuva e sol, casamento de raposa*. *Biblioteca delle tradizioni popolari siciliane* VOL. XVI. Usi e costumi credenze e pregiudizi del popolo siciliano raccolti e descritti da Giuseppe Pitre, Vol. III, Palermo 1889, 51: *Nesci lu sulì e chiovi, / E la vurpi si marita*. San Mango d'Aquino, Italia: *Quannu chjova ccu ru sule se marita ra vurpa* (Quando piove con il sole si sposa la volpe): L'accoppiamento delle volpi avviene nelle giornate di sole miste a pioggia. (Sanmangomia.it) Refraneiro galego 416. *Cando chove e vai sol, cas'o zorro e mail'a zorra*. (ms21,05r: Bermés) O orixinal di *Cando chove e vai sol, cas'o zorro e mail'a zorra*.

⁵ A-O Bulg 1; A-O Fin 1: 'De vos viert zijn huwelijk', 2: 'heeft het huwelijk van de vos plaats', 3: 'dan heeft de vos huwelijk', 4: 'Is het vossenhuwelijk?' Turku ±1890); A-O FinSchw 1: *firar räven bröllop*; A-O Azerb 1: *tulku toju* 'vosshuwelijk'; A-O Tür 1 = II.a: 'de vos viert zijn huwelijk', A-O Tür 2 = II.d: 'de vossen vieren huwelijk', vgl. A-O Tür 3: 'De vos brengt zijn dochter als bruid' = II.c: Le renard marie sa fille. Ook wordt in Turkije gezegd: 'De vossin baart' (A-Q Tür 1 = II.a: Le renard va accoucher). In Rijnland betekent *De Föchs schreien*, dat er regen in aantocht is

gaat zij, want het is een vossin, trouwen met een nachtegaal, vanwaar gezegd wordt: ‘Moge de nachtegaal zingen!’¹⁰ Maar in Calabrië trouwt de vossin met de wolf: *si marita a gurpa cu ru lupu*, in Galicië is de wolf met de vossin aan het trouwen: *estanse casamento a lobo coa raposa*, in Brazilië komt ook het huwelijk van de gambá (een soort marsupial) met de vossin voor, terwijl in Zuid-Afrika de jakhals met de vrouw van de wolf trouwt.¹¹ In Algerije spreekt men van ‘het huwelijk van de wolf’ en ook de Mennonieten in Brits Columbia noemen de zonneregen *the wolf’s wedding day* en in Estland ‘houden de wolven huwelijk’ en ook in Iraans Koedistan en Armenië trouwen de wolven.¹² In Servië zegt men: ‘Dan trouwt de wolf’, ‘dan trouwt de beer’, in Turkije: ‘Het huwelijk van de beer en de wolvin’, in Bulgarije: ‘de beer trouwt’, met als toevoeging: ‘de wolf trouwt hem’ en in Finland is sprake van ‘het huwelijk van de beer’. In

(RheinWb II, 851: Trier-Kenn), terwijl *De Fuchs, den braut*, wil zeggen: *et gefit mǎrgen gut Wer* (Nfrk). Vaux Finnish 2: *Aurinko paistaa, vettä sataa, kettu viettää häitä* ‘de zon schijnt, het regent, de vos viert huwelijk (the fox is getting married)’; Tigrinya (Eritrea, Ethiopië): *wəHaria welida* ‘the fox is giving (gave?) birth’ [Iraq?]; Zaza 1: *shilia lûya* ‘fox rain’; 2: *wywe lûya* ‘fox’s wedding’ [Ferro Ruibal 2007, 72: ‘casamento dos raposos’ vanwege een fout bij Vaux (‘foxes wedding’)]. In Vaux’s Poll ‘fox’s wedding’ scored 0.15%. Vaux 2015: Turkey: *tilki düğün yapıyor* ‘the fox is getting married’; Zaza: *wywe lu^ya* ‘fox’s wedding’, *shilia lu^ya* ‘fox rain’
⁶ A-O Cey 1: Sinhalees: *Nariyage magulayi* ‘het huwelijk van de vos’ (alg. 1910, 1955); Jap 1: ‘de beroemde huwelijksstocht van de vos’, 2: Spreekwoord naar aanleiding van een sprookje: ‘De bruid van de vos gaat in haar mans huis’, 3: In een groot gebied (van de provincie Kanto tot Kiushiu) zegt men: ‘het huwelijk van de vosbruid’, 4: kinderen zeggen ‘voshuwelijk’ (verbonden met een ‘vosprocessie’ met ‘voslichten’ en bidden tot de vossen, dat zij geen schade zullen aanrichten), 5: gezegd wordt, dat ‘een huwelijksprocessie van de vossen langstrekt’ (kinderen leggen hun oor te luister tegen de huiskraagbalken om de voetstappen van de vossen te horen. Ook kijken ze door ineengestregelde vingers en verklaren de huwelijksstocht te zien), 6: Als men door zijn vingers naar een berg kijkt, ziet men ‘een huwelijksstocht der vossen’, 7: na ingewikkelde gebaren ziet men door de regen ‘een huwelijksstocht der vossen’, 8: idem: *kitsune no oyomeiri*, 9: spugen op een baksteen en erin kijken, dan zie de weerspiegeling van ‘een huwelijksstocht der vossen’, 10 idem (kijken door een ring van een haar van je vrouw: vergelijk het zien van de heksen door te kijken door je trouwring). Vgl. Kuusi 1957, 234: In Japan zijn de over duistere moerassen zwevende dwaallichten ‘de voor het huwelijk van twee vossen aangestoken fakkels’. Röhrich 1973, I, 511: In Japan, Brasilien und Finnland heißt es, daß bei Sonnenregen der Fuchs Hochzeit feiert. Vaux Japanese 1: *kitsune-no yome-iri* ‘fox’s wedding’ (literally ‘of the fox bride-enter’ [Ferro Ruibal 2007, 73: ‘vai á procesión nupcial’]) [*kitsune no yomeiri* or *the kitsune’s wedding*: rain falling from a clear sky]; Malayalam: *kurukkante pennukettu* ‘fox’s wedding’ [Gold 1984, 37: ‘jackal’s wedding’]. vBulletin@ v3.7.3: In Japan and Korea, they say, "The fox spirits are getting married."; Wikipedia Sunshower: In Japan, it is known as *kitsune no yomeiri*, or "the kitsune's wedding", and means a fox's wedding ceremony is being held. // Origin of Phrase ‘fox’s wedding day’: There is a wonderful movie version of this story in Akira Kurosawa's *Dreams*. A little Japanese boy ignores his mother's warning about going outside to play when the sun is shining and it's raining and he inadvertently observes the foxes' wedding procession with dire consequences. // It's called *Dreams* (夢, Yume), and it's based on real dreams that Kurosawa had throughout his life. The film consists of images, not action; but what images! The movie contains a dream called *Sunshine through the rain* (雨の日の影, Hidēri ame), which tells the story of a young boy who witnesses a fox wedding. They spot him and he runs away. When he returns home, a woman (possibly his mother) tells him that a fox had visited and had left a knife (implying that he has to commit suicide). The boy sets off for the mountains, to find the kitsune's home under the rainbow and to ask for forgiveness. (Rurousha, 18 Sept. 2012) // Languagehat: My Japanese-English dictionary defines *kitsune no yomeiri* as ‘a demon's lantern march’. No idea why lantern in particular, but it's sometimes a bad idea, in popular tradition, to go outside when you have a sunshower (see Kurosawa's *Dreams*). Foxes are not trustworthy beasts. The Genius Japanese-English dictionary uses ‘sunshower,’ and the *Kojien* says it's one of two things: roughly, either a parade of foxfire/will 'o the wisps (which is where the ‘demon's lantern march’ comes from), or else ‘weather when although the sun is shining, rain is falling.’ // Japan also refers to it as ‘Kitsune (the fox) takes a bride.’ // Wikipedia: In Bangladesh, it is called *shial mamar bia hocce*: "Uncle Fox's marriage is happening". En: In Nepal (Nepali), it is called "the foxes wedding" or *gham-paani, gham-paani shyal ko bihe*, which literally translates to "Sunshine-rain, sunshine-rain, the fox is getting married". In fact there's a local song dedicated to Sunshower. En in India: In Malayalam, it is called the Fox's wedding (fox fox fox fox fox fox fox fox fox fox). In Oriya, it is called "the foxes wedding" (fox fox fox fox fox fox fox fox fox fox). // Rurousha 2012: A fox wedding, or kitsune no yomeiri (fox fox fox), is the Japanese expression for a sunshower, when it rains while the sun is

Bulgarije wordt ook gezegd: ‘de beer danst de reidans’, misschien de huwelijksdans, en bij de Est-Zweden ‘danst de beer op het veld Nygjärda.’ In Roemenië meent men, dat ‘tijdens de zonneregen de beren met elkaar vechten’.¹³ In NO-Turkije wordt gesproken over ‘het huwelijk van de vogel’.¹⁴ In Korea gaat de tijger trouwen en wordt ook wel gesproken over ‘tijgerregen’ of ook ‘vosregen’.¹⁵ In Tanzania gaat de olifant of de leeuw trouwen (wat wil zeggen, dat ze seks hebben).¹⁶

De kippen, die we van de kippenkermis (zie §1) kennen, komen we ook tegen in een lange Franse spreuk: *Pleu et fai soulelh, las poulas gratoun lou mil. Jana, pichouna, vai la vivar! Sou dis la Jana: Farai pas!* ‘Regen en de zon schijnt, de kippen scharrelen in de gierst. Jeanne, mijn kindje, ga ze wegjagen! Daarop zei Jeanne: Ik ga er niet heen!’ In de Oekraïne spreken ze van

shining. Here’s a Japanese folktale, as told by Algernon Bertram Freeman-Mitford in *Tales of old Japan: The Foxes' Wedding*: Once upon a time there was a young white fox, whose name was Fukuyémon. When he had reached the fitting age, he shaved off his forelock and began to think of taking to himself a beautiful bride. The old fox, his father, resolved to give up his inheritance to his son, and retired into private life; so the young fox, in gratitude for this, laboured hard and earnestly to increase his patrimony. Now it happened that in a famous old family of foxes there was a beautiful young lady-fox, with such lovely fur that the fame of her jewel-like charms was spread far and wide. The young white fox, who had heard of this, was bent on making her his wife, and a meeting was arranged between them. There was not a fault to be found on either side; so the preliminaries were settled, and the wedding presents sent from the bridegroom to the bride's house, with congratulatory speeches from the messenger, which were duly acknowledged by the person deputed to receive the gifts; the bearers, of course, received the customary fee in copper cash. When the ceremonies had been concluded, an auspicious day was chosen for the bride to go to her husband's house, and she was carried off in solemn procession during a shower of rain, the sun shining all the while. After the ceremonies of drinking wine had been gone through, the bride changed her dress, and the wedding was concluded, without let or hindrance, amid singing and dancing and merry-making. The bride and bridegroom lived lovingly together, and a litter of little foxes were born to them, to the great joy of the old grandsire, who treated the little cubs as tenderly as if they had been butterflies or flowers. "They're the very image of their old grandfather," said he, as proud as possible. "As for medicine, bless them, they're so healthy that they'll never need a copper coin's worth!" As soon as they were old enough, they were carried off to the temple of Inari Sama, the patron saint of foxes, and the old grand-parents prayed that they might be delivered from dogs and all the other ills to which fox flesh is heir. In this way the white fox by degrees waxed old and prosperous, and his children, year by year, became more and more numerous around him; so that, happy in his family and his business, every recurring spring brought him fresh cause for joy. // When rain falls from a blue sky / in the hour of the horse / the great fox king takes his bride (19th century Japanese haiku master, Masaoka Shiki). (04/12/2015; triangulations.wordpress.com/sunshowers) // Zack Davisson (19 July 2013): On a day when the sun shines bright and the rain falls, wise parents advise their children to play indoors. It isn't that they are worried about them catching a cold. No, it is something more mysterious. For on such days the kitsune, the magical foxes of Japan, hold their wedding processions. From Sakurai city in Ibaraki prefecture to Kashihara city in Nara prefecture, tales of Kitsune no Yomeiri appear all over Japan— with the sole exception of the northern island of Hokkaido. Most stories follow similar patterns with only slight variations. There are two phenomena referred to as Kitsune no Yomeiri — the bizarre weather called sunshowers where rain falls in broad daylight; and the procession of foxfire, called kitsune-bi (.), winding through the mountains late at night. Kitsune no Yomeiri combines the kanji .. (kitsune no; Fox's) with ... (Yomeiri; Wedding). In a literal translation, yomeiri means to “receive a bride,” as the custom is for the groom's family to receive the bride on the wedding day as a proper member of their family. Until the middle-Showa period, Kitsune no Yomeiri Gyoretsu (.....; The Fox Wedding Bridal Procession) was more commonly used. But most drop Gyoretsu in the modern age. While Kitsune no Yomeiri is the most common term, there are regional versions of the same phenomenon. In Saitama and Ishikawa prefectures it is known as Kitsune no Yomitori (.....; The Taking of a Fox Bride). In Shizuoka it is called Kitsune no Shugen (....; The Fox Wedding Celebration). In Tokushima, the Kitsune no Yomeiri is a less happy occasion. It was called the Kitsune no Soshiki (....; Fox Funeral) and seeing one is considered an omen of death. The Kitsune no Yomeiri has long been a part of Japanese folklore, although with the rise of the Inari Fox-cult during the Edo period it gained a greater significance and cultural permeation. A description of Kitsune no Yomeiri comes from the book Echigo Naruse (....; Encyclopedia of Echigo) published during the Horeki period (1751-1764). “On dark and quiet nights, in secret places, strings of lanterns or torches can be seen stretching out single file in an unbroken chain more than two miles long. It is a rare site, but an unmistakable one. It can be seen most often in Kanbara county, and it is said that on such night

‘kippenregen’ en ‘zeugregen, blinde regen’ en ook in Steiermark is de term ‘zeugregen’ bekend, in Duitsland daarentegen wordt gesproken van *Hasenregen*. De zeugen gaan trouwen in Poggio op Elba:

*piòve col sole,
sposa le troie.*¹⁷

Bij de Fin-Zweden evenals in Syrië en Libanon trouwen de ratten of de muizen, bij de Finnen de muizen, de katten, de vlooiën of de vliegen.¹⁸ In Zuid Afrika trouwt de aap: het is een *monkey's wedding*, in Oregon maar ook op Fiji kent men de aaps geboortedag ‘monkey’s birthday’.¹⁹ Er wordt op Fiji ook wel gesproken over ‘siar’s wedding’.²⁰ Ook een ezelhuwelijk komt voor.²¹

young foxes claim their mates.” [...] The Meiji period Tanka poet Masaoka Shiki wrote: “When rain falls from a blue sky, in the Hour of the Horse, the Great Fox King takes his bride.” Another strange natural phenomenon goes by the name of Kitsune no Yomeiri, and in the modern era is much better known. On days when the sun shines and it still rains — a weather condition called *tenkiamé* (...) in Japanese or sunshowers in English — foxes are once again thought to hold their wedding ceremonies. How sunshowers became associated with fox weddings is vague. Some say that it has to do with mountains where foxes are mostly found. There are times when mountains are covered in rain, while the town below is clear. People said that the foxes summoned the rain with their magic to hide their wedding ceremony. Others just think that because sunshowers are a mysterious occurrence, going against the natural pattern of clouds and rain, that people assumed a supernatural origin and associated it with foxes. Although most pre-Meiji period accounts are of the foxfire processions, Katsushika Hokusai captured the sunshower-type in his painting *Kitsune no Yomeiri-zu* (.....; Picture of a Fox Wedding). The sunshower fox wedding was also mentioned in a 1732 Bunkraku puppet play *Dan no Ura Kabuto Chronicles* (.....; The Chronicles of a Helmet of Dan no Ura). As always, there are regional variations. In agricultural regions the sunshower version of *Kitsune no Yomeiri* was a good omen, promising rain for the crops and many children for the any new brides lucky enough to be married on such a day. In Tokushima, sunshowers are known as *Kitsuneame* (.; fox rain) and not associated with weddings. In Kumamoto prefecture fox weddings are associated with rainbows, and in Aichi prefecture they are associated with hail. How to See a *Kitsune no Yomeiri*: In the Fukushima Prefecture, a bizarre ritual exists of wearing a *suribachi* mortar on your head and sticking the wooden pestle in your belt, then standing under a date tree. Of course, this only works on the 10th day of the 10th month of the Lunar calendar. Aichi prefecture has a much easier method—just spit in a well and weave your fingers together. You are said to be able to view the *Kitsune no Yomeiri* though the gaps in your fingers. But most stories advise against seeing a fox wedding — foxes are powerful in Japanese folklore, but dangerous. A wise person keeps well away. Mizuki Shigeru remembers being warned as a young boy against going outside during sunshowers. He writes about his memories of *Kitsune no Yomeiri* in his comics *NonNonBa* and *Showa 1926-1939: A History of Japan*. Comments by 83n831 (Jul 19, 2013): It is also mentioned in the last chapter of vol 1 of CLAMP’s manga “xxxHOLIC,” simply as a folk term for a sunshower. But the story adds that this is the proper time to perform a “*kyouchou*,” or “mirror divination.” Take a mirror (a small compact one will do) and hold it to your heart, close your eyes, and listen for the first words you hear. It will be a nearly certain omen of the future. // Gold 2001, 454: Willem A. Grootaers, of the National Institute for Japanese Language Research (Tokyo), tells me that Japanese has *kitsune no yome iri* ‘The fox is giving his daughter in marriage’. The *Nihon Kokugo Daijiten* [‘Great Dictionary of the Japanese Language’] (volume 3, 1980, p. 643) gives quotations from three Kabuki plays: “*Dan no ura kabuto gunki*” (1732), “*Toku wa utago mansai shu*” (1785), and “*Tatōe tsukusu*” (1786); these plays are written in the Tokyo dialect. He writes me further that “in Japanese folklore, the fox is a trickster and is also responsible for ‘possessing’ people; he plays some of the roles attributed to the Devil in Western cultures.” The expression is still used throughout Japan.

⁷ A-O Ind 1-3; A-O Pak 1 (vluchtelingen uit Delhi, dus eig. Indiaas), A-O Pak 2; N-Ö Pak 1; N-Ö Assam 1, die er een sprookje van maakt, want vervolgt met: ‘De huismus snijdt betelnoten. Geef ook mij een stukje’. Vaux Hindi: ‘The jackal’s wedding’ (Bihar, North India). // Wikipedia Sunshower: In Mazandarani language, in north of Iran, it is called ‘the jackal’s wedding’. In Pashto, it is also called *Da gidarh wade*, ‘the jackal’s wedding’. In Pakistani Punjab, it is also called *Kani gidh Da waye* or “one eye jackal’s wedding”. Vaux 2015: Armenia: Musaler: ‘sun and rain, the jackals are getting married’ (Andreasyan) [N.B. ‘jackal’ = *šnagayl* ‘dog-wolf’]; Pashto: *da gidarh wade* ‘jackal’s wedding’; Mazandarani (northern Iran): *?aftab vā baran nešāneje arusi šoghal ašt* ‘sun and rain are symbols of jackal’s wedding’; Morocco: *ars abu lhawa* ‘jackal’s wedding’ (Hedi Kaddour’s Waltenberg, 2008).

⁸ A-O Kab 1; A-O Berb 1, 2; A-O SAfrNied 1. Kuusi 1957, 233 wijst erop, dat de bij de Kabylen en Algerijnen bestaande uitdrukkingen *thamrera bouchchen* resp. ‘*arset ed dib* ‘jakkalshuwelijk’ ook voor de regenboog worden

Ook op de Filipijnen ‘huwen de vliegenouders hun kinderen’, het is ‘een feest der vliegen’, maar in Zuid-Turkije zegt men: ‘De haan trouwt’ of ‘de hanen houden huwelijk’ en in Spanje kraaien de hanen van Malagón of kraait de haan in Dorsezon.²² In Syrië zegt men bij regen bij zonsopkomst: ‘De hagedis huwt zijn dochter uit.’ En in Palestina ‘huwt de sjeik van de hagedissen zijn dochter uit.’²³ In de Zwitserse Jura wordt gesproken van ‘het feest der kikkers’, terwijl de Turken spreken over het geboortefeest van de slangenkoning Şahmeran, maar ook van het baren van de hinde op de berg, met de typische uitdrukking: ‘Tijdens het baren van de hinde ontstaat een hemels licht.’²⁴ Op de Filipijnen baart de Kibbaan,²⁵ bij de Tadsjeken baart de apin, maar ook de wolvin, in Azerbeidzjan de jakhalzin en men spreekt er net als in Turkije van

gebruikt. WAT V, 21: *jakkalstrou* 1. jakkalstrouweer: *Dis a heel môre ~, maar dan is nie veel drif in die weer nie.* Ook *jakkalstroutjie* = *jakkalstroueëntjie*, ligt reëntjie terwyl die son skyn; reën wat val gedurende die weerstoestand wat jakkalstrou genoem word; *jakkalstrouweer*, weer waarby reën en sonskyn tegelyk voorkom. ID., 20: *jakkalsreën(tjie)* 1. ligte reëntjie terwyl die son skyn; ligte reënvlagie; 2. ligte, fyne reëntjie; motreëntjie; *jakkalsdou(tjie)*, *jakkalspis* (nie alg.); *jakkalspis* 4. (nie alg.) *jakkalsreëntjie*. Vgl. ID., 21: *jakkalsweer* (nie alg.), weer waarop ’n mens nie kan peil trek nie; ongestadige, onbestendige weer. Dit heeft te maken met de aard van de jakhals, zie *jakkalsstreek*, *-draai*, *-plan*; en ook *jakkalsstorie* 2. lastige slimpraatjie; uitvlug; en *jakkalsliefde*, 1. oppervlakkige of geveinsde liefde; 2. kalwerliefde (= I, 456: *bobbejaansliefde*). Het *Tweetalige Woordeboek* (ed. Joubert & Spies, Tafelberg 1984, 229f) vermeldt *jakkalse trou*, there’s monkey’s wedding; *jakkals trou met wolf se vrou*, a sun-shower is falling; *jakkals bruilof* = *jakkalstrou* = sun-shower = *jakkalsreën(tjie)*, rain with sunshine. // Wikipedia Sunshower: In Afrikaans, it is referred to as *jakkalstrou*, ‘jackal’s wedding’. // I heard that in Afrikaans they call it *jakkals se bruilof* (jackal’s wedding).

⁹ WAT I, 456f: gesê as dit reën en die son gelyktydig skyn; vgl. *die bobbejane* (*bobbejaantjies*) *hardloop*, gesê van sigbare hittetrillings of -golwe veral op ysterklippen langs op ’n warm dag = *bobbejaantjie*, met de uitdr. *Kyk hoe ry die ~s op die rante*. Het *Tweetalige Woordeboek*, 75. *bobbejaan*, baboon; (incorr.) monkey; *die bobbejaans hardloop*, the heat waves are dancing. (PHAROS *Afrikaans-Engels, English-Afrikaans Woordeboek*, Kaapstad 2005, 75) // In een gedicht van Lina Spies heeft ze het over *die Apies se bruilof* en *in my hart die Jakkalse elke dag laat trou* (*die wolke altyd bietjie voor die son en ek ten spyte van die reën*). // Gold 1984, 36: Bosman, Merwe & Hiemstra, *Tweetalige Woordeboek* (1969): *jakkalstrou* = *jakkalsbruilof*; *die jakkals trou* = *die bobbejane en die jakkals trou* = *jakkals trou met wolf se vrou* (gecorrigeerd).

¹⁰ Cascudo, 227; vgl. A-O Port 2: *casa da raposa com o rouxinol*; A-O Bras 1: *com rouxinol* (naar Ribeiro); Cascudo, 227: *com o rouxinol* (naar Pereira da Costa, *Vocabulário Pernambucano*, 239); C-Ô Port 1. Cf. Röhrich 1973, I, 512: Heirat ungleicher Partner, wie zwischen Fuchs und Nachtigall. Vgl. Wikipedia Sunshower: In Tamil Nadu, South India, the Tamil speaking people say that the fox and the crow/raven are getting married. = In Kannada [taal in India], it is called *Kaage Nari maduve*, which means "Crow and fox getting married" (ಕಾಕು ಮತ್ತು ನರಿಗಳ ವಿವಾಹ). In Tamil, it is called the fox and the crow/raven are getting married (காக்காவும் நரிக்கும் கல்யாணம்). In Telugu [India], it is called *Yenda Vanala, kukkala nakkala pelli*, which means "Dogs and Foxes getting married in the sunshowers" (కాకలు మరియు పిల్లలు కలిసి ఉండే సూర్యులు). // Alcêu Valença schreef een gedicht, getiteld: *Casamento da Raposa com o Rouxinol* met erin de regels *Do sol, da chuva, / Do casamento da raposa com o rouxinol*. // Samuel (18 Sept. 2012) wrote to Rurousha: ‘In India, marriage between crow and sparrow when it rains during sunshine.’ // Constantino Cabal, *Los Dioses de la vida. La Mitología Asturiana*, Madrid 1925 (repr. 2008), 13: Portugal: *Está á chover e á facer sol, / casa á raposa com o rouxinol*; 15: *A chover é á fazer sol, / é á cancar ó rouxinol* (Correas 90. 282). ParemioRom: *Está a chover e a fazer sol, / Casa-se a raposa co’o rouxinol* (Portuguese): *Está lloviendo y haciendo sol, / Se casa la zorra con el ruiseñor*. Comments: Vasconcelos (1980: VII, 182) documenta la variante *Está a chover e a fazer sol / E a raposa a casar co rouxinol* en Atalaia, que no geolocalizamos, porque no podemos identificar a cuál de las varias localidades portuguesas con ese nombre se refiere. Mortágua, Viseu, Portugal. São João da Pesqueira, Viseu, Portugal. (Leite VII, 88, 182). *Stá a chover e a fazer sol / Na cama do rouxinol* [in het bed van] (Portuguese): *Está lloviendo y haciendo sol / En la cama del ruiseñor*. Porto, Porto, Portugal. (Leite VII, 181). José Leon Machado, *Rimas Infantis de Tradição Oral*, 2014, 7: *Está a chover e a dar sol / Na casinha* [in het huisje] *do rouxinol / Rouxinol está doente* [ziek] / *Com uma pinga de aguardente* [als een glaasje brandewijn]. (Tibães, Braga). *Está a chover e dar sol / Na casa do rouxinol / Rouxinol está doente / Com calinhos de aguardente* (Monsul, Póvoa de Lanhoso). ANDREIAEJOANA (3 JAN. 2013): *A chover e a dar sol / Na cama do rouxinol. / O rouxinol está doente, / A chover e a dar sol / Na cama do rouxinol. / O*

'jakhalsregen'.²⁶ De Armeniërs spreken van 'de wolf baart een zoon', 'de wolf heeft een baby', 'wolf-geboorte', 'de wolf baart op de berg' en 'wolf-regen' evenals van een 'wolvenhuwelijk' of 'de kleine hinde baart op de berg' en ook in Costa Rica en El Salvador baart de hinde, terwijl in Mexico de konijnen baren.²⁷

De Turken zeggen ook: 'De jakhalzen zijn aan het vechten', evenals 'De jakhals wurgde zijn wijfje' en 'De slangen treuren (= huilen) om de slangenkoning Şahmeran', die overleden is, zoals 'de pad achter onze deur' in Italië.²⁸ Ook in Turkije 'baren de wolven', terwijl in Azerbeidzjan 'de wolvin een lammetje baart' en in de VS *a she-wolf is bringing forth her offspring*; maar in Mexico zeggen ze: *Horita están nasciendo los coyotitos* (worden de coyotjes geboren), terwijl in Eritrea 'de hyena baart', in West Afrika *a leopardess had just given birth to young*, en in Uganda

*rouxinol está doente, / Bebe um cálice de aguardente. Santa Nostalgia (30-10-2009): A chover e a dar sol, / Na casa do rouxinol, / A velhinha atrás da porta / A remendar o lençol. Esta cantilena, popular na minha aldeia, é, no entanto, conhecida noutras regiões com outras variantes. Por exemplo: A chover e a dar sol / Na cama do rouxinol; / Rouxinol está doente / Com uma pinga de aguardente. / A chover e a dar sol / Na casa do rouxinol; / Rouxinol está no ninho, / A comer o seu caldinho. / A chover e a dar sol / À porta do rouxinol; / Rouxinol veio à janela, / Logo dar a espreitadela. Como curiosidade, esta lengalenga, tem em comum o verso *A chover e a dar sol* e ainda a palavra **rouxinol**, daí que normalmente é conhecida pela cantilena do Rouxinol. // JI Barbeito - Sala 1 - Flávia Domingues (3-4-2010): *A chover e a dar sol, / Na cama do rouxinol. / A velha a fazer as papas, / e o velho a dar ao fole* [de oude vrouw is pap aan het maken en de oude man trekt aan de blaasbalg]. Luísa Ducla Soares (24 de janeiro de 2011): *A chover e a dar sol / A chover a a dar sol / Na cama do rouxinol. / O rouxinol está doente, / Bebe um cálice de aguardente.**

¹¹ A-O It 2 = Knapp 1939, 76 in prov. Catanzaro (*Rom. Forsch.* X, 1901, 7); A-O SAfrNied 2: *trou jakkals met Wolf se vrou*. Sloet (1887, 431) maakt melding van Italiaanse volksliederen, die gewagen van het huwelijk tussen een mier en een hiemkje, wat een verbinding tussen dag en nacht zou voorstellen volgens Menzel, *Symbolik*, I, 53, die in een verbinding van leeuw en mier die van zomer en winter ziet. Ferro Ruibal 2007, 73: *Mezquita, Galicia: estanse casando o lobo coa raposa* (wolf met vossin) en *casa o lobo cao raposa*. ID., 74: Afrikaans: *jakkalstrou* 'porque' *As jakkals trou met wolf se vrou* 'casa o chacal coa loba' (met foute verwijzing naar Vaux). Wikipedia Sunshower: *Jakkals trou met wolf se vrou as dit reën en die son skyn flou* 'Jackal marries Wolf's wife when it rains and the sun shines faintly.' // I have heard that wolf is marrying jackels wife. (better understood in Afrikaans). // Kennelijk wordt in Marocco gezegd: *Les noces des loups et des renards*, zoals de titel luidt van een kinderboekje van de schrijfster Nelly Chaoui, uit 2011. De beschrijving luidt: 'Que se passe-t-il quand l'orage est au rendez-vous avec le soleil ? Quelles sont ces noces si particulières qui émerveillent tant la jeune Ghita ? Marouane et Ghita s'ennuient chez eux. Ils voulaient se promener, mais la pluie approche et les enfants s'abritent à la maison dans la crainte de l'orage. Que faire ? La vieille Houja, qui est venu leur rendre visite, commence alors à leur raconter l'étrange histoire des noces des loups et des renards. Lorsque l'orage et le soleil se rencontrent, certains loups et renards se transforment en magnifiques princes et princesses. Émerveillée, Ghita cherche des yeux ces princes et princesses inaccessibles. Maintenant elle n'a plus peur de l'orage. Un conte magique qui ravira les petits.' // *Jakkals Trou met Wolf se Vrou* (Karlien van Jaarsveld - Musiek video van die jaar 2012! Johan Vorster Songs. Die titelsnit [van de gelijknamige CD] gaan oor 'n liefdesteleurstelling.) // Tuis » Woordboek » Gesegdes: *Jakkals trou met wolf. // Jakkals trou met Wolf se vrou!* Wie van julle sê dit nog!? Today is a cooler day than a few days ago, every now and then there's a few makhulu sized drops... oh, if you don't know what *makhulu* means... it means quite biggish... lol! also... *makhulu* is a Xhosa-word which means Grandma and that's where the word comes from... I've also thought that it's only South Africans having this "myth" about the animals getting married when it rains while the sun shines! Here is a short version of the story.... Jackal fell in love with the Wolf's wife and he wanted to marry her. The animals in the animal kingdom knew of course it can not take place, as they are not suppose to be together as Wolf's wife is Jackal's godmother! So, they talked to Mother nature and asked her to stop-spoil-the wedding day! When it was the big day, Mother Nature let it rain on this day, which was a sunny day and the wedding couldn't continue! hehe... // Marlene van Niekerk (in: *Sprokkelster*) schrijft in het gedicht 'Troetelwoorde vir ogilvie douglas': *kyk oggeliefie druppeldou / jakkals trou met wolf se vrou* (etc.). // The origin of the saying lies in one of the Afrikaans folk tales centred around two characters: Jackal (cunning and mischievous) and Wolf (steadfast, honest and in some cases a bit slow witted). The story goes that Jackal convinced Wolf's fiancé to marry him instead of Wolf by lying to her about Wolf's intentions toward her. Jackal ties Wolf to a tree to prevent him from crashing the planned wedding. The Sun and the Rain sees this horrible injustice and decides to play Cupid. When all the guests were gathered for the wedding in the

het luipaard haar dochter meeneemt om haar te trouwen.²⁹ In Senegal gaat het kind van de hyena sterven.³⁰

English summary

An animal, enwrapped in fables, is the fox. From this animal also it is said that it marries. In the Italian Abruzzan it is called, 'marriage of the vixen' or 'the vixen marries.' The same is said on Sicily. The Greeks in Calabria say, 'when it rains with sunshine, the foxes get married.' Also in Portugal they say (and this is the oldest recorded version of the proverb) that the fox is getting married, and they speak of a fox-marriage, like they do in Brasil and Galicia, South Bulgaria,

veld Rain let loose a few drops, which chased everyone inside for shelter. As soon as all the guests were safely inside Sun came out again and made it unbearably hot – so that everyone moved outdoors again. Sun and Rain kept up this stalling game until Wolf finally freed himself of his bonds and arrived in time to explain to Lady Wolf that Jackal has been up to tricks and that he (Wolf) truly loves her. And from this day onward, whenever the sun shines while it is raining it is said "Jakkals trou met Wolf se vrou". Estelle. // Twee weke lank was dit elke dag 'n bruilof van 'jakkals trou met wolf se vrou' (Affenhochzeit). // Op 'n dag, waar dit reën terwyl die son skyn, *trou jakkals nie met Wolf se vrou* nie. // Jakkals en Wolf (wat vandag nog trou as jy die reenboog sien) // Anyway, it is because the wolf is marrying the jackal. // Brasil: Por isso é que quando vemos o fenômeno de chuva com sol, o popular diz: *A raposa e o lobo estão casando...* (casamento lobo da raposa). Ricardo Sérgio, *Recontando Contos Populares*, onder de titel: *O CASAMENTO DA RAPOSA*, over het huwelijk van de vossin met de wolf met erin de regel: *uma raposa se casa, é sol e chuva*. Hij voegt toe 'Nota Sobre o Texto: É muito comum a tendência popular explicar certos fenômenos da natureza por meio de histórias e anedotas. Há neste caso uma ligação simbólica da *chuva com sol ao casamento da raposa*, que como todos sabemos é de pouca duração. Há também uma variante em que figura, em vez do lobo, *o gambá*.' T.a.v. deze variant, van een huwelijk met de gambá (een soort marsupial), vond ik: *Hoje houve casamento de gambá com raposa!* (Manuel Ribeiro, in: *Revista da Antropofagia* 1, 03, juli 1928) // 'A raposa, muito vaidosa, estava para se casar com o lobo e preparava uma grande festança. Ela desejava que o casamento fosse celebrado com pompa e comparecimento de toda a bicharada. Convidou todos com bastante insistência, só que surgiu um problema: havia bichos que saíam de casa na chuva e outros que só deixavam suas tocas quando estava chovendo. Eram, portanto, dois grupos diferentes de convidados. Dificilmente a raposa teria todos os animais presentes à sua festa, pois não podia decidir sobre o tempo. O que fez então? Muito velhaca, a raposa pôs-se a espalhar, entre a bicharada, que não gostava de chuva, que um grande profeta anunciara sol para o dia do casamento. Por outro lado, entre os bichos que detestavam o sol, fez circular o boato de quê o infalível profeta previra chuva para o dia do matrimônio. E não é que no dia do casamento o tempo mudava a toda hora? Notas: Em outras versões desta lenda, o fenômeno da chuva junto com o dia ensolarado seria fruto da concessão do pedido de casamento feito pela raposa ao rei Leão; ou à Rainha da bicharada, a onça. O fato é que, ainda hoje em quase todo o Brasil, *quando chove e faz sol ao mesmo tempo, se diz que é o dia do casamento da raposa*.' (Postado por Luis Hora, 21 Aug. 2009) // Er is een Braziliaans kinderboekje uitgegeven in 1974 door Editores-Proprietarios Filhos José Bernardo da Silva, getiteld: *O casamento do Bode com a Raposa*, waarin Dr. Bok trouwt met de Vossin (een oude bok met een jong blaadje); het huwelijk loopt spaak, maar met het weer heeft het niets te maken. // In Spanje is een spreekwoord over de wolf en de vossin: *El lobo y la vulpeja, (ambos/ todos) son de una conseja*. (Juana G. Campos y Ana Barella, *Diccionario de Refranes*, Madrid 1975, 262 n°1769) // Helena Liebenberg, 'Agie en die wolf', in: *Vroukeur*, 30 Augustus 2002: Wanneer dit reën terwyl die son skyn, sê ons *Jakkals trou met Wolf se vrou* – iets heel ongeoorloofs, omdat Wolf se vrou Jakkals se peetma was! // Cascudo, 228 vermeldt: 'Lindolfo Gomes (Contos Populares, I, 22f) registrou em Coronel Pancheco, município de Juiz de Fora, Minas Gerais, um conto etiológico. A raposa casa com o lobo, e o leão, que tudo pode, oferece-lhe uma tarde de sol para a festa ou de chuva, tradicional indício de felicidade conjugal. A raposa pediu... os dois. E houve chuva e sol. É visivelmente de origem literária.' // Gold 2001, 448: *casamento de gambá* (opossum).

¹² B-O Alg 1 (uit Medea); B-O ColRusDeu 1 (Duitse migranten uit Rusland); B-O Est 1. Vaux Aramaic: *de:we go:ri:lu* 'the wolves are marrying' (Estiphan Panoussi-Sena:ya dialect of Iranian Kurdistan, spoken in the Sanandagh area); Ferro Ruibal 2007, 72 vertaalt 'os raposos'. In het Kabyle-dialect van de Aït-Khalfoun (in Algerije) wordt de regenboog *thamr'era bouchchen* 'noces de chacal' genoemd, wat in het naburige Arabisch *arset ed dib* zou zijn (René Basset, in: *Mélusine* II, 70). // Wikipedia: In Algeria, it is called "عرس الذيب - عرس الذئب - Ar's A'Dib" or "the wolf's wedding". Evenals: In France, it is called *le mariage du loup* or "the wolf's wedding" (echter zonder referentie

Finland, with the Fin-Swedes, in Azerbaijan and in Turkey, or gives birth in Turkey and Iraq. Also more to the East, on the isle of Ceylon, in Bangladesh, Nepal, Malaya and the archipelago empire of Japan they speak of the marriage of the fox. Other countries exchange the fox for the comparable jackal, and in India and Northern Iran they speak of 'the jackal's wedding', in Pakistan they say, 'The wedding of the jackal with the she-jackal,' or 'one eye jackal's wedding', and they speak of a 'one eyed rain', while in Assam 'the short-tailed jackal is celebrating his marriage.' Also in North Africa they speak of 'the wedding of the jackal', and the Boers in South Africa say, 'When it rains and the sun shines, the jackals get married,' and they speak of a 'jackal's wedding (rain or weather)'. But they also speak of a 'monkey's wedding'.

en mogelijk is dit een vertaling uit het Algerijns!). En ook: In Morocco, it is the "wolf's wedding". In the north, they say: *Shta Wel Kayla Wel 'Urss Del 'Ayla*, which means: "The rain and the sun and the girl's wedding." Vaux 2015: Armenian: Wolves are getting married: *gilu harsanik'* (Teber (Ermiacin region)); *gayli harsanik'* (Malkhaseants' 1944.1:410); (Ch'omakhlu: *gēl u ampi harsnik'* 'idle noise' (Kalfayan 1930:25)); in the Arabic of Algeria, Morocco, and Tunisia: *ars al-ḍiḥ* 'wedding of the wolf'; in the Senâya dialect of the Sanandaj area of Iranian Kurdistan: *dêwe gô'rîlu* 'the wolves are marrying'; Petrosyan 2010 cites Aramaic 'the wolves are marrying' and Kurdish and Abkhaz 'the wolf is marrying the fox', but without citation. // sarotobi 25-05-2012: *pluie et soleil on l'appelle chez nous : le mariage du loup*. (Cameroun?) // Djamil Boukhercha-Mansouri (7 juni 2013): In Algeria we say 'the wolf's wedding'. // Gold 2001, 454: Morocco: The Jewish Arabic of Meknes has *ars div* 'wolf's wedding', an expression also used in the Jewish Arabic of Tafilet. // Ook in de Franse provincies Auvergne en Limousin trouwt de wolf: P. 29: *lu lu €i maridò*; P. 42: *lu lu €i maridø*; P. 43: *lu lu €e môridö* (ALAL c. 47).

¹³ B-O Jug 2; B-O Tür 1 (Wolfs); II.k: du loupe (de la louve) avec l'ourse (l'ours); B-O Bulg 1 (vgl. B-O Jug 1), 3; B-O Fin 1; B-T Bulg 1, B-T EstSchw 1; B-V Rum 1. Vaux Bulgarian 1a: *sl'nce gree, dyzhd vali, mechkata se zheni* 'the sun is shining, it is raining, the bear is getting married'; 1b: *sl'nce gree mechka se zheni* '[the sun is shining,] the bears are getting married'; 3. 'the vixen is getting married' (Velingrad, in the NW Rhodopes) [Ferro Ruibal 2007, 73: 'a raposa vai casar']. // Op het internet schrijft Petar Popi: 'In my country (Bulgaria?) there's a folklore term for this, translated in English it means *Bear's wedding*. It's a bit strange though.' // The Bulgarians say, "The sun is shining, the rain is falling, a bear is getting married". Wikipedia: In Macedonia, it is also said that a bear is getting married, 'Мечка се жени/мажи'.

¹⁴ Vaux Armenian 1: *djindjuxvon harsnike* 'bird's wedding' (Köprücü, northeast Turkey). Vaux 2015: Armenian: *in uxvon harsnik'e* 'bird's wedding' (Köprücü). [*ençuk* 'sparrow (fringilla domestica); any small singing bird' (Malkhaseants' 1944.3:218)] Meykawayan Tagalog: '*umu'ulan umu'araw, nagbabala'ihan ang lângaw* 'it rains, the sun shines, the adult birds marry their children' (Kuusi 1957:42); Turkish: 'hens wedding': Isparta: *horoz evleniyor*; Küçük (near Konya): *horozlar düğün yaparlar*.

¹⁵ Vaux Korean 1: *horangi-ka changga-ga-n-ta* 'a (male) tiger is getting married'; 2: 'tiger rain'; 3. *yewu pi* of *yeo-ubi* 'fox rain'. Wikipedia Sunshower: In Korea, a male tiger gets married to a fox. The title song of the Korean drama, *My Girlfriend Is A Kumihō*, a story focusing on a nine-tailed fox (kumihō) is called 'Fox Rain'.

¹⁶ Vaux Swahili: *mvua iki-nyesha wakati jua limetoka tembo/simba anaao* 'if it rains while the sun is shining, the elephant/lion is getting married' (Tanzania; with note that 'getting married' is commonly understood as an euphemism for 'having sex' in this context). Wikipedia: In Tanzania, they say *Simba anazaa* "the lioness is giving birth."

¹⁷ C-Ö Fr 1 (uit Limousin); C-Ö Ukr 2, 1, Öst 1: *Sonnenregen, Sauregen*; Deu 1; C-O It 1 (Rohlf's 1979: 88 nt. 153). Röhrich 1973, I, 511: *Sauregen* (Ukraine, Oesterr.); *Hasenregen* (Dtl.).

¹⁸ C-O FinSchw 1: *no haalder råtåna bröllop*; 2: *fira mössen bröllop*; Fin 1: 'De zoon van de muis drinkt op het huwelijk; 2: de zoon van de muis viert huwelijk; 3-5: de muizen vieren/houden huwelijk (vgl. C-P Fin 1: de muizen hebben een feest) [Röhrich 1973, I, 511: Die Mäuse feiern Hochzeit (Südfinnland)]; 6: katten, 7: vlooiën; 8: vliegen. Een Engelse kinderrijmpje: *Puss came dancing out of the barn / With a pair of bagpipes under her arm; / She could play nothing but 'Fiddle cum fee, / The fly hath married the bumble bee.' / Then all the birds of the air did sing, / 'Did ever you hear so merry a thing? / Fuddle cum fee, fiddle cum fee, / The fly hath married the bumble bee!*' (Opie 1966, 14). Vaux Arabic: *firan biyidjawazo* 'the rats are getting married' (Syria and Lebanon). Vaux Finnish 3: *hiiret viettää häitä* 'the mice celebrate wedding (are getting married)'. Vaux 2015: Armenian: 1997 owners: *firan biyi awazo* 'the mice are getting married', cf. Lebanese Assyrian: *akópre bigwár n* 'the rats are getting married'; 2013 owner: *yekunu 'al hardon yetazaw ʒ* (*hardon* 'lizard/dragon'; *ʒardon* 'rat')

In Spain and Latin America they say, like they say in Portugal and Brazil, ‘When it rains and the sun shines, the vixen is marrying the nightingale.’ And therefore they say, ‘May the nightingale sing!’ But in Calabria the vixen is marrying the wolf, in Galicia the wolf is marrying the vixen, in Brasil there is even the marriage of the gamba (kind of opossum) with the vixen, while in South Africa the jackal is marrying the wife of the wolf. In Algeria they speak of ‘the wedding of the wolf’, and also the Mennonites in British Columbia call the sun-rain ‘the wolf’s wedding day’, and in Estonia ‘the wolves celebrate a wedding’, and also in Iranian Kurdistan and Armenia the wolves get married. In Serbia they say, ‘Then the wolf marries,’ ‘then the bear marries,’ in Turkey, ‘the wedding of the bear and the she-wolf,’ in Bulgaria, ‘the bear marries’, with the addition, ‘the wolf marries him,’ and in Finland there is talk of ‘the marriage of the bear.’ In

¹⁹ Vaux English 1a (a Dictionary), cf. Dutch 2 (uit Nederland is incorrect); English 1b: Oregon; Mai Kuha in Spain, learned from British expatriates; S. China; Fijian 1: Standard Fijian; Zulu: ‘monkey’s wedding’. In Zuid Afrikaans *There is a monkey’s wedding*, dit reën terwyl die son skyn (PHAROS, 1116); zie *bobbejaan*. In Vaux’s Poll ‘monkey’s wedding’ scored 0.16%. Ferro Ruibal 2007, 73 heeft de foute toeschrijving van Vaux overgenomen: ‘Na cultura xermánica (holandés e inglés) casa o mono (*monkey’s wedding*)’, hetgeen volgens hem niet authentiek kan zijn gezien de afwezigheid van apen, maar dat argument is niet steekhoudend (want het Nederlands heeft allerlei spreekwoorden met apen, alleen al ‘voor aap staan, apetrots’). Het is een Zuid-Afrikaanse spreuk die door Vaux’s informant (een Engelse uit SA) foutief als Dutch is aangemerkt. Er is ook geen Nederlandse versie (apenhuwelijk; aap’s huwelijk klinkt afschuwelijk). Zulu: *umshado wezinkawu* ‘voda para monos’ (a wedding for monkeys). Op internet wordt *monkey’s wedding* ook geplaatst in Singapore en Malaysia. Wikipedia Sunshower: In Konkani, it is called a ‘monkey’s wedding’. In Trinidad and Tobago, it is called *Monkey MARRIDDIN* or monkeys getting married. In Trinidad and Tobago, “Sun shining, Rain falling, Monkey marrying”. In parts of the United Kingdom (specifically within Stoke-Sub-Hamdon, Yeovil, Somerset), it is referred to as a *monkey’s birthday*. In Sudan, the Donkey and Monkey are getting married. // Zambia: ‘monkey’s wedding’. // *Monkey’s wedding* is a well-known South African expression, referring to an occasion on which sunshine and a light shower occur simultaneously. // In the UK I’ve heard *monkey’s birthday*, but never *monkey’s wedding*. // There is no exact English word for this situation: But of course we may call it a *fox&dog’s wedding*. // It’s raining and it’s sunny out...it must be a *monkey’s birthday*. (UK?). // VS 2005: A friend of mine uses the phrase a *monkey’s birthday* to mean the same thing. No idea why. // World Wide Words: From Gary Williams: ‘I wonder if you can shed some light on the phrase a monkey’s wedding? When I was a child growing up in South Africa, my mother would use the saying when we had rain and sunshine at the same time. My wife tells me that she knows the saying from her family, which is mainly of Irish blood.’ Answer: ‘It’s certainly a well-known South African expression. A related Afrikaans word, *jakkalstrou*, jackals wedding, also exists. The South African English version is the direct equivalent (what linguists call a loan translation) of the Zulu *umshado wezinkawu*, a wedding for monkeys.’ // Where I grew up [Durban, South Africa], if it’s sunny and raining at the same time, it’s a Monkeys Wedding. // When we were kids in Cambridge UK in the 60s, we used to say: *It’s a monkey’s birthday!* I’ve heard *monkey’s wedding* as a Shropshire variant. (Felix, 26-10-01) // Steve Hayes from Tshwane, South Africa, 27-10-01: My mother told me it was a *monkey’s wedding*.

²⁰ Vaux Fijian 5: the informant had it from a Fijian-Indian friend; the *siar* is a small deer-like animal.

²¹ Vaux English 3: *donkey’s wedding* India or England; cf. Ferro Ruibal 2007, 73: ‘casamento do burro’, die dezelfde redening van het overnemen door de koloniserende landen hier op toepast als bij *monkey’s wedding*, ditmaal als import uit India (waarvoor te weinig bewijs). In Griekenland trouwen de ezels (‘casan os burros’), maar niet bij zonneregen maar ‘cando dá sol e hai lúá: *Ἥλιος και φεγγάρι, παντρεύοντ’ οι γαδάροι (γαϊδάροι) [φεγγος* ‘lichtglans’]. // riffola (Aug 24, 2001): In India among the kids who go/went to English medium schools: *The donkey is getting married*.

²² C-O Phil 1; E-P Phil 1; C-O Tür 1 = II.1; C-O Tür 2 = II.m; C-S Sp 1-2.

²³ C-O Syr 1; Pal 2, 1: *the sheykh of the Haradin* (soort hagedis) *gives his daughter in marriage*. Uit een Moslim dierensprookje; de zin is een spreekwoordelijke uitdrukking voor een dag van zware regenbuien afgewisseld met *sickly gleams of sunshine*.

²⁴ C-P SchwzFr 1; C-P Tür 1 = II.i: fêtent la naissance; C-Q Tür 1 = II.e: La biche met bas; C-Q Tür 2 = II.f: dans la montagne; C-Q Tür 3: ein Licht = II.g: *nur* ‘lumière sacrée’, ‘heavenly light’. De spreuk bevat een spel met de woorden *doğum* ‘geboorte (door de hinde)’ en *doğan* ‘geboren worden (van het licht)’.

²⁵ C-Q Phil 1. De identiteit van de Kibbaan is niet opgelost (de uitleg ‘kleine lieden’ houdt geen verband met de overgeleverde spreuk). Hetzelfde geldt voor G-S Phil 1: ‘Het is de verschijningstijd van de Tikbalang’, een

they speak of 'hare-rain'. The sows get married in Poggio on Elba. With the Fin-Swedes and in Syria and Libanon the rats or mice get married, with the Fins the mice, the cats, the fleas or the flies. In South Africa the monkey marries; it is a 'monkey's wedding', in Oregon but also on Fiji they call it 'monkey's birthday'. But on Fiji they also speak of 'siar's wedding'. Also a donkey's wedding is registered.

In the Philippines also 'the fly-parents marry their children', it is 'a feast of the flies', but in Turkey they say, 'The cock marries,' or 'the cocks have a wedding', and in Spain the cocks of Malagón crow; or the cock in Dorsezon crows. In Syria they say of rain during sunrise, 'The lizard is marrying off his daughter.' And in Palestine 'the sheykh of the Haradin (a kind of lizards) gives his daughter in marriage.' In the Swiss Jura they speak of 'the feast of the frogs', while the Turks speak of the birth-feast of the snake-king Sahmeran, but also of the hind giving birth on the mountain, with the characteristic expression: 'While the hind is giving birth a heavenly light appears.' On the Philippines the Kibbaan gives birth, with the Tadziki it is the she-ape, but also the she-wolf, in Azerbaijan the she-jackal, and they speak like in Turkey of a 'jackal-rain'. The Armenians speak of 'the wolf gives birth to a son', 'the wolf has a baby', 'wolf-birth', 'the wolf gives birth on the mountain', and 'wolf-rain' as well as of a 'wolf-wedding' or 'the doe gives birth on the mountain', and also in Costa Rica and El Salvador the deer is giving birth, while in Mexico the rabbits give birth.

The Turks also say, 'The jackals are fighting', as well as 'the jackal has strangled its female', and 'the snakes mourn for the snake-king Şahmeran', who has died, like 'the toad behind our door' in Italy. In Turkey also 'the wolves give birth', while in Azerbaijan 'the she-wolf gives birth to a little lamb', and in the US 'a she-wolf is bringing forth her offspring', but in Mexico the little coyotes are born, while in Eritrea 'the hyena is giving birth', in West Africa a leopardess had just given birth to young, and in Uganda the leopard is taking her daughter to get married. In Senegal the hyena's child is going to die.

Balakent). // mirx (Mexico; May 16, 2008): When it rains with sunshine someone's dying somewhere (isn't someone always dying somewhere?) and a baby deer is being born. // lavecilla (Jan 16, 2015): La denominación que le dan en Sonora, México: *Está pariendo la venada* (de hinde is aan het baren).

²⁸ A-V Tür 1 (a): Jackals are fighting; A-V Tür 2 = VI.a: Dicton: Le soleil s'est montré, le chacal a étranglé sa femelle; C-R Tür 1 = II.j: pleurent la mort du Şahmaran; C-R Tür 2: II.h: font le deuil du Şahmaran; C-R It 1: Het regent, de zon schijnt, de kikker kwaakt in de tuin en de pad heeft achter onze deur de dood gevonden. Cf. Vaux Italian 3: uit Calabrië: *La piov e fai souleh / e la rane i zoump ad 'ort / e lou babbe se trove mort / darrei la porte nostre* (in It. 'Piove e fa sole / e la rana salta nell'orto / e il rospo si trova morto / dietro la porta nostra': 'Het regent en de zon schijnt / en de kikker springt in de moestuin / en de pad bevindt zich dood / achter onze deur') (Ferro Ruibal 2007, 76f: waar in de VS de duivel zijn vrouw slaat). Beccaria 1995, 137: 'in Calabria a Guardia Piemonte, una canzone di origine valdese': *la piovë e la fai sulélh / e la ranë i tsumpë a l'ort / e lu babbë a sè trova mort ...* (Genre, 29).

²⁹ B-Q Tür 1; B-Q Azerb 1; B-Q USA-Sp 1; B-Q Mex 1; B-Q Abess 1 (Tigrë in N. Eritrea); B-Q WAfr 1 (het Vey-volk). Röhrich 1973, I, 511: In der Türkei sowie in Mexico und Estland spricht man vom gebären der Wölfin. [In Mexico zijn het cojoten!] Vaux Amharic: *djib yəwəldal* 'the hyena is giving birth'; Oromo: *warabisi hindala* 'the hyena is giving birth'; Rutoro: 'the leopard is taking her daughter to get married' (Uganda); in Nigeria, Uganda, and other African countries: 'the leopard is giving birth'. In Vaux's Poll 'the wolf is giving birth' scored 0.04%. Wikipedia Sunshower: In Eritrea, the traditional belief is that the hyena is giving birth. In Kenya, hyenas are getting married. In various African languages, leopards are getting married. In Tanzania, they say *Simba anazaa* "the lioness is giving birth."

³⁰ Vaux Wolof: *bu de tau dinach legi domi buki de* 'when it's raining and the sun is shining, the hyena's child is going to die' (Dakkar, Senegal).