

The Folklore of the Ladybird



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(Chapter 4: France, Switzerland, and Italy)

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A. France

The first French collection on a large scale was by Eugene Rolland, in the third volume of his *Faune populaire de la France*, issued in 1881.¹ The denominations are more or less alphabetically organized.

Bête au bon Dieu, ~du : French; *Géline dé bon dieu*: Vosges; *Poulette au bon dieu*: Calvados; *Vaque au bon Dieu*: Normand; *Filik doue* (= little scarab of God), *elik doue* (= little angel of God), *iarik doue* (= chicken ~), *iarik chouar*: Audierne; *Bioc'hik doue* (= little cow ~), Breton; *Buou dè noueste ségné*: Manosque, Arm. prouv., 1875; *Besti doou bouen diou* (f): Marseille; *Biette du paradis*: Mons; *Pourquet doou bon diéou*, Provence (1875); *Cheval à Dieu, vache à Dieu, bête de la Vierge*, French; *Poulo de saint Jan*: Draguignan, Arm. prouvençau, 1875; *Labouchik ar c'hrec'h* (= little bird of the height), Ile de Sein; *Balafennik-doue* (= little butterfly of God), breton, Troude; *Agathe, cheval de la vierge*. French dialectal; *Catarinetta, catarinetto, margarideto*, modern Provençal; *Bête a sainte Catherine, vole mide*: Reims; *Catherinette*, Mesnil-sur-Oger; *Madeleine*, Boulonnais; *Marguerite*, Côte-d'Or; *Margarideto-volo*, modern Provençal; *Morgorideto*, Vals (Ardèche); *Nicole* (f): Fontenay-le-Comte (Vendée); *Ôgotte, ôgatte*, f. Pays messin; *Barbirotte*, Loire; *Barbelotte*, Calvados, Manche; [350] *Barboulotte*, Clamecy; *Bête de Saint Jacques*, Eure-et-Loir; *Bolo-guiraout*, Castres; *Martelot*, Meuse; *Mariée salée*, f. Borinage; *Galinèta, galinéto*, modern Provençal; *Galinetto*, Bouches-du-Rhône; *Gaquelinette*, Marne; *Perdigouletto* (i.e., little partridge), Cévennes; *Pernette*, Montreux (Suisse romande); *Parpaiolo*, modern Provençal; *Parpahola*, modern Provençal; *Papilotte*, Le Charme (Loiret); *Marmotte*, French dialect; *Berbiotte*, Suisse romande; *Tortue, petit bœuf*, French dialect; *Chèrigògatte, chèritògatte*, pays messin; *Chèrigangotte*, Pont-à-Mousson; *Vole-midi*, Reims; *Dor-midi*, picard; *Voule-bébé*, m. Montbéliard; *Bolo-paoulo*, Lauragais; *Bimboro*, modern Provençal; *Pirvole*, f. Morvan – Saintonge; *Pervole*, Indre-et-Loire; *Piranvôle*, f. Morvan; *Pipevole*, Creuse; *Pipo*, f. Creuse; *Pibolo*, Cascoigne; *Pibole*, Saintonge – Poitou – Melle; *Papivole*, Le Charme (Loiret); *Manivole*, Berry; *Marivole*, Centre; *Pilmorin*, Aunis; *Maréchal*, French; [351] *Marichau, mairichau, marchau*, diff. Provence; *Queuderi* (= couturier), pays de Gex; *Couturière*, f. Châteaudun – Yonne; *Cosandei*, m. pays de Vaud; *Cordonnier, tailleur*: Suisse romande; *Cordagni*, m. *cordangni*, m. pays de Vaud.

Maréchal has the remark, that when the ladybird flaps its wings a few times – to catch air before taking flight, it seems to imitate the movements of marshals [here: farrier, shoeing-smith], shoemakers and tailors. The ladybird is consulted to find out what kind of weather it will be or on which side the person is with whom one will marry. For that reason the ladybird is put on the top of the finger and certain little formulas are recited to get it to fly and the direction it takes is interpreted this or that way. See here some of these *formulettes* used in these circumstances:

<i>Marchau, fera-t-il chaud?</i>	Ladybird, will it be warm?
<i>Pleuvra-t-il?</i>	Will it rain?
<i>Quel temps fera-t-il?</i>	What kind of weather will it be?
(Jura)	
<i>Marichau, vole en haut²</i>	Ladybird, fly on high,

¹ Eug. Rolland, *Faune populaire de la France*, Tome III, Paris 1881, 349-358.

² The second line was not visible on the on-line version, as well as the location.

[352]

*Vole, vole, mairichô
Va dire au bon Dieu qu'il fasse chaud.*

(Franche-Comté)

*Papivole vole vole;
S'il fait chaud
Vole en haut;
S'il fait froued
Va te cacher.*

(Le Charme, Loiret)

*Queuderi! Queuderi!
Fa mé on bon habi;
Va dire au bon Dio
Que demain fasse sau.*

(Pays de Gex)

*Merchau, merchau
Enveule te, tu ne enviré demain du*

(Bussy-le-Grand, Côte-d'Or)

*Maréchaut, chaut, chaut
Demain fera-t-il chaud?*

(Remiremont)

*Couturière (2x)
Fera-t-il chaud demain?*

(Yonne)

*Bolo, bolo-guiraout,
Que déma fara caout.*

(Castres)

*Géline, géline dé bon Dieu
Vè-t-en voir tes père et mere
Voir sè feré chaud demain
Ou bié j'tè tuera daivo enne tône d...*

(Vosges) [353]

*Que traiga buen sol
Para hoy, y mañana
Y toda la semana
A Dios.*

(Spain⁴)

The young girls say: [354]

*Vole, vole, ma petite Nicole,
De quel côté me marirai-z-y?
Me marirai-z-y, etc.?*

(Fontenay-le-Comte, Vendée)

The last words are repeated until the insect flies away.

*Pibole, pibole, de quel côté me marierai-je?
De La Rochelle ou de Paris?*

Fly, fly, ladybird,
Go tell the good God that he makes it warm.

Ladybird fly fly,
When it gets warm,
Fly on high;
When it gets cold,
Go hide yourself.

Ladybird! Ladybird!
Make me a nice dress;
Go tell the good God
That tomorrow it will be warm.

Ladybird, Ladybird,
Fly away, you ... tomorrow ... [?]

That tomorrow will be warm.

Go see your father and mother
See if it will be warm tomorrow
Or else I'll kill you in a barrel of ...³

From which direction will I marry?
Will I marry...

³ Remainder unreadable.

⁴ First line missing from the page of the online version.

(Poitou)

*Marichau volant en haut
Dis mé de quei côté
I vai me mériér.*

(Côte-d'Or)

*Chèritôgatte
Monteur me té cattes,
Monteur me où est-ce que je m'mérira,
A-ce pè lè? (2x)*

(Pays messin)

*Perdigouleto del bon Diéu
Ounte me maridarái iéu?
En çai? en lai?
Al cé l ou sus la terro?*

(Cévennes) [355]

The ladybird is also asked what time it is:

*Petite bête à bon Dieu,
Dis-moi l'heure qu'il est;
S'il est une heure,
Envole-toi;
S'il est deux heures,
Envole-toi;
S'il est trois heures,
Envole-toi, etc.*

(Pithiviers)

*Midi, mide, envole té
Kiou (petit) dor-midi
S'il est midi, envole té.*

(Bertrancour, Somme)

Sometimes the ladybird is asked for riches:

*Bête à bon Dieu, au ciel envole toi,
Tu m'apporteras de l'or et de l'argent.*

(Paris)

*Petite manivole
Vole, vole, vole
Ton père est à l'école,
Vole, vole, vole!
Il t'achète une belle robe,
Vole, vole, vole.
Si tu ne voles pas,
Tu n'en auras pas.*

(?)

*Bête à bon Dieu, envole-toi,
Envole-toi vers le grand bon Dieu,
Surtout dépêche-toi,*

[356] *Tu te reposeras à midi,
Petit dor-midi.*

(Warloy-Baillon)

*Pervole, Pervole,
Si le bon Dieu m'aime t'envole.*

(Ille-et-Vilaine)

*Barbelotte, barbelotte, monte au ciel,
Garde-moi une place auprès du bon Dieu.*

(Manche)

*Buoc'h Doue, me ho ped,
Va zreminit dreist ar gled;
Ma c'haset d'ar barrdoz
Me ho suppli deiz ha noz.*

Cow of God, I pray you,
Bring me over the barrier;
To bring me into paradise,
I pray you day and night.

(Braspartz)

*Galinéta (2x)!
Ounte vos anà,
Au ciel ou à la terra?
Monte au ciel
Que manjaras de pan d'agnel.*

Where do you go to,
To heaven or to the earth?
Climb up to heaven,
That you will eat bread of lamb.

(Provence: Du pain d'agneau)

*Bolo, bolo, paoulo
Te dounarai uno raoubo.*

I will give you a dress.

(Lauragais)

*Catharinetto, vouelo,
Toun pero ti soueno:
Ti dara de figuetos,
Santo Catharinetto.*

Little Katherine, fly,
Your father calls you,
He will give you little figs,
Saint Katherine.

(Marseille)

*Petito poulo dòu boun Guiòu, voulo, voulo;
Toun paï, to maï t'appelant.
Petito poulo dòu boun Guiòu, voulo, voulo;
Toun paï, to maï te valant tant.*

Your father, your mother call you
Your father, your mother want you so much.

(Creuse)

*Voulo, voulo, mo pipo,
Toun fraï, tos or se maridant
Voulo, voulo, mo pipo
Toun paï, to maï te valant tant.*

(get married);

(Creuse)

*Volo, volo, perdigolo
Que ta maire es à l'escolo
E toun paire à Paris
D'ounte pourtaro de ris.*

For your mother is in the school
And your father in Paris
To bring us rice [?].

(Gard)

Also an English example:

*Goldie bird, goldie bird, fly away home!
Your house is on fire, your children are gone;
They are all burnt but one,
Poor Molly, that sits on the marble stone.*

(Hertfordshire) [358]

In Belgium there is a belief that the ‘little animal of the Virgin’ brings luck to whoever finds it. When one catches one on St. John’s Day (24 June), it will preserve during a whole year against various headaches and toothaches. In French Creuse they let the children carry a ladybird as an amulet at the neck.

In France there appeared also very early an atlas, the *Atlas linguistique de la France*, in which map 1508 was devoted to the ladybird.⁵

In Charente-Inf. we see *pīvòl* (3x), *pīvól* (2x), *pīlvòl*, *pīrvól*, *pùl dé pák*, in Charente: *pībòl* (4x), *pínvól*, *pínóvòlo*, in Haute-Vienne: *bét dó bón dĩ*, *pívólo*, *pípomólo*, *pìpomólo*, *pìmpàròlo*, *pàmprò^bvòlò*, in Creuse *màrivòl* .. *vóláy*, *bét à bō dy^u*, *tɛyèbrò búrinò*, *pùlò dó bũn dyó*, *bétyò ó bũn dyó*, in Allier: *píj dó bō dyæ*, *púl dó bō dĩyæ*, *ptyit pùl dó bō dĩyũ*, *bèt ó bō dyæ*, *bèt dĩ bō dyæ*, *màrí jàn*, *màrivòl*, *bèt dó bō dĩy^u*, in Saone-et-L.: *bét à bō dyæ*, *bét ó bō dĩyæ*, *pàpyúl ó bō dyæ*, *bét dĩ bō dyæ*, *bét ó bà dĩyũ*, in Jura: *bét à bō dĩ*, *bét ù bō dĩ*, *bét ù bō dyæ*, *bétyà ù bō díé*, *kàtsæ*, in French-speaking Switzerland: *pāèpàvælà*, *pèpàvòlà*, *bét à bō dyæ*, *bét ó bō dĩyũ*, *bís à bō dy^u*, *béçyà dĩ bō dĩyũ*, *béçyé dĩ bō dĩyũ*, *béty à bō dĩyũ*, *béty à b^oa dyò*, *bíty à bō dyæ*, in Haute-Savoie: *béty ó bō dĩyũ*, *béty ù bō dy^u*, *béty à bō dy^u*, *kòrdànĩ*, *bétyé dè bō dĩyũ*, *béty à bō dĩyũ*, in Savoie: *pàrpyúlà*, *pàtávúlà*, *béts à bō dzæ*, *béçyà dĩ bō dĩyũ*, *béç ó bō dzæ*, *bétyè dĩ bō dĩyũ*, *bé^a dĩ bō dĩy^u*, *béà dĩ bō dy^u*, in Ain: *bèt à dĩyũ*, *béte dæ bō dyæ*, *bét dú bō dĩyũ*, *tàlæ*, *bétyà à bō dĩyũ*, *pàrpyúlà*, in Rhone: *bét dĩ bō dyæ*, *bét dè bō dĩyæ*, *màrivòlà*, *bòrdwòrà*, in Loire: *pùl dĩ bō dĩyæ*, *màrivólà*, *bétyĩ dó bō dyèò*, in Puy-de-D.: *píéó dó bō dyæ*, *bétyà dó bwō dy^u*, *bétyà dó bũ dĩyũ*, *púlètò dó bõn dyæ*, *pírúnèlò*, *púlòtò dó bō dyæ*, *bèstyò dé bũ dyæ*, in Corrèze: *bètyò d^æ bũn dy^æ*, *pèróvólò*, *pìmpàròlò*, *pàmpròbòlò*, *pùlò dél bũn dyéó*, in Dordogne: *pībòlò*, *bàrbòutò*, *bàrbũtĩ*, *kòsínèlò*, *pìpòbòlo*, *kóéido*, in Gironde: *p^hvàolò*, *búlébĩdào*, *pībòlè* (3x), *pívól* (2x), *pīból*, in Lot-et-G.: *pībòlo*, *màrmóto*, *màrgàrído*, *búlàũbèt*, *pìmpàrèlo*, *pàrpàlòlo*, in Lot: *kú^εéinèlò*, *béhtyó dé bún dĩyũ*, *béhtó dé bún dĩyũ*, *byòũ*, in Cantal: *bè^εtyò dé bũn dĩyũ*, *màrgàrìtā* (2x), *mòrgòrìdò*, *púlìtò dér bòn dyò^ε*, *béhtyò dél bún dĩyũ*, in H.-Loire: *mùèà dĩ.bón dyé*, *pàrpàyólà*, *bétyó dĩ bō dyé^u*, *bèstyò dĩ bòn dyèũ*, *pàrpàyòyà*, in Ardèche: *pàrpóvólò*, *pírúlètò*, *bèstyó dĩ bwón dyèũ*, *pìmpònèlò*, *bèstyètò dàũ bwòn díũ*, in Drome: *bétyé dæ bō dyuè*, *pànéruólò*, *pànéruólò*, *bèstyò dĩ bwòn díũ*, *pìmpínèlò*, *bèstyò dĩ bwàn díũ*, *pàrpàlòlò*, *pìmpínèlè*, in Isère: *béty ù bō dyæ*, *béte dĩ bō dĩyũ*, *béty dĩ bō dyæ*, *bétsé rúdzé*, *béty dĩ bō dĩyũ*, *pàpívólè*, *jàrdínéré*, *màrgèrité*, *bétyó dĩ bũ dĩyũ*, in H.-Alpes: *kòksínèlà?*, *bèstyó dà bõn dyó*, *bèstyà dĩ bũ dĩyũ* (2x), *búũ*, *màrgàrìtā*, in B.-Alpes: *pàrpàyòl^a*, *bèstyà dĩ bũn díũ*, *pàrpàyòlè*, *kàtàrínó*, *pàràyòrò*, *màrgàrìtò*, *kàtàrínètò*, in Alpes-Mar.: *púl^a dĩ bòn díũ*, *bèstyà dé nòstré sínúè*, *pùlò dé sèn dĩyàn*, *gàlínètò*, *gàlínètà*, *bèstĩ dó bwàn díũ*, in Var: *màrgàrìdètò*, *kàtàrínètò* (5x), in B.-Du-Rhone: *kàtàrínètò* (2x), *pàrpàyòlò*, *bèstyó dĩ bòn dyèu*, *gàlín^a kòkò*, in Vaucluse: *màrgàrìt^a*, *kàtàrínètò* (2x), *bèstĩ dĩ bwòn dĩyũ*, in Gard: *byòũ*, *gàlínélò dàũ bòn díũ*, *gàlínétò*, *bèstyó dĩ b^un díéũ*, *gàlínètà dĩ bòn díéũ*, *bèstyó dĩ bõn dyèũ*, *kóũtèyínèlò*, in Lozère: *dàbònìrògò*, *débìnyèyràgò*, *bèstyò dèl bwòn dyèũ*, *pèrdígòlò*, *kúkínèlò*, in Aveyr.: *bèstó dé bũn díũ*, *débínwòlò*, *débìnyèyrògò*, *pùlò dèl bũn díũs*, *bèstyó dèl bũn dyús* (2x), *pìmpònèlò*, *pìmpànèlò*, *gòlínètò*, in Tarn: *bè^εtyó dèl bũn díũj*, *tràũkópè?*, *bèstyó àl bún díũs*, *bólógíràũt* (2x), *bólókàũt*, in Tarn-et-G.: *byòũ*, *bàbàũt*, *riũtsiũtsiũ*, *tsàndàrmó*, *byòũ dé nòsté sèné*, *tí^rú*, in Gers: *pìmpàrèlo*, *màryóbòlo* (3x), *màribòlo*, in Landes: *bàrbòt*, *búlèbèt*, *bèst ó bũn díũ*, *búlèmàrĩ*, *pétíte búlèmàrĩ*, *jàn^màrĩ*, in B.-Pyrén.: *jànèmàrĩ*, *búlèmàrĩ*, *píũpíũ*, *màryò^bvòlò*, *màryà^bvòlò*, in H.-Pyrén.: *bòlómàryo*, *màryóbòlo*, *bòlómàrĩ*, *pàpũlĩ*, *àn^dgyu*, *mùsko dé bũn dĩyũ*, in H.-Gar.: *bólógíràũt*, *màryànnóbòlo*, *byòu*, *pópòlo dé nòsté sèné*, *kóéínèlo*, Ariège: *pópòlò*, *pópòlo*, *pòu?*, *màrópàũlo*, *bóbòt*, *bèstyó dé*

⁵ J. Gilliéron et E. Edmont, *Atlas linguistique de la France*, 32^e Fasc., Paris 1908, c. 1508. The orthography has been simplified. Due to a binding error the upper part of the map is missing.

nòstre séñé, in Aude: *pĩmpàrèlò*, *gàlínétó*, *gàlínètó* (2x), *gàlínétó* (2x), *kàùsínèlò*, in Herault: *kàtàrìnò*, *màrgàridètò*, *gàlínètó* (2x), *gàlínètà* (2x), *gàlínètà*, *gàlínètà*, in Pyrén.-Or.: *gàlínètè* (2x), *gàlínètà*, *animètà*, *bolapaula*. Some names are over the border with Italy: *ræl*, *pàrpàlòlò*, *jàryíne dyũ*, *béhyè dĩ bõn dyæ*, *bétyé dĩ bõ dyæ*, *bétyà dĩ pàràdĩ* (2x), and in Switzerland: *bíty à bõ dyæ*, *béty à b^oa dyò*, *béty à bõ dyũ*, *béçyà dĩ bõ dĩyũ*, *béçyè dĩ bõ dyũ*, *bís à bõ dy^eu*, *pèpàvòlà*, *pèpàvælà*, *bét à bõ dyæ*.

For Corsica a separate volume was prepared, in which map 358 was devoted to the coccinelle.⁶
 5. *ũ pàràdízũ*; 21. *teḡmólà*; 22. *zàntà lúdjià*; 23. *ũ mĩmmĩ*; 24. *ũ búlèllũ*; 41. *mádònèllà*; 42. *sĩñúrèllà*; 44. *bògàbúlèllà*; 45. *búlàbúlèllà*; 46. *vàdjínèllà*; 47. *ũ màntèllũ*; 48. *ũ zàkúmàntèllũ*; 50. *ũ búlèllũ*; 51. *v^hàdjínèllà*; 52. *búlàbúlèllà*; 60. *kàrdèllinà*; 61. *bàkàd'èllà*; 63. *ũ dívínèllũ*; 64. *búlàbúlèllà*; 65. *búlàbúlédà*; 66. *búlàbúlèllà*; 67. *búlàbúlèllà*; 68. *mòskà d ù sĩnòré*; 69. *búlàbúlédà*, -*èllà*; 70. *búlàbùléadà*; 80. *ũ búlèllũ*; 81. *búlédà*; 82. *búlàbúlédà*; 83. *búlèllà*, -*édà*; 84. *búlátèdà*; 85. *búlédà*; 86. *búlédà*; 87. *bàràbúlédà*; 88. *bàlàbùlèdà^e*; 89. *sàntà lùtèià*; 101. *lũ pídznĩ dĩ sàntũ yúànnĩ*.

The ladybird (*coccinelle*) is studied by Paul Sébillot in the third part 'Flora et Fauna' in his *opus magnum* about the folklore of France in a paragraph entitled 'consultations et presages'.⁷ The denominations given to the ladybird associate it with divinities: these are *Bête au Bon Dieu*, *Géline dé bon Dieu* (Vosges), *Poulette au bon Dieu* (Calvados), *Iarik Doue* (= *poulette de Dieu* = God's little hen, Finistère), *Vache à Dieu* (God's cow), *Bioc'hik Doue* (God's little cow, Basse-Bretagne), *Buou dè noueste Ségné* (Cow of Our Lord, Provence), *Cheval à Dieu* (God's horse, French dialect), *Petit cheval du Bon Dieu* (Spa), *Cheval de la Vierge* (French dialect), *Bête du Paradis* (Hainaut), *Petite bête de la Vierge* (Wallonia), etc. In Ille-et-Vilaine and in the Beauce you should, when you have caught a ladybird, let it fly or put it on a tree-branch; then it will climb up to heaven, become an angel and guard the place in paradise for the one, who has saved it. In Basse-Bretagne, where there are more than a dozen names for the ladybird, it goes straight to heaven; it is a great joy for the children to let it jump in their hands, where it leaves red traces, produced by the blood from its legs; it serves them to make crosses, while they piously repeat this prayer: «*Vache de Dieu, je vous prie. Passez-moi par-dessus la barrière. Emportez-moi au Paradis. Je vous supplie, jour et nuit.*» 'Cow of God, I pray you, Bring me over the barrier. Bring me to paradise. I pray you, day and night.' When it sits on the hand in Bas-Languedoc and climbs up to the tip of the raised index-finger and flies away, it is a good sign; they sing to it: 'Ladybird, climb to heaven, your father is asking you.' Nursery-rhymes from Arles and Aude ask it to show the way to heaven. In multiple districts of France and also Wallonia the young girls consult the ladybird; in the Provence, where it is called *Catharinetto*, the girls, when they let it fly up, attach some kind of meaning to its flight, and they say to it:

<i>Catharinetto, digo-mi mounte passarai</i>	Ladybird, tell me where I will die (?),
<i>Quand mi maridarai?</i>	When will I marry?

When it flies in the direction of a young man, it is a sign of an imminent marriage; when it flies in the direction of a church or chapel, they shout to the girl: 'You will become a nun!' The young girls in the Vendée recite this verse:

<i>Vole, vole, ma petite Nicole,</i>	Fly, fly, ladybird,
<i>De quel coûté me marierai-z-y?</i>	From which direction will I marry?

⁶ J. Gilliéron & E. Edmont, *Atlas linguistique de la France: Corse*, Paris 1914, map 358.

⁷ Paul Sébillot, *Le Folk-Lore de France III: La fauna et la flore*, Paris 1968: 321-329.

In the Côte-d'Or, the Pays de Messin, Cévennes, Auvergne, Poitou and Wallonia there are also verses to question the ladybird about the place where the marriage will be celebrated or the possibility of it. At Aix one of the five fingers of the one, who questions the *catherinette*, is named after the wedding-candidate, and the little animal placed in the hand that is then closed for a moment; when the hand is reopened and the ladybird creeps on the dedicated finger, then the marriage is certain.

The ladybird is consulted to know what kind of weather will come; when it is placed on the fingertip and it refuses to fly, it's a sign of bad weather. Numerous rhymes are being used in Franche-Comté, de Côte d'Or, the Pays de Gex, Vosges, Yonne, Tarn, Wallonia, Béarn, etc. A very characteristic one comes from Loiret:

<i>Papivole, vole, vole,</i>	Ladybird, fly, fly,
<i>S'il fait chaud, vole en haut,</i>	If it becomes warm, fly on high,
<i>S'il fait froüed, va te cacher.</i>	If it gets cold, go hide yourself.

In Wallonia it is threatened with blows of a hammer if it does not tell the time; after having spoken these words one counts one o'clock, two o'clock, three o'clock... When it for instance flies away at four o'clock, then that is the time.

When in Lorraine ladybirds are seen on the vines, then the vine-harvest will be good.

Numerous nursery-rhymes are directed to the ladybird to make it fly, but in stead of being threatening (like with the maybug: *hanneton vole vole; Ton mari est à l'école; Il a dit si tu ne voles, Qu'il te couperait ta gorge, Avec un couteau de Saint Georges*), they usually are a sort of little prayers full of promises; those from Languedoc are like that, see here the simplest:

<i>Galineta monta au ciel,</i>	Ladybird, climb up to heaven
<i>Te dounarai de pan d'agnel.</i>	I will give you lamb-bread.

In Haute-Bretagne:

<i>Parvole, parvole,</i>	Ladybird, ladybird,
<i>Si tu m'aimes, qu t'envoles!</i>	If you love me, then fly away!

At Marseille the ladybird plays the part of the maybug; they say to it:

<i>Catharinetto vouelo!</i>	Little Katherine, fly!
<i>Toun pero ti soueno</i>	Your father calls you,
<i>Ti dara de figuetto</i>	To give you little figs.
<i>Sauto catharinetto!</i>	Jump, little Katherine!

The ladybird-verses are of the most used by the children. And the names, addressed to the ladybird, are also very varied. To name only the most common ones, we see in the west of France: *Bête à bon Dieu, bête du bon Jésus, Pibole, vache du bon Dieu, petit coucou, marivole, maryvonne, Marie-Nicole, Nicole*. In the middle of France: (Cévennes, Languedoc, Provence): *Catarino, Catherinette, Caterineta, Cacarinette, Galinette, Margarideto, Pirouletto, papavola, perdigouletto, Paolo, poulette du bon Dieu, pirevole, Colinette, papignole, paperole*. In Savoie, Dauphiné and French Switzerland: *papiula, parpiula, pernette, parneta, parpavola, pimpinella, papignola*. In Bourgondië and Morvan: *quederi, piranvole, barbouletta, papivole*. In North France: *glinette, pruvole*.

The verses express sometimes a simple weather-wish, sometimes an oracular-sounding request:

- | | | |
|----|--|--------------------------------------|
| 1. | <i>Bairboulotte, bairboulotte, sarotte</i> | Ladybird, ladybird... |
| | <i>Dis-moi s'il fera beau demain,</i> | Tell me if it will be nice tomorrow, |
| | <i>Je te donnerai du pain frais.</i> | I will give you fresh bread. |
| 2. | <i>Bête à bon Dieu,</i> | Ladybird, |
| | <i>Envole-toi du côté</i> | Fly thither, |
| | <i>Que je me marierai.</i> | Where I will marry. |

- | | |
|--|---|
| 3. <i>Bête à bon Dieu,
Va dire à Dieu
Qu'il n'y ait plus de malheureux
Pour la Saint-Mathieu.</i> | Ladybird,
Go tell God
That no more bad things must happen.
Because of Saint Matthew. |
| 4. <i>Coccinelle vole vole,
Prête-moi ta camisole
Pour aller à l'école.
Quand je reviendrai
Je te la rendrai.</i> | Ladybird, fly, fly,
Lend me your coat
To go to school.
When I come back,
I will give it back to you. |
| 5. <i>Pernette, pernette,
Va dire au bon Dieu
Qu'il fasse, qu'il fasse
Beau temps demain.</i> | Ladybird, ladybird,
Go tell the good God
That he makes, that he makes,
Good weather tomorrow. |
| 6. <i>Pimpinello, faï ta bello
Prends ta robo de dentello
Faï me veire lou tchemin que prendrai
Quande me mariderai.</i> | Ladybird, make yourself beautiful,
Take your dress of lace
Let me see the road that I will take
When I will marry. |
| 7. <i>Vole, vole, ma pibole,
Jusqu'à la porte du Paradis.</i> | Fly, fly, my ladybird,
Till the gate of Paradise. ⁸ |

The dissertation of Dora Aebi

In 1932 Dora Aebi was promoted at the philosophical faculty of the University of Zurich on the French denominations of the ladybird and its meaning in folk-belief and nursery-rhymes.⁹ She had much material at her disposal, not only the printed sources, that we have largely seen, but also the unprinted material that professor Gauchat, her promotor, collected for his *Glossaire des patois de la Suisse romande*, as well as the data collected by professor Jud for the map 'coccinella' of the AIS (*Sprach- und Sachatlas Italiens und der Südschweiz*). She also received copious information from professor Charles Bruneau in Nancy, professor Jean Haust in Lüttich and mister A. van Gennep te Bourg-la-Reine, etc. The transcription simplified by Aebi has been even more simplified by me for sake of readability. The map of the *Atlas linguistique de la France* (map 1508) shows a great richness of denominations and it is difficult to mark areas. In Italy the same abundance reigns (see infra, AIS, map 470) and also in Germany this multiplicity can be observed, which leads Aebi to the conclusion, that the ladybird plays an important role in folk-imagination. Most names can only be explained in connection with nursery-rhymes or superstitious concepts concerning the little animal.

As to the folkloristic meaning of the ladybird Aebi links up with Mannhardt and through the old-Norse name *Freyjuhoena* with Freya, for whom in Christian times the Virgin Mary has been substituted, from where the Danish name *Marihoene*. Freya is the goddess of love and marriage and often the ladybird appears as love-oracle. The *maréchau* flies away to where the future husband or wife lives. Also the lifespan the ladybird is able to predict and the nursery-rhymes show that the ladybird still stands in some relation with God and the saints. Everywhere it is a bringer of luck as a little animal consecrated to God, and it is forbidden to kill it because that

⁸ 1. Morvan; 2. Bourgogne; 3-5. Savoie; 6. Dauphiné; 7. Vendée.

⁹ D. Aebi, *Der Marienkäfer, seine französische Namen und seine Bedeutung im Volksglauben und Kinderspruch*, Diss. Zürich 1932.

brings bad luck. We see that in all countries the folk-belief is the same and also the nursery-rhymes show much similarity, and Aebi is of the opinion, that it is a mix of on the one hand transmission from one people to another, and on the other hand the unity of mythological thinking.

The lack of a generally accepted Latin denomination has left the name-giving to the people and the common name in France is *Bête à bon Dieu*, which is literally ‘Animal of the good God’, cf. Italian *bestiolina del Signore*, Romanch Bünden *la beśia del seňar*, Lantsch: *tiars da Nussignar*, Strada: *beschas dal Segner*, Ardez/Sent: *beschina(s) dal/del Segner*. In French there is besides *à* also mention of *au* and *du bon Dieu*, which last form seems to be typical for South France. It must be remarked that the name is also used for other insects, like the gold-beetle (*carabus auratus*), the ‘lily-cock’ (*crioceris lili*), a kind of bug (*lygaea aptera*), the dung-beetle (*meloe*) and possibly the *Chrysomela graminis*.

Besides to God the little animal is also consecrated to Maria and other saints. These names are: *bête de la Vierge*, *bête à Sainte Catherine*, *bête de Saint Jean* (*bişə də sin Djan*), *petite bête de St. Martin* (*byès di sē martē, ki di l tē*: who tells the time) or *bête à Martin*.

Also it is called (in Mons) *byèt du paradi*, even *bête* alone appears, which goes back to the Latin, where *bestia* was used as denomination for insects (cf. Dutch *beestje*).

A large group of denominations is built with the verb *voler* (fly) and Aebi suspects that this is the result of summon-verses, wherein the ladybird is summoned to fly. This type is most prominent in the west of France. The simplest form is *Marivole*, a denomination used in and around Paris. Aebi prints an anonymous poem in dialect, entitled *La Marivole* that was published in the *Courrier de Bourges* a few days after the publication of the *Contemplations* (1856) by Victor Hugo. In this anthology is a poem that qua content agrees with the other one under the title: *La Coccinelle*. The first poem has also been taken up in the *Dictionnaire du Parler Bourbonnais (et des régions voisines)* by Frantz Brunet (Paris 1964, 163) and is ascribed to Théophile Duchapt, Berrichon, born and died at Bourges (1802-1858). He also cites Emile Guillaumin, who in his novel *La vie d’un simple* wrote: ‘Ces petites bestioles au dos rouge tacheté de noir que les messieurs nomment “les bêtes à bon Dieu” et qu’on appelle ici les “marivoles”.’

Brunet adds: ‘Pourquoi *marivole*? Probablement parce que chez nous, comme en autre lieux, les enfants le plaçant sur leur main, chantent: «*Marie, vole, vole, Marie vole don*’» jusqu’ à ce que l’insecte ait «obéi» à l’injunction. Ceux du Bas-Berry lui donne le même nom: «*Ça s’avise de tout, ces enfants – C’est léger comme un’ marivole*» (Gabriel Nigoud, *Les contes de la Limousine*, 188).

Théophile Duchapt, Berrichon, born and died at Bourges (1802-1858) made this parody on the well-known poem by Victor Hugo.	Jean Gandon, <i>Victor Hugo Œuvres complètes</i> , Poésie II, Paris 1985, 281f: Les Contemplations I, 15: La Coccinelle (Paris, mai 1830)
La Marivole A m'dit: «J'ai sientu qu' ça m'bouge Et qu' ça m'gravoill' sus l'cacouet.» J'arr'garde et j'voyis qu' ça l'tait Un petit bestiau noir et rouge. J'aurai dû, mais jarnigoi Quand on n'sait pas, qu'oun est bête! Pas si ben voir la p'tit' bête Et mieux voir son p'tit bigeoi. Ça l'tait coume eun' gent' coquille Gariolée, et les pinsons, En reuillant ça c'que j'faisons, S'fougalaient dans la charmille. Ses lèvr's si fraich's étiont là, Mais, que l'grand diach' m'estringole! J'pernis, moi, la marivole, Qui m'disait, sus c'coupe d'temps là. "Acout' tu ne l'sais pas, p't'ête, Mon nom? C'est bête à bon Dieu; Mais toi, vois-tu, nom de guieu! Je n'sais pas d'qui qu' t'es la bête!"	La Coccinelle Elle me dit: "Quelque chose Me tourmente." Et j'aperçus Son cou de neige, et, dessus, Un petit insecte rose. J'aurais dû, – mais, sage ou fou, A seize ans, on est farouche, – Voir le baiser sur sa bouche Plus que l'insecte à son cou. On eût dit un coquillage; Dos rose et taché de noir. Les fauvettes pour nous voir Se penchaient dans le feuillage. Sa bouche fraîche était là; Je me courbai sur la belle, Et je pris la coccinelle; Mais les baiser s'envola. "Fils, apprends comme on me nomme," Dit l'insecte du ciel blue, "Les bêtes sont au bon Dieu; "Mais la bêtise est à l'homme."

The more one goes to the south, the more this denomination changes: *marivola* (Loire), *maribòlo* (Gascogne). In reversed order we see in Landes: *bulē mari*, *belemari*, *petite bule mari*, which we also find in the Pyrenees, together with *maryovolo*, *maryavolo*, *bolo maryo*, *maryobolo*, *bolomari*. In Bernais they know the denomination *boule-Marie*. Special forms are *maryannobolo*, the Provençal *Margarideto-Volo* and in the eastern Pyrenees *bola paula* (whereby *polivol* and *polpol* s'evol from Tournai link up. Also *bologiraut* (= vole Gérard) and *bolokaut* from Tarn belong in this series.

The element *vole* is also connected with *bébé* and *bête*, as in *voule-bébé*, *voulo-bébé*, *vul bébé*, *vole-vole bébé* (*bé* = beau), *bulebet*, *bulaubet*.

A type quite frequent in the west is *pibole* (*pivole*), that can also be brought back to *vole*. The element *pi-* is according to Aebi built upon the Celtic *piben*, *pib* = pipeau = 'pipe' (whistle), and in the same area exists also *pibole* = whistle (map 584 of ALF). Also they call in the Dordogne the ladybird *pipobolo*, while Rolland noted a little maxim from the department Creuse: '*voulo*,

voulo ma pipo.’ As a parallel for the whistle Aebi mentions the Wallonian *clarinette*, although this is possibly a distortion of ‘catharinette’. Also we see in the Wallonian forms that remind of ‘pibole’: *pipō, pipa d’or, pipyō* and *pipo*. That the second element is ‘vole’, appears from forms like: *pivol, pipivovol, pivola, pivaolo, pivole*.

Closely linked-up forms are *pînvōl, pîmparolo, pîmparelo, pîmpanelo, pîmpinele, pîmpinelo* (the last three are also denominations of the pimpernel). This leads Aebi to put next to the radical *pi-* also the radical *pimp-* (well-known from the Dutch *pimpampoentje*, It. *pimpinela*), with which possibly the following denominations are linked: *pipignola vola, pēpē, pēpavola, paēpavæla, pəpəvóoula, pənevaola, pinovolo, pənavola, pəlavæula, pələvaula*, possibly also *pēvol, pain-vole*. Next to *pimp-* there is also *pamp-*, as in *pamprovolo, pamprobolo*, maybe also (= *pauma-vola* [hand]palm]). Other related forms are: *ponpavulə, ponpaveula, pumpənéavula, pumpənéaola*.

Also in the west we find the form *pirvole*, also *piranvole*, with the derivate forms *pilvil, pervle, frivola, parvol, patavúla, pruvol, puşēvol*.

A parallel to the vole-names shows the Italian, where we find in the Veronees *viola* and *violeta*, as well as *una vio^{la} da la şkæla, vyole del paradiso*. Aebi points to the nursery-rhyme *viola, viola / piglia il volo / e vai a scola / quando sei a mezza / ripiglia il volo e vattene via*.

The use of personal names is especially beloved in South France, as well as in the Northeast and French Switzerland. Mainly saint’s names are used though the part of Maria is small (we have of course already seen *marivole*). Only in compounds with other names she appears: *Jeanne-Marie, Marie-Jeanne* and in children’s words as *Marie-chouchon, mari-soso*. But much more frequent are names like *Catherine* and *Marguerite*, usually in diminutive.

Catherinette also appears in the Alp region and North France and also elsewhere, in Wallonia it is also *Sainte Catherinette*. Distortions of Catherine are: *katarino, Saint Catherine* (Wallonia), *katrèn* (Dép. Nord), *katèrèn* (Brabant), *Catherine, katrel*. The denomination *Catharina* as ladybird-names appears also in Italy and Germany, but also other insects appear to carry this name in France (the gold-beetle amongst others). The relatively large dispersion of the name indicates ancientness which Aebi links to the role of the ladybird as love-oracle and following Mannhardt she points to the role of Saint Katherine as protector of young girls, the connection with the weather and Holda (Freya).

The denomination *Marguerite* appears in South and East France under names like *margarita, morgorido, margarido, margarideto, ptit margerit, ptite margrite dou paradis, margueritate*, in Wallonia *margarit, marguerite du bon Dieu*, etc. Margareta is the favourite saint of the German people.¹⁰ Her name-day is 20 July. She also is considered by Mannhardt as replacing a pagan goddess. But Aebi has her doubts about this reaching back to this pagan antiquity, because it is easy to understand that the folk have transferred the name of a generally beloved saint to the ladybird.

Solely in the eastern border-areas we encounter the denomination *Agathe*, in forms like *Ogatte, Ogotte, des saintes agathes, augate, aguète, aget*. Also there are compounds like *chérigogat(te), chéritogatte, chérigangotte, charigougotte*. *Chéri* can be compared with ‘dear’ (Dutch: *lief, lieve*), which is often not considered a part of the denomination, while in fact it is! The name-day of Saint Agathe is on 5 February and she is the patron-saint of the field, protector against fire and lightning.

Other saint’s names are Madeleine, Therese and Nicole, St George (*Sint Jouhhes*), Saint Martin (*martin, pèpin martin, pluket dè saint martin*).

¹⁰ In Dutch the name has become so common that every girl is a ‘*griet(je)*’ (short for ‘Margriet’, which is also the name of a very common flower: ox-eye daisy). See also Bruegel, *Dulle Griet*.

Next Aebi treats the names of professions. *Gendarme* and ‘rural constable’ stand on their own and are considered by Aebi as ‘neubildungen’. As protector of the plants the name *jardinière* (gardener) is fitting, but this has also been recorded only once (in Isère). More often the little animal is called ‘soothsayer’ (devin): *debineyrago*, *debneyrogo*, *debignouroulo*, *debignouiôlo*, *debignôlo*, *debinwolo*, while Mistral knows *devinaïrolo*, *debinairolo*, *debignolo*, *debignuolo*, *debignuono*. It foretells the weather by its flight: upward is good, downward is bad weather, while the direction in which it flies indicates the domicile of the future sweetheart.

The most important professions are tailor and shoemaker, which according to Aebi is based on old mythological ideas, where the ladybird appears as mediator between heaven and earth. Concerning the tailor we see forms as *couturière*, *couturér*, *couteurire* next to *tailleur*. The shoemaker (cordonnier) we encounter as *cordagni*, *kordani*. Finally there is the marshal (= farrier), appearing under names as *marichau*, *voule-voule mairticha*, *meritšatša* (dim. of *meritcha*), *meršo*, which are also given to other insects.

Then Aebi proceeds to the treatment of the animal names in the denominations of the ladybird. She makes a differentiation between domestic animals, other insects and bird-names. The most important domestic animals are the chicken and the cow. The chicken (*poule*) mainly belongs to South France. We see *poulo-de-Sant Jan*, *poulo du bō duæu*, *pulo del bñn dyeo*; *pul de pak* (‘Easter chicken’), *poy di bō Dyū*, *poy du bō Dyè*. But more often we see a diminutive: *pouléto de Nouôstre Ségne*, *puloto de bō dyæ*, *puleto do bñn dyæ*, *pulito der bñn dyoš*, *pulet o bō dyæ*, *ptyt pul do bō djiu*. Also doublets appear: *popolo*, *popolo de noste sene*. Another word for chicken (hen) is *galena*, that we see in *géline dé bon Dieu*, *jlin di* (= Dieu), *ptet joren di bō du*, *géline de bon Dieu*, *jaryina (dyu)*, diminutive: *golineto*, *glinette*, *glinette de Diu*. Other forms are: *galina koko*, *cocotte*, as well as *caquelinette*.

Next to the chicken there is the cow, *vache à Dieu*, like in bookish French. This denomination dominates in the north up into Wallonia. Next to ‘vache’ appears, mainly in South France, ‘bœuf’ (ox): *biou-de-noste-Segne*, *byou*, *buu*, *petit bœuf*, but also other insects can bear this name.

Further there are the goat and the sheep, but rarely. Also the horse sometimes appears: *cheval à Dieu*, East France: *čua do buō diæ*, *chevau di bion Dieu*, but also here we see lots of insects with horse-names. Pig-names exist in Provençal: *pourquet de Noste Segne*, *pourquet dou bon Diéu*.

The names of other insects are butterfly (‘papillon’): *parpayola*, *papulu*, *papivole*, *papilotte*, *papyul o bō dyæ*, *parpyula*, *papivole*, *papiole*, *papiula vula*, and fly (‘mouche’): *muša di bñn dye*, *musko de bñn dyu*. The other insect-names and the bird-names of Aebi concern rarely appearing or questionable cases.

Another group of denominations is made up from onomatopoetic words and contains *babaut* (*bobot*, *pou*, *bobau de nuostre ségne*, *babau de Noste Segne*, *buabaut*) and *barbot* (*barboulotte*, *barbelotte*, *barbauto*, *barbuti*, *barbirotte*, *bèborat*, *berbërat*, *béboérat*, *barbaroto*). Here also we see other insects with the same names.

Names influenced by superstition (folk-belief) are: *āngdyu* (angel of God), in the Breton *elik Doue* (little angel of God), and *animeta* (little soul).

In nursery-rhymes the ladybird is summoned to indicate the time, from which it has names like *orloj*, *oèrlojš* or *tit oerlojš* (little watch).

A large number of denominations appear only once and are often hard to explain. These are *bassigni*, *bassignot* (Haute Marne), which also appear as plant-names, while Aebi concerning *bassignot* points to the verse from Nogent-en-Bassigny:

*Bassigni, bassignot,
F’ret-i bée taintot?»*

Will it be nice [weather] soon?

Provence: *Catarineto de Bèu-Caire, Vai t'en cerca toun calignaire* (ton amant).¹⁵

The ladybird as weather-oracle:

From Castres: *Bolo, bolo – guiraout - Que déma fara caout*.¹⁶

From the dép. Aveyron: *Pimpanelo, volo, volo*

Que demà farô souléu

Après demà ploura.

In Coux, Ardèche: *Pirouléto d'ou buon Diéu*

Vouolo, vouolo, din lou ciéu;

A Dieu mounto ma prièro,

Demò ès par s'amusà

Que demò sai plove pas (that it will not rain tomorrow).

In the dép. Seine-et-Oise: *Bête à bon Dieu – Fera-t-il beau dimanche?*

In Saint-Cloud, Seine: *Bête à bon Dieu – Fera-t-il beau dimanche? –*

Oui si tu es bien sage – Comme une image – Mon petit père.¹⁷

In the Côte d'Or: *Marichau, vole en haut – pour voir si demain a feré chaud.*

As well as: *Merchau, merchau – Enveule-te, tu ne enviré demain du chaud.*

In Yonne: *Couturière fera-t-il chaud demain?*¹⁸

In Morvan: *Barboulotte de la Saint Jean,*

Monte sur ton chapeau,

Pour voir s'il fera beau.¹⁹

In dép. Nièvre: *Bairboulotte de lai Saint Jean*

Joulie bête du printemps

Monte chu ton chafaud

Pour vouâ chi a fèr' biau.

As well as: *Barboulotte, barboulotte – Fera-t-il beau demain?*²⁰

In Vosges mérid: *marišošo va to dmãde o bõ dyæ se e fie šo dmẽ, marišošo.*

As well as: *pusel, pusel depěš té d vula pu wer se fre šo demẽ*.²¹

In Loiret: *Papivole, vole, – S'il fait chaud – Vole en haut,*

s'il fait froued – Va te cacher.

In Remiremont: *Maréchaut, chaut, chaut – Demain fera-t-il chaud!*

In Vosges: *Géline, géline dé bon Dieu*

Vé-t-en voir tes père et mère

Voir sé feré chaud demain

Ou bié j'té tuera d'avoï eune tône dé fia.

(je te tuerai avec une masse de fer.)²²

As well as: *Agate, Agate, va t'en dire à ta grand'mère qu'il fasse chaud demain.*

In Lunéville: *Agate, Agate, va dire au bon Dieu qu'il fasse beau demain*.²³

Some in Pont-à-Mousson: *Catherinette, belle dolette, fera-t-il beau demain?*

¹⁵ Aebi, 79 n°23 after Mistral: *Dict. prov. fr.*

¹⁶ Aebi, 80 n°46 after Rolland.

¹⁷ Aebi, 82 n°47, 48, 56, 57 after information from A. van Gennep.

¹⁸ Aebi, 82 n°58-60 after Rolland. (59 from Bussy-le-Grand).

¹⁹ Aebi, 82 n°61 after Chambure.

²⁰ Aebi, 82 n°62 and 63 after information from A. van Gennep.

²¹ Aebi, 82 n°64-65 after Bloch.

²² Aebi, 82 n°66-68 after Roll.

²³ Aebi, 82 n°70-71 after Bruneau from St. Michel and Rehainvillier.

Vole bébé, va dire au bon Dieu qu'il fasse beau demain!
Marie-Chouchon, va dire au bon Dieu qu'il fasse beau demain.
Maréchaux – Va t'en dire au bon Dieu qu'il fasse beau
*Pour les petits pasteurs – Qui n'ont ni bas ni manteaux.*²⁴
 In Bournois: *meritšatša vul, vul, – ez i fre tša demě.*» = il fera beau demain.²⁵
 In the Jura: *Marchau fera-t-il chaud? – Pleuvra-t-il? – Quel temps fera-t-il?*²⁶
 In the Franche-Comté: *Vole, vole marichó – Va dire au bon Dieu qu'il fasse chaud.*
 As well as: *Vole, vole petit marichau – Demain il fera beau.*
 And: *Vole, vole mairichau – Va dire au bon Dieu qu'il fasse chaud.*²⁷
 In Montbéliard: *Voule voule bébé – Demain ait feré bé*
Voule voule mairtchâ – Demain ait feré châ.
 In Mouthe: *Bête, bête au bon Dieu, va dire à ton père qu'il fasse beau demain.*
 In Nods, Athose: *Barberotte va dire à ton père qu'il fasse beau demain.*
 In Haute Montagne: *Papiula, vula – Vula su ta maison niuva,*
Va t'en dire et bon Dié, – Que fasse beau deman.
 In Franche-Comté: *Voule, voule bébé mairchaud*
*quand ce qu'ait li veut fare chaud? – Demain, demain.*²⁸
 In Ugine, Savoie: *Bête à bon Dieu, – Va dire au bon Dieu*
Qu'il fasse beau temps demain.
 As well as: *Bête à bon Dieu – Le ciel est blanc et bleu*
*Bête à bon Dieu – Est-ce qu'il fera beau dimanche?*²⁹
 Emprô genevois: *Queuderi, Queuderi, – Fa mé on bon habi*
Va dire au bon Dio – Que demain fasse sau.
 As well as: *Pernette vole, pernette vole, Il fera beau temps demain.*³⁰
 In Waadt: *Vola, vola, ma pernéta, – yə fara byó tè (beau temps) deman.*
Vole, vole, ma pervæl, il fera beau temps demain.
Pernette, pernette vole – Va dans la chambre haute
Dire au bon Dieu s'il veut faire beau temps demain.
Pernèta volə volə – Va verrə à ta tsambra tsodə – s'é vo féré bi tan déman.
*Tanta pernetta vōla, vōla – Va dere aou bon Dieu de féré biò tun dèman.*³¹
 According to an informant from Vaudois in 1883: *Tanta pernetta! Vao-te féré tsaud deman?*
 In Lully: *bişə, bişə dè sèin djă – va dər ow bō dyu – ke fas è bi tã dèmă.*
 In Vallorbe, Waadt: *Væla, vœla, montrə mə te ts^əməzəta (= ta chemisette)*³²
pouvèrə sə vœ fèr bio sè dèman.
 Without location: *kordani, kordani, fə mè de solă, s'i fə bó tã ...*
 (cordonnier, cordonnier, fais-moi des souliers s'il fait beau temps).³³
 In Chatel St-Denis, Fribourg:

²⁴ Aebi, 82f n°72-75 after information from prof. Bruneau.

²⁵ Aebi, 83 n°76 after Roussey.

²⁶ Aebi, 83 n°77 after Toubin.

²⁷ Aebi, 83 n°78 after Rolland; n°79-80 after Beauquier.

²⁸ Aebi, 83 n°81-85 after Beauquier.

²⁹ Aebi, 83 n°86-87 after information from A. van Gennep.

³⁰ Aebi, 83 n°88 after Blavignac and 83f n°89 after Ramuz: *La guérison des maladies*, p. 103.

³¹ Aebi, 84 n°90 from Montherond; n°90a from Noiraigue, Neuchâtel; n°91 from Savigny; n°92 from Vulliens; n°93 from Penthalaz.

³² «La chemisette, c'est à dire les ailes de gaze recouvertes, les élytres que l'on voit quand l'insecte prend son vol».

³³ Aebi, 84 n°94-96; n°97 after Hermance, 340.

biṣə, biṣə prəvolāja, va vuétyi a la grandzə navuə, chə vo fér bi tin dèman
(...va voir à la grange neuve, s'il veut faire beau temps demain).

In Ormont dessus:

pənavoala! vaola! sur ma grandzèta naova! (grange neuve)
s' tə vaolè, n'arin lə bétin dèman!
(si tu t'envoies nous aurons demain le beau temps.)

In Fribourg:

prəvóla, prəvóla, vóla, va drə (dire)
ou bon Dyu dè fèrə bi tin déman
kózādèr vóla, – por fér a vui t bi té démā
(pour faire venir le beau temps demain.)³⁴

In Bern:

Mèri djan voulé, è veu fèr bé tan d'min.» (... il fera beau temps demain.)
Margueritate, voul voulate, – quand veu-ta fâre bèto – deman vou-après deman.
Bäbwerat, bäbwerat, va dir ā bū Duə dā fār bé tã dmě.
béboérat, béeboérat, vè dir ā bon Du d'fér bé tan dmin.
bét ā bon Du, vè dir ā bon Du d'fér bé dmin.
bétate ā bon Due, vais dire à bon Due de faire bé demain.
*bānvè, bānvè, vè dir a bon Duə d'fér bé.*³⁵

In Fribourg:

biṣə, biṣə, dè sin Djan – va dərə ou bon Dyu – Kə fasè bi tin déman.
*pənèvála va drə ou bon Dyu – dè fèrə bi tin dèman.*³⁶

In Waadt:

Pivola, vola, kèfasè bio déman.
ponpavulə vu tə färe byo déman oi aou na.» = fera-t-il beau demain, oui ou non?
ponpa, ponpa veula, – Voé tə féré bio déman.
*pəla, pəlaveula, sə fé tsó dèman vəula.*³⁷

In Wallis:

pepevóoula vóoula, ch ie fé bon tin dèman,
va tè katchə yin dəri na gran boouja
(s'il fait beau temps demain, va te cacher derrière une grande bouse).³⁸

The ladybird as time-indicator:

Near Paris: *Petite bête du bon Dieu,*
Dis-moi l'heure qu'il est;
S'il est une heure, Envole-toi;
*S'il est deux heures. Envole-toi.*³⁹

At Bertrancourt, Somme: *Midi, midi, envole té*
Kiou (petit) dor-midi,

³⁴ Aebi, 84 n°100 from Pæz-vers-Siviriiez; n°100a from Sugiez.

³⁵ Aebi, 85 n°101 from Vermes-Courrendlin; n°102 from Malleray; n°103 from Les Bois; n°104 from Pommerats; n°105 from Mettemberg; n°106 from Pleigne; n°107 from Charmoille.

³⁶ Aebi, 85 n°108 from Granges de Vesin; n°109 from Albeuve.

³⁷ Aebi, 85 n°110 from Vaugondry; n°111-112 from Chenit; n°113 from Leysin.

³⁸ Aebi, 85 n°114 from Vernamiège.

³⁹ Aebi, 90 n°161 after Rolland III, 355 from Pithiviers, SE of Paris (= Thurnherr, 52)

*s'il est midi, envole té.*⁴⁰

At Picard: *Glinette de Diu, s'il est midi erpos't (= repose-toi)*

*S'il est remontée d'carue*⁴¹, *envol't!*⁴²

The ladybird as mediator between God and man:

Without location: *Petit ange, vole, vole, – Si le bon Dieu m'aime, t'envole;*

S'il ne m'aime pas, Ne t'envole pas.

Changed: *Petit ange du bon Dieu, – Envole-toi, –*

*Si le bon Dieu ne veut pas de toi, – Tu viendras à moi.*⁴³

At Ile-et-Vilaine: *Pervole, pervole, – Si le bon Dieu m'aime, t'en vole!*

As well as: *Parvole, parvole, – Si tu m'aimes que tu t'envoles.*⁴⁴

Near Paris: *mari mari vole, mari mari vole – va prendre ma place dans le ciel.*⁴⁵

In Manche: *barbelotte, barbelotte, monte au ciel,*

*garde-moi ma place auprès du bon Dieu.*⁴⁶

Breton: *buoc'h Doue, me he ped,*

Va zremint dreist ar gled;

Ma c'hasset d'ar bardo

Me jo suppli deiz ha noz.

Vache au Dieu, je vous prie,

passer par dessus la barrière,

de m'emporter au paradis,

je vous supplie jour et nuit.⁴⁷

At Paris: *Bête à bon Dieu – Toi qui viens emporter mes vœux*

Demande au Seigneur – Pour moi tout bonheur.

At Lozere: *Chère bête du bon Dieu – Va-t-en dire au bon Dieu*

*Dans le fond du ciel bleu – Qu'il exauce mon souhait.*⁴⁸

The ladybird is summoned to fly to heaven:

Without location: *Galineta, galineta, – Monto au ciel, qu'ei ben plus haut.*

Galineta, galineta! – Ounte vos anà: ou ciel ou sus la terra?

Galineta, monta au ciel, – Que manjaras de pan d'agnel.

Galineta, galineta, – Ounte vos anà – Au ciel ou d la terra?

*Monta au ciel – Que manjaras de pan d'agnel.*⁴⁹

At Pont-à-Mousson: *Pain – vole, il est midi – Il est temps que tu t'en ailles en paradis.*

At Warloy-Baillon: *Bête au bon Dieu, envole-toi, – Envole-toi vers le grand bon Dieu*

*Surtout depeche-toi, – Tu te reposeras d midi, – Petit dor – midi.*⁵⁰

God or a saint is calling:

At Pont-à-Mousson: *Marguerite vole, vole, le bon Dieu t'appelle*

pour aller faire des commissions.

Without location: *Coccinelle, monte au ciel, – Ton père te demande.*

⁴⁰ Aebi, 90 n°162 after Rolland III, 355 (= Thurnherr, 52)

⁴¹ Remontée d'carue = «l'heure à laquelle la charrue se remet au travail.»

⁴² Aebi, 90 n°162 after Rolland; n°163 from Jouancoux.

⁴³ Aebi, 91 n°168 and n. after Sébillot, *Traditions et Superstitions*.

⁴⁴ Aebi, 91 n°169-170 after Rolland.

⁴⁵ Aebi, 91 n°171 after information from mister Rietmann.

⁴⁶ Aebi, 91 n°172 after Rolland.

⁴⁷ Aebi, 91 n°173 after *Revue celtique*, V. 178.

⁴⁸ Aebi, 91 n°174-175 after information from Mrs. van Gennep, from her school-days.

⁴⁹ Aebi, 92 n°178 after L. Lambert (from Gard.); n°179-181 after *Revue des Langues rom.* 1875, 577.

⁵⁰ Aebi, 92 n°182 after information from Bruneau; n°183 after Rolland.

At Creuse: *Petito poulo dòu boun Guiòu*
Voulo, voulo, Toun pai, to mai, t'appelant.
Petito poulo dòu boun Guiou
Voulo, voulo, Toun pai, to mai te valant tant.
 (... ton père, ta mère te veulent tant.)
 As well as: *Voulo, voulo, mo pipo – Toun frai, to sor se maridant;*
*Voulo, voulo mo pipo, Toun pai to mai te valant tant.*⁵¹

The ladybird shows the way to heaven or is asked to help:

At Narbonne: *Galineto, galineto, ensigno me lou cami dal cèl*
Que manjaren de galeto – E de car d'agnel.
 At Pont-à-Mousson: *Catherinette, va me chercher les clés de St. Pierre*
pour entrer au paradis.
 As well as: *Marguerite de Paris,*
Prête-moi tes souliers gris,
Pour aller en paradis.
On dit qu'il y fait si beau
On y voit trois petits agneaux
Qui mangent du pain bénit
*Dans la main de Jésus Christ.*⁵²

The ladybird must fly to the school:

At Anjou: *Vole, vole ma petite poulette au bon Dieu, – sus la maison d'école.*⁵³
 At Plon, 1928: *Parpaiolo, volo, – Vai-t'en à l'escolo!*
*Prene ti matino – Vai à la doutrino.*⁵⁴

The ladybird has to bring something:

At Parijs: *Bête à bon Dieu – Envole-toi au ciel,*
Pour m'apporter – de l'or et de l'argent.
 As well as: *bête à bon Dieu, au ciel envolé-toi,*
*Tu m'apporteras de l'or et de l'argent.*⁵⁵

The ladybird is promised a gift:

At Lauraguais: *bolo, bolo paoulo – Te donnerai uno raoubo.*⁵⁶
 At dép. Hérault: *Galineta monta au ciel – Te dounarai de pan d'agnel.*
 As well as: *Galineta monta al ciel*
Traperas un home viel (tu trouveras un ...)
Que plumarò de castagnas. (= pélera)
T'an bailaro, una pèl

⁵¹ Aebi, 93 n°191 after prof. Bruneau; n°192 after *Revue des Trad. pop.* VI, 550; n°193-4 after Rolland.

⁵² Aebi, 94 n°203 after *Revue des Langues romanes* 1873; n°204-5 after Bruneau. Blavignac, *Emprô genevois*, 53, gives a comparable count-out rhyme: 'Geneviève (Catherine) de Paris, Prête-moi tes souliers gris, Pour aller en paradis; on dit qu'il y fait si beau, – On y voit les quatre agneaux. Pin! Pan! Pa! Va manger des noix'. Or: 'Pin! pimm! Pomme d'or – La plus belle en est dehors'.

⁵³ Aebi, 96 n°234 at Verrier-Onillon.

⁵⁴ Aebi, 97 n°235 after Mistral, *Memori e Raconte*, 52.

⁵⁵ Aebi, 94 n°249 after A. van Gennep; n°250 after Rolland.

⁵⁶ Aebi, 101 n°281 after Rolland.

Per te n'en faire un mantel (t'en donnerai une peau ...)
*Galineta monta al ciel.*⁵⁷

In the Provence: *Galineta, galineta! Ounte vos ana,
A ciel ou a la terra? Mounte au ciel
Que manjaras de pan d'agnel.*⁵⁸

At Marseille: *Catharinetto vouelo, – Toun pero ti soneno,
Ti dara di figuettes, – Santa Catharinetto.*⁵⁹

At Gard.: *Volo, volo, – Perdigolo – Que ta maire es al' escolo
Et toun paire à Paris – D'ounte portero de ris*

In Berry: *Petite manivole, – Vole, vole, vole! – Ton père est à l'école,
Vole, vole, vole! Il t'achete une belle robe, –
Vole, vole, vole, – Si tu ne voles pas – Tu n'en auras pas.*⁶⁰

The ladybird has to fly away because danger is afoot:

At Pont-à-Mousson: *Marguerite, vole, vole – Si tu ne veux pas t'en voler,
Je te coupe les ailes avec mes ciseaux de bois.*⁶¹

In Lorraine: *Augate! Augate! envol'teu, – Ou les juifs viendront t'charcheu!*⁶²

In Vérossaz, Wallis: *betyə, betyə vœla, –Dè ta mèzen noéva,
U bin té tonò: Ton paré et ta maré son mò.*

At Gémenos, B.-du Rhône: *Katarinetto vole, – Ton père est à l'école,
Ta mère va mourir, – Va vite la secourir.*⁶³

General:

In Savoie: *Perneta, monta su l'pon de Montaniaula» (= Montagnole).*

In Arvey, Alpes d'Ollon: *Vola, vola, pəlavœla! – Bondyu volyè k, t' alè bin
(que le bon Dieu veuille que tu ailles bien)*

At Val de Cogne, Aosta: *bɛʃsə bɛʃsə də s(ɛ) marteŋ – vœla vœla dāmā tɛ̃ epœ z^a
(bête, bête de Saint Martin, vole, vole, demain tu sera épouse)*

As well as: *vœla vœla, dāmāⁿ t ɛ̃ pwɛ̃ epœya.*

At Noville, Waadt: *pela, pela vole, ke vint, ke vint, ke vole (bis)*

*Ke vole din les bous (qui vient, qui vole dans les bois).*⁶⁴

At Bellevaux, Chablais, Hte Savoie: *Pinn! voula, voula – Su ta grand' voula...*

Elsewhere: *Une pernette blanche,
Qui court dans ma manche,
Une pernette bleue,
Qui court dans les cieux.
Adieu! Sort de jeux.*⁶⁵

⁵⁷ Aebi, 101 n°282-3 after Louis Lambert, *Chants et chansons populaires du Languedoc*, I, 1906, 189.

⁵⁸ Aebi, 101 n°284 after *Revue des Langues romanes* 1879.

⁵⁹ Aebi, 102 n°285 after Regis de la Colombière, *Cris de Marseille* (also for the maybug).

⁶⁰ Aebi, 102 n°286-7 after Rolland.

⁶¹ Aebi, 104 n°303 after Bruneau.

⁶² Aebi, 104 n°305 after E. Fleur, in: *Cahiers lorrains*, déc. 1929.

⁶³ Aebi, 106 n°306; n°307 after a recording by Dr. Miethlich.

⁶⁴ Aebi, 108 n°341-4, n°341 after Constant from Désorm.; n°343+a after information from mister Walser.

⁶⁵ Aebi, 109 n°345 after information from A. van Gennep; n°346 after Blavignac, *Emprô genevois*.

In the department Aude exists the folk-belief, that the ladybird has sucked up the drops of blood, fallen from the cross of Christ. The children spit on the little animal and say: «*Rend le sang de nostre Segne ou te tui!*» or:

*escarbat de Sant Jan,
De nostre Segne rend le sang,
Ou te tui biell maysant.*

Ladybird (beetle of St. John)
Give back the blood of Our Lord,
Or I'll kill you very malevolently.

(after Sébillot, III, 302.) According to Chambure the dung-beetle is summoned as follows:

*Barboulotte de Saint Jean
Donne-moi de ton vin rouge.
Je te donne de mon vin blanc.*

[This is a ladybird-name!],
Give me of your red wine,
I'll give you of my white wine.

As a defence strategy the dung-beetle emits big, yellow, oily blood-drops from the knee-joints, the horrible taste and poisonous qualities of which should scare off enemies.⁶⁶

3. The regional atlases

In France the atlas-project was continued on a regional level. One of the first regional atlases was the *Atlas linguistique et ethnographique du Lyonnais* by Pierre Gardette, issued in 1950, where we find at map 503 the remark: The ladybird is an insect, beloved by the children. When a child finds one, it puts it on its finger and says a little verse to make it fly, some examples of which are:

A. Prayer for a place in heaven:

14. *pŭla, pŭla dó bō dyæ
mōta ó syèl
è garda me na plàsa.*

Ladybird (God's little hen)
Climb up to heaven
And guard for me a place.

52. *béti, béti, vōla, vōla,
vé mè Kòr la Kyò dur pàràdi.*

Little animal (2x), fly, fly,
show my heart the way [?] to paradise.

B. Prayer for nice weather:

69. *pîpinòrò, vòro, vòro!
vé t ã dir à sē mitēyá
Kē demò ēyéz byā Klá.*

Ladybird, fly, fly,
Go tell to who sent you
that tomorrow will be nice weather.

73. *pàrpàvòro, vòro, vòro!
vá t ã dir ó mànétsaur
Kē demò Kà fàz tsaur.*

Ladybird, fly, fly,
go tell the Lord
that tomorrow is will be nice weather.

C. Divers:

28. *pàpyula vul,
tà mēx và à l ētyul,
tō péx và à lyō,
pàpyula vul! vul dō!*
39. *bàrbiròta dzŭna, vŭla!
su lò pō dē mà demŭra,
tō pór é tà mór t àtsitēṛā,
una dzŭyà ròba dzŭna, vŭla!*
22. *ptité bèti dó bō djæ,
tō fòr è éó,*

Ladybird, fly,
your mother goes to school,
your father goes to Lyon,
Ladybird, fly! Do fly!
Ladybird, fly!
on the top of my house,
your father and your mother will give you
a ... dress, ladybird, fly!
Ladybird (little animal of the good God),
your ... is ...

⁶⁶ Aebe, 98 n. 1, after Brehm.

	<i>ta fèna è fòla⁶⁷;</i> <i>pàsè là fòr</i> <i>à grā Kó d ésòla⁶⁷.</i>	your ... is ... [thanks to ?] ...
11.	<i>āvul! āvul! pòlāy du bō dyæ!</i> <i>tō pèr è tà mèr vō t àÉté</i> <i>ēn brón rób ródz.</i>	Fly, fly, ladybird, your father and your mother go buy for you a nice red dress.
26.	<i>bàrbiyula! bàrbiyula! vul! vul!</i> <i>tō pór, tà mór t àpèl</i> <i>pæ fèr ina mèzō de burza</i> <i>vul! vul!</i>	Ladybird, fly, fly, your father, your mother calls you to make a ... of ... fly, fly!
Variant:	<i>tō pór! tà mór t àpòrtō</i> <i>ina ròba d burza.</i>	your father! your mother brings you a dress of ...

The denominations on the map are provided with numbers from north to south; there are 75 names registered, but most of them are the same with small variations:

la bét ó bō dyæ (1), ~ *à* ~ (2-7, 9-10, 13, 15-18, 20, 24-25, 27, 29-31, 37, 40, 46, 66), ~ *du* ~ (8, 11-12, 19, 21, 41, 64), ~ *dur* ~ (50-52, 63, 65); ~ *dó* ~ (22, 33, 75), ~ *dé* ~ (44), *la béitEya dæu bō dyéæ* (58), *la bēta dou bō dyéæ* (59), *la purl à bō dyæ* (14), *æ mārécó* (22), *la purla miÉóda* (23), *la purla dó bō djæ* (23, 48, 55-57, 60), *la bàrbiyula* (26), *là pàpyula* (28), *la bàrbiŕòta* (32, 38-39, 42-43, 49, 53-54), *là pòlà dó bō djæ* (34), *là purló dó bō dyæ* (35), *la pólèto dó bō djòur* (36), *la pēpiŕólà* (45, 61), *la pyēpirumèlā* (57), *la pīpiŕòlā* (62), *la pīpiŕòro* (67), *la pulètà dó bīr dyér* (68), *la pīpinòrā* (69), *la pīpinòlā* (70-71), *la pīpinólā* (72), *la pàrpàvòro* (73), *la pàrpèròlā* (74), *la pàrpàvòla* (75).

The comment at map 503 remarks that the ladybird has several referential expressive denominations, that indicate the interest the people have in it. The name *bête à* (or: *du*) *Bon Dieu*, which now in the French language denotes the ladybird, has spread more or less over the whole area (Lyonnais). To this same idea can be linked *poule du Bon Dieu* (1) and *poulette du Bon Dieu* (2), (the expression is distributed in the Central Massif and in the south of France in the form *gālīnètà* and it appears in Italy as *la galina de nusiñūr*). Concerning *pēpinólà* (3) reference is made to *pimpignela* (in the Ardèche, Drôme and Aveyron) and the derivatives *pyēpirumèla* (4), *pàpyula* (5) and *pàrpàlono* (6) are butterfly-names; *pàrpàvòla* is formed from the radical *parpa-*, a butterfly-name component, and *vòla* ‘fly’; *parpéròla* (7) is a distortion of this. *Bàrbiŕòta* forms a coherent area in the Lyonnais (8), as well as *barbirotta*. It is a typical Lyonnais-word and is part of a group of words with *barb-*, *bab-*, that indicate various insects: horse-fly, sow-bug, ladybird, ‘courtillière’ (peat-moth). *Barbiyula* (9) is influenced by *papyul* ‘butterfly’. (10) translates the French *maréchal* (marshal, farrier), a name given to the ladybird, because – according to Rolland – when it flaps its wings, it seems to imitate the movement of the smiths (pumping the bellows).⁶⁸

The next atlas with a map of denominations of the ladybird is the *Atlas linguistique et ethnographique du Massif Central* by Pierre Nauton, the first volume of which appeared in 1957.⁶⁹ On map 349 the denominations of the ladybird are:

⁶⁷ *l ésòlā* est un outil du sabotier (last, awl?).

⁶⁸ Pierre Gardette & Paulette Durdilly, *Atlas linguistique et ethnographique du Lyonnais*, IV, Paris 1976: Commentaires, 356: carte 503. 1. 14, 23, 34, 35, 48, 55-57, 60; 2. 36, 68; 3. 45, 61, 62, 67, 69-72; 4. 57; 5. 28; 6. 47; 7. 73, 75; 8. 74; 9. 26; 10. 22. Rolland, *Faune* III, 350, N I.

⁶⁹ Pierre Nauton, *Atlas linguistique et ethnographique du Massif Central*, Vol. I, Paris 1957, map 349.

- A. 1. *la bétò dūr bwò dūr*; 2. *la bétà dóur bur̃ dæu*; 3. *la bétà dūr wò bō dēur*; 10. *la bét a bwā dæu*; 12. *la bèsta diy bō diy*; 13. *la bèsta dēr bwò dūr*; 21-22. *la bèsta diy bwā dēur*; 24. *la bèsta diy bwō dēur*; 25. *la bèstya dēr bwō dūr*; 29. *la bèstyo dēl bwō dūr*; 36. *la bèstyo dūr bwò dūr*; 39. *la bèstyo dēl bwō dūrs*; 44. *lò bèstyo dēl būr dūr*;
- B. 1. *la purlo dūr bwò dūr*; 3. *la purlètò dūr wò bō dēur*; 15. *la purlèta dēr būr dūr*; 16. *la purlètò dēr būr dūr*; 18. *la purlèta dēr bwā dēur*; 19. *la purlèta diy bwā dēur*; 20. *la purla diy bō dēur*; 27. *la purlètò diy bwò dēur*; 31. *lò purlètò diy bwò dyèur*; 35. *la purlètò diy bwō dyèur*; 40. *lò purlo dēl būr dūr*; 42. *la purlètò dēl būr dūr*; 47. *lò purlètò dēl būr dūr*; 48. *lò purlo*; 49. *lò purlètò dēl būr dyurs*; 51. *lò purlètò dēl būr dūrs*; 52. *lò purlo dēl būr dyurs*; 54. *lò purlo dēl būr dūrs*;
- C. 7. *lā margaritò*; 14. *la margarita*; 17. *la margaríta*; 41. *la mǎrgarito*; 43. *la margarito dēl būr dyèur*;
- D. 28. *la dabiniy rojò*; 32. *la dēbinyéirògò*; 38. *la dēbinéirògo*; 45. *lò dēbinòurògò*; 46. *lò dēbinwòlo*; 50. *lò dēbinòurwòlo*; 55. *la dēbinyórò*;
- E. 27. *la pērñigwòlo*; 30. *la pèrdigòlo*; 33-34. *la pèrdigòlo*; 37. *la pèrdigòro*;
- F. 4. *la parpayólo*; 5-6. *la parpavòlo*; 23. *la parpavwòlo*;
- G. 8. *la pirulètò*; 10. *la pirunéla*; 10. *la pidzunéla*; 11. *la pirunélo*;
- H. 53. *lò pĩmpinèlo*;
- I. 9. *la mūrĕā dūr bwō dēur*;
- J. 26. *la burgòlyaurdo*;
- 8, 21, 33, 42, 49. O⁷⁰;

Volume IV of the *Atlas linguistique et ethnographique de la Gascogne* by J. Ségué appeared in 1966, in which map 1223 is devoted to the ladybird.⁷¹ The area is divided in a number of regions, where a certain form dominates. In the north (north of the Gironde) we find a large area with *pi□òlæ* with as locally limited variants *pivólū* and *pivwanæ*, and a smaller area with *burlæ bidaur* with the variant *bidaur*. Then follows to the south a not outlined area, where several forms can be found: *sulɔats*, *bar□læt*, *burlá giraurt*, *burlæ giraurt*, *biræ□læt*, *burlaur□èt*, *-□nē burlæ bêt* (3x), *burlæ bet*, *barbob*, *bulān*, *burlān*, *burla□èt*, *burlæ haur□et*, *burlæ haur□èt* (2x), *madélèno*, *maryunéto*, *kaursinèlo*, *margérìto*. At the coast (of Landes) we find an area with *burlæ bēn* with small variations (*būrhæ*), next to a small area with *burlæ mari*, and an area with also *būlo marijo* with variations like *mariburlæ*, *bakæ*, *řuryæ*, *mariā būlo* and *jāno marijo*. Next to this there is an area with *bòlo marijo*, with the variants *marijo*, *jāno marijo*, *janamariā*, *būno* and *mariā bōla*. Next to this are two areas, a small one with *jāno marijo* and a large one with *marijo bōlo* with as variants *mari□òlo*, *maryo bōlo*, *bōla marijo*, *bolæ mariæ*.

Connected with this we finally encounter an area with *bòlo paulo*, of which the last element varies: *paurro*, *paurmo*. Along the bottom-edge, the border with Spain, we see in the Low Pyrenees the name *katalĩngoři* and in the High Pyrenees a bunch of names: *sentò marijo*, *janò marijo*, *sēngirur*, *kĩndè*, *mari kĩndur*, *marikĩndur*, *maria kĩndur*, *kuré*, *margalido*, *marijòna*, *bōla bidaur*, *bōla didaur*, *bōla didaur*. Finally, in the east corner under the *bòlo-paulo* area, also several names exist: *bōlā sēn giraur*, *katĩnsur*, *paurro bōwo*, *gaĩnéta*, *pawéto*, *bērā□èro*, *maryétò*, *kuká*.⁷²

⁷⁰ It is not clear what the meaning of these circles is, as every place also has a name.

⁷¹ J. Ségué, *Atlas linguistique et ethnographique de la Gascogne*, Vol. IV, Paris 1966, c. 1223.

⁷² In the area have been collected also a large quantity of nursery-rhymes, which are the subject of a separate publication by Ségué, which I haven't been able to locate.

In 1971 was issued the first volume of the *Atlas linguistique et ethnographique du Centre* by Pierrette Dubuisson, in which the denominations of the ladybird are registered on map 576.⁷³ On this map several areas have been outlined, wherein a certain denomination dominates. In the north there is an area A with *kurturyèr* (1-3, 7-8, 13, 14) with as variant *kurturyér* (4), bordering on the east with an area B with *bèt a bõ dyæ* (5-6, 9-11, 16), where in 10 also *marivòl* appears, that by itself takes up a large area C, south of the mentioned areas (14-15, 17, 19, 23-24, 26-36, 38-43, 45-46, 49, 53-54, 60). Closed in at the east-side is a small area D with *babulòt* (18), *marmòt* (22) and *barbulòt* (25) and a little more to the south a small area E with *kòksinèl* (37). Right under C there is an area F, where both *bèt a bõ dyæ* as *marivòl* appear (47-48, 51-52); *bèt a bõ dyæ* we see in an area south of E (44, 55-56, 62, 66) with closed-in an small area G with *ptit bèt a bõ dyæ* (50) and *bèt du bõ dyæ* (59). Finally there remains a area H, where no denomination dominates: *bèt a bõ dyæ* (57, 61) and the variants *bètɛyæ a bõ djoʷ* (65) and *bètɛ a bõ dju* (67); and further *purl a bõ dyæ* (64) and *ptit purl du bõ dyæ* (58, 63).

In 1974 appeared the *Atlas linguistique et ethnographique de l'Ouest (Poitou, Aunis, Saintonge, Angoumois)* by Geneviève Massignon and Brigitte Horiot, wherein the denominations of the ladybird are recorded on map 445.⁷⁴ They are: 1, 9, 62. x; 2. *la bèt ó bõ dyuʷ*; 3, 5-7, 10, 27, 34-35, 48. *márivòl*; 4, 8, 28, 43, 49, 53. *marivòl*; 11. *la bèt à bã djæ*; 12. *là bèt ó bõ djʷæ*; 13. *la ptit bèt à bõ dyæ*; 14-15, 17, 26, 45. *la bèt à bõ dyæ*; 16. *in ptit bèt dur bõ dyæ*; 18. *la bèt à bã dju*; 19-21, 51, 54, 72-76, 80. *pibòl*; 21, 25, 59, 70. *pivòl*; 22. *la bèt ó bõ dyæ*; 23. *là bèt ó bõ dyæ*; 24. *pīrvol*; 26, 45. *la marivòl*; 29-30, 37, 55. *márivol*; 31, 38. *la marivòl*; 31. *læ bu mórê*; 32. *frivòl*; 33, 36, 41, 52. *marivol*; 38. *la hét ó bõ dyæ*; 39. *máru'vol*; 40. *ẽ pẽpẽ*; 40. *ẽ pti pẽsõ*; 42. *pálivòl*; 42, 89. *párivòl*; 44. *màrivòl*; 46. *ẽ ɛaprõ ruʃ*; 46. *ẽ prõ prõ ruʃ*; 47. *ẽ pti prẽ*; 47. *ẽ prẽ prẽ*; 50. *ẽ prãprã*; 50. *in pibòlæ*; 56. *in bèt ó bõ dyu*; 57. *mlunèr*; 57. *nikòl*; 58. *in bèt à bõ dyæ*; 58. *in ptit murin*; 60. *pīrvòl*; 61. *la pti hét ó bõ dyæ*; 63. *la bèt à bã dyu*; 64. *la ptit bèt dur bõ dyu*; 65. *in ptit bèt ó bõ dyu*; 66, 124. *piból*; 67. *la bèt dur bã dyu*; 68-69, 83, 101. *pivol*; 71. *pīrvòl*; 77. *pībòlæ*; 78. *pībòl*; 79. *pībòl*; 81. *pibòlæ*; 82. *læ pti ɛaprõ ruʃ*; 84. *pinævól*; 85, 97. *pinvòl*; 86. *parivol*; 87. *pinagólo*; 88. *pinagolo*; 89. *pánivòl*; 90. *pinabolo*; 91. *marivól*; 92. *pinòvòlo*; 93. *pīvòlo*; 94. *la pipa vólò*; 94. *la pãmparólò*; 95. *no pino vòlo*; 96. *pivólò*; 98, 102, 110-111, 113, 116-117, 120, 123. *pibòl*; 99, 104. *pibol*; 100. *píból*; 103. *læ pti bæ*; 105-106, 108-109. *pivòl*; 107. *pīrvòl*; 112. *pībòl*; 114. *pībòlæ*; 115. *pibòlæ*; 118. *unoʷ pivòlæ*; 118. *unoʷ pijõ volæ*; 119. *pivòlæ*; 121. *pīvòlæ*; 122. *pipòvólò*.

The map is accompanied by nursery-rhymes, collected by Massignon. They are not always in dialect, but I have tried to imitate the orthography as much as was possible.

5	<i>márivòl vol vòl</i> <i>tõ frèr èt à l ékòl</i> <i>si tu vol pa byẽ</i> <i>j tæ kɔp ta bèl ròb</i>	Ladybird, fly, fly, your brother is to the school, if you fly it becomes beautiful I'll cut for you your beautiful dress.
11	<i>vol ma ptit marivòl</i> <i>vol sur la mézõ d ékòl</i>	fly, my ladybird, fly on the school-building.
12	<i>vol vol ma ptit bèt ó bõ dyæ</i> <i>sur la mézõ d l ékòl</i>	fly, fly, my ladybird, on the school-building.
16	<i>vol vol vol ma ptit bèt dur bõ dyæ</i> <i>vol vol vol sur la mézõ d l ékòl</i>	fly, fly, fly, my ladybird, fly, fly, fly on the school-building.

⁷³ Pierrette Dubuisson, *Atlas linguistique et ethnographique du Centre*, Vol. I, Paris 1971, c. 576.

⁷⁴ Geneviève Massignon & Brigitte Horiot, *Atlas linguistique et ethnographique de l'Ouest (Poitou, Aunis, Saintonge, Angoumois)*, II, Paris 1974: IX COMPLEMENTS A LA CARTE 445.

20	<i>pibol pibol vol su la mézō dæ nikol</i>	Ladybird, ladybird, fly, on the school-building.
21	<i>pibòl vol volæ dō su la mézō d nikòl</i>	Ladybird, fly, fly ... on the house of Nicole.
23	<i>vol vol ptit bet ó bō dyæ</i>	fly, fly, ladybird.
24	<i>ptit pīrvol vol sur la mézō d l ékòl</i>	Ladybird, fly, on the school-building.
29	<i>márivol vol vol sur la mézō d l ékol</i>	Ladybird, fly, fly, on the school-building.
32	<i>vol vol ma frivol dư kúté ki m mariré</i>	fly, fly, my ladybird, to where I will marry.
37	<i>márivol vol vol to pèr è parti ðèrðé ē kutyó pur tæ kurpe l kur</i>	Ladybird, fly, fly, your father has left to search for a knife to cut you the throat.
42	<i>párivòl párivòl dòn mwá d tō sã</i>	Ladybird, ladybird, give me of your 'blood'.
44	<i>marivole vole, vole, où tu voleras je me marierai.</i>	Ladybird, fly, fly, whither you fly, I will marry.
45	<i>marivol vol vol d kèl kóté ki mæ mārirè</i>	Ladybird, fly, fly, to where I will marry.
46	<i>mon petit pronpron rouge, de quel côté me marierai-je? pon pon pon maroton, de quel côté me marierai-je?</i>	My ladybird, where will I marry?
47	<i>prē prē dæ kyæ kúté mæ māriré zi</i>	Say, say whither I will marry.
48	<i>márivòl vòl vòl kã dō ki m mārire</i>	Ladybird, fly, fly, whither I will marry.
50	<i>vòlæ vòlæ prāprā kye kúté m marire zi dó kúté d la roçèl ır d pari</i>	fly, fly, my ladybird, whither I will marry, in the direction of the rock or of ...
55	<i>marivol vol vol kæ kúté mæ marirè zi</i>	Ladybird, fly, fly, whither I will marry.
57	<i>vol vol ma nikòl kæ kúté ki mæ marirè zè</i>	fly, fly, my ladybird, whither I will marry.
58	<i>vole, vole, ma petite mourine, du côté où tu t'en iras, de ce côté je me marierai.</i>	fly, fly, my ladybird, whither you will go, thither I will marry.
59	<i>pivole, envole-toi vers le ciel, tu me diras s'il fera beau dimanche.</i>	Ladybird, fly to heaven, You must tell me if Sunday it will be nice.
59	<i>vole, vole, ma pivole, dau côté de ma maison.</i>	fly, fly, my ladybird, in the direction of my house.
60	<i>vol vol la pirvòl vol vol dã lé bwa</i>	fly, fly, my ladybird, fly, fly, ...
64	<i>vole, vole, sur la maison de l'école.</i>	fly, fly, on the school-building.
65	<i>vol, vol ma ptit pibòl su la mèzō à nikòl</i>	fly, fly, my ladybird, on the house with Nicole.

66	<i>piból piból vol su la mézõ d l èkòl</i>	Ladybird, ladybird, fly, on the school-building.
69	<i>pivole, pivole, fais voir ta belle robe.</i>	Ladybird (2x), show your beautiful dress
70	<i>pivole, pivole, fais voir ta robe rouge sur le clocher de Marennes.</i>	Ladybird, ladybird, show your red dress on the bell-tower of Marennes.
72	<i>vole, vole, ma pibole, du côté qu'i me marierai.</i>	fly, fly, my ladybird, whither I will marry.
74	<i>vol vol ma pibòl dæ kèl kóté sra t ó mé nòs</i>	fly, fly, my ladybird, whither I will marry (?).
75	<i>vol vol ma pibòl d kæ kurte m marire zi</i>	fly, fly, my ladybird, whither I will marry.
76	<i>vole, vole, pibole, pibole, dau côté me marierai-zi?</i>	fly, fly, ladybird, ladybird, whither I will marry.
77	<i>pibòl pibòl dæ kæ kurte mæ mårirè zi</i>	Ladybird, ladybird, where will I marry.
78	<i>vol vol pibòl dæ kèl kurté irè zi nòr</i>	fly, fly, ladybird, to where I will go.
79	<i>vòl vòl ma pibòl dó kóté ki m mariré</i>	fly, fly, my ladybird, whither I will marry.
82	<i>vol Éaprõ Éaprõ d kèl kurté mæ mårirè zi</i>	Fly, ladybird, ladybird, whither I will marry.
84	<i>pin pinæ vòl ka kurta éray o nór</i>	Ladybird, fly, to where I will go.
85	<i>pin pin vòlæ vòlæ dæ kóté ky iré nór</i>	Ladybird, fly, fly, to where I will go.
86	<i>marivole, vole, vole, dau côté qu'i me marierai. marivole, vole, prends ton manteau et va à l'école avec ta mère. marivole, vole, envole-toi sur ma main et monte jusqu'au ciel.</i>	Ladybird, fly, fly, whither I will marry. Ladybird, fly, take your coat and go to the school with your mother. Ladybird, fly, fly up upon my hand and climb up to heaven.
87	<i>pina pinagólo va t èn à l èkólo</i>	Ladybird, go to the school.
88	<i>pin pinagólo vurl vurl dɪr kurta ky éré nór.</i>	Ladybird, fly, fly, to where I will go.
89	<i>vole, vole, parivole, prends ton pani, va-t'en a l'ecole.</i>	fly, fly, ladybird, take your little basket (? or: bread) go to the school.
90	<i>pinabolo prèn tur màntæ va t èn à l èkòlo si say dɪr bɪn di volo si n say pa n vòlo pa</i>	Ladybird, take your coat go to the school if ... you fly if ... don't fly.
92	<i>volo volo pinovolo vay tã a l èkòlo</i>	fly, fly, ladybird, go to the school

	<i>kāt o saray turna</i>	...
95	<i>pino pino vòlo</i>	Ladybird, fly
	<i>di mè entè kyérè nóro</i>	tell me ...
95	<i>pina pina volo</i>	Ladybird, fly,
	<i>váy t ěn a l ékælo</i>	go to the school,
	<i>turn papa e ta mama</i>	your papa and your mama
	<i>sun a pari</i>	are to Paris (?)
	<i>per t ètsaté un bràve jabé</i>	...
98	<i>vol vol ma pibòl</i>	fly, fly, my ladybird,
	<i>juskó bwa dæ jákædòl</i>	until ... of the school (?).
100	<i>vole, vole, ma pibole,</i>	fly, fly, my ladybird,
	<i>tu auras mes jolies robes,</i>	you will have my cute dresses,
	<i>si tu ne veux pas voler,</i>	if you don't want to fly,
	<i>tu n'auras ni pain ni lait.</i>	you will have neither bread nor milk.
108	<i>pivòl pivòl</i>	Ladybird, ladybird,
	<i>fè vwar ta bèl ròb</i>	... your beautiful dress.
109	<i>vol vol ma pivòl</i>	fly, fly, my ladybird,
	<i>va ta za l ékol</i>	go you to the school
	<i>fè vwar ta bèlæ ròbæ</i>	... your beautiful dress.
113	<i>vol vol ma pibòl</i>	fly, fly, my ladybird,
	<i>tõ mari è t à l èkòl</i>	your husband is in the school.
115	<i>vòlæ vòlæ ma pibòlæ</i>	fly, fly, my ladybird,
	<i>si tu vol byě jæ m mariré dmě</i>	if you fly good, I will marry tomorrow.
120	<i>vole, vole, ma pibole,</i>	fly, fly, my ladybird,
	<i>du côté où je me marierai.</i>	whither I will marry.
122	<i>vòlò vòlò ma pipovolo</i>	fly, fly, my ladybird,
	<i>tu me fera vère</i>	you will let me see
	<i>dur kurté ké mun gálã</i>	from which side my lover [will come].
124	<i>vole, vole, ma pibole.</i>	fly, fly, my ladybird,
	<i>ton mari est à l'école.</i>	your husband is in the school.

Also published in 1974 is the second volume of the *Atlas linguistique et ethnographique du Jura et des Alpes du Nord* by Jean-Baptiste Martin and Gaston Tuaillon.⁷⁵ The ladybird is considered a bringer of luck. It is taken on the hand and summoned to bring nice weather or to marry; then it is thrown into the air to make it fly. Here follow some conjurations addressed to the ladybird:

A 35	<i>pipin a bõ dyu,</i>	Ladybird,
	<i>va dir ó bõ dyu</i>	go tell the good God,
	<i>k fas byó tẽ dmã</i>	that it will be nice tomorrow.
A 82	<i>jirara_u, parpa_{la}_u,</i>	Ladybird, butterfly,
	<i>faj mé vèjré lu €ami</i>	let me see the way
	<i>par aná ou_r muri,</i>	to where I will die (?),
	<i>par aná mé maryá,</i>	to where I will marry,
	<i>si né lu fã pa vèjré tè tu_r</i>	if you don't let me see, I will kill you.

The denominations of the ladybird on map 1003 are:

⁷⁵ Jean-Baptiste Martin & Gaston Tuaillon, *Atlas linguistique et ethnographique du Jura et des Alpes du Nord*, Vol. II, Paris 1974, map 1003.

- A. 1. *bé̃ta u bõ dyæ*; 2. *bét ò bõ dũ*; 4. *bét a bõ dyæ*; 5. *bet a bõ du*; 7. *bèt ó bõ dyæ*; 8. *bé̃ta a bõ dé*; 9. *bét a bõ djæ*; 10, 20, 26, 28, 69-70, 72. *bèt a bõ dyæ*; 11, 17, 19, 24, 34, 40, 56, 58, 76-79, 85. *bét a bõ dyæ*; 12. *bét a bõ diyé*; 13-14. *bét a bõ di*; 16. *bét a bõ dæ*; 21, 35. *bét a bõ dyu*; 22. *bèt a bõ dyæ*; 23. *bét a bõ dyu*; 25. *bét a bõ dæ*; 27. *bét a bõ diyé*; 29. *bits a bõ dyæ*; 30. *bét a bõ diyó*; 31. *bét a bõ diyò*; 32. *bét€ a bõ dju*; 33. *bé̃tsè du bõ dyæ*; 36. *bèty ó bõ dyu*; 37. *bét a bõ dyæ*; 41, 42, 44. *bét a bõ dyu*; 45. *béts a bõ dzu*; 47. *bét a bõ du*; 48. *bét a bõ dyu*; 50. *bét€ u bõ dju*; 51. *bé̃ta du bõ dzæ*; 53. *bèsa du b̃ur djur*; 55. *bétyè a bõ dyæ*; 60. *bè^ha bõ djò*; 61. *bèt a bõ djó*; 62. *bé a bõ djò*; 63. *béè dur bõ djó*; 65. *bèti du bõ dyæ*; 66. *béti a bõ dyu*; 67. *bét a bõ dyæ*; 68. *bét a bõ dzæ*; 71. *bèt ó bõ dzu*; 73. *bét a bõ dæ*; 74. *bèty a bõ dæ*; 75. *bét a bõ dyæ*; 80. *bé̃ta a bõ dæ*; 81. *bé̃ta di bõ dyæ*; 86. *bèt a bõ di*.
- B. 6. *kòksinèl*; 83. *kóksinèlò*;
- C. 18. *purláy de bõ dyu*; 54. *pólày di bõ djæ*;
- D. 35. *pipin a bõ dyu*; 45. *pipi u bõ dzu*;
- E. 43. *parpyula du bõ dyæ*;
- F. 3. *marĩó*;
- G. 49. *marm̃ula*;
- H. 52. *djé̃ta*;
- I. 61. *mardjé̃rita*;
- J. 63. *kātaré̃nè*;
- K. 64. *baryuót̃a*;
- L. 82. *jirarãu* (m.);
- M. 84. *dzalinò vòla*;
- (38-39, 46, 57, 59. +; 15. ?)

In 1975 appeared the *Atlas linguistique et ethnographique de l'Auvergne et du Limousin* by Jean Claude Potte.⁷⁶ The denominations of the ladybird are on map 481. They are:

- A. 5. *betà do bõ dyæ^u*; 8. *bè̃tá dæ bõ du*; 13. *bètya dur bõ dyæ*; 14. *bèto dur bõ dyæ*; 21. *byè̃tá dur bõ dyó*; 22. *bè̃tá a bõ duæ*; 24. *bètyò dur bõ dyòó*; 25. *bètyà bõ dyóur*; 26. *bèstyā buⁿ dyó*; 28. *bèstyā dèi bõ dyæur*; 31. *betyá dèr b̃urn dyr*; 33. *bétyáa bõ díé*; 37. *bètya a b̃urn dyur*; 38. *bètyá b̃urn dyó*; 41. *bèto^e a b̃ur déo*; 47. *bétæ a b̃ur di*; 52. *bèt a bõ dyæ*; 54. *bet o bõ djæ*; 55. *bét dó bõ dyæ*; 56. *bètyò a b̃urn dyó*; 64. *bètyá dó b̃urn di*; 66. *bèt du bõ dyæ*; 68. *betyá boⁿ déç*;
- B. 2. *purltá dó bõ dyæ*; 3. *póletá dæ bõ djæ*; 4. *purlò do bõ djú*; 6. *purlætá dæ bõ dææ*; 7. *purlæto dó bõ dæ*; 9. *purlá di bõ dyé*; 12. *purlá du bõ dyæ*; 15. *purla dæ bõ dyæ*; 19. *purlá dó bõn dyæ*; 29. *purlò dil b̃ur dò*; 32. *purlá dur b̃urn dyó*; 36. *purl dó boⁿ dyæ*; 42. *purlæ^o di b̃ur déur^o*; 44. *purlø^e dèl b̃ur djur*; 51. *purlá dó boⁿ dyéç*; 65. *purlø do bõ dyæ*;
- C. 18. *margaritá di bõ dæ*; 28. *mārgārītā dèi bõ dyæur*; 30. *margarito^e*; 46. *margaritæ^o*;
- D. 10. *bàbælètá*; 27. *bàbaròto*; 45. *barbarò*;
- E. 1. *pĩrunèlø^a*; 23. *pipòl*; 33. *pipétæ*; 53. *pipàròl*; 61. *pīparurlo^e*; 62. *pīparolo^e*; 63. *piparólo*; 73. *pīmparolo*; 38. *pōmpāròtò*; 75. *pizurvolò*; 75. *pivolò*; 76. *pivòlò*.
- F. 35. *marivòl*; 54. *marivòl*;
- G. 48. *kok€inèlø^e*; 60. *kòk€inèlæ^o*; 57. *kòksinèlø^e*; 69. *kok€inèlò*;
- H. 17. *lizâbé* (m);
- I. 20. *mārmòtò*;

⁷⁶ Jean-Claude Potte, *Atlas linguistique et ethnographique de l'Auvergne et du Limousin*, Vol. I, Paris 1975, map 481.

J. 49. *demejela do bũ ðo*;
(11, 16, 34, 39-40, 43, 58-59, 67, 70-72. ?; 50, 74. Φ)

There is only one ladybird-rhyme notated (51):

<i>ptĩtá pũlá dó bũn dyéó</i>	Ladybird (little hen of the good God),
<i>si læ bũn dyó m àémo évũlá</i>	if the good God loves me, fly away,
<i>t ē s ó m àémá pá t ēvũlá pá</i>	if he doesn't love me, don't fly away.

Issued in 1977 was the second volume of the *Atlas linguistique et ethnographique de Bourgogne* by Gérard Faverdet.⁷⁷ The ladybird is put on the hand and requested to go ask God that it will be nice weather tomorrow (aller demander au bon Dieu qu'il fasse beau demain). In 15 the girls ask it to fly away in the direction where they will get married. The denominations of the ladybird can be found on map 960 and are: 1-3, 5-10, 12, 14, 16-22, 24-25, 27, 29-31, 35, 38-42, 56, 62-63, 65, 67-68, 71, 80-81, 84, 86-88, 91-92, 94-95, 97-98, 100-119: *bête à bon Dieu*; 3, 12. *kurturyèr*; 14, 49, 52, 54, 90. *kurturyér*; 4. *ẽ kàrkàri*; 11, 55?, 57. *l mèriÉá*; 15. *pilvólòt*; 23, 33. *l mèriÉá"*; 26. *l màriÉá"*; 28, 37. *l mèriÉó*; 29. *pàpyæl*; 32. *l màriÉó*; 34. *bét^d dæ sē jã ?*; 36. *kètrin*; 43. *pàpivũl*; 44, 46, 51, 53. *kurturyé*; 45, 47, 58. *pàpivòl*; 50-51, 59-61, 64, 66, 69-70, 72-74. *bàrbvòlòt*; 75. *vàrvvũl*; 76-77, 93, 99. *bàrgvùlèt*; [78?]; 79. *pilãvũl*; 82. *kurturér*; 83. *vàrvvũl*; 85, 89. *bàrbólòt*; 96. *màrgrit*.

In 1978 appeared the second volume of the *Atlas linguistique et ethnographique de L'Ile-de-France et de L'Orléans* by Marie-Rose Simoni-Aurembou.⁷⁸ The denominations of the ladybird are registered on map 479 and are: *kòsinèl* (0, 12, 18, 45, 50), *bèt à bõ dyæ*, which dominates a large area (1-6, 8, 13-14, 27-29), but also appears elsewhere (44, 51, 53, 69, 73), and has variants like *bét à bõ dyæ* (7, 9, 11, 15-17, 41, 50, 70, 74), *bèt dè bõ dyæ* (23, 61), *bèt ó bõ dyæ* (42), *bét ó bõ dyæ* (47, 75), *ptit bèt ó bõ dyæ* (21, 35, 64, 66), *ptit hét à bõ dyæ* (24). Other names are: *màrivòl* (12), *ptit nikòl* (19), *nikòl* (20), *kàtrin* (22, 37-38, 49), *pul à bõ dyæ* (25), *pulèt du bõ dyæ* (26), *kurturyèr*⁷⁹ (40, 43, 46-48, 54-60, 62-63, 65, 67-68, 71-72), *pòrvòlvòl* (35), *pàpévòl* (52). The ladybird is a luck-bringing insect; it is beloved and everywhere respected. It is not allowed to hurt it (6), it is not *malin* (harmful) (22), you may not do it harm (26), it is respected (45) and not to be killed (61). A widely dispersed game consists of putting the ladybird on the index-finger and say a verse to it, while it climbs up along the finger. When the ladybird flies away, it will become nice weather. There are two types of rhymes:

A. Themes of the nice weather, of the dress, etc.

0	The respondent has only a vague memory: <i>Va porter la soupe à ton pere,</i> <i>Si tu n'y vas pas,</i> <i>Je te reprends tes beaux habits.</i>	Go bring your father soup. If you don't go, I will take you your beautiful cloths away.
1	' <i>Bête à bon Dieu</i> ', <i>Fera-t-il beau demain?</i>	Ladybird, Will it be nice tomorrow?
(or)	<i>De quel côté me marierai-je?</i>	Whither will I marry?
2	' <i>Bête à bon Dieu</i> ', <i>Fera-t-il beau dimanche,</i>	Ladybird, Will it be nice Sunday?

⁷⁷ Gérard Faverdet, *Atlas linguistique et ethnographique de Bourgogne*, Vol. II, Paris 1977, map 960; see also map 959 for the comments.

⁷⁸ Marie-Rose Simoni-Aurembou, *Atlas linguistique et ethnographique de L'Ile-de-France et de L'Orléans*, Vol II, Paris 1978, map 479.

⁷⁹ This is *couturière*, the two u's are different, the first is as the u in pull, the second as in French *du*, Dutch *uur*.

	<i>Pour que je mette ma robe blanche?</i>	So that I can wear my white dress?
5	<i>Fera-t-il beau dimanche?</i>	Will it be nice Sunday?
6	<i>Fera-t-il beau dimanche? (2x).</i>	
9	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau demain? (2x)</i>	
13	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau dimanche?</i>	
	<i>S’il fait beau dimanche,</i>	When it will be nice Sunday,
	<i>Je mettrai ma robe blanche.</i>	I will put on my white dress.
14	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau dimanche?</i>	
	<i>S’il fait beau je mettrai ma robe blanche.</i>	
15	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau demain? (multiple times).</i>	
20	<i>Vole, vole, ma petite ‘Nicole’,</i>	Fly, fly, my ladybird,
	<i>Quand tu t’arrêteras,</i>	When you tarries,
	<i>Je m’arrêterai.</i>	I will tarry [too].
24	<i>Petite coccinelle,</i>	Ladybird,
	<i>Si tu t’envoles,</i>	When you fly up,
	<i>Il fera bon demain.</i>	It will be good tomorrow.
27	<i>bèt à bō dyœ</i>	Ladybird,
	<i>férà t il bó dimà€?</i>	Will it be nice Sunday?
	<i>wi, nō, wi, nō (etc.).</i>	Yes, no, yes, no, (etc.).
28	<i>Vole, vole,</i>	
	<i>Il fera beau temps demain.</i>	
(or)	<i>Fera-t-il beau dimanche?</i>	
29	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau demain?</i>	
52	<i>Petite pàpévòl,</i>	
	<i>Vole, vole,</i>	
	<i>Ta maîtresse est à l’école</i>	(the ending is forgotten)
55	<i>‘Couturière’ vole, vole,</i>	Ladybird, fly, fly,
	<i>Y’a le feu dans ton école.</i>	There is fire in your school.
56	<i>Marie vole,</i>	
	<i>Ton mari est à l’école ...</i>	(end forgotten)
58	<i>kɪrturyérè, vòlé vòl...</i>	(end forgotten)
61	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau temps demain?</i>	
62	<i>Vole, vole,</i>	Fly, fly,
	<i>Ta maman est à l’école,</i>	Your mother is in the school
	<i>Qui te fait une belle robe,</i>	Who makes a beautiful dress for you,
	<i>En veli-velours,</i>	Of velvet,
	<i>Pour porter à tous les jours.</i>	To wear all days.
63	<i>Petite ‘bête à bon Dieu’,</i>	
	<i>Fera-t-il beau dimanche?</i>	
(or)	<i>Couturière, vole, vole,</i>	
	<i>Ta maîtresse est à l’école,</i>	Your mistress is to the school

	<i>Qui te fait des chaussettes...</i> (end forgotten)	Who makes for you stockings...
67	<i>kurturyèr</i> <i>vòle vòl</i>	
71 (or)	<i>Couturière, couturière,</i> <i>Coccinelle, coccinelle,</i> <i>Fera-t-il beau temps demain?</i>	
73	<i>Marie vole, vole, vole,</i> <i>Si tu ne veux pas voles,</i> <i>Je vais te voler ta belle robe.</i>	If you don't want to fly, I'll go steal your beautiful dress.
B. The theme of the knife		
12	<i>Marie vole,</i> <i>Ton petit frère est à l'école</i> <i>À chercher des petits ciseaux</i> <i>Pour te couper la gorge.</i>	Ladybird (fly), Your little brother is in school, To search for little scissors To cut your throat.
19	<i>Vole, vole, vole,</i> <i>Ma petite 'Nicole',</i> <i>Ton père est à la forge,</i> <i>Chercher un couteau de forge,</i> <i>Pour te couper la gorge.</i>	My ladybird, Your father is in the forge, Searching a forged knife, To cut your throat.
33	<i>Vòl vòl vòl</i> <i>mà ptit nikòl</i> <i>tó pèr èt à là fòrj</i> <i>ÈrÈé è grã kurtó</i> <i>pur té kuré l kur</i> <i>vòl vòl vòl vòl.</i>	Your father is in the forge Searching for a big knife To cut your throat.
34	<i>Vole, vole,</i> <i>Ma petite pásvòl,</i> <i>Ton grandpère t'affilera le cou</i> <i>Avec son grand couteau.</i>	Your grandfather will sharpen your throat With his big knife.
49	<i>Vole, vole, vole,</i> <i>Ma petite 'Catherine',</i> <i>Si tu voles pas,</i> <i>J'te vas couper le cou.</i>	
50	<i>Vole vole ... (fragm.)</i> <i>va te couper les ailes.</i>	
63	<i>Petite couturière,</i> <i>Ta maman est à Vendôme,</i> <i>Pour t'acheter des ciseaux</i> <i>Pour te couper le cou.</i>	
74	<i>Pèriné pèrin</i> <i>vòlè vòl</i> <i>tó mètr à là fòrj</i> <i>pur fèr àfuté sô sábr</i> <i>râ râ râ</i> <i>kòm ã pulè grã</i>	Your master is in the forge, to sharpen ('affûter') his sabre like a fat hen ('poulet gras').

C. Other themes

- 32 One says to the ladybird:
Donne-moi du sang rouge Give me red blood (= 'oil'),
Je te donnerai du sang blanc. I'll give you white blood (= milk or spittle).
- 41 while the ladybird is sitting on the fingertip, they say:
èn ær, dæz ær, ... one o'clock, two o'clock, ...

Other customs are: It is fun to have them sing in the ears in the closed fist; they emit a small sound (18). They are 'seamstresses' (*couturières*), because they have a beautiful dress (40).

In 1979 the first volume of the *Atlas linguistique et ethnographique de la Romane* by Jean Lanher, Alain Litaize and Jean Richard was published, wherein map 195 is devoted to the ladybird (*la coccinelle*).⁸⁰ The denominations are:

- A. 3. *bīd dō bō dyæ*; 5. *bīt à bō dyæ*; 8, 12, 33, 36. *bét à bō dyæ*; 9. *bī't à bō dyæ*; 20. *béd dō bō dyæ*; 48. *béd dæl bō dyæ*; 50-51. *bét à bō dyū*; 59. *béd dō bwē dyæ*; 62, 70, 108, 117-118, 120, 125. *béd dō bō dū*; 66-67. *bét è bō dyæ*; 78, 84, 94-95, 97-98, 101-102, 122-123. *béd di bō dyæ*; 87. *béd dō bō dū*; 92. *béd dō bō dyæ*; 96. *béd di bō dyé*; 100. *bét à bō dyæ*; 106, 119. *bét è bō dū*; 107. *bét ò bō dyæ*; 116. *béd dō bō dyæ*; 121. *béd dè bō dū*; 124. *béd dō bō dī*; 126. *bē't dō bō dū*;
- B. 11, 38. *ógot*; 19, 21, 37, 39. *gógòt*; 25, 34-35. *ágòt*; 40, 44. *gógàt*; 41-42. *ógàt*; 43, 76. *ágàt*; 45, 56, 58, 60. *Èrigógàt*; 57. *Èrigógát*; 46. *ÈRigógòt*; 61. *Èàrigágàt*; 74. *tágàt*; 77. *Èàrigágàt*; 79. *Èàrigógàt*; 80. *Èàrigágát*; 81. *Éágàt*; 82. *gàgàt*, 83. *gògàt*; 104. *Èrigógòt*;
- C. 52. *màlÉó'* (m); 53. *màrÉó'* (m); 54. *màri ÉōÉō*; 68, 71-73, 85-86. *mèrÉó'* (m); 69. *màri Éó'*; 89. *màrèÉó* (m); 90 *màRi ÉóÉó'*; 91, 103. *màri ÉóÉó'*; 105. *màri ÉóÉá*; 112. *màri ÉóÉó*; 26. *màri brun*;
- D. 1-2, 4-7, 14-18. *kàtrinèt*; 13, 22-23. *kàtrinàt*; 27. *kàtrinòt*; 28. *sèt kàtrin*; 111. *kàtrin dō bō dyé*;
- E. 24. *kòksinèl*; 29, (47). *kòksináy*; 30, 49, 63-64. *kòksinèl*; 88, 93, 99, 110. *kòksinél*;
- F. 104. *pīs nè* (m); 107. *pīsnèl*; 113-115. *pidól*; 127. *pīsél*; 128. *pusél*;
- G. 9-10. *màrgærit*;
- H. 31. *sē mærtē* (with the remark: il s' agit bien de: 'la bête de Saint Martin')
- I. 67. *màRtinó* (m);
- J. 65. *mælē è vā* (m);
- (32, 55, 109. o;)

In 1980 appeared the third edition of the *Dictionnaire du Béarnais et du Gascon Modernes* by Simin Palay. The denomination *bidàu* for the ladybird (M^r Big.) has the following rhyme:

<i>Bòlo, bòlo, papouloû,</i>	Fly, fly, ladybird,
<i>Doumâ que hera caloû,</i>	Tomorrow it must be warm,
<i>Bòlo, bòlo dounc bidàu,</i>	Fly, do fly, ladybird
<i>Doumâ que hera càu.</i>	Tomorrow it must be warm.

Little formula that is said while holding the ladybird on the hand; it is believed that when it flies away it will be good weather (warm).⁸¹ *Bidàu* means vital; it is a name often used in folk literature and must be esteemed because it figures in numerous fairytales, formulettes, etc. *Bidàu*

⁸⁰ Jean Lanher, Alain Litaize & Jean Richard, *Atlas linguistique et ethnographique de la Romane*, Paris 1979, map 195.

⁸¹ Simin Palay, *Dictionnaire du Béarnais et du Gascon Modernes*, Paris 1980, 130.

or *bigàu* is also the denomination of the poplar (syn. *bigou*, *pibou*). The rhyme mentioned also as a denomination *papoulou*, *-léte* (in H.-A.), meaning ‘little *pape*’ or ‘little *parpole*’; a *pape* (V.-B.), *pàpo* (Big.), *paupe* is a little beast, an insect, while a *parpole* is a beetle. The *pape de St-Joan* is the maybug, also called *mouliè* = miller (because it has white on its wings). The children place the ladybird on the hand and sing the above song (except for in line 3: *t’at* instead of *dounc*, with the changed translation: fly towards the poplar).⁸² Another denomination is *piboulou*, *-léte* as well as in certain places *pibole*, which is usually a parasite insect on poplars (also called *pibole* or *pibe*). Other denominations are: *bole-Guiraut*, *bole-Marie*, *boule-Marie* and *boule-haubat*, *-bèt*.⁸³

Also for the island of Jersey a dictionary has appeared, produced by Frank le Maistre.⁸⁴ The denominations of the ladybird are: *bête du Bouô Dyiou*, *démouâselle*, *d’mouâselle*, *paqu’note* (1), *pâqu’tholle* (*pâqu’rolle*), *pâssecole* (2), *pâssequ’olle*, *pâsserole*, *rouoge soudard*, *soudard*, *vaque du Bouôn Dyieu*. 1. (387): Term of the West especially (bead, grain, pearl); 2. (390) m. In the parishes of St Martin, La Trinité, St Jean and in parts of the Centre they say *pâssecole* or *pâqu’tholle*. But in St Ouën in our days, for instance, only a few old folk say *eune pâsserole*, etc. On the contrary, one hears still quite often *eune démouâselle* (a young lady) or *eune vaque de Bouôn Dgieu* (a cow of the good God) almost everywhere, as well as a *soudard* (soldier, 485), this last one more rarely. Another term belonging more to the West, for Le Maistre has never met it in the East, is *pâqu’nôte*. He also heard it, but the last years rarely, in St Ouën, St Pierre and St Brélade. After putting a ladybird on the tip of the finger or in the palm of the hand, the children invite this insect to fly by saying the verse: *Pâssecole, vole, vole – par sus la maison à Jean Nicolle!* Finally, in our days, with few exceptions, they replace these charming terms by the English: fly away, Ladybird, fly away...!

In 1982 there appeared the second volume of the *Atlas linguistique et ethnographique du Languedoc* by Xavier Ravier, where on map 423 the denominations of the ladybird are registered.⁸⁵ The region has been divided in a number of large areas wherein certain forms are dominant. The areas run from northwest to southeast, starting with A: *pibòlæ*, then B, a large area where no name dominates, followed by an area C with *purlo dél bñn diur*. Then follows D, again an area where no type dominates, followed by area E with *bòlo birart* and two small areas F with *pĩmparèlo* and G with *bòlo kar*. Then comes an area H with *bòlo pauro* and finally a small area I with *galinéto*. In A we see the variant *pivòlæ*, which resembles *pivòlo*, that we see nearby in B (24.02). In 24.03 *pòrpòròlo*, 24.10 *pĩpòrólo*, 24.11 *bèstyo bñn diur*, *pĩmparòla*; 24.12 *bèstyo dél bñn diur*; 24.13, 47.10-12, 47.14, 47.31, 46.21-22, 82.01 Ø; 24.14 *bèstyo bñn diur*; 24.14 *mòryòto*; 24.15 *bèstyo dél bñn diur*; 24.20 *pi□òlo*; 24.20 *pĩmpovòlo*; 24.21 *pĩmpovòlo*; 24.22 *piur□òlo*; 24.30, 24.33 *bèhtyo dél bñn diur*; 24.31 *bèhtyo dél bñn diur*; 24.32, 47.02, 47.30 *maryòto*; 24.33 *pulétò*; 47.02 *mariòto*; 47.03, 47.05, 47.22 *pi□òlo*; 47.13 *mulinè*; 47.21, 46.02 *bèstyo dél bñn diur*; 46.01 *bèhtyo bñn diur*; 46.01 *purlo dél bñn diur*; 46.11 *kurksinèlo*; 46.14 *bèhtyo dél bñn diur*; 46.20 *bèhtyo dél bñn diur*; in C: 46.10 *purlo dél bñn diur*; 19.01 *purlà dél bñn dyèur*; 46.12 *purlo bñn diur*; 46.15 *bèstyo dél bñn diur*; 46.12 *purlo dél bñn diur*; 82.02 *purlo dél bñn diur*; 82.03, 12.05-06, 12.23 *purlo dél bñn diur*; 47.32 *margaridétò*; 82.20 Ø; 12.01 *débinwòlo*; 12.02, 12.06 *purlo dél bñn dyur*; 12.03 *purlo dé nòstré séné*; 12.04 *purlo dél bñn dyur*; 12.22 ~ *dyèur*; in D: 46.33 *bò□aur*; 82.10 *bòlo tiraur*; 82.11 *burlo kakaur*; 82.12 *burlo tsiraur*; 12.20, 82.21-22, 81.10 Ø; 12.21 *burro*

⁸² Ibid. 725-6, 730.

⁸³ Ibid. 768; 142, 148.

⁸⁴ Frank le Maistre, *Dictionnaire Jersiais – Français*, Jersey 1966, 566: coccinelle.

⁸⁵ Xavier Ravier, *Atlas linguistique et ethnographique du Languedoc Occidental*, II, Paris 1982, map 324.

□ *naur*; 82.13 *bò□o dél bŭn diurs*; 82.22 *vòla paura*; 82.23 *filipur*; 82.04 *margaridéto*; 31.12 *bòlo*
 □ *laraur*; 31.10, 81.12-13 *bòlo biraur*; 82.30, 81.04 *bòlo □iraur*; 81.03 *bullo biraur*; 81.01 *burro*
 □ *iraur*; 12.24 *pāmpaluno*; 81.11 *biro surél*; in E: 31.11 *bòlo □iralt*; 81.30 *giraurt*; 81.23 *galino dé*
nòstré séjé; in H we see the variants 31.31, 31.33. 09.11 ~ *paŭlo*; 11.02 *bullo* ~; 11.04 *bèlo* ~;
 31.20, 11.03 ~*rò*; 09.10 *pòpòyo*; 31.21 *kur€inèlo*; in I is the only variant 09.33 *galinéta dal sèl*;
 and in J we see in 09.30 *mursko dé nòstré séjé*; 09.31 *ménino □òlo*; 09.22 *fara□_ifara□_ duma*;
 09.32 Ø.

The map is accompanied by a series of nursery-rhymes.

- | | | |
|-----|---|---|
| 1. | <i>bòlo bòlo paura</i>
<i>te krŭmparè uno pulidòn řaurbo</i>
<i>bòlo bòlo pauraŭlur</i>
<i>té krŭmparè ũm pulit kurtŭlur</i> | fly, fly, ladybird,
I will buy you a beautiful dress
fly, fly, ladybird,
I will buy you a beautiful under-dress. |
| 2. | <i>bòlo bòlo paura</i>
<i>té farè no řaurbo dé pèl de séryè</i>
<i>sé tu la bòs pòs jur aure</i> | fly, fly, ladybird,
I will make you a dress of cherry-peels,
if you don't want it, I will have it. |
| 3. | <i>bòlo bòlo paura</i> | fly, fly, ladybird, |
| 4. | <i>bòlo bòlo paura</i>
<i>ké té krŭmparè no řaurbo</i>
<i>sé tu bòs pòi burla</i>
<i>la krŭmparè a un aurtro</i> | fly, fly, ladybird,
I will buy you a dress
if you don't want to fly
I will buy you another one. |
| 5. | <i>bòlo bòlo paura</i>
<i>sé bòlos t ěn iras al sèl</i>
<i>sé bòlos pas t ěn iras a l ifèr</i> | fly, fly, ladybird,
if you fly, you will go to heaven
if you don't fly, you will go to hell. |
| 6. | <i>bòlo bòlo paura</i>
<i>té farè no řaurbo</i>
<i>dé pèl de séryè</i> | fly, fly, ladybird,
I will make you a dress
of cherry-peels. |
| 7. | <i>galinéta dal sèl</i>
<i>amòstra mé kami dal sèl</i>
<i>té dumarè pa é mèl</i> | ladybird (chicken of heaven)
show me the way to heaven;
I will give you bread and honey. |
| 8. | <i>bòlo bòlo paura</i>
<i>ěnséno mé lé karni del sèl</i> | fly, fly, ladybird,
show me the way to heaven |
| 9. | <i>galinéto galinéto dé nostré séné bòlo</i>
<i>bèi t ěn al sèl</i> | Ladybird, ladybird, fly
go to heaven. |
| 10. | <i>galinéto galinéto</i>
<i>ěnséno mé èl kami del sèl</i>
<i>té dumarè pa bi é mèl</i> | Ladybird, ladybird,
show me the way to heaven
I will give you bread and honey. |
| 11. | <i>débinwòlo bwòlo bwòlo</i>
<i>sé diur plòurré démwòro</i>
<i>sé diur řa bèl tèn bai t ěn</i> | Ladybird, fly, fly,
if it will rain, stay
if it will be nice weather, then go. |
| 12. | <i>pulo pulo, bullo bullo</i>
<i>bai dir òl bŭn diyurs</i>
<i>ké démò fòrò surél</i> | Ladybird, ladybird, fly, fly,
go tell the good God
that tomorrow will be sunny. |
| 13. | <i>burro burro buraur</i> (3x) | fly, fly, ladybird, |
| 14. | <i>burro burro burro</i>
<i>ké démo fòra řurrél</i> | fly, fly, fly,
that tomorrow will be sunny. |
| 15. | <i>pāmpaluno, bullo bullo bullo</i> | Ladybird, fly, fly, fly, |

16. *ké démo fòra surél
vòlo vòlo, ma pivòlo
téi piti çĩr a éçskòlo
ta mai éi òur kajaur
ké té fai ùn damāntaur
çé té né vòlét pa virla
té métrèi dē lư fưça*
17. *pivòlo, vòlo, vòlo dour bòr
ké ma buno miyo damòro*
18. *pòrpòròlo, vòlo vòlo
ẽ té mĩr gòlã, démòro*
19. *pĩpòròlo, vòlo vòlo
dél kũrsta ké mò buno mio démòro*
20. *volo volo, ma pibòlo
digomé dé kal bòr ma miyo damòro*
- (or) *digomé dé kal bòr mĩrĩ galĩn damòre*
21. *la barbòto dé çé zĩĩ
dònomé tĩr çĩĩ řũžé
ké yũr té dũnarèi lư méur blĩĩ*
22. *vòlo vòlo, ma pivòlo
dòur kũrsta ké mĩrĩ galĩn damòro*
23. *vòlo vòlo, pĩmpò vòlo
dél kũrsta ké mũn amũr vai*
24. *maryòto maryòto
biro dél kũrsta ké mé maridarai*
25. *pũlétò, rũçétò
fai mé béré lư kòmi ké pēndrai
kã mé mòridòrai*
26. *bòlo paurro
mònto su la taurlo*
27. *bòlo bòlo paurro*
28. *bòlo bòlo paurro
té krõmparēn uno řaurbo
bòlo bòlo d arjēn
té krĩmparēn un abilòmēn*
29. *bòlo bòlo biraur
dũma fara kaurt*
30. *bũrlæ bũrlæ pibòlæ
sæ tu næ bũrlæ pa
tæ métrèi òur fũsa
léi sèrpĩĩ tæ mĩjærĩĩ*
31. *pibòlæ pibòlæ, bòlæ bòlæ
dòur kũrsta kæ mĩrĩ galĩn damòræ
sæ tu bòlæ pa bũrla
tæ métrèi dædē æ sa*

that tomorrow will be sunny.⁸⁶
fly, fly, my ladybird,
your little ones are at school
your ma is in the garden
who makes for you a tablecloth.
if you don't want to fly
I will throw you in the ditch.
Ladybird, fly, fly thither
where my good friend lives.
Ladybird, fly, fly,
(?) to where my lover lives
Ladybird, fly, fly,
to where my good friend lives.
fly, fly, my ladybird,
tell me where my friend lives
... where my lover lives.
Ladybird (bug of Saint John)
give me your red blood;
then I will give you my white.
fly, fly, my ladybird,
to where my lover lives.
fly, fly, ladybird,
to where my beloved lives.
Ladybird, LHB,
turn yourself to where I will marry.
Ladybird (little hen), ladybird (little red one),
show me the way that I will take
when I will marry.
fly, ladybird,
climb on the table.
fly, fly, ladybird,
fly, fly, ladybird,
they will buy you a dress,
fly, fly from silver (= ladybird)
they will buy you a cloth.
fly, fly, ladybird,
tomorrow will be warm.
fly, fly, ladybird,
if you don't fly,
I will throw you in the ditch
the snakes will devour you.
Ladybird, fly, fly
to where my lover lives
if you don't want to fly
I will put you in a sack

⁸⁶ As to *pāmpaluno* Ravier remarks, that very surely with this Pampelone (Tarn) is meant, which lies only 15 km west of the place of provenance (12.24).

- tæ durnærèi a mursu ɪ kuré*
mursu lɪ kuré tæ durnæra a sa servēntæ
kæ tæ kɪrpæra lɪ bēntræ
 32. *vòlæ volæ, ma pivòlæ*
dòu kɪrsta kæ mɪrɪ galān damòræ
 33. *bòlæ bòlæ, pibòlæ bòlæ*
dòu bòr kæ mɪrɪ galān damòræ
 34. *pibòlæ, bòlæ bòlæ bòlæ*
sæ tu bòlæ pa burla
tæ færaz æskraza
 35. *bòlæ bòlæ, ma pibòlæ*
sæ tu bòlæ pa burla
tæ fɪtrèi dē lɪ fɪrsa
 36. *maryòto maryòto*
bòlo dal kãntɪ k anirèi
kãm mé maridarèi
 37. *bòlo bòlo dél kɪttat ké pasarei*
kãm mé maridarèi
 38. *bòlo bòlo mɪlinè*
dél kãntɪ k aniras mé maridarèi
 39. *prégo diu maryòto*
ké ta mai éz mòrto
darèz uno kɪmpòrto
é tɪm paì a la fɪrɪ
ēnd alān kèré dé bɪmbɪn
 40. *dɪm mé sé duma fara bèl tēns*
ɪ sé pléura
 41. *bòlo bòlo bòlo biraɪt*
ké duma fara kaur
 42. *biro buraur*
ké déma fara kaur
 43. *bòlo bòlo biraɪt*
ké duma fara kaur
 44. *bai t ēn diré a nòstre séné*
ké déma fao kaur
 45. *bòlo tiraur*
té dumarē n̄ kakaur
 46. *burlo burlo tsuaur*
ké démo fara kaur
 47. *bòlo bòlo filipɪ ɪnt anirè*

I will give you to mister pastor
 mister pastor will give you to his servant
 who will cut open your belly.
 fly, fly, my ladybird,
 to where my lover lives.
 fly, fly, ladybird, fly
 to where my lover lives.
 Ladybird, fly, fly, fly
 if you don't want to fly,
 you will be crushed (écraser)
 fly, fly, my ladybird,
 if you don't want to fly,
 I will throw you in the ditch.
 Ladybird, ladybird,
 fly to where I will go
 when I will marry.
 fly, fly to where I will go
 when I will marry.
 fly, fly, ladybird,
 to where I go when I will marry.
 pray God, ladybird,
 for your mother is dead
 behind a *comporte*⁸⁷
 and your father [is] at the well
 to seek something to drink.⁸⁸
 Tell me if tomorrow will be nice weather
 or if it will rain.⁸⁹
 fly, fly, fly, ladybird,
 that tomorrow will be warm.
 fly, ladybird,
 that tomorrow will be warm.
 fly, fly, ladybird,
 that tomorrow will be warm.
 Go tell Our Lord
 that tomorrow will be warm.
 fly, ladybird,
 I will give you an egg.
 fly, fly, ladybird,
 that tomorrow will be warm.
 fly, fly, little philip, to where I will go

⁸⁷ *Comporte*: baquet de bois servant au transport de la vendange (pole to transport the vine-harvest). (Paul Robert, *Dictionnaire alphabétique et analogique de la Langue Française*, I, Paris 1976); here for the rhyme.

⁸⁸ Remark: *Bōmbīn* is a children's word for 'boisson' (and not 'bonbon').

⁸⁹ According to the informant *margaridéto* = 'mante religieuse'. One says against it: '*prégo diu pér tɪm paɪré é pér ta maɪré ké sɪm mɔrs pékajré*' (pray God for your father and for your mother who are 'pecaire' dead). (*pecaire*: fantasy-rhymeword? Or 'sinners-' (Fr. *pécheur*).

In 1984 appeared the second volume of the *Atlas linguistique et ethnographique du Languedoc Oriental* by Jacques Boisgontier, of which map 414 is dedicated to the ladybird. The areas are subdivided into the regions Arde, Loze, Gard, Avey, Hera, Aude and Pyr. Or. The denominations of the ladybird are dispersed in large areas over these regions without covering each other. Mainly limited to Loze is the denomination *pendigòlo*, with the variants *pèrdigòro* and *pèrdigulèto*. East of this, mainly in Gard, lies a large area with *galinèto*, with south of this in Hera *galinèta*, and again south of this, in Hera and Aude, *galinèto* and in Pyr. Or *galinèto*. On the border of Avey and Gard we see also a small area with *gòlinèto*, while Avey is dominated by the denomination *pîmpañèlo*. In between there are many names who only appear rarely. Variants of the name *bête à bon Dieu* we see in Arde: 7.3 *bèstyo di bwôn dyéur*, 7.4 *bèstyo dur bwôn diur*, in Gard: 30.10 *bèstya dé bîrn diur*, 30.11 ~ *dur bôn diur*, 30.6 *bèsty a bîrn diur*, 30.9 *bèstyèto dòur bîrn diur*, and in the extreme south of Hera: 34.25 *bèstyo a bîrn diur*. Also the form *galinèto* is connected with the same extension: 30.2 ~ *dòur bwôn diur*, 7.5 ~ *dur bwôn dyéur*, 30.20, 34.12 ~ *dél bîrn diur*, 34.26 ~ *dél bîrn diurs*. In the north of Avey we find the variants 12.30 *pîmpulèto* and 12.31 *pîmpònèlo*. Also we see the form 12.34 *bòlo hiraïr*, which we also encounter in West Hera: 30.4 *bòro kaïrt* and 30.20 *bòlo kaïrt*, while in West Aude the forms 11.13 *bòlo païro* and *bòlo palmo* appear. Some forms are indicated with a sign; these are: *catarineta* (near 34.20), whereto in 30.34 and 34.22 *katarinèto* and 11.34 *kaskarinèto* belong, *galineta* ($\pm$ 30.4, 34.05, $\pm$ 11.17) and *perdigòla* (N. of 30.9), near the *pendigòlo*-area. Incidental forms are: *pulèto dél syèl* (30.4), *ândjèto* (34.10), *mulinèto* (34.21), *kòrsinèlo* (11.17), *margaridèto* (11.18), *pumèto* (11.36) and *pépirur* (11.15).

Also here the map is accompanied with a large number of rhymes, addressed by the children to the ladybird to make it fly.

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| 1. | <i>galinèto galinèto</i>
<i>ènsinomé lé kami dal sèl</i>
<i>autromèn té tui</i> | Ladybird, ladybird,
show me the way to heaven
otherwise I'll kill you. |
| 2. | <i>galinèto galinèto</i>
<i>mòstromé lé kami dal sèl</i>
<i>ur té tui</i> | Ladybird, ladybird,
show me the way to heaven
or I'll kill you. |
| 3. | <i>galinèto galinèto</i>
<i>mòstromé lé kami dal sèl</i> | Ladybird, ladybird,
show me the way to heaven |
| 4. | <i>pépirur dé sām marti</i>
<i>ènsénomé lé kami dal sèl</i>
<i>ur té tui</i> | Ladybird (of Saint Martin),
show me the way to heaven
or I'll kill you. |
| 5. | <i>galinèto, mûnto al sèl</i>
<i>ũ té krèbi æn èl</i> | Ladybird, climb to heaven
or I will scratch you out an eye. |
| 6. | <i>bèsty a bîrn diurs</i>
<i>ènsénomé lûr kami dal syèl</i>
<i>sinîm té toei</i> | Ladybird,
show me the way to heaven
if not I'll kill you.. |

⁹⁰ Ravier, Xavier, *Atlas linguistique et ethnographique du Languedoc Occidental*, Vol. II, Paris 1982, map 324, comptines 568. 1. 09.01; 2. 09.02; 3. 09.10; 4. 09.20; 5-6. 09.21; 7. 09.33; 8. 11.01; 9. 11.21; 10. 11.22; 11. 12.01; 12. 12.05; 13. 12.21; 14. 12.22; 15. 12.24; 16. 24.01 (from Montpeyroux); 17. 24.02; 18. 24.03; 19. 24.10; 20-22. 24.20 (22: from Gageac and Rouillac, canton Sigoulès, 9 km west of Saint-Laurent-des-Vignes); 23. 24.21; 24. 24.32; 25. 24.33; 26. 31.20; 27. 31.30; 28. 31.31; 29. 31.32; 30-31. 33.10; 32. 33.11; 33-35. 33.12; 36. 47.02; 37. 47.11; 38. 47.13; 39. 47.30; 40. 47.32; 41. 81.06; 42. 81.10; 43. 81.20; 44. 81.32; 45. 82.10; 46. 82.12; 47. 82.23.

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| <p>7. <i>bòlo bòlo palmo</i>
 <i>té préstarè uno řaurbo</i>
 <i>bòlo bòlo palmur</i>
 <i>té préstarè ùn kutilur</i></p> <p>8. <i>galinéto</i>
 <i>ěnsinomé lur kami dal sèl</i>
 <i>autroměn té toei</i></p> <p>9. <i>kaskarinéto dal turpi</i>
 <i>ěnsénomé lé kami dé l ěnfěr</i>
 <i>ur té tui.</i></p> <p>10. <i>galinéto galinéto</i>
 <i>ěnsénomé le kami dal sèl</i>
 <i>autroměn té tui.</i></p> <p>11. <i>pĩmpuléto, mōnt òl syèl</i>
 <i>mi diras sé bòl plòure</i>
 <i>ur sé bòl fa bèl</i></p> <p>12. <i>bòlo bòlo biraur</i>
 <i>que déma fara kaur</i></p> <p>13. <i>pĩmpanèlo bòlo bòlo</i>
 <i>ké démān plòurrò ur farò bèl</i></p> <p>14. <i>galinéto del bwōn diur, mōnto</i>
 <i>mōnto djusk al syèl.</i></p> <p>15. <i>galinéto, mōnt our syèl</i>
 <i>sānz éskalo sān kapèl</i>
 <i>ké lur bĩrn diur té dumařa uno kur'urnéto</i></p> <p>16. <i>gòlinéto, bòl òl syèl</i>
 <i>ur té tué</i></p> <p>17. <i>béstyéto dòur bĩrn diur vurlo vurlo vurlo</i>
 <i>vai òur syèl ur a la tèro</i></p> <p>18. <i>galinéto dél bĩrn diur vòlo vòlo vòlo.</i></p> <p>19. <i>galinéta, mōnt ai syèl</i></p> <p>20. <i>galinéta, mōnt ai syèl</i>
 <i>ké ta mèra té dumarò una pèsa dé mèl.</i></p> <p>21. <i>galineta, mōnt ai sèur</i>
 <i>tĩrm pairé té dumařo dé mèur</i></p> <p>22. <i>pĩmpanèlo bòlo bòlo</i>
 <i>ké déma fara kaur.</i></p> <p>23. <i>pĩmpanèlo, mōnt al syèl</i>
 <i>autroměn té tui.</i></p> <p>24. <i>galinéta, mōnt al syèl</i>
 <i>autroměn té toei</i></p> <p>25. <i>galinéta, mōnt al syèl</i>
 <i>trapaaz æn òmé byèl.</i></p> <p>26. <i>pāmpainéta, mōnt al syèl</i>
 <i>ké tĩrm pèa sé fo byèl.</i></p> <p>27. <i>āndjéto, mōnt ai syèl, ur té tué.</i></p> | <p>fly, fly, ladybird,
 I will lean you a dress
 fly, fly, ladybird,
 I will lean you a under-dress.
 Ladybird,
 show me the way to heaven
 or I'll kill you.
 Ladybird (k. of the pot)
 show me the way to hell
 or I'll kill you.
 Ladybird, ladybird,
 show me the way to heaven
 otherwise I'll kill you.
 Ladybird, climb to heaven
 you must tell me if it will rain
 or if it will be nice.
 fly, fly, ladybird,
 that tomorrow will be beautiful.
 Ladybird, fly, fly,
 that tomorrow rains or will be nice.
 Ladybird, climb up
 climb up unto heaven.
 Ladybird, climb up to heaven
 without ladder, without hat,
 that the good God will give you a little crown.
 Ladybird, fly to heaven
 or I'll kill you.
 Ladybird, fly, fly, fly,
 go to heaven or to earth.
 Ladybird, fly, fly, fly.
 Ladybird, climb up to heaven.
 Ladybird, climb up to heaven.
 that your mother will give you a sandwich
 with honey.
 Ladybird, climb up to heaven.
 your father will give you honey.
 Ladybird, fly, fly,
 that tomorrow will be warm.
 Ladybird, climb up to heaven
 or I'll kill you.
 Ladybird, climb up to heaven
 or I'll kill you.
 Ladybird, climb up to heaven,
 you will meet there an old man.
 Ladybird, climb up to heaven
 that your father becomes old.
 Ladybird, climb up to heaven or I'll kill you.</p> |
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| 28. <i>galinéta mōnt ai syèl ʊ a la tèra.</i>
29. <i>galinéta galinéta</i>
<i>mòstr'amé lʊ kami dòʊr syèl</i>
<i>òutramèn té tué</i>
30. <i>galinéta, mōnt ou syèl</i>
<i>òutramèn té toeé</i>
31. <i>galinéta, mōnt au syèl</i>
<i>ké véirás tîm pèra é ta mèra.</i>
32. <i>bòlo purlit bòlo kaurt</i>
<i>débino sé déma fara kaurt</i>
<i>sé fara kaurt bòlo</i>
<i>sé fara fréts démòro.</i>
33. <i>galinéto, mōnt al syèl</i>
<i>ké déma fara bèl.</i>
34. <i>galineto</i>
<i>mòstromé lʊ kami dal sèl</i>
<i>autromèn té tui.</i>
35. <i>galinéto, bòlo naurt</i>
<i>ènsénomé sé déma fara kaurt</i>
<i>ʊ té tui.</i>
36. <i>galinéta, mînt au syèl</i>
<i>té duma'ân dé pân nubèl.</i>
37. <i>galinéto, mōnto al syèl</i>
<i>ké tîm pèro té démândo.</i>
38. <i>galinéto, mînto al syèl</i>
<i>autromèn té tugi.</i>
39. <i>galinéto, mōnto ai syèl</i>
<i>autromèn té tæge.</i>
40. <i>pèrdiguléto bòlo</i>
<i>dél kʊrsta dé maz amuréto.</i> | Ladybird, climb up to heaven or to earth.
Ladybird, ladybird,
show me the way to heaven
or I'll kill you.
Ladybird, climb up to heaven
or I'll kill you.
Ladybird, climb up to heaven
that you will see your father and your mother.
fly, ladybird, fly (warm)
predict if tomorrow will be warm;
if it will be warm, fly,
if it will be cold, stay.
Ladybird, climb up to heaven,
that tomorrow will be nice.
Ladybird,
show me the way to heaven
or I'll kill you.
Ladybird, fly,
show me if tomorrow will be warm
or I'll kill you.
Ladybird, climb up to heaven,
they will give you fresh bread.
Ladybird, climb up to heaven,
because your father asks for you.
Ladybird, climb up to heaven,
or I'll kill you.
Ladybird, climb up to heaven,
or I'll kill you.
Ladybird, fly,
in the direction of my little loved ones. ⁹¹ |
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Also published in 1984 is the second volume of the *Atlas linguistique et ethnographique Normand* by Patrice Brasseur.⁹² On map 660 four areas are indicated by large representations of the denomination: these are along the north coast (47-53; 57-62) and in the SW (18-20, 28-30) of the province two areas with *bét o bō dyæ* and in the east a smaller area with *bét a bō dyæ* and another one with *purlèt a bō dyæ*. The denominations are:

14-15, 18-20, 25, 28-30, 33, 36-38, 47-55, 57-58, 61-62, 64-66, 76, 78: *bét o bō dyæ*; 24. ~ *bwō* ~; 7. ~ *o bwō* ~; 34. *bét o bō d̥gæ*; 35, 59-60. ~ *ó* ~; 81-82, 92-93, 99. *bét a bō dyæ*; 96, 98, 100, 107, 109. *bèt a bō dyæ*; 101. *bète o bō dyæ*; 110 *bet à bō dyu*; 112. *bèt dú bō dyæ*; 113 *bét dè bō dyæ*; 10. *bèt ʊ* ~; 67-68. *bet* ~; 75. *bet dú* ~; 1. *bét à d̥jyæ*; 12. *bèt o pti jĕžù*; 13. *béta bũǝ*;

⁹¹ Jacques Boisgontier, *Atlas linguistique et ethnographique du Languedoc Oriental*, Vol. II, Paris 1984, map 414 (and 415). 1. 11.10; 2. 11.11; 3. 11.12; 4. 11.15; 5. 11.16; 6. 11.18; 7. 11.30; 8. 11.33; 9. 11.34; 10. 11.37; 11. 12.30; 12. 12.34; 13. 12.36; 14. 30.01; 15. 30.02; 16. 30.08; 17. 30.09; 18. 30.20; 19-20. 34.01; 21. 34.03; 22. 34.05; 23. 34.06; 24-26. 34.07; 27. 34.10; 28. 34.11; 29. 34.13; 30. 34.16; 31. 34.17; 32. 34.20; 33. 34.23; 34. 34.24; 35. 34.25N; 36. 34.30; 37. 34.32; 38. 34.32W; 39. 34.34; 40. 48.02.

⁹² Patrice Brasseur, *Atlas linguistique et ethnographique Normand*, Vol. II, Paris 1984, map 660.

3. *ptit bèt a bwō djyæ*, 44. *pétit bèt o bō dyæ*; 45. *ptit ~*; 46. *ptit bèt ó bō dyæ*; 70. *ptit ~ ó ~*; 74. *ptit hét o bō dyú*; 63. *tit bèt ~*;
 80, 83, 87, 89-91. *purlèt a bō dyæ*; 84. *purlèt o bō dyæ*; 85. *purl o bō dyæ*; 88. *ptit purlèt a bō dyæ*;
 56. *ptit purlèt o ~*;
 3. *ptit va^c a bwō djyæ*;
 4. *kòksinèl*; 9, 11, 22, 26, 101. *kòksinèl*; 75, 92. *kòksinèt*, 97. *kòksin^eèl*; 95. *kàpsinèl*;
 5-6, 14, 62, 64-67, 70, 72-73, 76, 78-79. *bàrbélòt*; 21, 31, 39. *bàrblòt*; 69. *bàrbéròt*; 77, 79, 85-86. *bàrbúlòt*; 70. *càpúlòt*,
 92-96, 102-103. *kàtinèt*; 98. *kàttinèt*; 104. *kàtrin*; 104, 107. *kàtrinèt*; 106, 108, 112. *kàtèrinèt*;
 110, 114. *kàtrèn*; 111. *kàtèrinèt*
 27, 40. *ptit kurturyèr*; 42. *kurturyér*; 43. *kurturyèr?*;
 41. *màrjolèn*, 42. *màrjonèn*; 56. *màri màdlèn*, 32. *màrmòt*;
 8. *ja^onet*, 8. *mānet*; 16. *pĕrèt*;
 17. *pti midì m.* 71. *pīvòl*; 2. *lèdi bærd*; 105. *dàm d òz ær*;
 (no sign: 23)

So mostly we see ‘bête à bon dieu’, sometimes *du*, and sometimes ‘petit’ is prefixed. Further there are some cases of ‘poulet à bon dieu’, in two cases with ‘petit’ prefixed. Also regularly attested is ‘barbelot’, with distortions, as well as forms of ‘Katherine’. A few times we see a ‘(petit) couturière’; and of course the ‘scientific’ denomination ‘Coccinelle’; all other denominations appear only once.

The map of the ladybird is accompanied by a series of nursery-rhymes, divided into:

- A. Trimmed verses or simple summons to fly:
- | | | |
|------|--|---|
| 1. | <i>Vole vole.</i> | |
| 2. | <i>Coccinelle vole vole.</i> | |
| 3. | <i>pīvòl prā tō vòl.</i> | |
| 4. | <i>Catherinette vole vole.</i> | |
| 5. | <i>kàtèrèn vólè vòl.</i> | |
| 6. | <i>Catharine vole vole.</i> | |
| 7. | <i>Vole vole vole</i>
<i>petite bête de St.-Georges.</i> | |
| 8. | <i>Coccinelle vole vole</i>
<i>ptit enfant envole-toi.</i> | |
| 9. | <i>Vole vole</i>
<i>sur la maison du père Nicole.</i> | on the house of father Nicholas. |
| 10. | <i>Vole vole</i>
<i>sur la pierre de St.-Paul.</i> | on the rock of St. Paul. |
| 11. | <i>Catharinette envole-toi</i>
<i>su la maison du Bon Dieu.</i> | on the house of the good God. |
| 12. | <i>Petite Barbelotte</i>
<i>fais le tour de l’église</i>
<i>quand tu aurais fait le tour</i>
<i>tu t’envoleras.</i> | Ladybird,
make a circle around the church
when you have made the circle
you must fly away. |
| 104. | <i>Catherinette envole-toi</i>
<i>sur le toit du maître d’école.</i> | on the roof of the schoolmaster. |
| 90. | <i>Vole petite bête à Bon Dieu</i> | |

ta mère t'appelle pour aller à l'école.

your mother calls you to go to school.⁹³

B. Verses related to the weather

1. The respondent says: 'They ask it if it will make nice weather or if it's going to let it rain.'

2. *vòlè vòl*

si tu t'āvòl, i fèra bó.

if you fly away, it will be nice.

3. *Petite bête au Bon Dieu*

dis-nous quel temps qu'il fera demain.

tell us what kind of weather it will be tomorrow.

4. *Fera-t-il beau demain?*

Will it be nice tomorrow?

5. *pétit màrjolèn, frà ti bõ dèmẽ,*

Ladybird, will it be nice tomorrow?

6. *Fera-t-il bon demain?*

7. *màri màdlèn, frà ti bõ dèmẽ.*

8. *Petite coccinelle, fera-t-il beau demain?*

9. *Un deux trois quatre cinq, envole-toi*

il fera beau demain.

10. *kòksinèl āvòl tà*

i frà byo tã dmwẽ.

Ladybird, fly up,

it will be nice tomorrow.

11. *kòksinèl, frāmàsèl*

frà ti byo dimā-ε

Ladybird, ladybird,

it will be nice tomorrow.

12. *frà ti bo tã dimā-ε.*

13. *frà ti bó dimā-ε.*⁹⁴

C. Rhymes in relation to what time it is

1. *àl s ēvolrá a l ær* ('it flies up at the hour'), says the respondent. One counts 'one o'clock, two o'clock, three o'clock', and it flies away at the current hour.

2. They put it on the hand and count the hours, seven, eight, nine, till eleven o'clock it flies away.

3. *bàrbèlot āvòl té, il é midi.*

Ladybird, fly away, it is noon.

4. *Vole vole catherine, il est midi.*

5. *pérèt āvol té*

mèdi é soné

pur mājé

d la gàlèt ào kuré.

Ladybird, fly away.

Noon has struck

you may go eat

biscuits at the priest.

6. *Petite catherinette*

ta mère t'appelle au bout du champ

pour y manger du lait caillé

que la petite souris a barboté

pendant z une heure de temps

midi sonnait

va-t-en.

Ladybird,

your mother calls you to the end of the field

to eat curdled milk

that the little mouse has filched

during an hour of time

noon has struck

go there.⁹⁵

D. Rhymes containing a threat

1. *Coccinelle vole vole*

ta maison est en feu.

Ladybird, fly,

your house is on fire.

⁹³ 1. 63; 2. 66; 3. 71; 4. 107; 5. 113; 6. 114; 7. 55; 8. 100; 9. 62; 10. 89; 11. 112; 12. 73; 13. 104; 14. 90.

⁹⁴ 1. 97; 2. 80; 3. 29; 4. 43; 5. 41; 6. 54; 7. 56; 8. 87; 9. 98; 10. 35; 11. 10; 12. 88; 13. 111 (here the respondent adds that when the ladybird flies before the verse has been said three times, there will be nice weather).

⁹⁵ 1. 99; 2. 105; 3. 14; 4. 110; 5. 16; 6. 112.

- | | |
|--|---|
| <p>2. <i>Catherinette envole-toi
la guerre est derrière toi.</i></p> <p>3. <i>Coccinelle si tu t'envoles
je te mettrai dans le fond de ma main
si tu ne t'envoles pas
je te mettrai dans le fond de mon bras.</i></p> <p>4. <i>Coccinelle vole vole
ton petit frère est à l'école
pour chercher une paire de ciseaux
pour te couper la barbe.</i></p> <p>5. <i>Vole vole petite barbelotte
Si tu ne vole pas
ton mari est à la forge
chercher un couteau de forge
Si tu ne voles pas
il te coupera le cou.</i></p> <p>6. <i>Ton ami est parti à la forge
chercher un couteau
pour te couper la gorge
barbelotte vole vole.</i></p> <p>7. <i>Petit bête vole vole
sur le toit de la maison
si tu ne voles pas
je te coupe les cornes.</i></p> <p>8. <i>Vole vole par parole
si tu ne voles pas
je te coupe les deux ailes.</i></p> <p>9. <i>Envole-toi
sans ça je vais te tuer.</i></p> | <p>Ladybird, fly away,
the war is behind you.</p> <p>Ladybird, if you fly away,
I'll put you in the deepest of my hand
if you don't fly away,
I'll put you in the deepest of my arm.</p> <p>Ladybird, fly, fly,
your little brother is in school
to find a pair of scissors
to cut off your beard.</p> <p>Fly, fly, little ladybird,
if you don't fly,
your husband is in the forge
to search for a forged knife
if you don't fly,
he will cut off your throat.
your friend has left for the forge
to seek a knife
to cut you the throat;
Ladybird, fly, fly.</p> <p>Ladybird, fly, fly,
on the roof of the house,
if you don't fly,
I'll cut off your horns.</p> <p>Fly, fly, ladybird,
if you don't fly,
I'll cut off your two wings.</p> <p>Fly away,
if not I'm going to kill you.⁹⁶</p> |
|--|---|

E. Divers

- | | |
|---|--|
| <p>1. <i>Va pàr si
va pàr là
ur k i s truv.</i></p> | <p>Go here,
go there,
until he is found.</p> |
|---|--|
- (related to the future husband)
9. They let the ladybird 'sing' by keeping it imprisoned in the fist.
- | | |
|---|---|
| <p>74. <i>kòksinèl dè pàri
prètè mwè surlyé gri
pur àlé o pàràdi
pàràdi é si joli
èni vwè dé baté d'or.</i></p> | <p>Ladybird (of Paris),
grant me grey sun
to go to paradise;
paradise is so nice
[...] built of gold.</p> |
|---|---|

In this atlas there is also a map (659) devoted to the *timarcha tenebricosa* (scarab), question IV 530. Remarkably often the denomination is *bét o bō dyæ* or a variant of this (4-6, 11, 14-17, 22-23, 26). Also there are variants of 'saint martin' (2x) and *màrgérit* (2x), as well as *rèn màrgérit*

⁹⁶ 1. 82; 2. 106; 3. 101; 4. 67; 5. 78; 6. 85; 7. 108; 8. 109. 9. 102.

(queen Margaret). The concurrent name in the *bét o bō dyæ* area is *jánèt*, *jânèt* with the variants *nânèt* or *ânèt*. Another denomination is *marmot*, that dominates in a small part of the area, with the variant *bàrbom*. Other names are *vinyèt*, *vényèt*, *vénet* (= vignette), the butterfly-like denominations *pèrlèpèpèm*, *pèrlipèipèim*, *pàrlipaèipaèim* and the group *fūy mèrdm*, *fūd mèrdm* with the variant *fuy buz*.

It has to be remarked that the children know the little animal very well, because it produces a droplet red fluid when held in the hollow of the hand. In 16 they say that when it is a 'little animal of God', then the juice will be red, but when it is a 'little animal of the Devil', then it will be black. According to 18 it makes red wine or white wine. According to 31 it is taken by the leg. In 24 they say: 'If you go through my garden, I'll cut off your tail/head.' All these verses deal with the red fluid that the insect emits. Sometimes they spit on the little animal and often the verse contains a threat. Most of them are distichs: 'Give me your blood / or I'll kill you.' (4, 6, 21-22, 26, 34-36) Sometimes these lines are preceded by an address to the little animal: *bèt bèt* (11, 5), Nanette (10, 12), Reine reine marguerite (33), *marmot* (43, 44). Also there are of those one-liners, wherein it is asked for blood, with the opening *ptit hét* (61), *bàrbo* (42) and *sê màrtê* (70). The other group is built in the same way as distichs: 'Give me your blood (red blood, red wine) / I will give you my (good) white wine.' (6, 21, 55, 25, 20, 32, 19, 23, 41, '53', 56), and some are preceded by the address *nânèt*, *nânèt* (13), Perlimpinpin (30), *màrmòt* (52), Jeannette, jeannette (7), Vignette, vignette (17), Marmotte, marmotte (58).

We find this also mentioned in the article of J. Baucomont about 'formulettes d'incantation', addressed to the *bousier*, or *scarabée* (dung-beetle). The little verse, that is known in Brittany, Périgord, Normandy, Dauphiné, Vendée and Auvergne, is in the version from Charente⁹⁷:

<i>Barbot de Saint Jean</i>	Insect of Saint John
<i>Donne-moi de ton sang rouge</i>	Give me of your red blood
<i>Je te donnerai de mon sang blanc</i>	I will give you of my white blood.

The child puts the beetle on its back and spits between its legs:

<i>Je te donne ma crache</i>	I give you my spittle,
<i>Donne-moi de ton sang.</i>	Give me of your blood. ⁹⁸

Also in 1984 appeared the second volume of the *Atlas linguistique et ethnographique de l'Alsace* by Arlette Bothorel-Witz, Marthe Philipp and Sylviane Spindler.⁹⁹ The denominations of the ladybird are notated on map 194.

1. *livàherkotsk^hāfər*; 2. *k^hansəpēpəl*; 3, 6, 12, 14. *heRkotsk^hafəR*; 4. *lipheRkotsk^hafəRlə*; 5. *heRkotsfixələ*; 7. *ha^hkotsk^hefəRlə*; 8. *lipharkotsk^hefəRlə*; 9. *heRkotsk^hefəRlə*; 10. *haRkotsfexələ*; 11. *haRkotk^həfəRlə*; 13, 41, 43. *livàheRkotsk^hafəRlə*; 15. *Rīnfəjələ*; 16. *leəvəheRkotsk^hāfərlə*; 17, 38. *leəvəherkotsk^hāfərlə*; 18. *himəlsfajələ*; 19, 30, 33. *herkotspīpəl*; 20. *heRkotsk^hēfəR*; 21-22, 27. *heRkotspēpəl*; 23-24, 29. *heRkotspīpəl*; 25, 28. *heakotspēpəl*; 26. *heRkotspōpə*; 31. *herkotspēpəl*; 32. *heRkotsk^hēfəRlə*; 34. *herkotsk^hēfəR*; 35. *herkotsk^hēfəRlə*; 36. *herkotsfajələ*; 37. *līəvəherkotsfajələ*; 39, 48, 50, 60-61, 66, 68, 70-71, 77-78, 82, 85-87, 92, 96, 105, 109, 111, 121. *herkotsk^hāfərlə*; 40. *heRkotsk^hafərlə*; 42. *heRkotsk^hefəRlə*; 44, 49, 83-84. *herkotsk^hāfər*; 45. *rosinal*; 46. *kotik^hēfərlə*; 47. *heakotpēpəl*; 51, 98. *heRkotsk^hēfəR*; 52. *herkotsk^hēfər*; 53. *mutərkotəsk^hefərlə*; 54. *mutəRkotəsk^hefəRlə*; 55. *livəherkotsfəjələ*; 56. *hertskotsk^hefərlə*; 57.

⁹⁷ J. Baucomont, 'Les Formulettes enfantines d'indication', in: *Arts et Traditions Populaires* 13 (Paris 1965) 243-255, here p. 246 after J.H. Fabre, *Souvenirs entomologiques*.

⁹⁸ See also AIS, P. 199; ALIFO, P. 32; ALLOc, P. 24.20b.

⁹⁹ Arlette Bothorel-Witz, Marthe Philipp & Sylviane Spindler, *Atlas linguistique et ethnographique de l'Alsace*, Vol. II, Paris 1984, map 194.

liavāherkotsk^hāfār; 58. *herkotsšīfāl*; 59. *līavāherkotsk^hāfer*; 62. *liavāherkotsk^hāfer*; 63-64, 69, 72, 95, 100, 117, 126, 138, 147. *herkotsfejālā*; 65, 89. *heRkotsk^hāfāR*; 67, 82. *heRkotsk^hāfāRlā*; 73. *herkotsk^hāferlā*; 74. *herkotsfejālā*; 75. *heitāfejālā*; 76. *herkotsk^hāfārlā*; 79. *heRkotsfejālā*; 80, 88. *heRkotsk^hāfāRlā*; 90, 139. *liavāheRkotsk^hāfāRlā*; 91. *līavāherkotsfejālā*; 93. *vītāfejālā*; 94. *liavāherkotsfejālā*; 97. *harkotsfejālā*; 99, 101. *liavāherkotsfejālā*; 102. *liavārherkotsk^hāfārlā*; 103, 112, 114. *leavāherkotsfejālā*; 104. *heRkotšīājāl*; 106. *herkotsfejālā*; 107, 133. *sumārfējālā*; 108. *līavāheRkotsfejālā*; 110. *liavāherkotsk^hāfār*; 113. *liavāherkotsfejālā*; 115. *liavārherkotsfejālā*; 116, 127. *liavāheRkotsk^hāfāR*; 118. *leavāherkotsfēkālā*; 119. *liavārherkotsfejālā*; 120. *liavārherkotsfejālā*; 122. *liavāherkotsfejālā*; 123. *liavāheRkotsfēkali*; 124. *k^hatrīnāfēkali*; 125. *liavāherkotsk^hāfāRlā*; 128, 134. *liavāherkotsfejālā*; 129, 140. *heRkotsfejālā*; 130. *liavārherkotsfēkali*; 131. *herkotsfēgālā*; 132. *herkotsfēkali*; 135. *līavārherkotsfejālā*; 136. *mutšāltīārālā*; 137. *līevārherkotsfejālā*; 141. *līavārherkotsfēgālā*; 142. *herkotsfēkālā*; 143. *k^hatrīnāfīkali*; 144. *liavāherkotsfēgālā*; 145. *liavārherkotsfīkālā*; 146. *herkotsfīkālā*; 148. *sumārfājālā*; 149. *līāpherkotsk^hāfār*; 150. *līavārherkotsk^hāfār*; 151. *leavārherkotsfēgālā*; 152. *liavārherkotsfēkālā*; 153. *liavārherkotsfīkālā*; 154. *liavārherkotsfēkālā*; 155. *mūātārkotāsk^hālvle*; 156. *mūötārkotāsk^hālvālā*; 157. *mūötārkotāsk^hāfārlā*; 158. *heRkotsk^hālvālā*; 159, 169. *liavāherkotstīārālā*; 160. *mūötārkotisk^hāfār*; 161. *k^hatrīnāfēgālā*; 162. *līavāherkotsstīārālā*; 163. *liavāherkotsfēkālā*; 164. *liavāherkotsfēgālā*; 165. *mūātārkotistīārle*; 166. *mūātārkotāsk^hālvālā*; 167, 170, 172. *k^hatrīnāfēgālā*; 168, 174-176, 178, 188, 196. *liavāherkotstīārālā*; 171, 173, 182. *k^hatrīnāfēkālā*; 177. *mūötārkotāsk^hāfārle*; 179, 187. *mūātārkotāsk^hāfārle*; 180. *mūātārkotāstīārālā*; 181. *mūātārkotāstīārālā*; 183. *mūātārkotāstīārālā*; 184. *liavāheRkotāstīāRālā*; 185. *līavāherkotstīārālā*; 186. *mūötārkotāstīārālā*; 189. *liapārherkotstīārālā*; 190. *liabārherkotstīārle*; 191. *liapārherkotsXāfārle*; 192. *mūötārkotāšāfārle*; [193-194: nog doen]; 195. *mūötārkotāšāfārle*; 197, 198?. *mūötārgotāstīārālā*; 199. *k^hatrīnāfīārāl*; 200. *mūötāRkotāstīārālā*; 201. *mūötārkotāstīārālā*; (202-219: still to do).

This mass of denominations can be brought back to a few simple forms:

1. Liebeherrgottsvögelchen (30x) (37, 55, 91, 99, 101, 103, 108, 112-115, 118-120, 122, 123, 128, 130, 134, 135, 137, 141, 144, 145, 151-154, 163, 164)
2. Herrgottsvögelchen (23x) (5, 10, 36, 63, 64, 69, 72, 74, 79, 95, 97, 100, 106, 117, 126, 129, 131, 132, 138, 140, 142, 146, 147)
3. Herrgottskäferchen (33x) (7, 9, 11, 35, 39, 40, 42, 48, 50, 56, 60, 61, 66-68, 70, 71, 73, 76-78, 80, 82, 85-88, 92, 96, 105, 109, 111, 121)
4. Herrgottskäfer (15x) (3, 6, 12, 14, 20, 34, 44, 49, 51, 52, 65, 83, 84, 89, 98)
5. Liebeherrgottskäferchen (15x) (4, 8, 13, 16, 17, 32, 38, 41, 43, 90, 94, 102, 125, 139, 191)
6. Liebeherrgottskäfer (9x) (1, 57, 59, 62, 110, 116, 127, 149, 150)
7. Liebeherrgottstierchen (14x) (159, 162, 169, 168, 174-176, 178, 184, 185, 188-190, 196)
8. Herrgotts-butterfly (14x) (19, 21-31, 33, 47) + 1x John's butterfly (2)
9. Katherinevögelchen (9x) (124, 143, 161, 167, 170, 172, 171, 173, 182)
10. Muttergotteskäferchen (7x) (53, 54, 157, 177, 179, 187, 192) + 1x Muttergotteskäfer (160)
11. Muttergottstierchen (5x) (165, 180, 181, 183, 186)
12. Muttergotteskälbchen (3x) (155, 156, 166)
13. Sommervögelchen (3x) (107, 133, 148)

Appearing only once are: Rheinvögelchen (15), Himmelsvögelchen (18), Rosinal (45), Herrgotteskälbchen (158); Gottskäferchen (46), and only partially explained: *heitāfejālā* (75; ~vögelchen), *vītāfejālā* (93; ~vögelchen), *herkotsšīfāl* (58; Herrgotts~), *heRkotšīājāl* (104; Herrgotts~) and *mutšāltīārālā* (136; ~tierchen)

Also in 1984 appeared the third volume of the *Atlas linguistique et ethnographique de la Franche-Comté* by Colette Dondaine.¹⁰⁰ While the ladybird, put on the hand, climbs up along a finger and flies away, they say:

- | | | |
|----|---|--|
| 1. | <i>bēt è bō dū,</i>
<i>vè t ā dir ō bō dū</i>
<i>kiz i fæz bē tã, bē tã.</i> | Ladybird,
go tell the good God
that it will be nice weather, nice weather. |
| 2. | <i>mèrīēō grō grō,</i>
<i>vè dīr ō bō dū</i>
<i>k è fæz ēō.</i> | Thick, thick marshal (= ladybird),
go tell the good God,
that it will be warm. |
| 3. | <i>vè dīr ō bō dyæ</i>
<i>k è fyæs bē démē.</i>
<i>si è n fā pā bē démē,</i>
<i>€ té kyp lè tēt,</i>
<i>€ t ā mè èn ā búr</i> | Go tell the good God
that it will be nice tomorrow.
if it is not nice tomorrow,
I will cut off your head,
I will put back one of wood. |
| 4. | <i>bwabwat,</i>
<i>vè dīr è tō pēr è tē mēr</i>
<i>k è væ fār bō dmē</i> | Ladybird,
go tell your father and your mother
that it must be nice tomorrow. |
| 5. | <i>mèrīēō vul vul,</i>
<i>di mæ du kotā k i m mērīrā</i> | Marshal, fly, fly,
tell me the direction where I will marry. |
| 6. | <i>margærit, vo dīr ō bō dū</i>
<i>k i m fæzēs nè plès ā pèrèdi.</i> | Ladybird, go tell the good God
that he makes me a place in paradise. |

The names of the ladybird are: 2, 4-5, 21. *lè bét a bō dū*; 3, 6, 12-15, 23, 28, 32, 48. *lè bét di bō dū*; 1. *la^e mèrīdjōn*; 7. *la^e katrinèt*; 8. *lè bét a bō dū*; 9. ?; 10, 16, 19, 22, 26, 29, 31, 33, 36, 38, 41, 57, 59-60, 68. *lè bét è bō dū*; 11. *la bèt di bo^a dū*; 17, 30, 40, 50. *lè bèt di bō dū*; 18. *lur vulbébé*; 20. *lè marmot*; 24. *lè bèt ò bō dū*; 25. *lè barbærot*; 25. *lè barbærat*; 27, 35, 65, 75-76, 82, 86, 89. *lè bét è bō dyæ*; 34. *la bét u bō dyæ*; 37. *la^e bét di bō dyæ*; 39, 42-43, 51-52. *lè bèt è bō dū*; 44. *lur mārètsó*; 45. *lo bét a bō dyi*; 46. *lè bét dò bō dū*; 47, 56. *lè bét ó bō dyæ*; 49, 58. *lè bèt ó bō dū*; 51-52. *lur mèrīéó*; 53. *lo bét o bō dyæ*; 54. *lè bét è bō dyū*; 55. *lè bét è mèrēó*; 61. *lo bét è bō dū*; 62. *lo bét o bō dyæ*; 63. *lè bét o bō dyæ*; 64. *la katrinèt*; 66, 69. *lè bét ó bō dū*; 67, 83-84, 87. *la bèt ó bō dyæ*; 70. *lè margærit*; 71. *la bèt a bō djū*; 72. *lè pti mèrīéó*; 73, 78. *lè bèt a bō dyæ*; 74, 79. *lè bèt ó bō dyæ*; 77. *lè mèrīéó*; 80. *la bèt a bō dyæ*; 81. *la bèt a bō dyu*; 85. *lè mèrīéaur*; 88. *lè bét è bō dyæ*; 88. *katlénèut*; 90. *lè kurturér*.

In the margin a number of variants have been taken up: 13. *vol bébé* (m); 17, 22. *vul bébé* (f), 29. *vul bèbè* (f); 74. *kāklèñaurt* (f = *katrinèt*); 25. *mèrtéódat* (f); 35. *marī éó éó* (f); 32. *barbærot* (f); 15. *bwabwat* (f); 67. *bèt ó dyābl* (f); 80. *kòtrin* (f).

About the *mèrīdjōn* (1) it is said that it is black with yellow dots. The *èkrivē* (72 = writer) is a grey insect with black dots, who eats willow-shoots, and the *jèrdinīr* (59 = gardener) is a ladybird with golden wings.

¹⁰⁰ C. Dondaine, *Atlas linguistique et ethnographique de la Franche-Comté*, Vol. 3, Paris 1984, map 799. 1. 43; 2. 47; 3. 35; 4. 15; 5. 69; 6. 70.

In 1986 appeared the third volume of the *Atlas linguistique et ethnographique de Provence* by Jean-Claude Bouvier and Cloude Martel.¹⁰¹ The denominations of the ladybird can be found on map 1001.¹⁰² They are:

- A. 1. *la bètye de bōdyæ*; 5. *la bèt a bōⁿ dyæ*; 6. *la bètyo do bōdyæ*; 7. *la bètabōdyæ*; 8, 10. *la bètoa bōⁿ dò*; 15. *la bètyo do bũndyæ*; 19. *la bèstyo dó bō dyur*; 20. *la bèstya de bō djo*; 22. *la bestya bwō d̥ur*; 24. *la bèstya a bwō d̥ur*; 25. *bèsta bwōn dyèur*; 30. *la bèstya a burō d̥ur*; 32. *la bèstyo* [¹⁰³] *bwō dyur*; 45. *la bèstyo do bā dyur*; 51. *la bèta bōdyæ*; 57. *la bèstyo a bwā dyèur*; 59. *bèsta bō dyur*; 61. *la bèsti dó bwā dyur*; 62. *la bèstyo d̥ur bōdyèur*; 74. *la bèstyo a bwō d̥ur*; 87. *la bèsti dòur bō dyeur*; 90. *la bèsya b^wo d̥ur*; 93. *la bèsi d̥ur bũⁿ d̥ur*; 111. *bestyæ a bwā d̥ur*; 113. *la bèsti dòur bũ dyèur*; 115. *la bestæ bũdyèur*; 117. *la bèstyo a bō dyèur*; 135. *la bèsti dour bũ d̥ur*; 136. *la bèsti de bũ d̥ur*; 139. *la besty de d̥ur*; 152. *la bèstyo d̥ur bō dyèur*;
- B. 3. *la purlo do bōdyæ*; 116. *la purlo dòur bō d̥ur*;
- C. 76. *la gayneta de nurtēinyur*; 85. *la galinèto*; 95. *a galinyèta*;
- D. 9. *la koksinělæ*; 12. *la koksiněle*; 18. *la kòksinělæ*; 91. *la kursiněle*;
- E. 2. *la mo^uéròle*; 11. *la m̥éròlo*;
- F. 23. *la katarinè^tæ*; 38. *la katærinè^tæ*; 38. *renè^tæ*; 50. *la kardarīna*; 75, 103. *katarinè^tæ*; 80, 100, 167. *la katarinè^tæ*; 89. *la katarinèto*; 94, 158-159. *la katarinèto*; 102. *la katarinè^tæ*; 104, 114, 122, 127. *la katarinèto*; 108. *la katarinèta*; 109, 126, 142, 143, 147, 149, 164-166. *la katarinèto*; 121. *la katarinèta*; 123, 134, 144, 150. *la katarinèto*; 124. *la katarinè^tæ^a*; 141, 157. *la katarino*; 146. *la katalineto*;
- G. 58. *la kakarinè^tæ*; 69. *la kakarinè^tè*; 71. *la kakarinèta*; 81, 92. *la kakarineto*; 82, 160. *la kakarinè^tæ*; 99. *la kakarinè^tæ*; 105, 130, 133. *la kakarinèto*; 106. *la kakarinèta*; 110, 140, 154. *la kakarinèto*; 113. *la kakarinè^tæ*; 118. *la kakarinè^tæ*; 120, 131, 145, 151. *la kakarinèto*; 148. *la kakaurnèto*;
- H. 25. *la pèrdigòlo*; 39. *la parpaḷòro*; 43. *la pēmpinèlo*; 68. *la parpayòla*; 88. *la parpayòlo*; 79. *la parpa ṽlèto*;
- I. 27. *la djarino nano*;
- J. 31. *lur v̥orasyèl*; 40. *la vwòra glaṽda*; 48. *la voraglaṽda^e*; 52. *lur vòræ baṽmæ*; 55. *la paṽmæ vòlæ*; 73. *la gāⁿgaṽlo*;
- K. 35. *lur dziraṽt*;
- L. 47. *la margérīto*; 67. *la margérīta*; 86. *ma^egarīta*; 132. *la margaridèto*; 138. *la margalizeto*;
- M. 131. *la vòlo ṽlèto*.

The map is accompanied by rhymes and sayings about the ladybird. Everybody knows the ladybird; they put it on the hand and try to make it fly by blowing against it and singing a verse. Some examples:

- | | |
|---|--|
| 1. <i>vuròro vuroro vurorasyèl</i> | Fly, fly, ladybird (= fly to heaven) |
| 2. <i>kakarinè^tæ vène lèur</i> | Ladybird, come [here?] |
| <i>ké syèr la plu bèlæ dòur kastèur</i> | who is the most beautiful of the [castle?] |
| 3. <i>kakarinè^tæ vòlæ!</i> | Ladybird, fly! |

¹⁰¹ Jean-Claude Bouvier et Cloude Martel, *Atlas linguistique et ethnographique de Provence*, Vol. III, Paris 1986, map 1001.

¹⁰² Not filled in are 4, 13, 16-17, 21, 26, 29, 34, 36-37, 41-42, 44, 46, 49, 53, 56, 60, 63-66, 70, 72, 77-78, 83-84, 96-98, 101, 107, 112, 119, 125, 128-129, 137, 153, 155-156, 161-163 and 168-170. A question-mark (?) have 14, 28, 33 and 54.

¹⁰³ Between *bèstyo* and *bwō* there is a hole wherein easily *a*, maybe even *do* fits.

- | | | |
|--|---|--|
| 4. | <i>kataurnéta galinèta bestia bwō dīur</i> | Ladybird, ladybird, ladybird, |
| 5. | <i>kakarinèto vòlo</i> | Ladybird, fly. |
| 6. | <i>tīr pèr es a l'èskolo</i>
<i>ta mèro va murri</i>
<i>kurrè lèur la sèkurri</i> | your father is in the school
your mother is dying
the priest has helped her. |
| A ladybird is put on the hand; by the flying away it can indicate a fiancé(e). | | |
| 7. | <i>kalarinéto vwalo vwalo</i>
<i>ur bēn ti tūur</i>
<i>katarinéto vèur èysi</i> | Ladybird, fly, fly,
where do you go to (?)
Ladybird, fly to heaven, |
| 8. | <i>tidumarai de pēn me de frumadje</i> | I will give you bread and cheese. ¹⁰⁴ |

In 1995 the second volume of the *Atlas linguistique et ethnographique de la Réunion* by Michel Carayol and Robert Chaudenson appeared, wherein on map 798 the denominations of the ladybird are registered.¹⁰⁵ They are: 1-5, 7-8, 10-11, 16-19, (31, 33), 39. *tsi tò'ti bōdyé*; 9, 20-21, 24-25, 27, 29c, (31, 33), 36, 38, 40. *tsi tò'tu bōdyæ*; 12, 14, 23, 34a, 37. *tsi bēbèt bōdyæ*; 15, 29b, 40. *tsi tò'tu là ěās*; 19. *zēsèk bōdyé*; 28, 32a, 37. *kòksinèl*; 28. *tò'tu bōdyé*; 29a, 34b, 37. *bēbèt pàràdi*; 30 *kòksinèl dórè*; 32b. *tò'tsu bōdyæ*; 35. *tsi bēbèt bōdyé*; 40. *tsi tò'tu pàràdi*; 6, 13, 22, 26. ?

The second volume of the *Atlas linguistique et ethnographique Picard* by Fernand Carton and Maurice Lebègue appeared in 1997 and the denominations of the ladybird are on map 606, on which it is remarked, that the children count the dots to know the time (1).¹⁰⁶ The songs are:

- | | | |
|----|--|--|
| 2. | <i>Popol s'invole</i>
<i>Tin maît' y-est à l'école</i>
<i>Si te n'veux nin t'involer</i>
<i>T'aras tes ail' copées</i>
<i>Aveuque l'ciseau doré.</i> | Ladybird, fly,
Your master is in the school
If you won't fly
You will have your wings clipped
With the guilded scissors. |
| 3. | <i>Pruvol vol vol</i>
<i>Pruvol tu t'envoles.</i> | Ladybird, fly, fly,
Ladybird, you fly away. |
| 4. | <i>Puche invole vol vol</i>
<i>Ta p'tit' fil est à l'école.</i> | Ladybird, fly, fly,
your little daughter is in the school. |

The names are: *bèt à bon dju* (1-2, 4, 96, 112), *bét à bon djæ* (10, 118), *bèt à bon djæ* (11, 17, 33), *bèt à bon di* (14), *bèt à bon dyu* (21, 27, 37, 52, 73, 82-83, 97, 106), *byèt à bon dju* (32), *~dyæ* (43), *~dyu* (50), *bèt à bon dyæ* (35, 53-54, 61, 65), *bèt ó bon dyu* (42), *byàt à bon dyu* (51), *bèt dè bon dyæ* (55), *bèt du bon dyæ* (56-57), *bèt à bu dyu* (63), *bét à bon dyu* (67-68, 70-71, 74-75, 77-79, 86, 105, 108, 115), *bèt du bon dyu* (69), *bét à bon dju* (110-111, 120), *bét à bon dyæ* (89-90), *orlò€* (5), *òrlò€* (20, 23-26, 30-31, 38, 40-41, 47-49, 60), *tit ærlò€* (39), *grāmèr ó pēl* (6), *madlèn* (7), *pruvòl* (7, 18-19, 29), *pulvòl* (58), *karivòl* (71), *puěěvòl* (76), *purvòl* (80), *kolinèt?* (13), *pòlsēvòl* (15), *pópòl* (16), *katrinèt* (28, 44, 64, 66, 67, 84, 98, 107-108, 121, 125-127), *grēgwàr* (34), *mariræn* (36), *màriròz* (45), *révèlmatē* (46), *son midæ* (91), *sòn midi* (93-94), *vòl midi* (95), *son midi* (99), *sòn midi* (102-103, 109, 111), *vòl midæ* (113), *sòn midæ* (117), (no data: 3, 8-9, 12, 22, 59, 62, 72, 81, 85, 87-88, 92, 100, 104, 114, 116, 119, 122-124).

¹⁰⁴ 1. 31; 2. 48; 3. 89; 4. 121; 5. 131; 6. 143; 7. 159; 8. 165.

¹⁰⁵ Michel Carayol & Robert Chaudenson, *Atlas linguistique et ethnographique de la Réunion*, vol. II, Paris 1995, map 798. Marked with a + are: 10, 11, 29c, 32b, 35. *tò'ti*, etc. agrees with Dutch *torretje* 'little beetle'.

¹⁰⁶ Fernand Carton & Maurice Lebègue, *Atlas linguistique et ethnographique Picard*, Vol. II, Paris 1997, map 606. 1. 9; 2. 15; 3. 19; 4. 30.

In 2001 the *Nouvel Atlas linguistique de la Basse-Bretagne* by Jean Le Dû appeared. First he remarks that the majority of the informants, even those who are in the least familiar with the French language, say spontaneously *la bête à bon dieu*, and he wonders whether this is a survival from the elementary school education. The children put the ladybird in the hollow of their hand and spit three times on it, while they say a rhyme; they then thought, seeing the red colour of the fluid, that the little animal was shedding blood. An example of such a rhyme is:

1. *e:lig du:ε tol də wa:d / mɛ feto hãnod dRejst əR hwa:d / da vel də vãmeɣ a də da:t.*
angelot du bon Dieu, répand ton sang Ladybird, shed your blood,
je te jeterai par-dessus le bois I will throw you over the forest,
pour que tu voies ta maman et ton père. so that you see your mama and your father.

2. This is repeated three times:

hwil du:ə tol də wa:d / dRejs ta vãm a dRejs tə da:t.
insecte de dieu, répands ton sang Ladybird, shed your blood,
par-dessus ta mère et par-dessus ton père. on your mother and on your father.¹⁰⁷

The heading of map 247: Coccinelle is: *Troude bête-à-bon-Dieu balafennik-Doue f., bioc'hik-Doue.*

The map-denominations of the ladybird have complicated forms:

3. *mɛrx ry:s*; 4. *bəhig ry:s*; 6. *beoh 'ry:zik*; 8. *gra:h 'du:ə*; 10. *gra:hɛɣ 'du:ə*; 11. *bjɔhɛɣ ən ɔtru 'du:ə*; 12. *bɥɔ:x ən otro du:ə*; 13. *bjɔhɛɣ ən otro 'du:ə*; 14. *bjɔhig 'du:ə*; 15. *bjɔh ən otRo 'du:ə*; 16. *bjɔhɛɣ 'du:ə*; 17. *xwi:liɣ ãn otRu 'du:ə*; 18. *bjɔhig 'du:ə*; 19. *xwiliɣ ən otro 'du:ə*; 20. *bjɔh ən otRu du:ə*; 21. *xwi:liɣ 'du:ə*; 22. *hwilic n otro 'du:ə*; 23. *hwiliɣ ən otro 'du:ə*; 24. *hwilic n otro 'du:ə*; 25. *bjɔhɛɣ ən otro du:ə*; 26. *xwilic 'du:ə*; 27. -; 28. *labus an outRu du:ə*; 29. *en e:li ke:lu ma:t*; 30. *bjɔh ən otro 'du:ə*; 31. *bjɔ:hig 'du:ə*; 32. *bjɔh ən otRu 'du:ə*; 33. *hwil n otro 'du:ə*; 34. *hwil ən otRə 'du:ə*; 35. *gra:hig ən otro 'du:ə*; 36. -; 37. *gRa:hig ən otRo 'du:ə*; 38. *gra:hiɣ ən otro 'du:ə*; 39. *hwi:lig ən otRə 'du:ə*; 40. ; 41. *hwil 'du:ə*; 42. *gwrah 'du:ar*; 43. *gwrah 'du:ə*; 44. *byhɛc 'du:ə*; 45. *byhiɣ 'du:ə*; 46. *lwɛn n otro 'du:ə*; 47. *byh ən otrə 'du:ə*; 48. *gwRa:h ən otRə 'du:ə*; 49. *gwrah bi:ən n otro 'du:ə*; 50. ; 51. *lõ:n n otRou 'du:ə*; 52. *lõ:n n otRu 'du:ə*; 53. *by:ɔx n otro 'du:ə*; 54. *by:ɔx n oto 'du:ə*; 55. *gwRa:h n otə 'du:ə*; 56. *byhɛɣ 'du:ə*; 57. *byhɛɣ n otro 'du:ə*; 58. *gwrah ən otrə 'du:ə*; 59. *byo:hɛc n otro 'du:ə*; 60. *brɔ:h ən ɔtrɔ 'du:ə*; 61. *brɔ:h ən otro 'du:ə*; 62. ; 63. *bjɔ:h ən otRo 'du:ə*; 64. *bjɔh vjãn n otro 'du:ə*; 65. *bœh ən ɔtrɔ 'du:ə*; 66. *bjɔh ən outrou 'du:ə*; 67. *byɔh n otRə 'du:ə*; 68. *lõ:n bjen n otRə 'dwɛ*; 69. *lõ:n bjan 'du:ə*; 70. *hɥi:l ən outrou dɥɛ*; 71. *bjœhig n o'tRou dwɛ*; 72. *bjɔh ən otro du:;*; 73. *hɥi:l n o:tRo du:;*; 74. *bjɔhig ən otRow 'du:ə*; 75. *bjɔh ən o'tRow 'du:ə*; 76. *hwil pjɛn ry*; 77. *hwil bi:n otro du:;*; 78. *bɛh ən otRu 'du:ə*; 79. *lã:niɣ 'du:ə*; 80. *kwi:l ən otRɔ 'du:ə*; 81. *bœhiɣ du:;*; 82. *hwi:l ən otRə 'du:ə*; 83. *hɥil n ɔtR du:;*; 84. *hɥiliɣ ən otro du:;*; 85. *hɥil n otRə du:;*; 86. *hɥil n otRə 'du:w*; 87. *lõ:n ən otRə 'du:ə*; 88. *hwi:lig 'du:ə*; 89. *xwil ən otrə 'du:ə*; 90. *e:lig 'du:ε*; 91. *bœhɛɣ ən otro 'du:ə*; 92. *bœ:hiɣ n ɔtRə 'du:ε*; 93. *bœ:hiɣ n otRo 'du:ə*; 94. *xwiliɣ n otRə 'du:;*; 95. (= 130?); 96. *bœh ən otRə 'du:ə*; 97. *bœ:hiɣ n otRə 'du:ə*; 98. *hwil ən otRə 'du:ə*; 99. *bœhɛɣ 'du:ə*; 100. *bœh ən otRə 'du:ə*; 101. *bœhɛɣ n otə 'du:ə*; 102. *bœ:hɛɣ n otRə 'du:ə*; 103. ; 104. *bœh ən otro 'du:ə*; 105. *hwil ən otRo 'du:ə*; 106. *xwiliɣ 'du:ə*; 107. *gra:hɛɣ 'du:ə*; 108. ; 109. *mãmiɣ 'du:ə*; 110. *lwɛn ən ɔtRu 'dwɛ*; 111. *lõ:n ən otro 'du:ə*; 112. *elfuɛ n otro 'du:ə*; 113. *fi:lig 'du:ə*; 114. *labusig otRo 'du:ə*; 115. *bœœh ən otro 'du:ə*; 116. ; 117. *bœhig n otRə 'du:ə*; 118. *bœhiɣ 'du:ə*; 119. *bœ:hiɣ 'du:ə*; 120. *bœhiɣ 'du:wə*; 121. *la:bəz n otRə 'du:ə*; 122. *bœhig 'du:ə*; 123. *bœxig 'du:ə*; 124. *bløvenig ən otRə 'du:wə*; 125. *hɥilig n otRə dɔw*;

¹⁰⁷ Jean Le Dû, *Nouvel Atlas linguistique de la Basse-Bretagne*, Vol I, Brest 2001, map 247. 1. 90; 2. 41.

126. *bœh ən otə 'du^wət*; 127. *Φυι:lij n otRə 'du:ət*; 128. *pe^elij n otRə du:*; 129. *hujilig n otRə du^w*; 130. *bøhig n ot^Rə 'du^{ən}*; 131. *lõ:nej n otR^o du:*; 132. *bœgi: n otrə du:*; 133. *ujil n otRə du:*; 134. *lõ:nej n otRo 'du:*; 135. *hujili: n otRə du:*; 136. *huj:lig du:*; 137. *hujili: du: = 138. ; 139. hujil du:*; 140. *hujilig du:*; 141. *bjçhæg ən otro 'du:ə*; 142. *pipi 'ba:læ*; 143. *bœh ən ɔutru dwə*; 144. *huj:lej 'duə*; 145. *ɛ:n dwə*; 146. *hujili: du:e*; 147. *hujilej 'duə*; 148. *hujilej ən ɔxtə 'duə*; 149. *uj:l əR bæRæ'wis*; 150. ; 151. = 147; 152. *huj:l n otRə 'dui*; 153. *brɔhi: dwə:r*; 154. *hujilej 'du:ə*; 155. *lõ:n n otrə 'du:ə*; 156. *bjçh ən outrə dwə*; 157. *huj:b dwəj*; 158. *hujil dui*; 159. *lõ:nit dwəi*; 160. *lõn dwə*; 161. *mi'lõ dwə*; 162. *huj:l ən outro dwə*; 163. *mi'lõ dwə dwə*; 164. *lõn ən œutRə dwə*; 165. *mi'lõ dwəy*; 166. *lõ ən œutRy duij*; 167. *lõ n otrə dui*; 168. *lõ: n eutør dui:*; 169. *lõ:n ən otru dwə*; 170. *lõ: nəj ən ɔy'trøj 'duə*; 171. *bə'bə n œy'trø dui*; 172. *bi'bi: n œetər dui:*; 173. *bi'bi kæRæ'bi*; 174. ; 175. *pəjð n œ'trøj dwə*; 176. *lõn ən œy'try dwə*; 177. *bə'bə dui:*; 178. *lõ: ən otrə dui:*; 179. *lõ n œetRə dui:*; 180. *lõ nœy'tRø dui*; 181. *jo:'Røc*; 182. *lõ: n otrə dui:*; 183. *lõ:n dui:*; 184. *lõ:n ən œ'try dui:*; 185. *lõ:n n otRə dui*; 186/187. *lõ:nəc əR bæRæ'wi:s*.

Le Dû adds also a list with variants to this summation:

3. *bœhic n outru 'du:ə*; 6. *labusi: en outru 'du:ə*; 10. *gras 'du:ə*; 14. *bleiz ən otRu 'duə*; 52. *bœh ən otRo 'du:ə*; 55. *byh n otə 'du:ə*; 58. *byhej n otrə 'du:ə*; 65. *lõn n otRo 'du:ə*; 72. *lõn bjãn ən otrou 'du:w*; 76. *lõ:n n otRə 'du:ə*; 79. *lãni: n otR^e du:ə*; 80. *hwil ən otRə 'du:ə*; 83. *bøhi: du:*; 94. *xwil ən otRə du:*; 107. *lwěn ən otRə 'du:ə*; 109. *behec 'du:ə*; 114. *lwã:n otRo 'du:e*; 115. *bəçhi: ən otru 'du:ə*; 117. *bœhig 'du:e*; 127. *bœhi: du:*; 128. *pe:l ən otRə du:*; 130. *bøhig n ot^{Rə} 'du:wə*; 133. *ujil n ɔdər du:*; 153. *bjçhig n otro dwə*; 167. *mi'lõ dwə*; 167. *lõ bara'wi:s*; 186. *ja:R əR bæRæ'wi:s*.

Le Dû also adds a list of special plural-forms. The explanation of the denominations is partly not difficult, because *ən otRə 'du:ə* = 'of our god' (*de notre dieu*).

On the internet I found an interesting post by Robert Geuljans about the French denomination *Galinetta*.¹⁰⁸ The word means 'coccinelle; clavaria flava (a mushroom)' and is a derivative of *galina* 'chicken' of Latin *gallina* with the same meaning.¹⁰⁹ The history of *gallina* is an excellent example of the advantages of the method of the FEW. *Gallina* 'chicken' is conserved in almost all the Romance languages: Rumanian *gaina*, Italian *gallina*, Catalan and Spanish *galina*, Portuguese *galinha*, and in Gallo-Roman *geline* (ancient French), *galino* (Langue d'Oc). From the 13th c., they started, notably at Paris, using the word *poule* in stead of *geline*. The reason is probably that what we nowadays call 'marketing': a *poule* 'young *geline*' sells better than a *geline* of which the age is unknown. In our days the story repeats itself. The *poule* has become old. She is good for the soup. There are only *poulets* on the grill! It is slaughtered between 42 and 45 days, that's the law. But in the tradition the *geline* is a *poulet* for 70 or even 90 days. A *poulet* is 'little one of the chicken and the cock, male or female, between the time that it loses its down for feathers and the time of its sexual maturity.' (TLF) On the menus of Dutch restaurants in opposition you are offered *kip(petjes)* 'little *poules*' or *haan(tjes)* 'little cocks', in Germany *Hähnchen*, etc. In Spain always a *pollo*. The reason for the transfer of the name of the chicken on the ladybird is not clear to the author. One finds it back in Picard *galline*, at Nice *galineta* and in Italy in the Vall Anzasca *galining della madona*. It is not impossible that the colour red has played a role. The word *coccinelle* comes from the Latin *coccinus* adj. 'of scarlet', derivative of

¹⁰⁸ Posté par Robert Geuljans le sept 27, 2011 dans Etymologie-occitane.fr (Dictionnaire étymologique de la langue d'Oc)

¹⁰⁹ He remarks: D'après ma source le clavaria *jaune* est le *flava*, le *rouge* est le *botrytes*. Mes connaissances en mycologie sont très limitées, mais je ne serais pas étonné si la *galineta* est le 'clavaria botrytes'.

coccum ‘*kermès*, species of cochenille that gives the scarlet colour; scarlet-coloured’, because of the colour of the wings of the insect. (TLF) And Low Latin *coccus* means ‘cock’, an animal characterised by its red crest. An association of the sense ‘red’ and of the form ‘coc-’ may have been at the origin of *galino*. It is to be remarked that *galino* designates at Marseilles and at Nice the red fish ‘trigla lyra’, *galinetto* in Provençal. But the history of the ladybird is much more complex than he could have imagined. On his request Madame Jeanine Medelice, professor at the university of Grenoble has send him a copy of her article ‘Les désignations de la coccinelle dans les dialectes romans de France: commentaire des données retenues pour le dossier 08.126 de l’A.L.E.’ that appeared in the *Bulletin du Centre de Dialectologie* (2, 1986, 119-136). He cites: ‘The ladybird is a beneficent little animal to which the folk-beliefs attribute numerous powers: foresight of the weather, prediction of marriage... Favourite of the children, it is presented in numerous rhymes and numerous formulas that have been made the object of also numerous studies.’ Further on: ‘the primordial element in the denomination of the ladybird is its tie with a complex of which the common denominator is de notion of «sacredness».’

Coccinelle = bête à bon Dieu. The two elements of *bête à bon Dieu*, Dutch *lieveheersbeestje*, can be replaced by related semantic elements: *bête* becomes *poule*, *petit pinson*, *mouche*, *perdrix* or *galinette*; the *bon Dieu* becomes *le paradis*, *Sainte Cathérine*, *catarineta* (Fourques, Gard), etc. German *Marienkäfer*. By ellipsis *la galinette du bon Dieu* becomes just the *galinette*. Mme J. Medelice had at her disposal for the Occitan only the *ALF*, the *Atlas linguistique du Massif central*, the ones from Gascogne and from Auvergne and the Limousin. Now we can consult the other ones thanks to the Thesoc. Mme Medelice has established 5 categories: 1. The ladybird and the sacred; 2. The first (Christian) names; 3. Female occupations; 4. The animal world; 5. The incantation denominations (onomatopoetic): a) pure (like *bab-*, *barb-*), b) the incantation imperative (type ‘name + vole’). When you consult the data of the Thesoc, you will see that they (almost) all fit into one of these categories. Geuljans found for instance the incantation element in the denomination *devinola* (Aveyron [*devin* = soothsayer]). According to an article in Wikipedia, the ladybird is *the bird of the goddess Freya: Freyafugle*, which has given in Germany after the Christianisation *the little animal of Maria* > *Marienkäfer*, English *ladybird*. There are numerous Flemish and Dutch dialect denominations in this article of Wikipedia. The German article is even more complete. In the chapter *Der Marienkäfer und der Mensch* the author gives a lot of variants. And he says that the oldest attestation of the ladybird as bringer of good luck dates from 20,000 years ago. It concerns a ladybird of 1.5 mm sculpted in mammoth ivory, found in Laugerie Basse in Dordogne. Geuljans has to admit that it is not always evident to find back the motivations of the names of animals and plants. For instance the *gelineta* is the ‘Lampsane commune, appelée aussi Grageline, Herbe aux mamelles, Graveline or Poule grasse.’ According to the Panoccitan dictionary, the Occitan has conserved the ancient situation *galina* ‘poule’ and *pol* ‘poulet’, but according to the Thesoc it is rather the word *pola* that the people use. Elsewhere the *FEW* has established in comparing the data of the *ALF* with older dictionaries that the progress from *poule* ‘chicken’ at the cost of *galina* was already remarkable at the beginning of the 20th century. Geuljans has verified with the Thesoc, for the Gard. In this department *galino* is largely dominating, but it is curious that villages like St-André de Valborgne and Camprieux that are in general very conservative, present the type *polo*. A sociological explanation to find? Is it a reconquest of the Occitan or a gallicism?

In the THESOC the following overview of ladybird denominations is presented:

babalèta	Puy-de-Dome
babaròta, barbaròt	Correze.
babau	Lot

bèstia	Alpes-Maritimes
bèstia del bon dieu	Dordogne, Lot, Lot-et-Garonne
bête à Bon Dieu (fr)	Correze, Creuse, Dordogne, Puy-de-Dome, Vienne, Haute-Vienne
bête à saint Jean (fr)	Dordogne
bidàu (SP)	Gironde
bolo-haubèt (SP)	Gironde, Landes, Lot-et-Garonne
catarineta	Alpes-Maritimes, Gard, Herault
coccinelle (fr)	Ariege, Dordogne, Haute-Garonne, Gers, Gironde, Landes, Lot, Lot-et-Garonne, Pyrenees-Atlantiques, Hautes-Pyrenees, Haute-Vienne
damaisèla del bon dieu	Haute-Vienne
devinòla	Aveyron
galina de Nòstre Sénher	Tarn
galineta	Ardeche, Ariege, Aude, Aveyron, Gard, Heraut, Pyrenees Orientales
galineta del cel	Ariege.
joana-maria	Haute-Garonne, Gers, Pyrenees-Atlantiques, Hautes-Pyrenees
margarideta	Lot-et-Garonne, Tarn-et-Garonne
margarita, margarita del bon dieu	Correze.
marie-condòut (SP)	Hautes-Pyrenees
marioneta	Lot-et-Garonne
marivole (fr*)	Creuse, Indre, Vienne, Haute-Vienne
marmòta	Creuse, Dordogne
molinièr	Lot-et-Garonne
mosca de Nòstre Sénher	Ariege
pibola*	Charente, Creuse, Dordogne, Gironde, Lot-et-Garonne, Vienne
pigeon-vole (fr)	Dordogne
pimparèla	Charente, Dordogne, Tarn
pimparòla	Dordogne, Haute-Vienne
pipèta*	Creuse.
pironèla*	Puy-de-Dome
pola de Nòstre Sénher	Aveyron
pola del bon dieu	Aveyron, Correze, Creuse, Lot, Lot-et-Garonne, Puy-de-Dome, Tarn-et-Garonne, Haute-Vienne
poleta del bon dieu	Puy-de-Dome
poleta	Dordogne
pomparota	Creuse
santa maria	Pyrenees-Atlantiques
soldat	Gironde.
vòlaguiraud	Landes
vòlamaria	Haute-Garonne, Gers, Landes, Pyrenees-Atlantiques, Hautes-Pyrenees

I found another article on internet, entitled ‘Coccinelles, bêtes à ritournelles (Ladybirds, repeat animals)’.¹¹⁰ A funny little animal, climbing and flying, hiding and enfolding legs and wings, not biting (but badly smelling), it is a ladybird, *coccinelle* (Col. Coccinellidae) in “good French”, that of the school and texts of good conduct like those of *Insectes*. But in the countryside it often has a different denomination, pagan or Christian, variable from place to place but with astonishing constants across Europe. No insect has so many denominations. The ladybird thanks these to its popularity, its familiarity and its ‘usage’. Amongst them, its role as helper in the biological battle has produced not a single word. On the contrary, thanks to serving as toy, as omen, as reference to the divinity, as luck-bringer and as subject in songs and rhymes (all those things more or less together), it has received multiple names. ‘*Vache de Dieu, je vous prie / Passez-moi par-dessus la barrière. Emportez-moi au Paradis. Je vous supplie, jour et nuit,*’ the young Bretons recite after having drawn in the palm of their hand a cross with the hemolymph emitted by the legs of stressed individuals. Cow, calf, lamb, chicken, chick, cat (almost the whole farm passes the revue), bird and quite simply animal of God, of the good God... can be found from Ireland (and Britain) unto Russia. In Hebrew, it is the cow of Moses. A variant consecrates the ladybird to the Virgin, to Maria, to Our Lady ... whose mantel, on church paintings of the Middle Ages, was red, often ornamented with peas. In the same Christian inspiration sphere we can put the female saints (above all Catherine), the male saints (Martin, etc.) and the paradise – always as qualitative of one of the above cited animals. The origin of these ‘sacred’ names loses itself in the night of the times, and in Northern Europe Freya has preceded Maria. The little animal has been, stays in any case in the language, dedicated to the sky, to the sun and to the moon. So a recuperation-adaptation. The ladybird, to bring luck (as for indicating the coming bride or the time it is), has to fly up from the tip of the finger; it is necessary to encourage it by fitting words – from which its name becomes *pivole, parvole, marivole, manivole, vole-bête, vole-giraud, volehaut*, etc. In a magic formula, that has to sound good; from where denominations composed like *marie-chonchon* and words with “barb” (a radical that often indicates insects) like *barboulotte* or *barbot*. Finally (but this little article has no pretension at all of being exhaustive) two female occupations serve to designate the ladybird: *couturière* (seamstress) and *boulangère* (female baker), they don’t know why. The children, after having understood that the number of dots on the shield-wings don’t correspond with the age of the individual, can continue to explain that it doesn’t run fast because it has a pain in the side (point de côté); they will anyway continue for the ladybirds the little names, the formulas and the ‘ritournelles’ (refrains).

B. Switzerland

In 1938 the Swiss Margrit Thurnherr graduated at the philosophical faculty of the University of Zurich on the dissertation *Benennungsmotive bei Insekten, untersucht an schweizerdeutschen Insektennamen, unter besonderer Berücksichtigung der Ostschweiz*, in which she also devoted attention to the Swiss names of the ladybird.

First there are some general remarks. The eating of plant-louse has led to some denominations: *blattlaus-käfer*; *banwè* (= rural policeman) in Charmoille in the Berner Jura; *tsändàrmo* (gendarme) in Vaissac, Tairn-et-Garonne; *jàrdîñéré* in Sassenage, Isère; *ssoldadin* in Istria (although this can also come from the colour). The first serious denomination motive, discussed by Thurnherr, is the time of appearance of the ladybird, which leads to the confusing denomination ‘maichafer’: *maieⁿ-chäferli* (1), *maieⁿ-chüeli* (2), *maieⁿ-schüeli* (3), *johannis-*

¹¹⁰ Written by Alain Fraval, posted by othoharmonie 31 August 2012.

chäferli (4), *summer-chüeli* (5), *marti-vögeli* (6) and *marti-golde-güegi* (7),¹¹¹ because of the fact that this little beetle can be seen from the early spring and with nice weather until late in the autumn, called the *Martin's Summer* [also *Indian Summer*, etc.]. A second motive is the place, where the ladybird resides: *müre-chüeli* (1) and *brunne-chüeli* (2), because it sits in walls or near wells. A third denomination motive is the outward appearance: the black dots and the red-yellow colour. First there is the not unattested name *sibeⁿ-püktli* (3), then more based on the spots: *ägersteⁿ-tierli* (4), because of the magpie-like spots. Also the butter-names (*Anken*) are reckoned to this group by Thurnherr because of the golden shine, so: *ankeⁿ-chäferli* (5), *ankeⁿ-tierli* (6), *ankeⁿ-trīneli* (7), *gold-chäferli* (8), *gold-güegli* (9) and *marti-golde-güegi* (10). Further there is the round form that has led to names like *herrgotteⁿ-mugerli* (11) (= every little round thing, for instance a little bun), *maieⁿ-schüeli* (12), *fraueⁿ-schüeli* (12), *muetergottes-schüeli* (13) and *lieber-herrgotts-schüeli* (14), in short 'little shoe'. The denomination *herrgotteⁿ-muderli* (also 9) is linked up with *müdereⁿ* = 'to slumber' which is connected by Thurnherr with the special form of movement, a fourth motive, in this case the remaining seated by the ladybird, but it could also be a distortion of the not-understood *mugerli*.¹¹² As a fifth motive there is the sound all beetles make: *gīger* (= violinist = cricket) (1) and *gīgeⁿ-tierli* (2) and that the ladybird makes when the children hold it in their closed fist to their ear. The denomination *schueh-mächerli* (3) could also be based on the sound of the ladybird. Thurnherr gives in a note some rhymes, wherein the ladybird is asked to bring cloths, shoes or stockings:

- | | | |
|----|--|--|
| 4. | <i>Chäfer-, Chäfertrīnli</i>
<i>flüg mer über de Härte(n)stei(n)</i>
<i>und bring mer e Paar Pantöffeli hei.</i> | Ladybird (= Chafer-little Katherine)
fly for me over the Härtenstein
and bring me a pair of slippers home. |
| 5. | <i>Katerīndli, flüg ūs,</i>
<i>flüg in en anders Hūs</i>
<i>flüg über Stock und Stei,</i>
<i>bring mer goldeni Schüeli hei.</i> | Ladybird, fly out,
fly in another's house,
fly over stick and stone,
bring me little golden shoes home. |
| 5. | <i>Katerīnli,</i>
<i>flüg mer über's Rhīnli,</i>
<i>flüg über de Hauestei,</i>
<i>bring mer roti Strümpfli hei.</i> | fly for me over the Rhine

bring me little red stockings home. |
| 6. | <i>Anketierli flüg ūs,</i>
<i>in en anders Hūs.</i>
<i>Flüg mer über Stock und Stei,</i>
<i>bring der Mueter Schäubli hei.</i> | (mother's little cloak ¹¹³ ?) |

The sixth motive is the child's game and the summons to fly that it contains has led to the name *flüg-ūf-tierli* (7). Simple forms are:

8. *Ankeⁿ-chäferli, flüg ūf.*
9. *Herrgotts-chäferli, flüg ūf!*¹¹⁴

¹¹¹ 1. G: Ganterswil, Mogelsberg; 2. G: Steinach; Th: Steckborn, Ermatingen, Bottighofen, Arbon, Amriswil; 3. Sch: Schleithelm; 4. G: Berschis (Seeztal); Ap: Teuffen; 5. Sch: Thayngen; 6. G: Sargans; 7. B: Frutigen.

¹¹² 1. Sch: Hallau; B: Si; Gr tw; 2. Th: Dießenhofen; Z: Stammheim; Andelfingen; 3. G: Wil; Gl; 4. Z: Berg a. I.; 5. Z: Richterswil, Otelfingen; Aa: Holderbank; 6. Z: Stadt, Regensdorf, Ebmingen, Schwamendingen, Zollikon, Affoltern, Birmensdorf, Wollishofen, Richterswil, Eidberg-Seen, Winterthur; 7. Z: Birmensdorf, Mettmenstetten, Wollishofen, Horgen, Wädenswil; 8. G: Weesen, Murg, Berschis (Seeztal), Niederbüren, Bütschwil; Z: Birmensdorf; 9. B: Kerzers, Frutigen; 10. Frutigen; 11. G: Ebnat, Krummenau, Neßlau; 12. Sch: Schleithelm; 13. L: Weggis; 14. Aa: Herznach.

¹¹³ *Schaube*: (Hist.) wide mantle or cloak, open in the front, and often trimmed with fur. (vanDale 1983, 1088b)

A seventh motive is superstition (folk-belief). So the ladybird is exhorted to ask Saint Katherine for nice weather, from which the little beetle also has her name: *katarīneⁿ-chäfer* (1), *katrīnli* (2), *chäfer-katrīnli* (3), *ankeⁿ-trīnli* (4), *chäfer-trīnli* (5), *fraueⁿ-trīnli* (6).¹¹⁵

Ankeⁿ-trīnli has originated from Anna-katharīna (cf. Alsace *anna-kadrinele*) and Thurnherr is of the opinion that also the forms *ankeⁿ-chäferli* and *ankeⁿ-tierli* should be seen as distortions of a no longer understood *ankeⁿ-katrīneli*.

The verses belonging to Katherine are:

1. *Fraueⁿ-, Fraueⁿschüehli,*
flüg-mer über's Stüeli,
gang frag d'Kattrī,
öb's morn guet Wetter sei.
2. *Chäferli flüg, flüg über deⁿ Rhī,*
säg der heligeⁿ Sant Kätterī,
es sött morn schön Wetter sei.
2. *Fraueⁿ-, Fraueⁿtierli*
flüg mer über''s Stüeli,
gang zur Tante Katterī,
*frag, ob's morn sig Sunneschī.*¹¹⁶

In numerous nursery-rhymes the ladybird is summoned to fly to heaven and there to do something or to come from there with a message or a gift, which is reflected in denominations like *himmels-chäferli* (1), *himmels-(güegi)-güeg(e)li* (2), *himmel(s)-tierli* (3), *himmels-chüeli* (4), *himmels-löbeli* (5) and *himmels-schöfli* (6). The rhymes are quite numerous, but Thurnherr gives only one Swiss example:

7. *Herrgottschäferli, flüg üf,*
*de Herrgott tuet's Türli üf.*¹¹⁷

Another form of superstition is the belief that the ladybird brings luck, from where a name as *glücks-chäfer(li)* (1). An example of the accompanying rhymes is:

2. *Herrgottschäferli flüg üf* Ladybird, fly up,
bring is Glück i d's Hüs. bring us luck in the house.¹¹⁸

An eight name-giving motive Thurnherr sees in the sympathy that young and old feel for the ladybird. Such a pet-name is *herz-chäfer(li)* (1), that the ladybird shares with little children. Also personal names Thurnherr sees as belonging here: *anneli* (2), *anneⁿ-bäbeli* (3) and *anneⁿ-güegli* (4). The least numerous and of Swiss-German origin are the names with Jesus Christ, which are according to Thurnherr threatened with extinction and are only used by the older generation: *jesus-tierli* (5), *heilands-chäferli* (6), *heilands-tierli* (7) and *christchindli-gueg* (8).¹¹⁹ Also as sign of its esteem the ladybird is connected with God as in *herrgotteⁿ-chäferli* (1) and *herrgotts-güegi*

¹¹⁴ 1. Bs; 2. B; Ligerz; 3. G: Weite, Wartau, Buchs, Sevelen, Räfis; 4. Aa: Lengnau; 5. Z: Regensberg; 6. Z; 7. Biel; 8. Z: Richterswil; 9. Z: Wald, Ellikon (with music: all ½C, last one 2E).

¹¹⁵ 1. Z: Rafz; 2. Sch: Beringen; Z: Rafz, Steinmaur, Niederglatt; Aa: Tägerig, Boswil, Leerau, Wohlen; 3. Sch: Kl.; 4. Z: Birmensdorf; Mettmensstetten, Wädenswil, Horgen, Stadt; Aa); 5. Z: Richterswil, Otelfingen, Ob.Weningen, Neerach, Nied.Weningen; Aa: Bb.; 6. Sch: Lohn.

¹¹⁶ 1. Sch: Schleithelm; 2. Aa (Rochholz, *Kinderlied*, 94).

¹¹⁷ 1. G: Buchs; Th: Frauenfeld; 2. L: E.; B: Tägertschi, Guggisberg, Grindelwald, Aarwangen; 3. G: Lütisburg (tw.); Th: Altishausen, Müllheim, Hauptwil, Hüttlingen; Bs Jura; 4. Th: Müllheim; 5. Th: Müllheim, Oberaach; 6. G: Wartau; 7. G; Z; B.

¹¹⁸ 1. G: Ganterwil; Th: Dießenhofen, Amriswil; Z: Wiesendangen; 2. G: T.; Bs L.

¹¹⁹ 1. Ap: Herisau; Th: Steinebrunn; Z: Mönchaltorf, Regensberg; 2. Twann; 3. B: Biel, Twann; 4. B: Biel; 5. Bs; 6. Sch: Rüdlingen; 7. Gr; 8. W.

(2). More dialectal is *herrgotteⁿ-tierli*, that can be found mainly in the canton Zurich (3). Totally alone stands the denomination *gottes-tierli* (4). Often the name is formed with a well-known and useful domestic animal, for instance the cow: *herreⁿ-chüeli* (5), *herrgotteⁿ-chüeli* (6), *liebgotteⁿ-chüeli* (7), *herreⁿ-löbeli* (8) and *liebgott-chalbeli* (9). More rarely other domestic animals are used as sheep and goat: *herrgotteⁿ-schäfli* (10) and *herrgotteⁿ-geissi* (11).¹²⁰ More often though the ladybird is consecrated to Maria, like in the denominations: *marieⁿ-chäferli* (1) and *marieⁿ-tierli* (2). Further *muetergottes-chäferli* (3), *muetergottes-güegli* (4) and *muetergottes-tierli* (5). Only once appearing is *mueter-schäferli* (6), which is taken by Thurnherr as a shortening of *muetergottes-schäferli*. With even more feeling are the names: *liebfraueⁿ-chäferli* (7), *unser-lieben-frauen-güegli* (8), *liebfrauen-güegli* (9) and *äuser-liebfraueⁿ-tierli* (10). The denominations *fraueⁿ-chäferli* (11) and *fraueⁿ-löbeli* (12) are often, especially by the children, no longer understood in their original meaning.¹²¹ Often also the name of Maria is connected with domestic animals, in the first place the cow *marieⁿ-chüeli* (1), *fraueⁿ-chüeli* (2) and *fraueⁿ-löbeli* (3). Rare is the denomination with chick: *fraueⁿ-chüchi* (4).¹²²

The geographical distribution of most of the name-giving types can with some certainty be established. The denominations *marieⁿ-chäferli* and *herrgotteⁿ-chäferli* are as most neutral, book-language denominations spread over the whole of East Switzerland. The remaining types, that are locally indicated are *brunneⁿ-chüeli* (1), *maieⁿ-chüeli* (2), *ankeⁿ-tierli* and *ankeⁿ-trînli* (3), *herrgotteⁿ-mugerli*, *herrgotteⁿ-muderli* (4), *schueh-mächerli* (5), *katrînli* (6), *himmels-tierli*, *himmels-chüeli*, *himmels-löbeli* (7), *anneli* (8), *herrgotteⁿ-chäferli* (9), *herrgotteⁿ-tierli* (10), *herreⁿ-löbeli* and *herreⁿ-chüeli* (11), *herrgotteⁿ-chüeli* (12), *herrgotteⁿ-löbeli* (13), *muetergottes-chäfer* (14), *fraueⁿ-tierli* (15), *fraueⁿ-chüeli* (16), and *fraueⁿ-löbeli* (17).¹²³

Finally Thurnherr remarks that nowadays commonly the opinion is current that the ladybird is consecrated to Maria, the Mother of God; it is her special favourite and brings luck to on whose cloths or hand it lands. Special care is taken that it doesn't get hurt, because that could bring bad luck, for Maria might become angry. To someone who gets it into his head to torture or kill the little animal the most awful things can happen. It is a sin to torment the little animal, you get out of Mary's grace and will have little luck on earth.

¹²⁰ 1. G: Weesen, Wallenstadterberg, Berschis, Mels, Buchs, Rüthi, Steinach, Büschwil, Ganterwil, Mosnang, Dietfurt, Wildhaus; Th: Amriswil, Oberaach, Weinfelden, Müllheim, Tobel, Altishausen; Sch: Stein am Rh., Lohn; Z: Andelfingen, Wülflingen, Mönchaltorf, Gibswil, Tann, Grüningen; Aa; Gl; 2. B; -*gügli*: Gr; 3. G: Wallenstadt, Heiligkreuz, Krinau, Steinach, Mörschwil; Th: Müllheim, Burg bei Weinfelden; Z: Flaach, Andelfingen, Wülflingen, Zeil, Wila, Elgg, Volketswil, Pfäffikon, Bauma, Sternenber; Bs; Gr; 4. Th: Wigoltingen; 5. Ap; 6. Ap; Sch: Stadt, Neunkirch; Z: Marthalen; B: Si.; Gl; Gr; 6. Valzeina; 7. G: Reineck; Ap: Walzenhausen, Wolfhalden, Heiden, Rehetobel; 8. G: Benken, Kaltbrunn; 9. Ins; 10. Gr; Gl: H.; 11. B: E., Si., Guggisberg.

¹²¹ 1. G: Berschis, Mogelsberg, St. Peterzell (Neckert.), Steinach, Rheineck; Ap: Heiden, Teufen; Th: Oberaach, Güttingen; Sch: Stein a/Rh., Lohn; Z: Wülflingen; 2. Th: Kradolf; 3. G: Uznach, Schänis, Weesen, Murg, Tschlerlach, Mels, Wil, Bazenheid, Fischingen, Gasenzen, Gams, Forsteck, Rüthi, Oberriet, Altstätten, Niederbüren, Bischofszell; Ap: Oberegg, Steinegg/Weißbad; Schw: Arth-Goldau; S: NA.; 4. S; Ndw; 5. Th: Weinfelden; S; 6. Ap: Urnäsch; 7. G: Altstätten; 8. B: E.; 9. B: Großwangen; 10. Schw: Einsiedeln; 11. G: Oberriet; Ap: Gais, Teufen; Th: Pfyn; 12. G: Wil, Bütschwil, Mörschwil, Oberriet, Montlingen, Lüchingen, Berneck, Diepoldsau; Th: Arbon, Mettendorf, Frauenfeld, Matzingen, Arenenberg.

¹²² 1. Z: Oberwinterthur; 2. G: Stadt; Ap: Waldstatt, Herisau; Th: Arbon; Sch: Stadt, Stein a/Rh.; Z: Flurlingen; 3. Ap: Heiden, Wienacht-Tobel; 4. G: Wil.

¹²³ 1. Th: Dießenhofen; Z: Stammheim, Andelfingen; 2. Th: Untersee; 3. Z; 4. G: o. T.; 5. G: Sargans-Räfis; 6. Z: Unterland; 7. Th; 8. B; g. G: u. T.; 10. Z; G tw.; 11. Ap; 12. Sch; 13. G: G; 14. G; 15. G: Oberriet-Berneck; Th; 16. Ap: Herisau, Waldstatt; 17. Ap: Heiden, Wienacht-Tobel.

C. Italy

Thurnherr takes in her study also the countries surrounding Switzerland into account. Much attention she devotes to Italy, where, amongst others, Garbini has researched the ladybird. Black ladybirds with some red dots here and there stand out specially and have ecclesiastic names: *kapətsā°* (= capuchin), *prē°* (= prêtre) (1), *i prēw, i prēvét* (2), *prête* (3), *parrinèddu* (= pretino = little priest) (4), *preurissa* (prioress) (5), *u monakéllu de yúri* (6), *la munaçédde* (7), *monaca di santa Lucia* (8), *galinéta del diàolo* (9), *lę galinélle dey dyávulu* (10).¹²⁴

As for the time of appearance at St John's Day (= summer solstice) Thurnherr has the denominations: *pecorèlla di ssan Giovanni* (1), *bacca* (= vacca = cow) *de ssantu Joanni* (2), *càddu* (= cavallo = horse) *de ssantu Joànni* (3), *porchéttu* (little pig) *di ssan Giovanni* (4), *galinna* (little cock) *d'ssan Giovànni* (5), *pizzóni* (= uccello = bird) *di santu Juanni* (6), *bùbola* (= piccolo baco) *ed ssan Giuvàn* (7), *ssan Giovanni* (8), *ssa' Juvanni* (9), *galinòta de ssan Zoàn* (10), *galéñe t sàñ guán* (11), *bóye* (cow) *t şàñ gwiníñ* (12). Some Rheto-Romance denominations are: *il baw* (= cow) *şon gón* (13), *baw şon gón* (14) and *il baw şan gón* (15).¹²⁵ Denominations with Saint Martin are: *cuàddo* (= cavallo) *de ssantu Martinu* (1) and *sàm martíno* (2). Names after St. Anthony (June 13): *bòve* (cow) *di Sant'Antonio* (3), *pecorèlla* (little pig) *di ssant'Antonio* (4), *purchétte de ssant'Andònije* (5), *porchétt de ssant'Antònie* (6), *lu cèll d'ssant'Antòni* (7), *cigghe* (= uccello = bird) *de ssand'Andònio* (8), *papuzèdda di sant'Antòni* (9), *cicillo* (= bambino = baby) *de ssant'Antuòno* (10), *palómma* (= colomba = dove) *d'sant'Antònio* (11), *palummèdda de ssantu Antuninu* (12), *a palumbèda e sánt antwóni* (13), *u pərčīnə də sand andénə* (14 [pig]), *lə fəko sand andónə* (15 [fire]).¹²⁶

Denominations suggested by the appearance are: *babbaüssu rùju* (red insect) (1), *babbajòla-arrùbia* (id.) (2), *palummèla róssa* (3), *cardinàle* (4), *cardinalicchio* (5), *ssoldadin* (6), *ssurdatièlle* (7), *ssurdatèddu* (8), *munachèdda russa* (9).¹²⁷ Also the name given by Linnaeus to the ladybird *coccinella* can be deduced from the Latin *coccum* = 'red'. The connection with gold we see in the denominations: *gainéta d'òra* (1), *galinna d'òu* (= little gold-cock) (2), *gainéta d'órà* (1), *la pəmpóñə d'órə* (= gold-apple) (3).¹²⁸ From the little round exterior are the denominations: *cistùnia* (= testuggine) (1), *pibìa* (= granello = little grain) (2), *piatelliàta* (from *piatella*) (3), *cannatèdda* (= boccaletetto) *ddò Signuri* (4), *balotina* (from *pallina*) (5), *olivéta* (6), *ave-marià* (7), interpreted by Garbini as 'granello del rosario' (rosary-bead), 'pallottolina della

¹²⁴ 1. Aosta: Valsavranche; 2. Novara: Ornavasso; 3. Trentino: Ala, Villa Lagarina; 4. Girgenti: Aragona; 5. Sassari: Olzai di Nuoro; 6. Cosenza: Mangone; 7. Taranto: Avetrana; 8. Foggia: Castelnuovo della Daunia; 9. Verona; 10. Grosseto: Pitigliano.

¹²⁵ 1. Perugia: Petescia di Rieti; 2. Sardegna: nel Logudoro; 3. Sassari: Tempio; 4. Chieti; 5. Sassari; 6. Cuneo; 7. Alessandria: Castelnuovo-Scrvia; 8. Trentino: Castelnuovo di Valsugana; 9. Aquila: Sante Marie di Avezzano; 10. Trento; 11. Alessandria: Mombaruzzo; 12. Alessandria: Castelnuovo d'Asti; 13. Graubünden: Brigels; 14. Tessin: Lavorceno; 15. Graubünden: Reams.

¹²⁶ Cagliari: Tortoli di Lanusei; 2. Livorno: Pomonte; 3. Perugia: Castel di Tora; 4. Roma: Tivoli; 5. Chieti: Castelfrentano di Lanciano; 6. Teramo; 7. Lecce: Castellareto di Taranto; 8. Messina: Barcellona di Castoreale; 9. Basilicata; 10. Avellino; 11. Siracusa: Augusta; 12. Catanzaro: Centrache; 13. Bari; 14. Roma: Sonnino.

¹²⁷ 1. Logudoro; 2. Cagliari; 3. Caserta: Casal di Principe; 4. Ascoli-Piceno: Falerone; 5. Salerno: Sapri di Sala Consilina; 6. Istria: Parenzo, Capodistria; 7. Salerno: Ravello; 8. Girgenti; 9. Girgenti: Montevago.

¹²⁸ 1. Milano: Monza; 2. Alessandria: Gavi di Novi Ligure; 3. Brescia: Toscolano.

corona', *ávemarié* (8), *r àvemariá* (9).¹²⁹ Names with 'little shoe': *scarpéta* (1), *scarpa de la Madòna* (2), *scarpétta della Madonna* (3).¹³⁰

Names from the buzzing sound are: *burdunina*, *burdiù da Ssignur* (1), *la bùrdunína* (2). Also there are names built after a city or place whither the ladybird is requested to fly: *pisana*, *pisanina* (1), *la pisanélla* (2), *romanélla* (3), *patinella* (4), *potinilla* (5), according to Garbini distorted from 'Petina', a village near Salerno.¹³¹

In the denominations formed with the exhortation to fly Thurnherr distinguishes several types. The type 'maria + vola' leads to the denominations: *mariöla*, *marióla*, *mariòla* (1), *maria-marjòla* (2), *meöla* (1), *majòla* (3), *murajòla*, *rumajòla* (4), *matróla* (5), *meriòla* (6), *maria-vula* (7), *maria-óla*, *maria-sóla*, *maria-sgóla* (8).¹³² The type 'maría volavía' has the denominations: *maria-sgóla-vía* (1), *maria-sóla-via* (2), *maria-svóla-via* (3). The type 'mamma + vola' leads to the denominations: *mammajòla* (4), *mimiòla* (5), *majòle* (from *mammajòla*) (6).

The type 'pita-vola' has but one denomination; *pita* (= *gallina* = little cock)-*gòla* (7). The type 'pibìa-vola' contains: *bibiriòla* (8) and *pibiòla* (9), the type 'margherita + vola': *margräta ca sgóla* (10) and *magröla maskola* (11), the type 'vola-vola': *vóola-vóla* (13), *bùla-bùla* (14), *bòla-bòla-tirìa* (15), the type 'viola' (influenced by frequent rhyme-words: via, maria): *vióla* (16), *violéta* (17), *viöla-campagnöla* (18), *viöla* (19), *vulina* (20), *viòla* (21), *violina* (22), the type 'uccello-va-via': *cèllo-va-vì*, *cialvavi* (23), *cellvavi* (24), *ciallivavi* (25), the type 'volandina': *volandina*, *andina* (26), *volantina* (27), *vulandrìna* (28), *volantino* (29), *velantrèlla* (30), *vulandrèlla* (31), *volarèlla* (32), *vularèlle* (33), the type 'uccello-volandino': *cèlle-vularèlle* (34), *cièll-volatìn* (35) and some unconnected summons: *na vulína* (36), *vióla violánda* (37), *lu vòlavolante* (38), *la vólavulàn* (39).¹³³

Names formed with Saint Katherine are: *catarinija* (1), *catarinuzélla* (2), *katalína* (3), *katerína* (4), *lè kàteríne* (5), *i kàteríne* (6), *la hanta katerína* (7), *la katarinélâ* (8), *kàtarinéla* (9), *na kàtalína* (10), *a qallinélla* (11), *a katərinéll^a* (12), *la katarinèdda* (13), *a katarinédda* (14).¹³⁴

Nursery-rhymes summoning the ladybird to fly to heaven:

1. *luméga, luméga dil sed bandiár*
capa la skāla e vól in sial.
2. *La boya t san genīs,*
vúla vúla m pàradīs.

Another nursery-rhyme, from Roukens (after AIS, 470):

¹²⁹ 1. Caserta; 2. Sardegna merid.; 3. prov. Salerno; 4. Siracuse: Noto; 5-6. ?; 7. Trentino; Torino: Salassa d'Ivrea; Porto-Maurizio: Andagna; 8. Trento: Castelfondo; 9. Kt. Tessin: Corticiasca (Bez. Lugano).

¹³⁰ 1. Sondrio; 2. Torino; 3. Aquila: Accumoli.

¹³¹ 1. Pisa: Pontedera da Pisa; 2. Firenze: Vinci; 3. Caserta: S. Cipriano d'Aversa; 4. Capua.

¹³² 1. Trentino; 2. Belluno; 3. Pesaro-Urbino; 4. Pesaro-Urbino: Fano; 5. Salerno; 6. Sardegna; 7. Torino; 8. Verona.

¹³³ 1. Trentino: Malè; 2. Vicenza; 3. Venezia: Cavarzere di Chioggia; 4. Massa e carrara: Massa; 5. Cagliari: Tonara di Lanusei; 6. Cagliari: Mandas; 7. Trentino: Faver im Val Cembra; 8. Sassari; 9. Cagliari: Cuglieri di Oristano; 10. Kt. Graubünden: Scharans (Bez. Heinzenberg); 11. Kt. Graubünden: Matton (Bez. Hinterrhein); 12. Vicenza: S. Giovanni Ilarione; 13. Pesaro-Urbino: Montelabbate di Pesaro; 14. Messina: S. Pietro-Patti; 15. Sassari: Onifai di Nuoro; 16. Verona; Trentino: Rovereto; Marche: Acqualagna; 17. Venezia; 18. Mantova; 19. Bologna; 20. Ferrara: Bondeno; 21. Firenze: Massa-Carrara; Sardegna: Oliena; 22. Grosseto: Caldana-Gavorrano; 23. Teramo-Chieti; 24. Teramo; 25. Teramo: Tortoreto; 26. Trentino: Teramo; 27. Ascoli-Piceno: S. Elpino Modico; 28. Ferrara: Migliarino di Comacchio; 29. Aquila: Pagliara dei Marsi; 30. Ascoli-Piceno: S. Teramo: Giulianova; 32. Teramo: Alanno di Penne; 33. Chieti; 34. Chieti: Vasto; 35. Campobasso: Civitanova de Sannio d'Isernia, Duronia; 36. Ferrara: Baura; 37. Bologna: Merlano; 38. Perugia: Norcia; 39. Teramo: Castelli.

¹³⁴ 1. Catanzaro: Monteleone; 2. Catanzaro: Montauro; 3. Cuneo: Ostana; 4. Sondrio: Vetto; 5. Bergamo: Stabello; 6. Bergamo; 7. Brescia: Mosniga; 8. Mantova: Solferino; 9. Vicenza: Tonezza; 10. Massa-Carrara: Arzengio; 11. Roma: Nemi; 12. Avellino: Montefusco; 13. Trapani: Vita; 14. Palermo: Baucina.

3. *dzilla, dzillarola –
e vvatènn a mmola, mmola
si n ce trovi lo patrone
te ne vay a kkastellone.*

And Gubernatis has:

4. *Lucía, lucía,
Metti l'ali e vola via.* Spread your wings and fly away.

A formula to be said during the burial of a tooth (as for the tooth-fairy):

5. *Santu Nicola, Santu Nicola,
Facitimi asciari ossa e chiova.* Let me find bones and coins.
6. *La galiña d' San Michel,
Büta j ale e vola al ciel.* Little hen of St. Michael,
Spread your wings and fly to heaven.¹³⁵

The ladybird also has denominations made from the summons directed to it: *mùsme la stra del paradís* (show me the way to paradise) (1), *sgóla en paradís* (fly to paradise) (2), *vyōlē del pàradīşo* (3).¹³⁶

Denominations with inhabitants of heaven are: *in àngirín du pàradīzu* (1), *àngōéti* (2), *anzoéto* (3), *angeéto* (4), *anima del paradiso* (5), *l ánima ðe la ma^ddóna* (6), *animèla de ssan Piero* (7), *paradisiu* (8), *bòja del paradís* (9), *la bóya du pàradīş* (10), *babóye dal pàradís* (11), *pojatèla del paradís* (12).¹³⁷

Denominations made of combinations of animals with heaven are: *galina del ssiél* (= little cock of heaven) (1), *la galína dul paradís* (2), *la galína ðel paradís* (3), *la pitóla ðel paradís* (4), *pitóola del paradís* (5), *pula* (= little cock) *del paradís* (6) and *margheritina del paradís* (7).¹³⁸

The children's game to determine the time [of death]:

1. *Vyōla, vyōlānda dal gambj ští* (... mit den feinen Beinen),
kwant án um ðet aṅkóra prāma d murí? (how many year I'll still have before dying)

Denominations derived from the importance in love questions: *amoràu* (beloved) (2), *cèlle* (bird) *d'amóre* (3). Denominations derived from its divinatory gifts: *indovinello* (little soothsayer) (4), *indōvinéllō* (5), *ndōvinéllō*; *-lle, -llì* (6), *la ndōvinélla* (7).¹³⁹

Sympathy-names are: *cicillo* (= *bambino* = baby) *de ssant' Antuòno* (1). Built from personal names are *ròsa, rosèta* (2), *carulina* (3), and *paolina* (4). Made from Saint Nicholas but formed as rhyme with vola, scuola: *bóla bóla sándə nəkólə* (5), *a palōmméll^a e sánd^o nikólə* (6), *ssanta nicòla* (7), *ssanto nicòla* (8), *ssantu nicòla* (9), *còla-còla* (10), *vasinicòla* (= *va, ssan nicola*) (11).

Other saint's names are: *ssanta-marià* (12), *sante mariàne* (13), *marie-marie* (14), *marià-marià* (15), *marinéle* (16), *marianéta, marianèla* (17), *marioléta* (18), *mariòtula* (19), *marionnèlla* (20), *marinnèlle* (21), *maròttola* (22), *mariúta* (23), *li mariútis* (24) and *màriūtíneḍi sam vít* (25).¹⁴⁰

¹³⁵ 1. Ferrara: Commachio (Roukens, 269); 2. Torino: Montanaro; 3. Ausonia (Roukens, 270); 4. Toskane (Gub. 502); 5. Siciliè (Gub. 503); 6. Piemont (Gub. 502; Sloet, 398).

¹³⁶ 1. Torino: Sale Castelnovo d'Ivrea; 2. Trento; 3. Lucca: Campori.

¹³⁷ 1. Genova: Isola; 2. Venezia: Gambarare; 3. Venezia; 4. Porto-Maurizio: Oneglia; 5. Massa et Carr.: Villa Collemantina; 6. Belluno; 7. Trento; 8. Modena; 9. Torino; 10. Torino: Ala di Stura; 11. Cuneo: Villafalletto; 12. Trentino: Tajo nel Val di Non.

¹³⁸ 1. Val Sarca: Tavodo; 2. Novara: Borgone; 3. Trento: Tuenno; 4. Trento: Predazzo; 5. Trentino: Predazzo nel Val di Fiemme; 6. Trentino: Tajo di Val di Non; 7. Trentino: Arco.

¹³⁹ 1. Bologna: Merlano; 2. Sassari: Logudoro; 3. Chieti: Casoli di Lanciano; 4. Genova; 5. Siena; 6. Grosseto: Seggiano; 7. Roma: Santa Francesca.

¹⁴⁰ 1. Basilicata; 2. Verona; 3. Massa e Carrara; 4. Firenze; Arezzo; Siena; 5. Potenza: Ripacandida; 6. Napoli: Ottaiano; 7. Benevento: Campolattaro; 8. Salerno: Polla, S. Mauro-Cilento; 9. Catanzaro; 10. Catania; Randazzo; 11. Cosenza: Rogliano; 12. Trieste; Trentino; Vicenza; 13. Friuli: Ronchis di Latisana; 14. Aquila, Caserta; 15. Caserta;

Another famous saint is Saint Magdalena: *maddaléna* (1) and *maria-maddalena* (2). Other saints are: *lá lužía* (3), *la šànta lušía* (4), *la lušía* (5), *la sánd^a lučí^a* (6), *a sánda lučí* (7), *a lucíy^a* (8), *la pàolína* (9), *la phàolína* (10), *pàolína* (11), *pàluzína* (12), *la pàolína* (13), *pàolína* (14), *l^a sànd^a páwl^a*, ...*pów* (15), *ssan vido* (= St. Vitus) (16), *màriutíne di sam vít* (17).¹⁴¹

The denominations built from Saint Margaret are interpreted by Garbini as ‘pearl’: *la màrgeríta* (1), *màrgarítina* (2), *la màrgaríta* (3), *màrgaríta* (4), *la màrgarída* (5), *margheritina della madonna* (6) and Raetoroman: *màgréta* (7).¹⁴²

Names formed with Jesus Christ are: *gaddìn* (= *gallina*) *de Crist* (1), *gaddéne de Crist* (2), *jaddìna de Crist*, *jaddinèdda de Crist* (3), *la yaddanæéddà dā kríst* (4), *la yaddanáddà dā krüst* (5), *purcidd ca pòrt l’ùgghio a Crist* (= little pig that carries the oil to Christ) (6), *chédda ca pòrte lu ógghio a Criste* (that which carries ...) (7) and *bèstie de gesù* (8). Further: *bòà* (= *baco* = beetle) *dal Ssignur* (9), *babòla du Ssignur* (10), *lá babótı̄ dey bun dīū* (11), *l^a bayō du bun dīū* (12), *lę bóyę del nóstre šiñūr* (13).¹⁴³ Denominations that are similar to ‘little animal of the Lord’ are: *bestiolina del ssignor* (1), *bèstia du ssegno* (2), *bestiolina dal ssignūr* (3) and in Rheto-Romance: *armöjntign* (= *bestia*) *dal sségnar* (4) and *la béščā del séñar* (5).¹⁴⁴ The combination of God with ox or bull we see in *boarìna dal ssignor* (1) and in Rheto-Romance: *bo del segner* (2), *bovin da nossegner* (3) and *il bovét dīl señarét* (4), with cow in *acca* (= *vacca*) *e déus* (5), *vàcie dal ssegnūr* (6), *laş vácāş dāl siñuar* (7). Also there are combinations with horse: *cavaliér de ssignór* (8), *cabàddu* (= *cavallo*) *de dōnnu dēu* (9), *al cávalín dal siñór* (10), *al kavalín dēl siñór* (11) and *kavalín dę siñore díō* (12).¹⁴⁵ In Rheto-Romance we see the following compounds with hen and God: *laş yalínaş dal séñar* (1), *la yalíñ^a dal séñar* (2), *la pulína dā nōsséñar* (3).¹⁴⁶

The Italian type *gallina*, *gallineta del signore* is dominant in the provinces Torino, Milano, Istria, Alessandria, Genova, Friuli, Udine, Novara and Piacenza, so mainly in North Italy. The type *colombina del signore*, *palommella del signore* appears in the provinces Verona, Lecce, Caserta, Potenza, Bari, Catania, Salerno and Syracuse, so mainly in South Italy.

Compounds with Madonna we see in: *öcc* (= *occhi*) *de la madòna* (1), *vèrm ca port l’ùgghio* (= oil) *a madònn* (2), *vèrm ca pòrte l’ègghie a la madonne* (3), *ùgghio a la madòna* (4), *la rōvín^u l^a rⁱ mārⁱ* (5), *czèdduèddh* (= *chioccioletta*) *d’la maròna* (6). A compound with chafer is: *k’éfr^e dę sánta maría* (7). Or also: *bòbo de madòne* (8), *bàvo* (= *baco*) *de la madòna*, *bavéto de la madòna* (9), *bòja d’la madóna* (10) and *báy dę la madóna* (11).¹⁴⁷ Quite often the name of the

Salerno; 16. Trentino: Arabba di Livinallongo; 17. Trento; 18. Trentino; 19. Novara; 20. Salerno: Vietri sul mare; 21. Avellino: Solotrano; 22. Bari: Bisceglie; 23. Udine: Gorizia; 24. Udine: Sant’Odorico; 25. Udine: Adorgnano.

¹⁴¹ 1. Massa e Carrara: Pontremoli; 2. Belluno: Longarone; 3. Forlì: Cesenatico; 4. Forlì: Meldola; 5. Firenze: Barberino di Mugello; 6. Aquila: Trasacco; 7. Foggia: Serracapriola; 8. Cosenza: Saracena; 9. Firenze: Montespertoli; 10. Firenze: Incisa in Val d’Arno; 11. Arezzo: Stia; 12. Arezzo: Valboncione; 13. Arezzo: Chiavaretto; 14. Siena: Radda in Chianti; 15. Salerno: Acerno; 16. Istria: Verteneglio; 17. Udine: Adorgnato.

¹⁴² 1. Brescia: Limone; 2. Trento: Fontanedo; Arezzo: Cortona; 3. Perugia: Civitella Benazzone; Perugia: Loreto; 4. Perugia; 5. Perugia: Nocera Umbra; 6. Perugia: Spello di Foligno; 7. Kt. Graubünden: Dalin (Bez. Heinzenberg).

¹⁴³ 1. Bari: Altamura; 2. Bari: Bisceglie; 3. Potenza; 4. Bari: Ruvo di Puglia; 5. Potenza: Matera; 6. Bari: Locorotondo; 7. Lecce: Ginosa di Taranto, Martina-Franca; 8. Porto-Maurizio: Bordighera; 9. Novara: Romagnano-Sesia; 10. Alessandria; 11. Cuneo: Castelterciolo, Maddalena; 12. Torino: Rochemolles; 13. Torino: Ronco Canavese.

¹⁴⁴ 1. Capodistria; Cremona; 2. Porto Maurizio; 3. Reggio in Em.: Guastalla; 4. Kt. Graubünden: Bivio di Surset; 5. Kt. Graubünden: Zernez (Bez. Inn).

¹⁴⁵ 1. Rovigno: Ficarolo di Occhiobello; 2. Kt. Graubünden: Sent; 3. Kt. Graubünden: Müstair; 4. Kt. Graubünden: Latsch (Bez. Albulas); 5. Sassari: Tempio; 6. Friuli: Tolmezzo; 7. Udine: Forni Avoltri; 8. Belluno: Auronzo del Cadore; 9. Sassari: Ogliastra di Nuoro; 10. Belluno: Padola; 11. Belluno: Pozzale; 12. Trento: Canal San Bovo.

¹⁴⁶ 1-3: Kt. Graubünden: 1. Remüs, 2. Ardez (Bez. Inn); 3. Santa Maria (Bez. Val Müstair).

¹⁴⁷ 1. Como: Garzeno; 2. Bari: Locorotondo; 3. Bari: Altamura; 4. Bari: Corato; 5. Salerno: Ornignano; 6. Bari: Conversano; 7. Trento: San Vigilio di Marebbe; 8. Udine prov.; 9. Trentino; 10. Torino: Carmagnola; 11. Vicenza:

Mother of God is given without further ado to the little animal: *la madonína* (1), *la madunína* (2), *la madunnédđə* (3), *la madonell^a* (4), *la madonéllə* (5), *i matonnédđə* (6), *madunina dal ssignùr* (7), *madunin del ssignùr* (8), *madonina del ssignor* (9). A combination with ‘little animal’ can be seen in: *bestiolina de la madòna* (10).¹⁴⁸

Combined with the cow we find: *vachéta de la madòna* (1), *vaca d’la madòna* (2), with horse: *cavallina (= cavallo) de la madonna* (3), with little pig mainly in South Italy: *purcièlle rra marònna* (4), *purciglióne rra marònna* (5), *purcidde de la madonna* (6), *purcidd d’a madònn* (7), as well as with pigeon: *polómma d’a marònna* (8), *palummèlla d’a madòna* (9), *palómm de la medònn* (10), *a palumbélla da madónna* (11), but rarely with cattle: *la pəkəréddə də la madónna* (12), *picurédđə i ssanta maria* (13).¹⁴⁹ The combination with little cock (= hen/chick) we see in: *galíñña d là madónna* (1), *i gainét da la madóna* (2), *la galinéta da la madóna* (3), *i gàriní d ra madóna* (4), *la galín^a d la madóna* (5), *gagghinègghie d’l madònn* (6), *gaddìn d’la madònn* (7), *gaddinédđə da madòna* (8), *pódł d la madóna* (9), *la pəlastréla dē la ma^δdóna* (10), *pitusséte de la madona* (11).¹⁵⁰

Italian verses from Aebi

Marriage oracle:

Acqua-formosa: *marəzə e kumarəzə,
kur mə martøn moma mua?
Ma martøn šøn vasil,
e mə yep di kunil.*

Little strawberry-tree and ladybird
When will my mother marry me?
Will saint Basil marry me,
and give me two cradles?¹⁵¹

Finding the beloved:

Norcia: *Vòla vòlante,
va ttrova tu amante,
gira dē kwá ę dē la,
vedi m bə sē lə pə trəvā.*

Trevi: *Màriola, màrióla, – vòla ηkwá ę vòla la, – anşəñami amòre də kə sta.*

Sta. Francesca: *ndovína, ndovinèlla,
antsinkame (show me) l amóre bello,
se tu say ntovina
retrov^e lu ndove sta.*

Caprese Michelangelo: *Paluzína, vòla, vòla, – va ntəl kappəl dəl mi amòre!*

Crechio: *C’èlla vullarèllə
valla ttruvə l’a mərə bellə,
u də lla u de ngwă,*

Tonezza.

¹⁴⁸ 1. Bergamo: Branzi; 2. Brescia; 3. Foggia: San Giovanni Rotondo; 4. Benevento: Colle Sannita; 5. Foggia: Ascoli Satriano; 6. Lecce: Corigliano d’Otranto; 7. Brescia: Desenzano; 8. Como: Garzeno; 9. Rovigo: Padia-Bolesine; 10. Istria: Albona, Parenzo.

¹⁴⁹ 1. Sondrio; 2. Cuneo: Dronero; 3. Ascoli-Piceno; 4. Salerno: Baronissi; 5. Salerno: Cetara; 6. Potenza: Lavello di Melfi; 7. Bari: Loseto; 8. Napoli: Castellamare di Stabia; 9. Napoli: Torre Annunziata; 10. Bari: Molfetta, Andria; 11. Reggio Calabria; 12. Taranto: Palagione; 13. Potenza: Lauria di Lagonegro.

¹⁵⁰ 1. Novara: Selveglio; 2. Como: Canzo; 3. Cremona: Rivolta d’Adda; 4. Pavia: Vigevano; 5. Milano: Castiglione d’Adda; 6. Bari: Montrone; 7. Bari: Altamura; 8. Potenza: Casteluccio inf.; 9. Trento: Selva in Gardena; 10. Belluno: Vas; 11. Belluno.

¹⁵¹ Aebi, 77f n°15 after AIS. 751 (trans. Prof. Jokel at Vienna).

*valla truvə addonna sta.*¹⁵²

Castiglione-Casauria di Penne, Prov. Teramo:

*Lija-Lija, lija-lija,
Dove sta l'amore mija?
Ore dellà, ore de cqua;
sàppem' a ddir' addove sta.*

Rosciano: *Vellarella bon pastore*

ssanime a ddice addó stèl mio amore;

ssanime a ddice addona stè.

Chieti: *Celle-vullarelle, celle-vullarelle (= ucello)*

*dimmele tu addó sta l'amore bbelle.*¹⁵³

Rieti: *Vòlandina, vòlandina de sam bastore, – ba retrò a lo mi amore – dūngwe stá.*¹⁵⁴

Show the way to the beloved:

Zoagli: *Puriṇ* (Dim. of 'pollo'), *puriṇ, purante*, – *muštrame a štra dū mē galantē*. (In the direction in which it flies lives the beloved.)

Sinalunga: *Gállinella, gallinella dal buko fyōrito*. (of the blossoming ...)

nseñami la strada pē ndá m marito. (husband)

Formicola: *vòl^a, vòl^a, palomm^a mi^a,*

nzeng^a mə a vi^a ò annamurat^a mi^a.

Capobianco: *grunninella, grunninella de^y 'siñore,*

*va ay cel ę portamē l amore.*¹⁵⁵

Fly away to find someone:

Ausonia: *dzílla, dzíllarola, – e vvatènn a mmòla, mmòla*

si n cé trōvi lo patrōne (father)

te ne vay a kkastellōne (placename).

Roccasicura, Prov. Campobasso: *ććelə sànda marya*

va rətrova táta miy^a (go find my nurse-maid).

Tizzano: *kàzaræla, vòla, vòla,*

kè tō padar lē nsema la nōza (?)

ę tō madar l e ndá dal marka (... has gone to the market),

kazaræla vola ka.

Poviglio: *vyēla vyēla kampañēla*

va inti kamp, kə ġę to fyēle.

Gubbio: *margaríta, margaríta,*

fa la strēda favōrita,

si tu vey da ngu e da nsü

pia la strēda kę vōy tū.

Civitella-Benazzone: *margarita, margarita,*

fa la tōrta sapūrita,

tal tū marito ę pō va via.

Montefusco: *katərin^a, katərin^a*

¹⁵² Aebi, 79 n°25 after AIS. 576; n°26 AIS. 575; n°27 AIS. 664; n°28 AIS. 535; n°29 AIS. 639.

¹⁵³ Aebi, 79 n°30-32 after Garbini, 1213.

¹⁵⁴ Aebi, 80 n°33 after AIS. 624.

¹⁵⁵ Aebi, 880 n°34-37 after AIS. 187, 553, 713, 612.

*va t affaccèa a o gârdinâ
virâ ke cã stâ
e pòrtamiles kwá.*¹⁵⁶

go show yourself in the garden
see who is there
and bring me ...

Weather oracle:

Without location: *Buarino dal Signòr,
prega Diu ca ègua al ssol
prèga Diu ca 't vègna adess
Ecol là ca sponta adess!*

Ladybird,
pray God that [there will be sun]
pray God that ...

Trasquera: *pišašalata, dmaṇ u fa u šol*. When the ladybird flies up, the next day the sun will shine.¹⁵⁷

Ponte Campovasto, Oberengadin (Swiss):

*Bovin, bovin da tschel vo sü t'al Segner
e di ch'el dessa fer gnir bell'ora.*¹⁵⁸

Oracle about the lifespan:

Savigno: *Vyola vyô landa dâ l gambi stî e stî* (with the fine legs),
*Kwant an um dêt aṇkorâ prâma d muri?*¹⁵⁹

The ladybird is summoned to fly to heaven:

Comacchio: *lumëga, lumëga dil sêd bañdiar,* (of the seven flags)
ćapa la škāla ę vól in šial.

Montanaro: *la bôya t šan ġenis – vułâ vułâ m paradis.*

Onifai di Nuoro: *bola, bola Tiria, – bola a ssanta Maria
bola a ssantu Nicola – Tiria bola bola.*

Without location: *la galina d'san Michel*

*Büta j ale e vola al ciel.*¹⁶⁰ (spread your wings and fly to heaven)

God or a saint is calling:

S. Carlo, Poschiavo: *galinina, galinina, – van in ciel, – ch' al ta ciama San Michel
San Michel te fûgü – La galinina la ghe plü.*

As well as: *Gallina dal Signur, – Van in ciel – ca' l ta ciama San Michel
San Michel l'e fûggi, – Van in ciel da parti.*

Soglio: *poia d'ora, poia d'ora – Va sül ciel, ch' al Signur ta clama.*

Campocologno: *Ponpona van al ciel, – ch' al ta ciama al San Michel,
San Michel pö miga vigni – Pona, pona van par ti.*

Without location: *Pona, pona van in ciel – cal ta ciama san Michel;*

San Michel al vol (völ) mori, – Pona, pona van parti.

Le Prese: *Galina dal Signur sgula in cel, chal ta cama San Michel;*

San Michel le ga fûgü – Galineta sgula plü.

Lucca: *Mariola, Mariola – va in ti prè di Cotignola,*

chi j è tu péa e tu méa; va l'ajutea (where is your father and your mother; go help them).

¹⁵⁶ Aebi, 80 n°39 AIS. 710; n°40: Garbini; n°41-45: AIS. 443, 424, 556, 555, 723.

¹⁵⁷ Aebi, 85 n°11 after Garbini; Id., 86 n°116 after AIS. 107.

¹⁵⁸ Aebi, 86 after Schaad.

¹⁵⁹ Aebi, 89 n°156 after AIS. 455.

¹⁶⁰ Aebi, 92 n°184-5 after AIS. 439, 146; n°186 after Garbini; n°187 after Gubernatis.

Ferrara: *Vola, vola volandrina, che to mamma l'è n' à a farina,
to pupà l'è n'ndà 'l marcà; vola, vola, fin a ca*
(your mother is into the meal; your father has gone to the market).¹⁶¹

The ladybird shows the way to heaven:

Riva: *animela, animela de ssan Pero, – insegneme la strada d'andar en cielo.*

Revegno: *angirin, du paradizu
muštra me a štrada nda par rizu
e per rizu è pę sa,
angiriŋ vaten a ka.*

Premia: *borda tsam mičel,* Ladybird (insect of St. Michael),
moštra la vęya ne yn cel. show the way to heaven.

Ceppomorelli: *galina ncin ancina* (Distortion of gallincina)
moštra la stra dul paradis.

Valdieri: *galinetō dal nūstę zñúr,* ladybird,
múštmę la vía dal paradis, show me the way to paradise,
ma sę d nułķę tę mašu. ? (if you don't do it, I'll kill you)

Galliate: *garina dal siñore,*
*fa mustremyę a stra
dandę im paradizu.*

Nemi: *kallinęlla de sand ando – mbárami a viá du paradísu.*

Allessandria: *boya t šan gwinis – mušt me la štrada im paradis*

Or: *boya boya t šàn lüiš, muštme la štrada im pàradis.*

Prunetta: *pehōrina, – inšęñami la via dęl paradizō.*

Pomonte: *sam martinō, sam martinō, – n'sęñami la via dęl pàradizo.*¹⁶²

The way in general:

Isola Rizza: *Rosa, Roseta, inšęname la stradet.*

Nocera: *mariōla, mariōla, – inšęñame let strada bona.*

Casertano: *Maria, Maria, accupagneme via!*

Chieti: *čellavōla vōl, – nzeñamā la væyā dā rōwmā* (the way to Rome)

Serrone: *dzèlla dzèlla maríola, – anziñame la via de róma.*

Chiavaretto: *paolína, paolína* Ladybird, ladybird,
anšęñami la vía de róma show me the way to Rome
ķę šo pęrtso ŋ kùltilín [and I'll give you?] a knife
ę na kōrōña. and a crown.

Donato: *čaluć^a đā rom^a – mbar^amā la vi^a đā rōm^a.*

Aebi remarks: These summons explain some Italian denominations of the ladybird, formed from place-names. Cf. Garbini, 1213: *pisanella*: Pisa (in Vinci di san Miniato, Florence); AIS 522: *pisanella*; 551: *romanella*: Roma (Chiusdino), after Garbini: *patinella* (in Caserta: S. Cipriano d'Aversa) < Petina (near Salerno); *potinilla* (in Capua) is according to Garbini a distortion of the previous.

Messina: *Puoddula, puoddula issanta Marina – Zignam a via di Quattrupani*¹⁶³;

¹⁶¹ Aebi, 93 n°195-200 after Schaad; n°199: Schaad after Brusio, *Grammatica*.

¹⁶² Aebi, 94 n°206 after Garbini; n°207 AIS. 179; Id., 95 n°208-215 after AIS. 109, 114, 181, 139, 662, 156, 513, 570.

¹⁶³ Placename: frazione di Lapari.

e s'n'ma zigni bona – si 'na veru malandrina.

Calizzano: *vía via víane – muštmę a vía – pęr andâ â saŋna* (= Savona)

du reštu a t piyu ę a t kaću – antu layatsu.

(I take you and chase you away into the great lake)

Palmoli: *Karmænella, Karmænella – nziñamə la via đə landəllə*» (place-name)

Seggiano: *nòđovínello, ndovinello, – trøvami la strada dę kaštello.*

Genua: *puligána, puligána – mustime ra strada andé a sâna, sa dunkwe t'amatsu*
(if I don't kill you).

Without location: *ondina, ondina* (= volandrina)

anşēnə mi la vía da nár a molina» (place-name).¹⁶⁴

The way to de school:

Sternico: *gręla, gręla – insēnami la via da nár a škola.*

Lucca: *Mariola, Marola, insegnami la via d'andare a scola.*

Albisano & Cerca: *vyęla, vyęla, – insęnamę la strade ndár a skola.*¹⁶⁵

Fly to the school:

Vico Canavese: *maria vęla, va a škola.*

Catania: *còla, còla – Vat tini a la scola.*

Pisa: *vięla, vięla, pila l pyanèri (?) e vay a škola.*

San Alpidio a Mare: *lućięla, lućięla – pia lo pa ę va ala škola.*

Acerno: *sand^u pòwl^u, vęl^a vęl^a*

Ladybird (Saint Paul), fly, fly,

pila l^u lib^r e bba a la skola.

take your books and go to the school.

Muccia: *marięla, marięla, – pia lę libbru e va lla škola!*

Ancorcitano: *Mariòla, Mariòla, – pia i libri e va a la scola!*

Montecarotto: *lućięla, lućięla*

preŋdi l libro va a škola,

take your book, go to school

va a škola sul kómúne

go to school as usual

ke le pare tutte tune.

that ... all ...

Esanantoglia: *lući lućięla, – pia lu livrę va a škola.*

Vicoforte: *galiŋna t sam pę vęra vęra*

Ladybird (Saint Peter?), fly, fly,

pi tęy libre vā a skora

take your book, go to school

druva lā, sę l maęstru dā

do your best, that the master gives

pę tęy libre törn ā kā.

take your book ...

Veronees: *Viola, viola, piglia*

il volo e vai a scola;

quando sei a mezza via

ripiglia il volo e vattene via.

Fanglia: *marięla marięla*

pila l librę e vva 'a skola

kward arriv a mmęddza via,

*pila l librę ę butalę via.*¹⁶⁶

¹⁶⁴ Aebi, 95 n°217, 219 after Garbini; n°218 AIS. 566; n°220-3 AIS. 648, 654, 545, 701. ID., 96 n°224 after Garbini; n°225-229 after AIS. 184, 608, 572, 177, 341.

¹⁶⁵ Aebi, 96 n°230 after AIS. 331; n°231 after Garbini, after Nieri, *Vita infant. et puerile lucchese*; n°232 after AIS. 360, 381 (cf. also 372).

The ladybird has to bring something:

Without data: *Santu Nicola, Santu Nicola – Facitimi asciari ossa e chiova*
(let me find bones and coins).¹⁶⁷

Logudoresisch: *pipiriola, pipiriola, bola, bola* Ladybird, ladybird, fly, fly
a logu attesu; to the faraway place;
a mi' attire s'aneddu bring me the ring
dae Casteddu, dae Poltigale, of Cagliari, of Bordigali,
s'aneddu da isposare. the wedding-ring.
(coccinella, coccinella, vola, vola
in luogo lontano; a me porta l'anello
da Cagliari, da Bordigali, l'anello da sposare).

Cagliari: *Bibiolànda – babajòla, – Babajòla, Babjòla,*
pìga ssu libru e bàì a scòla,
pìga ssu libru e bai a Casteddu;
comprami unu bellu anèddu,
un anèddu pò isposai.
Babajola, torna a bolai!

Castagneto, Carducci: *havallina, havallina, vāy a rōma, – pōrtami na hòrōncina.*

Panicaire: *gallinèlla, gallinèlla vá a rrōma, pōrtame un ácāno (berry?) da na kōrōna.* [AIS 564]

Insisa: *phaolina, phaolina; va arrōma*
pōrtami una madōnn ē una hōrōna,
sē ūm mē la pōrteray
a la morte tu āndaray.

San Benedetto in Alpe: *pav^olē^{na}, pavolē^{na}, – va a rōma, – apōrte m una kōrōna.*

Without location: *paolina, paolina, va via, pōrtam un vēstitinō* (vestino = dress). [AIS 532]

Without data: *Marieta, enseignem lo vestit vermell, y t'ensenyaré 'l cami al cel.*

Stia: *paolina, paolina – va ffirents (= Firenze)*
e pōrtami lē skarpin ē um vēstitinō byanqō. (bring me shoes and a little white dress)

Mantova: *roda, roda campagnōla, dam dal pan ca vaga a scōla.*

Without location: *maria, maryōla pōrtame m paṇ in tōla.*

And: *paolina, paolina, – pōrtami l ākwa là mattina.* [Fragm. AIS 543]

And: *ave maria vōra via, vōr in cēl, – vām a tæ na škwēla de mēy.* (a saucer of honey.)

Pontemoli: *katalina vōla n cēl – ē portu m paṇ antēr.*¹⁶⁸

[Riegler: Salernitic (South Italian) name of the ladybird *piatelliata*, from *piatella* 'little plate' (Tellerchen). In stead of a plate there can also be a pot (in Kärnten the ladybird is called *Hofnträgerle*, 'little pot-carrier'). Garbini, 1216: *cannatedda do Signuri* 'little cup of the Lord'. Maybe we are dealing here with originally mythological concepts. The ladybird is called in Palermo according to Garbini, 1215: *porta oghiu* (oglio = oil) *o Signuri*, in Lecco: *chedda ca porta lu ogghio a Christe* (the one who brings the oil to Christ). Garbini, 974: *ver me che porta l'olio alla Madonna*, or *purcidd ca port l'ugghio a Christ* (porcello: little pig). They say here to

¹⁶⁶ Aebi, 97 n°236 after AIS. 133; n°237 after Garbini, 1268 after Pitré III, 36; n°238-241 AIS. 530, 559, 724, 567; n°242 after Garbini; n°243-245 AIS. 548, 557, 175; n°246 after Garbini; n°247 AIS 541.

¹⁶⁷ See above chapter 1: Gubernatis (tooth-formula).

¹⁶⁸ Aebi, 98 n°252 after Gubernatis; n°253 after Garbini, 1216. ID., 98f n°253a after Garbini; n°254-8 after AIS. 550, 504, 534, 490, 532; n°259 after Riegler, *Wechselbeziehungen zwischen dem Menschen und den Marienkäfer*; n°260 AIS 526; n°261 after Garbini; n°262-265 AIS. 325, 543, 73, 500.

the children that the ladybird carries the little light, held by the pious, to Christ. The same superstition exists also concerning the butterfly (Garbini, 795). (Aebi, 100 n.)]

The ladybird is promised a gift:

Pietralunga: *margarita gola, gola,
tə farə na kamişola,
una vēcça ɛ una nɔva,
margarita, gola, gola.*

I'll make a new mantel for you
an old one and a new one,

Pontechianale: *babəto vɔlo, vɔlo, vɔlo,
tum piyriŋ ɛ ta mɛyriŋǎ
ta fəŋ na ɣolya ɛamizola°*

your father and your mother
make you a cute mantel.

Pietraporzio: *barbarəto rusə
vulaɔ ʃal puanta de l ulo¹⁶⁹
kə ta mirino ɛ tum piriŋ
tə puartuŋ ɛm bəl kulumbiŋ.*

fly on the top of the [*pentola* = cooking pan]
that your mother and your father
give you a beautiful dove [?].

Pramollo: *parpalola, vɔlǎ
tum pairə ɛ ná a l ɛykola
ta mayrə ɛ ná ɔ dibluŋ
acɛtatə un kutluŋ (¹⁷⁰) demaŋ e fè^ata°
i tə talan la tɛta*

(place-name)
(to buy a knife tomorrow at a party),
(and will cut off your head).

Sant' Omobono: *Katárina, ɔla, ɔla
kə te ɛāma la madōna
kə te ɛāma sam mik' ɛl,
k ɛl tə da u tuŋ di mil»*

Ladybird, fly, fly,
the Madonna calls you)
Saint Michael calls you,
(that she gives you a tun of honey).¹⁷¹

The ladybird must fly away, otherwise there is danger ahead:

S. Michele, San Bonifacio, Albaredo, Arcole, Cologna:

Santa Maria, – vola via – vola in campagna che'l diàolo nó te magna!

Illase, Cazzano, Ronca: *Grola, grola, va n'campagna, se no, l'diavolo te magna.*

Prov. Padua: *maria, maria žoya via,*

va ntɛl pra da vɔ

(place-name)

kə tə katarə na váka m bɔ.

(you will find a cow and an ox)

Ferrara: *buarina, buarina,*

va a catar i tu fasöi,

(go seek your bones

se da no i ti magna i bòi.

if the ox don't eat them for you.)

Bolotona, Sassari: *Ziarosa, ziarosa,*

Mamma tua est in Bosa

(place-name),

babbu tòu est morinde;

(your father is dying;

Ziarosa bea t'inde.

Ladybird, go thither.)

Castelnuovo, Isola Rizza:

Rosa, Roséta,

Ladybird, ladybird,

scapa a la tó caséta,

(go away to your little house,

¹⁶⁹ *Ulo* = big earthen cooking pot, wherein the pig-fat is kept. *ʃal puanta del ulo* would probably mean according to information from Dr. Scheuermeier: *ʃal^l puanta del ulo* = 'vola sulla punta della pentola.'

¹⁷⁰ *Kutluŋ* ? = knife (cf. *kùtilín* and F. *couteau*; Skeat, 96: **cutlass**, F. *coutelas*, O.F. *coutel*, *cultel*, L. *cultellum*, It. *coltello*).

¹⁷¹ Aebi, 102 n°288-292 after AIS. 546, 160, 170, 152, 244.

ch'è ssonà la campanela, the little bell is sounding,
che sé morta to sorela. that your sister has died.)

Veronees: *Maria, Maria – sgola via – che i to putini cria* (for your children are crying).

Istrano: *maria vōya via, maria vōya via – i tō putēy kria.*

Romano: *maria, žōya via, – kē tut i tō putēy kria.*¹⁷²

Divers:

Toskaans: *lucia, lucia, metti l'ali e vola via* (spread your wings and fly away).

Forni di Sotto: *şan zōalt* (?), *peţe uş salt* (take a jump)

şan matie (Mathias), *zōlē viē.*

Trevieo: *abbōl^a abbōl^a sand^a nikōl^a – iyə təlassə* (I let you) *e ttu tə m abbwōl^a.* [AIS 725]

Palermo: *vola, vola – santu Nicola!*

Mercatello: *mergarīta vōla vōla – apōşte dūnte voy* (go sit there where you are going)

Baura: *vōla, vōla, vulina, – vōl im mar* (fly to the sea).

Montecatini: *pīntsanèlla – va pper mare, va pper terra.*

Sestola: *pulina, pulina, pulina, vul in écima 'l äyp*» (fly on the alp)

Godiasco: *galena, galena dal şîñur, – pia la şkale vōl in kruş.*

Isola Sant Antonio: *galena galena du şîñur – pia r vōl ę vōl in kruş!*» (cross)

Sassari: *Ssanta Lukièdda vōla, vōla a ssu milèddu – a ti viere pane e lattèddu.*

Cesenatino: *lužia lužia va d aton da kezə mia* (go to the top of my house)

tų ę vāy, тұ ę pāyn

tų la borsa di kuaträyn.

Perugia: *Ciriciòla, ciriciòla* (cherry) *chi t'ha fatto la camiciòla?*

Te l'ha fatta la tua zia? Ciriciòla vola via.

Marsciano: *ćirişîola, ćirişîola*¹⁷³, – *ki tta fatto la kamişōla?*

tē l a fatta la ttu tsia, ćirişōla vattēņē via.

Amelia: *mariōla, mariōla,*

ki tt a fatta la gāmişōla?

(Who has made your shirt)

mē l a fatta la mamma mia,

(for me my mother has made it)

vōla via, vōla via.

Maudauire: *paputtsa, paputtsedda,*

fammi na kavañedda,

fammilla bédde e bbóna,

pi llu santu aragona.

Gavi:

Galina d'ō^u (d'oro) *ka peyza cú kē l oō*

(Goldhen that weighs more than gold;

j oē ę argenty, kē peyza cú kē y vēntu;

gold and silver, that weigh more than the wind;

vēntu vēntuņ, ku peyza cú kē w truņ

the wind that weighs more than the thunder.)

Zonder plaats: *vōl^a, vōl^a maryēll^a,*

tieyərəy pucə a la γunnēlla

(you have fleas on your little dress,

unə kal^a eunə šennə

one climbs up, one down

eunə fa la sindinēlla

and one is standing guard).

Polistena:

Katerinēra ku ss oċċi ði yátta

Kathy with the cat's eyes,

ku ti li misi, li ċōva a la porta,

you put the nails onto the door,

¹⁷² Aebi, 105 n°308-9 after Gardini; n°310 AIS. 374; n°311-4 after Garbini; n°315-6 AIS. 365, 354.

¹⁷³ In AIS: «ćirişōla ćirişōla», etc.

ku ti li misi, mu ti li kacéa
*Katerinera ku ss oêci di yátta.*¹⁷⁴

you struck them in, now get them out again.

Not taken up by Aebi, but present in Jaberg and Judd:

199. *dáma r mi sāngwe, à tẹ daọ t tu špūtų.* Give me blood and I will give you spit.

When the children take the little animal in the hand, it gives off a drop of red fluid.

286. *galina galinēla*
vũl in čel ę vũl in tẹra
vũla dal siñũr
vũl in čel ę vũl in kruš!»

330. *mariēla, ansañam la vĩa da nār an škēla* (see 331)

362. *bàw baetọ, žọla vĩa,*
kẹ tọ pāre zẹ nda (l ẹ na) im pražọn
pẹr ọn gran de fòrmentọn (= buckwheat).

446. *vyōla, vyōla, va a škōlę.*

453. *viōla, viōla, va la škēla, kiñ ũm pđⁿ i nà nišēla, vũa vũa, si nnu 't amáts.*

499. *:ràmayōla, vọla via – şẹ kapel da là siñōra.*

515. *lušĩa lušĩa, thorn a kkasa mĩa.*

547. *vọla vọla, rùndinēlla, – dọve l ay la tù sọrēlla, – ọ di kwayu ọ di lassu, – rùndinēlla,*
ņsēñimĩla tul

551. *rōmanēlla rōmanēlla, – inseñami la vĩa de rōma, – sẹ nọ ti stakkọ l kāp ẹ la hōda.*

646. *βōl^a βōl^a βōlarēyā, – βα rətrōβ^a tāt^a bbēya.*

658. *karmānēlla karmānēlla, – nziñāmā la vĩa δā ləndēllā.*

666. *čieļa sànda marĩy^a, – va rətrōv^a tāt^a mĩy^a.*

707, 709, 737: “Porta l’olio alla Madonna.”

718, 736: “Porta l’olio a Christo.”

740. *rōvĩn^ul^a rōvĩn^ul^a ra mārⁱ, – vĩrⁱ addo ma pwortⁱ a mmaratārā.*

The Italian denominations of the ladybird on Corsica are registered on map 1323 (a) of the *Atlante Linguistico Etnografico Italiano della Corsica*, volume VII. It concerns the sentence a) è una coccinella (C’est une coccinelle; it’s a lady-bird; es ist ein Herrgottskäferchen). The denominations of the ladybird are¹⁷⁵:

2. una galinēlla đ u □ iññore; 3. una gallina đĩ noşşru □ iññore; 4. na ġicćiriōla; 5. una ġicćiriōla; 7. una ġiriōla; 8. una ũiajōla; 9. una ġigārōla; 10. una □ antaluġia; 12. na ġiriōla; 13. un avulella; 15. um bulumantellu; 16. una ġiriōla; 19. un ruinellu; 20. um minellu; 24. um mantelló; 25. uñ šakkumantellu; 26. una ġiñcinnella; 27. un nduūinellu; 28. um bulellu; 29. una ulēlla; 30. um bulēđu; 31. un ruanellu; 32, 37. una bulabuleđđā; 33. una □ iōla; 34, 36, 39. una bulabulella; 35. una buleğā; 38. una □ uleđđā; 40. una đđula □ ule □ ā; 41. una đđula □ ule □ a; 42, 44, 46. una buleđđā; 43. una □ uleđđā; 45. una bōlamfrañća; 47. una spu □ atēđā; 48. una □ dilačē □ a; 49. na santa lućia; Sardinia: 50. um pižžoni di □ antujuanni; 51. una puppu □ eđđā; 52 (Elba). un zam martina; Toscane: 53. na mariola; 54. na marinella; 55. na luġia.

In the margin some rhymes are imparted:

¹⁷⁴ Aedi, 109 n°348 after Gubernatis; n°349-350 AIS. 327, 726; n°351 after Pitré III, 336; ID., 109f n°352-356a AIS. 536, 427, 542, 464, 290, 159; n°357 after Garbini (at Bitti di Nuoro); n°358 AIS. 479; n°359 after Garbini (at Marsciano, Bastia); n°360-365 AIS 574, 584, 819, 169, 712, 783.

¹⁷⁵ Bottiglionni, G., *Atlante Linguistico Etnografico Italiano della Corsica*, Vol. VII, map 1323 (a): 1, 6, 11, 14, 17-18, 21-23. ?

- | | |
|---|--|
| 10. <i>santa lúgia, bola uola
 pll'a i libri
 e bbai a skola
 u maē ti minará
 alza u ġulu e bbai a kkaġá.</i> | Ladybird, fly, fly,
take your books
and go to school
[your mother loves you]
... and go to ... |
| 33. <i>biola □ iola
 pil'a i libri
 e bbai a skola.</i> | take your books
and go to school. |
| 40. <i>bula□uleđđa, □ula□uleđđa
 bula ġui bula ġua,
 bula nn ortu di ġurrá
 a ppiđđammi una ġultiddućća.</i> | Ladybird, ladybird,

(il paese di [= land of] Corrano) |
| 45. <i>bulabuleđđa, bulabuleđđa,
 dimmi in aġġu a ppiddá
 a me muddiredda.</i> | (pigliare = take (away))
(= moglierella = little woman?) |
| 48. <i>bolađ □ la □ulaće□a
 koda n'ćeli
 a ppiddá a me mudderi.</i> | Fly, fly, ladybird,
go to heaven
to take to my wife (?). |
| 51. <i>bola □ la puppuSeđđa
 t aġġ a dda a marieđđa
 maria di karánġani.</i> | (= ti darò a Mariella)
(= Calangianus, paese della Gallura). |
| 53. <i>mariola, mariola
 pil'l'a r libbro
 e vai a skola
 kuando sjei a mezza via,
 pil'l'a r libbro e búttalo via.</i> |

(when you are halfway
take your books and ... away.) |

The denominations of the ladybird in Retho-Romance were investigated by Gunhild Sieglind Hoyer and published in 1996.¹⁷⁶ Her sources are the atlas of Jaberg and Judd (AIS), the answers on the survey by Melcher and Pult, conducted from 1903 to 1908, and several dictionaries, data that can be found in the *Cartoteca Maistra* of the *Institut dal Dicziunari Rumantsch Grischun*. To start with Hoyer gives an overview, regionally ordered, of the occurring types. In the region Surselva we see the forms: *bau de Nossadunna*, [b'au de n'ose d'ɔnə], also spelled as *bau Nosaduna*, *bau Nossadunna*, *bau-Nossadunna*, *bau Nossaduna*, *bau da Nossadunna*, and also *bau sogn Gion*, [b'au sɔn dʒɔn] as well as *bau Niessegner*. In the region Sutselva completely different forms appear, namely: [megr'ete], *margreta masgola*, [megr'ete meʃk'o:le], *la margreata maschcola*, [le megr'ete ke ʒg'o:le], [le megr'ete ke ʃk'o:le], [les megr'etes ke ʒg'o:len], *bibale bel'aura*, [b'i:bele bel'auə], and further *pulla da nossaduna* and *vacca da Nossigner*.

In the region Surmeir we find also *bau de Nossadunna*, also spelled as *bau da Nossa-Duonna*, *bau da Nossa Donna*, besides *tier da Nossa-donna*, also *tier da Nossadonna*, *tiars da Nossadonna*. Also we see *bovs da nos Segner*, *bovet da Nossegner*, *bovet dil Segner*, [bov'et diʎ sepeɾ'et], *bovets digl Segner*, with further: *vatgina*, *vatga da Nasegner*, *vacca da Nossegner*, [pul'ine del s'eɲer], [ermæint'in del s'eɲer] and here also [b'au sen dʒɔn]. The region Haute Engadine knows the forms *bes-china del Segner*, [le beʃtə'ine del s'eɲer], *muos-china del Segner*, [le

¹⁷⁶ Gunhild Sieglind Hoyer, 'Les désignations romanches de la coccinelle', in: *Quaderni di Semantica* 1996 (1), 73-100.

mʊɛftə'ɪnɐ del s'ɛnɐ], *il bouvin, bovin da(l) Nossegner, bovign da nos Segner, vaschina dal Segner* and further *gialinettas del Segnerin*. The region Basse Engadine knows the form *bes-china dal Segner*, which resembles *la bes-cha dal Segner*, [lə b'ɛʃtə del s'ɛnɐ]. Further we see *giallina dal Segner*, [lə jɛl'ɪnɐ del s'ɛnɐ], also *jalinas del Segner*, [lə jɛl'i:nɐ del s'ɛnɐ], *gialinetta da noss segner*. And also *keferin dal Segner, bo del/dal Segner, pula dal Segner, vacha dal Segner, vachina, (plachas dal Segner)*. In the region Val Müstair we see *bivin da(l) Nossegner*, [pʊl'ɪnɐ dɛ nɔs:'ɛnɐ], *puoglinas da noss Segner*, as well as *bau de Nossadunna, bovin da Nossadonna*. The dictionaries add to this here for the whole area of Engadine and Val Müstair: *pigliattina dal Segner, ~ da nos Segner* or *pigliatta dal Segner, bouvin dal Segner, ~ da nos Segner, bes-china dal Segner, ~ da nos Segner, giallinetta dal Segner* and *giallina dal Segner*.

Hoyer starts with looking at the first element of the denominations. *Bau* = little animal, a word used for insects, also spelled *bo* [cf. Dutch *beestje*, French [*petit*] *bête*]. A rarely appearing equivalent is *muos-china* [lə mʊɛftə'ɪnɐ] 'little fly' (Fr. *petit mouche*). Once the German *käfer* becomes in the female form *keferin*. The term *bau (bo)* can besides as 'little animal' also be seen as the radical of *bovin* (Fr. *bœuf*), 'ox, steer', that we encounter in several forms (*bovet, bovets, bovs, bovign*). Also other cattle names appear: 'cow' or 'little cow' (*vacca, vatga, vatgina, vaschina*) and also 'little beast' (Dutch: *beestje*¹⁷⁷) is interpreted by Hoyer as 'little cow' (*bes-cha, bes-china, (= armaintin = little animal)* and the German *tier (tiars)*). A second group is formed by the term '(little) chicken' (*poule[te]*): *jalinas, giallina, giallinetta* and further *pul(l)a, [pʊl'ɪnɐ], [pʊl'ɪnɐ], bibale*, as well as *pigliatta* and *pigliattina* ('little chick'). As third we see 'Margaret' in the form *magreata*.

The second element of the denominations of the ladybird is divided over: 1. God (Our Lord): *Niessegner, Nossegner, Nasegner* or *Segner*; 2. Jesus ('little Lord'): [*sɛnɐ'ɛt*] = *Segneret, Segnerin*; 3. Maria ('Our Lady'): *Nossadunna, Nossadonna*; 4. Saint John: *sogn Gion*. To this Hoyer adds *sontga Clau* 'Saint Nicholas', based on two rhymes:

- | | | |
|----|---|---|
| 1. | <i>Bau, bau, sontga Clau</i>
<i>va sin tschiel e fa clavau</i> | Ladybird (Little animal of Santa Claus)
go to heaven and make a barn. |
| 2. | <i>Bau, bau, sontga Clau</i>
<i>va sin tschiel e fa bi bi,</i>
<i>porta giu ina petta a mi.</i> | Ladybird (Little animal of Santa Claus)
go to heaven and make fun [?]
bring (you) a cake for me. ¹⁷⁸ |

Remains the denomination devoted to the nice weather: *bibale bel'aura* 'little chicken of the nice weather'.

Concerning 'chicken' Hoyer remarks that the ladybird in the mythology of the nursery-rhymes goes looking at faraway powers (God, inhabitants of paradise, king) for gifts (husband, or pastry, or more often nice weather) for the humans. The word *bibi* is a children's word for 'chicken', from where *bibale*. Still unexplained is the denomination *margreata ca sgola*, that we meet in nursery-rhymes, already translated by Hoyer as 'Margaret fly / fly hither or thither / get this or that gift / and bring it to me', or even more forceful: *Magreata masgola* 'Margaret, go fly!'

D. Walloon

Rhymes from Wallonia (after Aebi)

Weather oracle:

¹⁷⁷ Lat. *bestia* (animal, beast) or *armentum* (draught-cattle, like the ox); *bestiola* = little animal, insect.

¹⁷⁸ The rhymes are from Caspar Decurtins, *Rätoromänische Chrestomathie*.

Dinant: *Costiret' di sê martê
si vo n mid dyo nê
k'i f'rè bya d' mwê
dji v cop' li fyes et doe fyermê*

Ladybird (... of Saint Martin),
if you don't tell me,
that it will be nice tomorrow,
I'll cut your throat with a knife.¹⁷⁹

Vesqueville, lez St. Hubert:
*Pluket de sê martê,
si tē n'va dir o bō Dyæ
ki fech bo ndmwê,
djè t'cas la gæy a sa mił carè!*

if you don't tell the good God,
that it will be nice tomorrow,
I'll break your neck in a hundred thousand
pieces.

Sprimont: *Marguerit' di djoli bwè,
di he m' si frè bē ou lē
ou dji v'kop li tiès dis kahatrè!* [or I'll cut off your head ...(?)]

Jalhai: *margryèt avo le tchā, frè-t-i n'mē bō ai mova?*

Vielsalm: *Pupyō, pupyō, vaz dir' a madam' di solèrō (= soleil?) ki fas' dimē bō.*

Robertville, lez Malmedy:

bibó, môt a ho (haut), vaz demād' a bō Dyū s'i frè nmê (demain) bo!

Petit-Thier: *clarinette, clarinette, vaz dir a bō Dyū ki fas bo nmê!*¹⁸⁰

Time-indicator:

Odeur, Hognoul: *pišo, pišo, keu ær è-t-i? in ær, dæz ær ...
si ti n mel di negn dji t'va kopé l'tyès (tête)*

Bergilers: «*pèpèn – pèpèn (as above) – t'va touwé*» (je vais te tuer)

Ambresin: *pipō volo, si ti n midi né kin ær è-st-i, dji t'va touwé* (If you don't tell me, what hour it
is, I'm going to kill you).

Fumal: *Pipion – masinge!
Si tu ne me dis pas quelle heure il est,
tu aura un coup de marteau!*¹⁸¹

The ladybird has to bring something:

Glons: «*Vatch' dē bō Dyū, don mu d'l'or, ou dji t'touw!*» = ou je te tue.¹⁸²

The ladybird is threatened by danger:

Fosse-la-Ville, lez Namur:
*«mórticò pele cu,
si t'n évol nê,
dji prē l pu byā d'tè abī»
(= je prends le plus beau de tes habits).*¹⁸³

¹⁷⁹ Aebi, 81 n°49 after Monseur, *Folklore Wallon*, 12 (information prof. Haust).

¹⁸⁰ Aebi, 81 n°50-55, information from Haust.

¹⁸¹ Aebi, 90 n°164-166 after Haust; n°167 after *Revue des traditions pop.* XVIII (1903).

¹⁸² Aebi, 97 n°248 after Haust. The 'gold' is the 'oil'.

¹⁸³ Aebi, 104 n°304 after Haust.

In Liege the denominations are¹⁸⁴: *Bièsse (d') à bon Diu* ou *de sint Dj'han*; *bièsse de sint Mårtin* (Durbuy, Tohogne); *cat'linète* (La Gleice, *clarinette* Wanne); *costîre* (Huy; c. *Di sint Mårtin Méan*); *marguêrite* (Tilff, Sart; m. *d'à bon Diu Stav*; m. *di sint Lambêrt Comblain*); *marionète* (Lierneux); *mohe du bon Diu* (Warsage); *moliné* (Seraing, Plainevaux); *örlodje* (Hognoul; Fexhe); *pâpèle* (Voroux-G.); *pâwèr* (Flémalle); *paye d'ôr* (Dison, Saive; *pâye dè bô Dju* (Charneux); *pèpègn [= pèpin]* (Bergilers); *picot* (Odeur, Momalle); *pîpô* (Faym.; *pît'hô* Malm.; *pîpon* Huy¹⁸⁵; *pîrpon* Couthuin; *pîpwè* Les Avins); *pîwèye* (Liers); *sépièw* m. (Herve); *vatche d'Ârdène* (Jupille, Herve; v. *de bon Diu Glons*; v. *di sint Dj'han* ou v. *d'ôr Liège*).

In 1994 the eight volume of the *Atlas linguistique de la Wallonie* by Marie-Guy Boutier appeared, in which the material of the survey held in Wallonia is assimilated. Here the only concern are the denominations of the ladybird, the rhymes will be dealt with in another publication.¹⁸⁶ The denominations are:

- A. 1. *bête à bon Dieu* (55¹⁸⁷), also *bête au ...*(4), *bête de ...*(34), *bête du ...*(49), *bête d'au...* (14), sometimes preceded by *pétite* (2).
- 2. *vache de bon Dieu* (2), also ... *du ...*(5).
- 3. *cheval de bon Dieu* (2).
- 4. *poule de bon Dieu* (2), also ... *du ...*(3), ... *d'au ...*(1).
- 5. *mouche de bon Dieu* (4), also *mouchette à bon Dieu* (1), ... *d'au ...* (1).
- A'. 1. *bête du paradis* (2).
- 2. *mouche de saint Laurant* (m. *di sê lôrê*) (1).
- B. 1. *vache (vatche) d'or (d ôr)* (6).
- 2. *poule d'or* (3), also *poulet(te) ...* (1).
- 3. *mouche d'or* (1).
- 4. *pipan d'or* (see J.2).
- B'. *vache d'Ardenne* (2).
- C. 1. *costri*, ook *coustri* (12), also *co(u)stîre* (49), some of them with an addition: ... *de saint Martin* (4), ... *du/d'au bon Dieu* (2), ... *di leû* (1), *à boligna* (1).
- 2. *costîrète* (2)
- D. 1. *(sinte-)catrine*, ...*catèrine*, ...*catêrine (sêt katrin)* (28).
- 2. *(sinte-)catrinète*, ...*catèrinète*, ...*catêrinète (sêt katrinèt)* (47), also *catelinète (katlinèt)* (3).
- D'. *clarinète*, *clâ-*, *clâ- (klarinèt)* (16), or *cassinète* (1), or *cascarinète* (1).
- E. 1. *marguêrite*, -*guê-*, -*ga-* (*margèrit*) (94).
- 2. *margryète* (2).
- F. 1. *bête de Marî* (2), or *sinte-mariye* (1).
- 2. *marionète* (3), or *marmêlète* (1).
- 3. *marî(ye)-marière* (4), or *mariéye* (5), or *mon.nière* (1), or *mârène*, *bobon-marène* (2), or *marî-mad'lêne* (1), or *mari-rin.ne-ô-café* (1).

¹⁸⁴ Jean Haust, *Dictionnaire Français-Liégeois*, Liège 1948, 103: Coccinelle. According to Haust II, 1933, 412 *moliné* means 1. A little mill; 2. A children's game; 3. Coccinelle (Plainevaux). Denominations connected with the mill (miller) are usually given to the maybug. This is connected with a cruel game: the maybug is pinned down with one wing and goes round and round the pin, being a kind of mill.

¹⁸⁵ Ned. *piepauw*.

¹⁸⁶ Marie-Guy Boutier, *Atlas linguistique de la Wallonie*, Tome 8, Liège 1994, 289 e.v., notice 130. I have not been able to locate the mentioned publication.

¹⁸⁷ The numbers between parentheses are estimations of the number of times, that the name is mentioned in the survey, based on the place-indications of Boutier.

4. *marîye-louwîse* (1), or *marîye-djène* (1).
5. *mimiye (d')awous* (1).
6. *marî-vole-vole* (1).
- G. *sinte-tèrése* (1)
- H. *caroline* (1).
- I. 1. *bête à saint Martin* (1), or ... *de ...* (3), or *tchèrète de ...* (1), or *bikète / plukète de ...* (1), or *tch'fô d'a ...* (1).
2. *martin, mârtin* (6), or *p'tit mártin* (2), or *môrtintin* (2), or *mârtin-kinkin, -kècaye* (3), or *môrticot* (1)
3. *pèpin-martin* (11).
4. *mârtin-salè* (1).
5. *martin-vole-èt-vole* (1).
- J. 1. *pèpin* (3), or *pèpin-martin* (see I.3), or *pipè-vàrlèt* (1).
2. *pipon, pipô, pipan* (13), or *pîr'pon, pîron* (3), or *bibô, tîbô, pîtô* (4), or *picot* (6), or *pénson* (= *pinson* = 'finch') (1).
3. *pîpion, pûpion* (7), or *pâpion-laron, pâvion (d'or), ... d'avâ lès tchans* (5).
4. *pîwèye, pi-diè* (2), or *pâwèr, pâpèle* (2), or *pâpâ-ladjo* (1).
- K. *pîrvole, pivole, pîpî-vole-vole* (3).
- L. *polivole, po(l)pol(-i)-(s'in)vole* (5)
- M. *orlodje* (6).
- N. 1. *molinê* (3).
2. *barbuzète di molinê* (1).
- O. *cocsinèle, -êle* (5)

E. Sardinia

An interesting and important investigation of the ladybird denominations of the island Sardinia was conducted by M. L. Wagner and published in 1936.¹⁸⁸ The article is accompanied by a few maps and I have divided the island in five regions.

1. The Northwest

Lacking: 224; 227; 229; 232; 238; 259

Without data: 218; 221; 225; 228; 237;

205. *ispuzedda*; 206. *vakkí e santu yuanni*; 207. *pu□iâ*; = 208?; 209. *pu□iá*; 210, 213. *dundzella*; 211. *ġarapandzella*; 212. *pi□iá*; 214. *dzundzella*; 215. *olaóla, abbasanta* (W); 216. *bolabóla de santu ġuanni*; 217. *borabóra di santu yuanni, biddzoni di santu yuanni*; 219, 235, 236. *ispozella*; 220. *akka e santu ġuanne*; 222, 253-258, 261, 262. *pi□iólá*; 223. *pía de santu yuane*; 226. *pudzzone de s. yua[rez]*, *gađđu e santu aindzu, mammariola*; 230. *mammaġóla*; 231. *pudzzone de s. yuane*; 233. *akka de Deus, babbauttsu de nostra siñora*; 234. *bakka de n. señora*; 239, 243, 247, 252. *akka de nostra señora*; 240. *mamma de s. Ġuanne, pudzone de s. Ġuanne* (W); 241. *buriól*; 242. *bakka de nostra siñora*; 243.a. *bulabula*; 244, 245. *mamma de Deus*; 244, 246. *bakka de s. ġuanne*; 246. *bakka de s. maría*; 248. *mammároza*; 249. *bakka de santu ġólġi*; 250, 251. *bobbói de s. ġuanne*; 260. *santa maría*; 263. *bolaóla, tsiaróza*; 264. *maríaróza*; 265. *marióla*; 266. *santu ġuama*; 266.a. *mariola, mariabolabola*.

2. The Northeast

¹⁸⁸ Wagner, M.L., 'Weitere sardische Tiernamenstudien. III. Der Marienkäfer', in: *Archivum Romanicum* 20, 1936, 49-90.

Lacking: 165;

Without: 182; 194; 201;

Without number: santa mariola (east of 180)

160. viola; 161. maridzola; 162. volavolattirri; 163. volattir[ia]; 164. bolabolà; 166, 171. volattirria; 167. pređu piskeđđu; 168. θiriavola; 169. maria olaola; 170. bolattirria; vakka e Deu (W); 172, 173. santa lukia; 174, 175. viola e Deus; 176, 177. akka e babbu mannu (W), aneđđu d oro aneđđu aneđđu; 177-178. bai a kkasteđđu; 179. tirria; 180. akka e Deus; 181, 185, 188, 189. mariola; 183. olalukia; 184. mammaola; 186. pi□loiola; 187. pi□iriola; 190. pí□ia; 191. babaúttu de s. yuane; 192. bakka e Deus; 193. pi□ióla; 195, 202. puppuzeđđa; 196. barrakókku; 197. [b]akka e Deu, mariola; 198, 199. pupuzeđđa; 199. bolabolà pupuzeđđa; 200. barrakókku, pu□ia; 203. santalučia; 204. kočcinella.

3. Midwest

Lacking: 33, 34; 38, 39; 47-55, 57, 59; 83;

Without: 24; 36; 61; 67;

1, 4, 5, 8, 84, 86-94, 97. pi□iola; 2, 3. pibiasána; 6. san nigóla; 7. buttióla; 9, 14-21, 31, 42, 45, 46, 56, 58, 60, 62, 63, 66, 68, 70, 71-72, 77, 79-81. mammayola; 10-12. mammayora; 13. rayola; 22, 23, 25-27, 29, 30, 35, 37, 40, 43, 44. mayola; 28, 41. mayowa; 41. mamayowa; mandioweđđa; 64, 65, 69, 78. mammayoa; 73-75, 82. mariola; 76. mundióla; 85. babbayola; 95. bobbói de santu ġuane; 96. bakka de santa Maria

4. Mid-east

Without: 153;

98. mammabølla; 99. mariavolavola; 100. θirriavolavóla; 101. marialéne; 102, 103. kastamandzóla; 104. aneđđu; 105, 117. babbayola; 106. babbaidzola; 107, 108, 114, 137-139, 145-148, 154, 155, 158, 159. mariola; 107. marioledda; 109. mimola; 110, 136. piola; 111. mammaola; 112, 113, 115. kiola; 116. bakkiola; 118-120, 126, 128, 129, 140, 143, 149-151. mammayola; 121-122, 124, 130-134, 141: mayola; 123, 125. mayuola; 127. mammayóla; 135. babayola; 136, 156. a□iola; 142. mundiola; 144. ammorayola; 152. mariambola; 157. pippiridónna.

5. South

Lacking: 291, 305

Without: 271; 307; 334

267. mayoledda; 268. babbayowa; 269, 297, 298. mayowa; 270, 272-275, 277-290, 292-296, 316-320, 322, 323, 325-327. babbayola; 275. dimíninde; 276. domininde; 299-301, 304, 306, 308-313, 328-330, 332, 335, 336. mayola; 302, 303, 314, 315, 321, 331, 333. mammayola; 324. bibbialanda.

Wagner starts his article on the ladybird with a citation from G. Millardet (*Linguistique et Dialectologie Romanes*, 393): ‘Concerning the folk-etymology, it is actually the field of ‘poetry’: the winged truth undresses itself. And when the imagination of the scientist throws itself in her purchase, science runs risks.’ Already in Wagner’s previous studies of the Sardinian names of the fox and weasel it was apparent that these denominations were often connected with folk-beliefs and could not be understood without these. The map of the Sardinian denominations of the ladybird shows, as elsewhere (ALF 1508; AIS 470), an exceptionally varied picture, which in first instance confuses. And one could be tempted to abandon a map like Aebi. Many denominations of the ladybird are connected with nursery-rhymes and Wagner gives a number of examples from his collection (which is too big to reproduce completely).

1. Baunel:

*mariola, mariola,
bae a kkasteddu
e portámmi un aneddu,
k' est intréu, portandéddu,
e ki segau, torrancéddu.*

vai a Cagliari
e portami un anello;
se è intero, portalo,
e se è rotto rifiutalo.

(Ladybird, ladybird, go to Cagliari and bring me a ring, that is whole, bring, and that is broken refusal.)

2. Dorgali:

*maridzola, maridzola,
ba a kkasteddu
e báttimi un aneddu,
un intréu, unu sikau,
maridzola, barandáu*

vai a Cagliari
e portami un anello;
uno intero, uno rotto,
coccinella, ben volato.

(Ladybird ... a whole one, a broken one, ladybird, good flown.) [W. 55]

3. Escalaplano:

*ba□ayola, ba□ayola,
bai a kkasteddu
e béttimi una spola
e un aneddu,
ba□ayola, bai a kkasteddu.*

vai a Cagliari
e portami una spola
e un anello,

(Ladybird ... bring me a shuttle [cf. spool] and a ring ...)

4. Láconi:

*mariola, mariola,
bai a kkasteddu sola sola,
báttimi un aneddu,
un aneddu e spozaři
ka dd' appu a impikkari
in una matta de vigu
mariola, ka đ indzigu.*

vai a Cagliari sola sola
portami un anello;
un anello per lo sposalizio,
perchè lo voglio appendere
a un albero di fico;
coccinella, ti seguito.

(Ladybird ... all alone; bring me a ring; a ring for the marriage, for I want to hang it up at a fig-tree; ladybird, I follow you.)

5. Macomer:

*santuḡuaneđu,
bae a kkasteddu,
e báttimi un aneddu ...*

6. Milis:

*mammayora, mammayora,
ba a kkasteddu sora sora,
e mi éttis un aneddu,
un aneddu po ispozai,
mammayora, pez a bborai.*

vai a Cagliari sola sola,
e mi porti un anello,
un anello per lo sposalizio
coccinella, alzati e vola.

(Ladybird, lift yourself up and fly away.)

7. Mógoro:

*mayowa, mayowa,
baidindi sowa sowa,
baidindi a kkasteddu
e batti ū aneddu,*

vattene sola sola,
vattene a Cagliari,
e portami un anello,

*ū aneddu po ispozai,
mayowa, mayowa,
tórraði a bboai*
(Ladybird, ladybird, go fly.)

un anello per lo sposalizio,
torna a volare.

8. Perdas de Fogu:

*a□iola, a□iola,
ba a kkasteddu e vola,
e báttimi s aneddu,
s aneddu e su didali,
ka d appu a ddonai □ani.*

vai a Cagliari e vola,
e portami l'anello,
l'anello e le ditale,
che ti daró pane.

(... the ring and the thimble, then I'll give you bread.)

9. Quartu S. Elena¹⁸⁹

*Bibiolana, babajola,
babajola, babajola,
piga su libru e bai a scola;
piga su libru e bai a Casteddu;
comprami unu bellu aneddu,
un aneddu po isposai,
babajola, torna a bolai!*

piglia il libro e vai a scola;
piglia il libro e vai a Cagliari;
comprami un bell'anello,
un anello per lo sposalizio;
Coccinella torna a volare.

(... take the book and go to school, ... buy for me a beautiful ring, ...)

10. Sédini¹⁹⁰:

*pipiriola, pipiriola, bola, bola,
a logu attestu;
a mi attire s' aneddu
dae Casteddu, dae Portigale,
s' aneddu de isposare.*

a paese lontano,
a portarmi l'anello
da Cagliari, da Bortigali,
l'anello per lo sposalizio.

(... fly to a faraway country, to bring me the ring from Cagliari, from Bortigali, the wedding ring.) [W. 57]

11. Seui:

*mandiola, mandiola,
bai a kkasteddu e bola,
e béttimi un aneddu
e unu bingadeḍḍu;
mandiola, mandiola,
bai a kkateddu.*

e portami un anello
e un pignattino;

(... and bring me a ring and a little cooking-pot; ...)

12. Terralba:

*mayowa, mayowa,
bai a kkasteddu a ssowa
e póttami un aneddu,
e aneddu e spozai,
potta denti de gāi,
potta denti de brokku,*

porta dente di cane,
porta dente di porco;

¹⁸⁹ After a version at Garbini, 177 according to a communication of Dr. Cossu; [the] writing [is] conventional; *torna* is obviously a mistake for *torra*, as is exclusively said.

¹⁹⁰ From Garbini, 1217 after dictation by a Maestra Bachiddu; conventional writing. A quite similar version without localization at Ferraro, *Canti pop. in dial. log.*, I, 200.

13. Nuoro¹⁹¹:

77

*piga su libru e bai a iskola,
piga su libru e bai a ispozai,
babbayola, pez a bbolai.*

15. Padria:

*mamaġola, mamaġola,
léađi sol liboros e bae a iskola,
léađi sol liboros e bae a imparare,
mamaġola, pézađi a bolare.*

[W. 59]

16. Ploaghe:

*su gađđu e ssantu aindzu,
mammariola,
lea su libru e bae a iskola.*

17. Sant' Antioco:

*babbayola, babbayola,
piga su libru e bbai a skola,
báttimi s aneđđu e spožai,
babbayola, pez a bbolai.*

In other cases there is only mention of the summons to fly and bring the ring:

18. Siniscola:

*s akka de babbu mannu,
bae a kkasteđđu
e dzuge un aneđđu*

e porta un anello.

19. Santu Lussurgiu:

*pi□iola, pi□iola,
altsiađikke a bbolare,
de santu nigola a kkasteđđu,
a mi attire un aneđđu,
un aneđđu e ispozare,
pi□iola, pi□iola,
altsiađikke a bbolare.*

20. Onifai¹⁹²:

*bola, bola, tiría,
bola a Santa María,
bola a santu Nicola,
tiria, bola, bola.*

21. Pattada:

*pi□ia, pi□ia,
a Santa Lugia,
a Sant Nigola,
pi□ia, ola, ola.*

22. Orune:

*bola, bolatirría,
a banna e sant' Andría,
a banna de santu Nikola,
tirría, bola, bola.*

[a banna (banda) de = dalla parte di]

[W. 60]

¹⁹² According to dictation by the Maestra Bacciddu, in Garbini, 505.

23. Sennariolo¹⁹³:

*piblasana,
fage manna
kantu una ġanna,
bae a ssantu Nigola,
báttimi un aneddu,
un aneddu de ispoza.*

24. Orosei¹⁹⁴:

*Vola, vola, tirria,
Santa Luchia,
Santu Nicola,
tirria, vola vola.*

In the last reproduced versions the referral to the saint, especially Saint Nicholas and Saint Lucia, is meaningful and connected to the denomination, as may be apparent from the continuation. Only a summons to fly is contained in the version from:

25. Fonni:

*mariola, mariola,
peza, bola, peza, bola,
pez a bbolare, pez a bbolare,
mariolare, mariolare.*

26. Bitti¹⁹⁵:

*santa Lukiedda,
vola, vola a seu cuileddu¹⁹⁶,
a ti viere pabe e latteddu.*

*vola, vola all' oviletto,
a berti pane e lattino.*

27. Bolótana¹⁹⁷:

*ziarosa, ziarosa,
mamma tua est in Bosa,
babba tou es morinde,
ziarosa, baetinde.*

*tua madre è a Bosa,
tuo padre sta per morire,
Coccinella, vattene.*

Here we are dealing with the allusions to father and mother of the little animal everywhere so frequent in animal-songs. And for comparison Wagner gives a bat-song from Domus de Maria, two lizard-songs from Nuoro, and one on the kestrel.¹⁹⁸ And he refers to Provençal versions of the ladybird-song, in which *ta maire* and *toun paire* play a part;¹⁹⁹ and also German variants of the ladybird- and maybug-song.

Or with allusions to the children, as in an English version²⁰⁰:

*Lady cow, Lady cow, fly that way home,
Thy house is on fire, thy children are gone,
All but one that ligs under a stone,*

¹⁹³ The second and third line are quite dark; evidently 'mach dich gross wie eine Tür'.

¹⁹⁴ After Barella, in: *ATP* 19, 3112 n°21.

¹⁹⁵ After Dr. Delogu in Garbini, 514.

¹⁹⁶ From *kuile*; by Aebi, 110 n°357 misprinted into the unintelligible *mileddu*. [little sheep barn].

¹⁹⁷ After Barella, in: *Archivio per lo Studio delle trad. pop.* 19, 1900, 313 (Garbini, 517).

¹⁹⁸ Wagner refers to his article 'Die sardische Volksdichtung', in: *Festschrift zum XII. allgem. Deutschen Neuphilologentage*, Erlangen 1900, 298ff.

¹⁹⁹ Cf. Eug. Rolland, *Faune populaire de la France*, Tome III, Paris 1881, 357

²⁰⁰ From A. Kuhn, 'Zauber- und andere Sprüche aus England und Schotland', in: Fr. Heinr. v. Hagen's *Germania* 7, 1846, 435 (after Rob. Forbey, *Vocabulary of East Anglia*).

Fly thee home, Ladybird, ere it be gone.

Without going into the question in what way mythical images lie behind this – as is known a much discussed issue²⁰¹, it is a fact that these nursery-rhymes with *mamma* and *babba*, of which there exist numerous variants on Sardinia, have widely influenced the name-giving, as will be demonstrated soon.

A special place is taken in by rhymes, which can partially be read as magic formulas and probably also want to be so, with partially unintelligible and by itself senseless words. In Sennariole and Tresnuraghes they have a version which is still intelligible and reminds of the above:

<i>pi□iasana,</i>	
<i>andat a pprana,</i>	va in planura,
<i>andat e bénidi,</i>	va e viene;
<i>kukku éni,</i>	cucco vieni,
<i>kukku óla,</i>	cucco, vola,
<i>lea su libru</i>	piglia il libro
<i>e tokka a iskola</i>	e va a scuola.

Comparable from Cúgliari, but already with mysterious words²⁰²:

Cúgliari	Scano Montifero (1)	Scano Montifero (2)
<i>pi□iasana,</i> <i>andat in prana,</i> <i>andat e benidi,</i> <i>pi□ia peri,</i> <i>pi□ia koite,</i> <i>pássađ in kolte,</i> <i>in kolte prana</i> <i>konka de rana,</i> <i>konka de ustú,</i> <i>peiúnku,</i> <i>peóe,</i> <i>pišiđđói.</i>	<i>pi□iasana,</i> <i>andat in prana,</i> <i>andat e benidi,</i> <i>andat in kolte,</i> <i>andat in prana;</i> <i>bae a kkasteddu,</i> <i>báttimi un aneddu,</i> <i>un aneddu de ispozare,</i> <i>pi□iasana,</i> <i>baiđikke a bbolare.</i>	<i>pi□iasana,</i> <i>passađ in prana,</i> <i>passađ e beni,</i> <i>pi□ía □eri,</i> <i>pi□ía kolte,</i> <i>pássađ in kolte,</i> <i>in kolte e mare,</i> <i>ukka e gane,</i> <i>ukka e ustú,</i> <i>k' essi, kustú,</i> <i>erine, erine,</i> <i>sutt' erine,</i> <i>sutt' e rassa,</i> <i>babb' e rassa,</i> <i>babberone,</i> <i>atti m' ind aza</i> <i>e pittsi-kokkoi,</i>

²⁰¹ See J. Grimm, *DM* 4th ed., I, 578 and especially Wilhelm Mannhardt, *Germanische Mythen*, Berlin 1858, where p. 243ff there is talk about the ladybird and especially the little song is connected with the divine siblings Freyja and Freyr, because these divinities rule rain and sunshine and Freyja was asked about love-affairs and also Freyr was an oracular god. Follows citation from M. It is not entirely clear if Mannhardt only wants to speak of nursery-rhymes, in which the insect as *Sonnentierchen* is spoken to or if he speaks of the little songs in general. That such ones also exist everywhere in Romance lands has been sufficiently proven already a long time ago. A summary of the possibly mythical connections, see Aebi, 2ff; Riegler, in: *HDA* V, 1692ff, where also references to literature.

²⁰² What *peri* should be, was not clear to Wagner's informant; *peiúnke*, *peóe*, are traditional ('formelhaft'), they could be interpreted as 'piede adunco, piede di bue' (crooked foot, ox-foot); *pišiđđói* sounds like *piša đđói* 'piscia quà' and in any case has to be humorous; *konka de rana* 'frog's head' and *konka de ustú* 'knob of a stick' (?) are evidently rests of a magic formula, *kolte* 'corte [court]' in the sense of 'cortile [court], mandra [herd], ovile [sheep-barn]', as always.

		<i>Kul e vorkiddu e pišiddiúi.</i>
--	--	--

From Scano Montifero come two versions, one intelligible and as the previous one (1), and one filled up with magic formulas (2²⁰³).

From Pattada (after G. Calvia):

<i>pi□ia, bi□ia,</i>	
<i>ola, ola, pi□ia,</i>	
<i>merda de atturulia,</i>	<i>merda di falco,</i>
<i>merda de attu ispana,</i>	<i>merda di gatto grigio,</i>
<i>pibia, sana, sana.</i>	

That these are magic formulas appears also from the fact, that the ladybird (*pibia*) has to cure (*sana*) something, from which he is in fact called *pi□iasana*, and the expressions *konka de rana* (frog's head), *peiunke* (piede adunco [crooked foot]?), *ukka e gane* (dog's muzzle), *merda de atturulia* (falcon's shit), *merda de gatta ispana* (shit of a grey cat), to name only the somewhat clearer ones, are evidently related to folk-medicine, as they are prescribed quite often in Sardinia by the everywhere numerous 'sorceresses' (*mayárdzas*).

G. Ferraro brings a nursery-rhyme, sung at the 'ginoco delle sorti o dei regali [... of the fate or of the gifts]', without location-data. The girls are sitting in a circle with extended fingers; the leader of the game speaks:

<i>Pibíu sanu,</i>	<i>uccello sano,</i>
<i>àndad' a planu,</i>	<i>va (vola) in piano,</i>
<i>Andad' e beni',</i>	<i>va e viene,</i>
<i>in bia bèni(di),</i>	<i>in via viene,</i>
<i>In bia posta,</i>	<i>in via posta,</i>
<i>passad' in posta,</i>	<i>passa in posta,</i>
<i>Passad' in' ranu,</i>	<i>passa in grano,</i>
<i>In chiaranu,</i>	<i>in primavera,</i>
<i>In chiaustu,</i>	<i>in Agosto (?),</i>
<i>Ch' ande' custu.</i>	<i>che vada costui.</i> ²⁰⁴

The text above by Ferraro is certainly quite distorted; that *pibíu sanu* would mean 'uccello sano', is highly questionable; *in chiaranu* Ferraro explains, although himself in doubt, as *in ch' eranu*; likewise *in chiaustu* as *in ch' Austu*, but *ink(e)* is there senseless; cf. for the last the *ukka eusta* from the song above from Scano Montiferro. There are especially in these rhymes many formulas that are no longer understood. Whether the song from Ferraro was originally a ladybird-song is something Wagner doesn't want to decide; anyway nowadays the ladybird is called in Planargia *pi□ia (sana)*.

Isolated formulas are the following:

28. Sènnori:

<i>abbasanta,</i>	
<i>o pónemi s- abbasanta,</i>	<i>o mi dai l'acqua santa,</i>

²⁰³ Also here the mysterious *peri* and *ukka e ustu*; *erine* and *rassa* can hardly be *farina* and *grassa*, the first in no case, because *f-* doesn't fit; the last is imaginable; *atti m' ind aza / e pittsi-kokkoi* means 'you have to bring me from there a cake' (that image-bread with toothed bulges that is baked at weddings, also called *kokkoi e pittsus* or *pittsurius*; cf. LLS 62).

²⁰⁴ Ferraro adds: 'Coi sul cui dito fu pronunciata la parole *custu*, si allontana. Le rimaste per richiamarla si consigliano per regalarle: *una bertighidda d'oro*, *unu cossu 'e seda* (un corpetto di seta)', and comparable gifts.

o ti 'nde matto un anka.

o ti strappo una zampa.

Here the formula is based on the name of the little animal, also known in 237 Ìttiri (by mistake not on the map); the yellow fluid emitted by the ladybird is often considered a medicine (*HDA V*, 1701), is identified with holy water and the little animal is threatened with the pulling out of a leg when it will not emit this fluid. (In an extensive note Wagner treats the threats uttered against other animals, mainly the snail that has to put out its horns.)

29. Sassari:

*bora, bor, santu yuanni,
pa r' amori di ggiḍḍa di,
no me póttsia kaddi,
aḡḡ iutt' una iyffašadda,
vù, vù, lu bbiddone s' è fuḡḡidu.*

*vola, vola, san Giovanni,
per l'amore di quel giorno [St John's day]
perchè io non possa cadere,
mi son dato uno schiaffo;
vu, vu, l'insetto s'è fuggito.*

This version differs completely from the other Sardinian ones and points to a non-Sardinian origin.

When we now go over to the actual denominations of the ladybird, we see at first view that the nursery-rhymes have excessively influenced the name-giving.

1. In 177 Posada and 178 Torpè the ladybird is even called *bai a kkasteddu* (go to Cagliari), while Wagner heard in Posada also another name: *akka e babbu mannu*, but it has been said before that often multiple names are used in the same place.
2. In nearby Siniscola (176) Marcialis has recorded *anedḍu d' oro* or *anedḍu anedḍu* next to *akka e babba mannu* notated by Wagner, so again a denomination originating from a nursery-rhyme, next to *aneddu* in 104 Ovodda.
(G. Ferraro, o.c., 200 has a rhyme without location; he says: 'Quando i ragazzi prendono uno di questi insetti (coccinelle) dicono:

*Aneddu, aneddu,
giúchemi aneddu
dae Casteddu,
aneddu d'oro.'*)

3. Here and there are also denominations based on the summons of the nursery-rhyme 'vola-vola', as *bolabóla pupuzedḍa* in 199 Tempio next to simply *pupuzedda*; *maría olaóla* in 169 Orotelli; *mariabolabóla* in 266 Esporlatu; *mariavolavóla* in 99 Orani; *mariambola* in 152 Talana; *olaóla* in 215 Séniori next to by Wagner recorded *abbasabta*; *bolaóla* in 263 Silanus; *bolabola de santuguanni* in 216 Sorso; *bora bora di santu yanni* in 217 Sassari, next to *biddzone di santu yuanni*; *bulabula* in 243 Monteleone; *bolabola* in 164 Irgoli; *volatirría* in 171 Orune, 163 Onifai, 166 Galtelli; *volavolatirría* in 162 Dorgali; *bolatirría* in 170 Lollove; *θirriavóla* in 168 Oniferi; *θirriavolavóla* in 100 Sarule; *olalukia* in 183 Nule. As one can see, these denominations are often connected with the Madonna or other saints. The ladybird is for that matter everywhere mainly consecrated to the Mother of God and enjoys her special protection (*HDA V*, 1693).
4. From the double connection, on the one hand with the Mother of God, on the other hand with the *vola* from the nursery-rhyme, has originated here as well as elsewhere the in numerous places dominating *mariola*, *marioléḍḍa*; also *santa mariola* in Nughedu S. Vittoria (without number, on NE-leave); *maridzola* in 161 Orosei.²⁰⁵

²⁰⁵ Similarly in French areas *marivole* has come about with numerous side-forms and on the Italian mainland also very frequent *mariola* (cf. Aebi, 18f; 20 n. 3). There is no reason to bring the Sardinian forms in direct relation with those from the mainland; Wagner totally agrees with Riegler, who thinks that concerning the analogy of the

5. Very dispersed, especially in the south and middle, are the forms of the type *mamayola*, whereby in *mamma* surely the Mother of God should be seen, although also nursery-rhymes, wherein mother and father of the animal are mentioned, could have contributed.
6. This last suspicion is by the hand, when one sees that this *mamayola* frequently and quite strongly changes in the south with *babbayola*, so that often both forms in neighbour villages are usual. From that one may conclude that in it *babbu* is felt. Surely this denomination is also dependent on *babbói*, *bobbói*, a children's word, used for all kinds of insects, especially beetles, cf. also *babballótti*, *babbaútsu*, etc.²⁰⁶

Quite often with folk-denominations two or more ideas are at the basis and influence each other or they could at least, leaving us unable to separate them purely: because with all too compressed statements in this area it could easily happen that as Millardet says in the motto 'science runs risks'. Of the insect-names beginning with *bab-*, *pap-* reminds again the Asturian *papón* 'cualquier insecto, particularmente cuando se ignora el nombre' (Acevedo – Fernández, *Vocabulario del Bable Occidental*, Madrid 1932, 165), to which should be remarked that with this word 'se amedrenta a los niños diciéndoles que los va a llevar el *papón*' (so also Port. *papão* 'bogeyman'; so completely the same as in Sardinia *babbaútsu* means the little beetles and also child's scare, bogeyman). Comparably we have again in Bask *mamu* 1) insecto grande, en general, 2) espantajo, fantasma, monstruo (Azkue, Dicc. Vasco- español- francés, Bilbao 1906, II, 11) and *papao* 'duende, el bú, el coco con que se asusta a los niños'. (Azkue II, 155); next to this *mamarro* 1) el bú, ser imaginario que asusta a los niños, 2) insectos subterráneos cualesquiera; *mamurro* [72->] 'insecto'; *mamorro* 1) insecto, 2) coco, bú (ID., II, 11). In Bibao and Vitoria they say *papao* or *babau* for the bogeyman (O. de Apraiz, *Rev. Int. des Études Basques* 24, 1933, 112), and Baráibar y Zumáraga, *Vocabulario de palabras usadas en Alava*, Madrid 1903, 163, has *mamau* and 196 *papau* for the 'coco'. It concerns everywhere often children's words starting with *pa-*, (*ba-*), *ma-*, usually doubled and ending with a dull vocal, that indicate the bogeyman (cf. Greek *μωμώ* and the German *Wauwau*, to which also the sound of the dog has contributed [like the sound of the cow in Dutch *boe-man* = bogeyman], and even *bâu* [cf. Dutch *boe*, English *boo*, as in *boo-peep*, etc. in the child's game, with the hands before the face; also in the kitchen utensil *peep-a-boo* (Dutch: *kiekeboe* from *kiek* = 'kijk' = look, watch)]

denominations in different areas we are not dealing with a 'transferral from people to people', but that 'these notable agreements have their mutual origin only in the unity of the mythical thinking'. Concerning the Romance denominations, the summons to fly, *vola-vola* or *vole-vole*, often appearing in the nursery-rhymes, has brought forth equivalent rhyme-words that are similar or the same in different languages, just because everywhere the same similarity appears, and so one is not justified, like Garbini, 504 (in the case of *viola*) to believe in migration from the mainland. The ending with *-ola* (*vola*) and the form *mariola*, in which one feels without doubt Maria, has led to numerous form.

²⁰⁶ Cf. Eñsio Marcialis, *Piccolo Vocabolario sardo-italiano dei principali più comuni animali della Sardegna*, Sassari 1910, 5ff, with numerous other forms like *babbói de soli* (Oristano) 'cerambice', *badirodda* (Lanusei [?]) 'piccola cavalletta' and the forms with *bobbói* (p. 7). Cf. also Wagner, in: *ZRPh* 32, 1908, 36 for *fonnes*. [?] *bobborissina* 'ant'. Cf. Servo-Croat. *buba* 'beetle, insect', Serbian *buba mara* 'ladybird', with Rumanian words as Mold. *buburúz*, *buburuză* 1. something small and spherical, 2. ladybird (Tiktin, *Rumän.-deutsches Wb* I, 229); cf. also Academia Româna, *Dicționarul Limbii Române* I, 1913, 663 under *buburuză*, that there is also brought in connection with *bob* 'bean' [but Slav. = Lat. *fava*]; *bubă*, *bubușlie* 'abcès, bouton', *bubuieț* 'tubercule' are brought together and compared with Hungarian *buborék* 'bladder', *buborcsék* 'wart', Serbian *bubùrica*, etc. Next to *buburuză* the ladybird is called in Rumanian dialects also *mămărușă* (Moldau), *mumurușă*; *păpăruie* (Banat), *păpărugă* (Hungary), *păpăluză*, *păpăruză* (Dicț. Limbii Rom., l.c.; Tiktin, II, 947 under *mămărușă*). As to *mămărușă* Tiktin thinks that this probably has originated from the denomination *măriușă* (from *Maria*) with influence from *mamă* and refers even to the appearance besides each other of the Sardinian *mamayola* and *babbayola* after *ZRPh* 32, 363. Also in new-Greek *μαμμοῦν*, *μαμμοῦδι*, a general word for small insects, but especially beetles (Hèpites, *Dict. grec.-franç.*, II, 464; Otto Keller, *Die antike Tierwelt*, II, 406) could contain such a resemblance.

for ‘some frightening thing’ in an Indian children’s slang (Jivanji Jamshedi Modi, The baby language among the Parsees’, in: *Journal of the Anthropol. Soc. of Bombay* 13, 1926, 411); so with these words ugly-looking insects and beetles were named, and finally these words were generalised here and there to all the insects [cf. bug]; thereby thinking of the nursery-rhyme the insect denominations were believed to contain words like ‘father’ and ‘mother, from where the many interactions.

That *bobbói*, etc. though lies nearby show the denominations *babbaútsu de santu yuanne* in 191 Ozieri, that also Marcialis, *Picc. Voc.*, 6, but without location, adduces, as well as *babbaútsu de nostra signora* in 233 Borutta, and *bobbói de santu gianne* in 96 Dualchi, 250 Pozzomaggiore, 251 Padria.

7. Next to *mariola* and *mammayola* there is strongly spread and often next to the other denominations *mayola*, that can be seen as a cross between the two mentioned terms, but it also has a resemblance with *mayu* ‘May’ (the ladybird is also seen as harbinger of spring); cf. the side-form *mayola* in 123 Serri, 125 Gergei. Such a cross-form will also be the isolated *ammorayola* in 144 Loceri, from *mariola* under influence of *ammorau*, ‘inamorato’, because according to his correspondent Dr. Cara Garbini, 1216 has a Log. *amoran* (without location) as name of the ladybird.
8. Frequently the ladybird is indicated on Sardinia just like elsewhere as ‘cow’ (*bacca de nostra signora, de Deus, de santu guanne, de santa Maria*, etc., about which more later). This denomination has crossed on a part of the area with the *vola* ending and the other names and gives *bakkiola* in 116 Séulo, and shortened from that *kiola* in the nearby places 115 Gadoni, 113 Aritzo, 112 Belvi. To see the terms as direct derivations from *bakka*, as some sort of diminutives is prohibited by the form, because *-iola* is not a Sardinian diminutive-suffix.
9. In 156 Urzulei and 136 Perdas de Fogu the ladybird is called *abiola*, in the last place also *piola*, that in 110 Désulo reappears²⁰⁷; in 160 Oliena *viola*, in 174 Onani and 175 Lula *viola e Deus*.

A comparable name appears on the mainland in the Veronese. Bolognese and Middle Italian: *viola, violeta* for the ladybird (Aebi, 28; Garbini, 504; Bolognese *viola* at Ungarelli). C. Salvioni, *Lampyrus Italica*, Milano 1892, 14 has explained this Veronese word as *aviola* from *avia* ‘ape’, which Meyer-Lübke has taken up in the first edition of his *REW*; Judd (in *ASNS* 127, 1912, 419) has objected against a direct derivation; he thinks: ‘sowohl berg. *viöla* (Leuchtkäfer) wie bologn. *viola* (Marienkäfer) können relativ wenig alte Neubildungen von *av-* ‘Biene’ mit falscher Artikelabtrennung sein” and remarks, that as to Berg. *viola* “keine lautlichen analogen Beispiele für *pi > vi*” exist.²⁰⁸ Garbini, 504f again wants to derive the Veronese word from the verb *sviolár* ‘correre in modo regolare e leggermente, così da sfiorare appena il terreno’. And Jaberg (‘Spiel und Scherz in der Sprache’, in: *Festgabe Samuel Singer*, Tübingen 1930, 78) believes that the often appearing rhyme-words *via* and *Maria* have contributed to the origination of *viola*. All these last mentioned assumptions may have some truth in them, as one sees namely again and again that every possible ‘Anklang’ is used, and it is therefore totally unnecessary that also in every individual case precise conceptual ideas are connected with it; anyway we cannot simply prove that, and the ‘vérité ailée’ eludes in many cases the precise scientific analysis. Garbini, who found the Sardinian *viola* for Oliena at Marcialis (*Piccolo Vocab.* 35), thinks it is an immigrant from the mainland. But this assumption is quite unlikely; against it speaks the

²⁰⁷ It is wrong and leading astray, that in the study of Aebi (29 Anm.) these Sardinian names are noted as *biola*, while no consideration is given to the fact that the words on the AIS are printed with the article, so with *b*; idem in other cases.

²⁰⁸ In the new edition (n°523) Meyer-Lübke also calls the derivation from *ape* questionable.

isolatedness of the forms on Sardinia and the circumstance that such an influx of popular terms from North-Italian dialect has no parallels (singular North-Italian words exist, but they are limited to technical words, which have their good historical grounding²⁰⁹).

As to Sardinia, Wagner though considers the influence from *ape*, *abe* on the forms *abiola*, *piola* no way excluded, whereby of course in the first place the ‘Anklang’ to the *vola*-forms will have occurred and then the reinterpretation as with the other terms; the cross with *ape* is not that far fetched, as indeed with the small animals and insects there is constant influencing of the names. And *viola* is ‘wohl’ a side-form of *piola*, but also here it cannot be excluded that somehow there was thought of *viola* (violet; pansy, heartsease, love-in-idleness; Dutch *viooltje*), as on the mainland *violeta* stands next to *viola*.²¹⁰

10. Still evoked by the ending *-iola* are according to Wagner the forms of *mundiola*, that appears dispersed (in 76 Fordongianus and 142 Ussassai; *mandiola* in 117 Seui²¹¹; *mandiowedda* in 41 Mógoro, next to other denominations: *mayowa*, *mamayowa*, with *w* for *l*, according to the rules). *Mundiola* is further besides *mundía*, *mundiédda* (Marcialis, o.c., 21) usual in the sense of ‘small louse’; *mundía* is also called ‘spazzatura’ (from *mundare*, *-ai* ‘to clean’), so ‘trash’; from that the word has gotten the more general sense of ‘something impure’, and is, as mentioned, especially used for the ‘pidocchietti’ (lice; cf. Spano, s.v. and in the same sense: *mundiédda* ‘pidocchietto’ bij Marcialis, o.c., 21).²¹² In 7 Sénenghe Wagner received as denomination of the ladybird *buttiola*. Again we have the ending *-iola*; this word is also used for small lice and bed-bugs; it is derived from *buttiú*, in many places also *búttiú*, ‘drop’ (at *gutta*²¹³), and the mentioned little insects are called like that, because they leave behind, when they are squashed, a small stain that looks like a blood-stain, especially when they have just sucked blood. The transferral to the ladybird that, as the map shows, occurs spontaneously at various places (and may be more extensive), might be the result of the ‘Anklang’ of the ending, anyway influenced by it; but there are, as already said, exchanges between the small insects; one might also think of the drop juice that the ladybird emits [when threatened].
11. The ending *-iola* appears also in *pi□iola*, usual in most places of the Planagria and the surrounding of Abbasanta; next to this also *pi□iriola* in 186 Anela, 187 Bono; *pipiriola* according to Garbini’s correspondent, the Maestra Bacchidu, in 106 Sédini (Garbini, 1217), while Marcialis records for the same place *vakki e santu yuanni*. These forms are built up from the simple *pi□ia*, about which more later.
12. Finally it can hardly be questioned that the denomination *san nigola* that Wagner found isolated in 6 Bonácardo, also thanks her existence to the ending *-ola*; the nursery-rhymes have already often contained the summons to the ladybird to fly amongst others to San Nikol (as in the rhymes from Onifai, Sennariólo, Santu Lussurgiu, Pattada). That

²⁰⁹ Cf. Wagner, ‘Die festländisch-italienischen sprachlichen Einflüsse in Sardinien’, in: *AR* 16, 1932, 135-148.

²¹⁰ In 109 Tonara appears the isolated form *mimola* (according to Marcialis; but *mimiola* according to Garbini’s correspondent Dr. Cara; Garbini, 508). A cross from *mammajola* and the *i*-containing forms of the surrounding: *piola*, *kiola*, so Wagner.

²¹¹ On the map only *babbaiola* is notated; en also Marcialis has only this form; but Wagner has noted it together with the above mentioned nursery-rhyme.

²¹² With *mundiola*, *mand-* will also be connected *kastanandzola*, which only appears in the neighbouring villages 102 Ollolai and 103 Gavoi; but the first part of the word is dark. Garbini, 965 has found the form for Gavoi at Marcialis and wants to, though with a question-mark, explain it as ‘casta giovenca’, obviously under the influence of the frequent denomination *bakka*; but *mandzola* does not appear in that sense, and even less can *kasta* agree with the learned Latin-Italian word.

²¹³ Not in dictionary. Cf. *guttaperca* = Guttapercha (*f*) (Sacerdote 1979, 274).

especially this saint with preference is connected with the ladybird in the nursery-rhymes and finally also locally as denomination of it counts, has its ground ‘wohl’ only in the ending *-ola*, rhyming with *bola*; from the same ground appears *Santo Nicola – Cola Cola* and the like also here and there on the Italian mainland and on Sicily (Garbini, 1207f) as well as in French territory (Aebi, 36). In the same way the Florentine denomination *Lola* (Garbini, 1213) can be explained.

After having discussed the denominations that are the result of the nursery-rhymes, whereby he has only hinted at the other possibly to be considered associations, Wagner now wants to go through also the other denominations and the concepts mentioned until now only in passing, as well as adduce the isolated and for him unintelligible words.

13. At 6 it was already mentioned, that the form *babbayola*, although probably formed after *mammayola*, might have been influenced by *babbói*, *bobbói*. This is the more probable as in some places there exist denominations, that link up with the last one and comparable words, like *bobboi de santu ġuanne* in 96 Dualchi, 250 Pozzomaggiore, 251 Padria, and *babbútsu de santu yuane* in 191 Ozieri, *babbauttsu de nostra siñora* in 233 Borutta (the first one is also given by Marcialis, *o.c.*, 6 but without location).

14. The under 11 adduced denomination *pi□irióla*, *pi□ióla* derives from a more simple *pi□ía*, that on Wagner’s map is represented in 212 Tula and 190 Pattada; Marcialis, 25 has it near Pattada for Ozieri (191, where on the map *babbauttsu de santu yuane* is notated); also Spano notates it as Log.; it is, as one sees, still living in the proximity of Spano’s birth-ground, Ploaghe, and figures as *pu□ia* also in 207 Bulzi, 209 Laerru, 200 Aggius. A *bibia* is given by Garbini, 1217 for 206 Sédini after information from Maestra Bacchiddu; it still concerns the same area.

Linked up with this zone we find in the Galluresian as usual denomination *pup(p)uzeđđā* in 199 Tempio, 198 Nuchis, 195 Terranova Pausania, 202 Luogosanto.²¹⁴

And also *pippiridonna*, isolated in 157 Orgósolo, can be linked up to these radicals, while it is also brought in connection with *pipere* ‘pepper’ (with a look on the black dots of the wings of the ladybird)²¹⁵, while *donna* refers again to the Mother of God. Also in the equally isolated form of 324 Quartu S. Elena *bibbialande* (but according to Garbini’s correspondent Dr. Cossu *bibiolanda*; Garbini, 176), that stands in the middle of mere *babbajola* forms, can be present next to the ‘Anklang’ with this word also the still to be mentioned sound-painting radical.

In the *Piccolo Vocab*, 7 Marcialis gives *bibbiriola* ‘coccinella’ for 161 Dorgali; Wagner has in the same place obtained *maridzola* and that same word can be found for Dorgali in the lists, Wagner received from Marcialis. But Wagner has already often pointed to the

²¹⁴ Garbini, 1215 gives from his own collection *pupuréddu* or *papusedda*; the first form is ‘wohl’ miswritten and also the second one is badly transcribed. Garbini connects them with the mainland-names of the corn-weevil (tonchio), as Sicilian *papuzza*, *pappuzana*, *pappazana* (p. 178, after Pitrè); but in Sardinia such names of the corn-weevil do not appear (it is called Log. *gurgudzone*, *iskurdzone*; Camp. *grugulloni* = *curculionem*); what’s more, the form *papusedda*, given by Garbini, doesn’t seem to exist; Wagner only encountered *pupuzeđđā*. This form (*pupusedda*) has also Marcialis, 27, while according to him, *ibid.*, *pupureddi* is used in Tempo for the death’s-head moth (Sfinge testa di morto). Anyway, Wagner sees from Pitrè, *Usi e costumi, credenze e pregiudizi del popolo siciliano*, III, 336f, that also for the ladybird such names appear, like *papuzza* in S. Fratello, *papuzzedda di Sant’ Antoni* in Barcellona; as the corn-weevil has the same name on Sicily, Wagner leaves undecided whether were dealing with a transferral of the name of the last one, or with a children’s word building, that then still would be in origin connected with the Sardinian.

²¹⁵ The influences of the reflections for ‘pepper’ can also be felt in the side-forms of *pi□iola*: *pi□irtola*, *pipiriola*, already mentioned under 11.

fact that often in one place multiple terms occur; also terms from the surrounding often drive out older words, so that with repeated recordings, especially with a large time-gap, there can often appear quite substantial variations, while also certain terms maintain themselves quite toughly. Garbini, 1216 discusses this *pibia*, that he has found at Spano, and remarks “che indica letteralmente ‘granello’. Ma questa voce potrebbe anche essere legata, forse, alle logudoresi *pibiare* ‘carezzare’ o ‘vezzeggiare’, e *pibiánculu* ‘vezzeggiante’; sarebbe, quindi, voce usata per accarezzare”.

That *pibia* means ‘granello’ (which Aebi, 67, Anm. 1 has taken over in good faith), is a totally random assumption of Garbini; he has found at Spano *pi□ioni*, mer. ‘granello’; ~ *de áxina* ‘granello d’uva’ and has simply assumed that *pi□ia* is a contraction from that and has the same meaning; but *pi□ioni* is, as Spano correctly indicates, the Campidanean form, while *pibia* is usual on Logudorean ground; the Camp. *pi□ioni* agrees with Log. (Planargia) *pipione*, general Log. *pupujone* ‘grape stone’; transferred also for the ‘little bung (Zäpfchen)’, usual according to the classical tradition (cf. Wagner, *Studien über den sard. Wortschatz*, Genève 1930, 79, under n°30). For the Log. *pi□ia* Spano gives as meaning only ‘insetto rosso, vacca di Dio’, and it has only that meaning.

The form is without doubt in origin a children’s word, to indicate little animals and to imitate their beeping sound, just like *tirría*; that *pi□iare*, Camp. *pi□inai* is related with it, as also Garbini assumes, Wagner also finds likely, but less because of the only by Spano indicated and somewhat vague meaning ‘lusingare, carezzare, vezzeggiare’ [flatter] than much more as a onomatopoetic word, that in general means ‘durch leises schmeichelndes Reden einen betören’, so not only means ‘schmeicheln’ (flatter), but also ‘bemitleiden’ (Spano: *compatire* = have consideration); add to that Camp. Log. *pi□iu*, *pi□inu* ‘pigolio, doglianza’; *pi□inosu* ‘pigolone, pigolante’; the translation with ‘pigolio’ [beeping] expresses the best original meaning of the forms; also Log. *piulare*, Camp. *piulai* ‘pigolare’, *piulu* ‘pigolio’ agree with this basic thought and betray clearly the onomatopoetic character. A confirmation of this opinion can also be the isolated form *pia de santu yuane* in 223 Cargheghe.

Pi□iola will be derived from the simple *pi□ia* with the known ending *-iola*, and *pi□iriola*, as already mentioned, been brought in connection with *pi□ere* ‘pepper’, but at the same time also been influenced by *mariola* of the surrounding places.

Pu□ia next to *pibia* represents a labialisation, a very frequent event. The Gallur.

pupuzéaḏa can also be seen as onomatopoetic.

What’s more, all these children’s word-like variants can somehow also be connected with the onomatopoetic radical *bab-*, *bob-*, *bub-* for something small and spherical, cf. the already mentioned Rumanian forms *buburuză*, *păpărază* etc.

15. Also the in the central area appearing denominations *tirría*, *θirría* (usually connected with *vola*): 179 Lodè: *tirría*; 168 Oniferi: *θirriavola*; 100 Sarule: *θirriavolavola*; 163 Onifai, 166 Galtelli, 171 Orune: *volatirría*; 162 Orosei: *volavolatirría*; 170 Lollove: *bolatirría* are forms with an onomatopoetic character as indications of small animals. At the basis lies Nuor. *θirriare*, Log. *tirriare*, Camp. *tserriai* ‘cry, scream’, that can be applied to all possible sounds.

In Sardinian there is a great mass of names for small animals, that have been formed with *tirr-*, *tsirr* and such, names of the stag-beetle (Hirschkäfer; *Lucanus cervus*; cerf-volant; vliegend hert) and other beetle species, the bat and certain bird species (cf. Wagner’s previous publications; he saves himself a repeated summary, because at Emil Eggenschwiler, *Die Namen der Fledermaus auf dem französischen und italienischen*

Sprachgebiet, Leipzig 1934, 188ff one can find an overview of the various to be considered forms, largely based on material supplied by Wagner).

Surely the ladybird is no chirping animal and has no resemblance with the stag-beetle, but as is well-known the folk is not that particular and likes to transfer names; also *tirriolu*, *tsirriolu* is in Sardinian a common term for small animals; Spano renders it with ‘animalucio, bestiola’ (cf. also Eggenschwiler, 189).

- 16 Next to these with the *vola*-rhyme linked terms and onomatopoetic word-forms there are the Sardinian names of the ladybird that present the little animal as a being consecrated to the Madonna, God and the saints. It has already been notated that the ladybird is especially and everywhere consecrated to the Mother of God (*HDA* V, 1693).²¹⁶ So we have in Sardinia as denomination of the ladybird *santa María* in 260 Macomér, and linked to *-iola*: *santa marióla* in Nughedu S.V. (without number); *mariaolaola* in 169 Orotelli and 99 Orani; *mariaroza* (either as double-name, connected with *Rosa*, or linked with *roza* ‘rose’ as flower especially consecrated to the Madonna) in 232 Thiesi, and 264 Lei; *mammaroza* in 248 Bonorva²¹⁷; *marialéne* (*Maria Eléne* ‘Helen’) in 101 Olzai²¹⁸; *mammabella* in 98 Ottana; *mamma de Deus* in 244 Romana and 245 Cherémule; *pippiridonna* (a cross-over of *pippiriola* and *donna*) in 157 Orgósolo; *akka de santa María* in 95 Bórore and 246 Giave; *akka de nostra señoira* in 234 Bessude, 239 Uri, 242 Putifigari, 243 Villa Nova Monteleone, 244 Romana, 252 Mara.

The description ‘cow’ is everywhere frequent (Eng. *lady cow*; Swabian *Frauenkühle*; Frans *vache à Dieu*, e.d. Aebi, 47; *HDA* V, 1691, 1701) and expresses as other denominations to other animals ‘the intimate relationship of the people with the little animal’; so also Rumanian *vaca-lui-Dumnezeu* (nect to other denominations; Dic. Limbii Române I, 663); Russ. *božja koróvka* (not **bostjak*, as wrong at Aebi, 47 Anm. 3 after Pott); Bulg. *boža kravička*, Czech *boží kravka* or *boží kravička* (Jos. Virgil Grohmann, *Aberglauben und Gebräuche aus Böhmen und Mähren*, Prag-Leipzig 1864, 283) all ‘God’s cow’. In Czech it is also used for the gold-beetle (*chrysomela*), but with these, as also with the maybug the ladybird is in the northern countries often confounded (cf. Mannhardt, *GM*, 243f). Further cf. also Rumanian (Transylvania, Bukovina): *Măriuta* (*popei*), *Maria* (*popei*) (Tiktin, *Deutsch-rumän. Wb.* II, 954; Dic.Limb.Rom. I, 663, under *buburuză*); Slovenian *maricla*; Serbian *buba mara*; Danish *mariehøne*; Norwegian *mariefly*; Swedish *jungfru Maria nyckelpiga* (key-maiden, housekeeper); Dutch *onze lieve vrouwens beestje*.²¹⁹

So is quite spread in Sardinia *akka e Deus* in 192 Oschiri, 197 Luras, 233 Borutta; or *akka e babbu mannu* in 176 Siniscola, 177 Possada. (Also with the Lord God or with Christ the ladybird is connected in many countries, like in France most often *bête à bon Dieu*, cf. Aebi, 122ff and such names in other languages, p. 13, Anm. 2), to that the mentioned Russian *božja koróvka*, Bulg. *boža kravička*, both ‘God’s cow’, Rumanian *vaca* (or

²¹⁶ Even among the Berber we find such a term; at the Schloh in Middle Morocco is the name of the ladybird *mrīm iigrān* (*Mrīm* is the name of the Mother of God, *Miriam*). The youngsters take the ladybird at the feast Aïd el Kebir on the hand and say to it: *A Mrīm iigrān mēl iyi maniṛad tāhley* ‘Show me the place, where I will marry’ (Destaing, *Étude sur le Tachelhit de Sous*, Paris 1920, 68).

²¹⁷ That the name *Rosa* is meant, can be deduced from the denomination *tsiaroza* (‘aunt Rosa’) in 263 Silanus, and according to Barella, *ATP* 19, 313 also in 265 Bolótana.

²¹⁸ This term Wagner obtained himself in Olzai, and also Marcialis gives it in the lists Wagner has received from him as denomination of the ladybird; but in his *Piccolo Vocab.*, 20 he registers *marialene* for Olzai as denomination of the butterfly; that is ‘wohl’ a mistake.

²¹⁹ This last denomination is not correct; it should be *Onzelievevrouwbeestje*.

găina)-lui-Dumnezeu; Danish *vor Herrs höne*; East-Swedish *Jes-vallpika*, *Jes-höna*²²⁰, Dutch *lievenheers-haantje*.²²¹ Cf. also the numerous forms at Rolland, *Faune pop.* III, 349ff.)

Besides God the Father and the Madonna Saint John appears most often as patron of the little animal, who is exactly on the island especially venerated and has led to many folk-customs and denominations, like *akka e santu yuanne* in 220 Tissi, 246 Giave; *vakki e santu yuanni* in 206 Sédini (whereby *vakki* gall,-sass. is plural); *bobboi de santu ġuanne* in 96 Dualche, 250 Pozzomaggiore, 251 Padria; *santu ġuanne* simply in 260 Macomér, 264 Lei; *pudzone de santu ġuanne* in 226 Ploaghe, 231 Torralba, 240 Olmedo; *biddzoni di santu yuanni* in 217 Sassari; *mamma de santu ġuanni* in Olmedo (a rejuvenation of the last indications with the Mother of God). [So also Bolognese *sanžanéri* (Ungarelli); Trent. *Ssan Gioanni* (Garbini 120); other Italian and also German denominations of the ladybird with Saint John at Aebi, 37 and Anm. 3; thereby also the most common Portuguese name *joaninha*. *Johannisvögele* is the denomination of the ladybird in Würzburg (Nemnich, l.c.); what's more, *Johanniswurm* is the most frequent denomination of the glow-worm; but the confounding of both little animals appears here and there (cf. infra at Santa Lucia). In the AIS, P. 922 (Sassari) *llu bbiddzoni de santu yaranni* is a misprint for *santu yuanni*.] Isolated are standing *bakka de santu golgi* (H. George) in 249 Seméstene; *polkéđđu de sant' Antoni* in 246 Giave²²², and *gađđu e santu aındzu* (Gavino) in 226 Ploaghe. Thereto come also denominations with Saint Lucia: *santalukía* in 172 Bitti (also *santalukieđđa*), and 173 Garofai; *olalukía* in 183 Nule, as well as *santa lucía* in 203 S. Teresa Gallura. Also on the Italian mainland such denominations appear (Aebi, 34 Anm. 3); as also there *lucciola* as denomination of the ladybird appears, it might be that also a confounding with the glow-worm is the case, as Aebi, l.c. assumes²²³; but maybe also folk-beliefs, about which we are not informed, play a part.²²⁴

- 17 Another multiple attested denomination presents the ladybird as 'little bride', whereby the starting point is that the beetle is sent out to bring the engagement ring and then is identified with the bride; also in other ways it is the bringer of bridal happiness and at the same time a love oracle (*HDA V*, 1699).

²²⁰ From Elof Hellquist, *Svensk Etymologisk Ordbok*, Lund 1922, 528 under *nyckel*.

²²¹ Ph.A. Nemnich, *Allg. Polyglotten-Lexicon der Naturgeschichte*, Hamburg 1793-1798, I, 1086, under 'Coccinella', where also further terms can be found.

²²² This expression Wagner received amongst others for Giave; something similar cannot be found at Marcialis; but the same denomination appears on the Italian mainland and in the Provençal dialects (Aebi, 52); also in Spain the ladybird is called *vaquita de San Antonio*, also *coquita de san Antón* around Madrid (Rolland, *Faune* III, 351 after Salvá). Usually *porco di S. Antonio* means the 'Kellerassel' 'sow-bug' [(Porcellio scaber: vDale 1984, 731b. Also in Dutch 'pig-names': Normally 'keldermot, pissebed', but also 'varkentje (little pig), platte zeug (flat sow).] (Oniscus murarius, according to Wagner), for which Garbini, 778ff has extensive lists. Also in Sardinia such a denomination exists: *pulcéđđu di ssant' Antóni*, in Tempio (Garbini, 789). The usual Sardinian denomination of the sow-bug though is *porkumuntóni* [which also means 'pig of Anton'].

²²³ Transferral of the denominations of the ladybird and the glow-worm amongst each other appears here and there, cf. M. Ankersmit, *Die Namen des Leuchtkäfers im Italienischen*, Zürich 1934, 84 (*mariòle*), 90 (*mariavola*), 91 (*vakarella*). Cf. also Garbini, 1157; as the glow-worm starts to fly at the time of the feast of Saint John, it can be that in the denominations of the ladybird with Saint John transferral has taken place. Also confoundings with the maybug and the gold-beetle are frequent, but not on Sardinia, where these beetles either do not appear or are at the least little known.

²²⁴ A. de Gubernatis, *Zoological Mythology*, II, London 1872, 210 mentions *lucía* as name of the ladybird in Tuscany and adds in Anm. 4: 'Sacred, no doubt, to Santa Lucia' and mentions, that in Tyrol Saint Lucia gives presents to the girls, Saint Nicholas (as also in all German lands) to the boys.

So: *ispozella* in 219 Usini, 235 Bánari, 236 Siligo, *ispuzedda* in 205 Castelsardo; further: *dundzella*, actually ‘bride’s maiden’ in 210 Martis, 213 Nulvi; *dzundzella* (with ‘Angleichung des Anlauts’ to the next *dz*) in 214 Òsilo; the isolated *ġarapandzella* in 211 Chiaramonti is probably a comic distortion to these indicators (*ġaru* agrees with *claru*, so that we have in a certain sense ‘Hellbäuchlein’ [‘little bright-belly’] before us).

18 Isolated denominations:

abbasanta in 215 Sènnori and in Itiri has already been mentioned and explained.

preurissa (= ‘prioressa’) in 101 Olzai, according to information by Dr. Cara, at Garbini, 1216 (at²²⁵ and *marialéne* 23.

barakokku in 196 Calangianus and 200 Aggius is in the Galluresian and also in Log. dialects an indication for the snail (further Sardinian *krokka*, *kokkói*, and such, from *cochlea*), but with children’s word-like transformation and then in ‘Angleichung’ to *barakokku* ‘apricot’, so one of those confoundings frequent with little animals.

perdu piskédđu in 167 Nuoro is only usual in this place, but with repeated questioning in the course of years again and again received (also by Marcialis, 24); it is not **perdu piseddu*, as Garbini, 1216 writes, and it is also not to be interpreted with him as ‘Pietro piccino’ (‘little Pete’), in stead an image lies before us. In the Nuoresian *piskédđu* means a willow-basket; next to that there is *piskédđā* [*é* = *ę* + *é*] as name for the chessel = Lat. *fiscella* (LLS 120 and Anm. 3); this last one is a round wooden saucer with holes, through which the whey can drip down. The equation comes from the fact that the ladybird with its black dots reminds of such an inverted saucer, whereby the black dots agree with the holes of the saucer. In the first part of the denomination certainly *Perdu* ‘Peter’ was felt; but at the same time there will be an adjustment to other indications of insects like *pedrufaba*, *pedrufā*, *perdufā* the bean-beetle (*Bruchus rufimanus*) and the *pedrupizédđu*, or *perdupizédđu* the pea-beetle (*Bruchus pisi*); as these beetles are very harmful for the mentioned fruits, there will have been originally the thought of *pérdere* [to lose] (as already LLS 39, Anm. 2 has assumed), after which followed the ‘Angleichung’ with the saint’s name.

domininde in 276 Carloforte, and *dimininde* in 275 Calasetta (without accentuation at Marcialis), the Genovese-speaking places, are not clear to Wagner; neither the Genovese dictionaries nor the recordings of the AIS in and around Genoa document such a name. Instead the Genovese dictionaries register *dēdē* as name of the ladybird, which also means ‘maybug’ (*maggiolino*), so Frisoni; for Rapallo it can be found from his own collection at Garbini, 1213, who thinks it “è un vezzeggiativo senza significato”, so ‘wohl’ a children’s form. It can be that this *dēdē* lies behind the Carlofortinean *domininde*, in connection with *dominus*.

buriól in Catalanian-speaking 241 Alghero agrees exactly with *voliól* widely-spread also in Catalonia according to information from A. Grieria; so it is said in Vich:

Vola, vola, voliól,

Que demà farà bon sol.

and in Tortosa:

Voliól, voliól,

Trau la camiseta al sol.

(the change from l to r is in Alghero common rule).

Garbini, 503 though gives on information of a Dr. Nonis-Cherchi for Alghero: *gagliana de*

²²⁵ The location is missing, there is no closing parenthesis: (bei und...

nostra ssegnora; gallina and derivatives are also elsewhere often denominations of the ladybird (cf. Garbini, 498ff, Aebi, 45). Also mainland-Catalonian: *gallineta de la Mare de Deu* (Cels-Gomis, *Zoologia popular catalana*, Barcelona 1910, 466, and also *HDA* V, 1691).

In the ‘Nachtrag’ Wagner presents a ‘Novellina popolare sarda’, sent to him by his friend Pietro Lutz from Cùglieri in the province of Nuoro, who had heard it years before in Oristano from a fish-woman from neighbouring Santa Giusta. It contains the rhymes:

*Maiòda, Maiòda,
bai a Santu Nigòda,
a mi ettì un anèddu,
un anèddu de isposài,
pèsadi a boài*

And:

*Duru, duru, Mariòla,
chi t’ ha brusiàdu su gùlu su entu,
cand’ ha bidu su maridu tentu,
s’ ind’ ha fattu una bona cassòla;
duru, duru, Mariòla.*