

# Linguistic Analysis of English and Arabic Weather Proverbs

Abbas Lutfi Hussein and Ekhlās Sattar Mohammed

**Abstract---** *Weather proverbs, folk sayings, are observed in every society to forecast atmospheric conditions. In English and Arabic, weather proverbs are presented as a collection of opinions, philosophies and thoughts of people towards climatic conditions. Yet, they are often uttered in fixed forms (words, expressions, phrases and sentences); that is, they enjoy miscellaneous linguistic (syntactic, lexical and semantic) characteristics and being realized in different senses when located in various settings. Thus, this paper intends to investigate the linguistic construction of weather proverbs in both English and Arabic languages. 180 English and Arabic weather proverbs (90 each) have been selected to qualitatively identify their syntactic, semantic and lexical features. The study concludes that both data nearly use the same linguistic resources to perform functions associated with weather state, with the exception some features related to language uniqueness.*

**Keywords---** *Linguistic Analysis, Weather Proverbs, Syntactic, Semantic and Lexical Level.*

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## I. INTRODUCTION

The term 'proverbs' sets up an essential part of every society and language. They exist to help people to attain various jobs as they deliver a plenty of senses and purposes linked to people's ideologies, opinions, beliefs, performances, circumstances and social patterns of life. That is, proverbs constitute a vital part of the people's folklore, and are often made use of whenever the numerous situations they attend recur. In fact, they are utterances that reflect ethics, principles and social practices of everyday life of common people. Thus, they unveil the manner people think about the world, and subsequently exhibit abundant effect on people's ways and manners of living. They are depicted in the situation of ordinary communication achieving the same functions, evidently, as other folk and everyday utterances.

One group of social proverbs is concerned with *Weather proverbs* which are noticed in every culture in the world as they are often used to forecast atmospheric conditions. They are folk sayings which represent condensation of local stories, tales, fables and myths pertinent to topics such as how and why the sun, moon and stars rise ( *When the sun shines while raining, it will rain the same time again tomorrow*) ( *في طلعة الشمس ما يغنيك عن زحل* ) *When stars shine clear and bright, we will have a very cold night*), how and why the winds blow forcibly or lightly (*The winds of daytime wrest and fight longer and stronger than those of the night*), ( *تغير الهواء أحسن دواء* ) .

Weather proverbs are part of culture and are repeated by people to become familiar sayings transmitted from one generation to another in everyday interactions. Consider:

- Fair weather cometh out of the north.
- The south wind warms the aged.

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- حر الصيف ولابرد الشتاء-
- برد ايار ولاخراب الديار -

In general, English and Arabic weather proverbs are a collection of opinions, philosophies and thoughts of different societies that are often uttered in phrases and concise sentences. Put differently, they enjoy miscellaneous linguistic (syntactic, lexical and semantic) characteristics in order to realize different senses when located in various settings. Thus, this paper intends to investigate the linguistic behavior of weather proverbs in both English and Arabic languages.

## II. WEATHER PROVERBS

As part of the whole collection of proverbs, proverbs associated with weather issues are traditionally observed to forecast several senses ascribed to atmospheric matters which pointedly attract people's attention since the evolution of human knowledge and understanding of the world everywhere. Weather proverbial are those folk sayings which can be traced back to the ancient Greeks, Biblical sayings and common sayings and quotes of the well-known writers, such as Shakespeare, Bacon and Pliny. Consider:

- Fair weather cometh out of the north. (*Job*, xxxvii: 22)
- Take care not to sow in a north or to graft and inoculate when the wind is in the south. (*Pliny*)

Given that weather proverbs are used in social environments to fulfill social functions associated with the proverb's linguistic content, Burger (2010: 107) espouses the opinion that these weather proverbs are best considered as "socially accepted formulations of convictions, values, and norms particular to a specific culture and era". In everyday life, weather proverbs can serve as expressions of actions, as used to enunciate different functions, such as persuading, convincing, warning people and confirming, assessing characterizing things ... etc. Consider:

- 10. When dew is on the grass, no rain will come to pass.
- 11. Ask rain from the Lord in the season of the spring rain.
- الشتاء ربيع المؤمن طال ليلة فقامه , وقصر نهاره فصامه -
- إتقي البرد ولو بخلقَة جَرْد -

Conventionally, people often predict the climate state through the use of weather proverbs which involve the change of the state and behavior of humans, animals and plants which in return give hints to what the weather would be. People often recognize that animal conduct, wind direction, air pressure are good pointers of what the weather would be. For example, before rain, animals behave strangely; frogs grumble, ants seek for upper place, cows put down, sheep wool is uncoiled, mosquitoes begin to bite sternly. In fact, weather proverbs are based on people's observations not on scientific investigations; therefore, some of them are of traditional superstition.

- Bad Birds on a telephone wire indicate the coming of rain.
- Flies bites more before the rain.
- Hoist your sail when the wind is fair.

- الريح الشمالي يطرد المَطْر -

- في آذار العجوز ما تفارق النار-

مطرةٌ في نيسان خير من ألفِ ساق -

In correlation with the above discussion, it seems necessary to outline the main characteristics that English and Arabic weather proverbs enjoy.

### III. COMMON FEATURES

Due to their utilization in different social circumstances, as well as climate states, weather proverbs display various sociocultural features. The description and specification of any weather proverb as a specific type of common and popular sayings are based on the presentation of certain features such as currency, popularity, didacticity and locality. Certain noticeable social and cultural features of weather proverbs will be pulled out in the following sections to offer the basic means of recognizing and labeling a specific group of utterances as weather proverbs.

#### A. Currency

'Currency' is used to refer to the idea that "a saying gains after a considerable circulation among people, high and low, for a considerable period of time"(Al-Salihi, 1997:30). Weather proverbs are often used in societies due to their commonalities among the members of the community. They are usually exploited in many areas of life and thus acquire universal currency. Perchance, the proverbs' currency is owing to the fact that weather proverbs signify ostensible certainties and link to observations composed from human social events and involvements about life, behavior and nature of people. The two examples: *As you sew you reap*, and *الصيف ضيعت اللين* have become common proverbs, since they attach many social settings associated with people's social actions and experiences. [See, Ridout and Witting, 1967:12ff]

#### B. Popularity

Currency and popularity are interrelated in the sense that if a weather proverb becomes popular and is commonly used by people, it will definitely receive popularity. Popularity is the chief basis for the existence of most weather proverbs. For a weather to be preserved, it must be respected, appreciated and maintained by people in a society. The popularity of weather proverbs is due to the fact that they are drawn from people's genuine atmosphere of the public. Kuusi (1998:3) clarifies this idea of popularity commenting that proverbial popularity is mainly ascribed to "people's psyche, general taste and style of speech and cultural history over a period of centuries". The attractiveness of the following proverbs is ascribed to two main reasons; they are directly associated with people's general nature and behavior and are simple in form as they are based on condensed meaning drawn from the words constituting them.

- 14. Bats flying late in the evening indicates fair weather.
- 15. Chicken cackle and owls hoot just before rain.  
بين المغرب والعشاء , يفعل الله ما يشاء -  
أذار الهدار فيه الصواعق والأمطار-

It is obvious that popularity of these proverbs emanates from the reality that they are used to reveal the influence of the social atmosphere on people's life (Fair, 2003:2).

## ***D. Didacticity***

Weather proverbs are habitually identified in terms of their instructional and didactical morals. These morals are meticulously related to the teachings of ancient people and ancestors. This fact is highlighted by Taylor (1975:77f) who emphasizes the didactic function that proverbs in general and weather proverbs in particular play in a society; he states that proverbs:

... awaken and enlarge reflections on the world and the nature of man to suggest subjects for conversation, or to provide themselves with comment appropriate to situations in daily life. Such proverbs are obviously allied to the essence of the moralizing proverb.

Such a type of didacticity is associated with the knowledge, experience and behavior of people in life. It is apparent that didacticity appears to be an intrinsic trait of proverbs in a way that any folk saying lacking didactic value is often designated "*as a cliché rather than a proverb*". More elaborately, the main reason behind proverbs' existence in a society is to achieve the didactical function. The prevalence of following proverbs is due to their didactical nature and purpose:

- When porpoises and whales spout about ships at sea, storm may be expected.
- When squirrels bury their nuts early, it will be a hard winter.

آذار شمس وأمطار وينشف الراعي بلا نار-

في كانون كن ببيتك و كثر خبزك و زيتك -

[For more details about the didactic functions of proverbs in general and weather proverbs in particular, see, Norrick, 1985: 41ff]

## ***D. Locality***

Locality is a specific feature often associated with weather proverbs. This feature is determined by the vacillations of the climate states, i.e. the clearness and cloudiness of the sky, the movements and direction of the clouds, the movement, direction and sternness of the winds are all administered by the principle of locality. The significance of locality in these weather proverbs can be mostly indicated by the wind direction:

- When the wind is in the west, the weather is always best.
- When the wind's in the south, the rain's in its mouth.

(Spencer. 2006 cited in Lutfi, 2008: 784)

إلغربية تجيب المطر والشرقية تعمي البصر -

إن هبت غربي، يا سعد قلبي -

## IV. METHODOLOGY

The paper is based on a descriptive qualitative method as it intends to give a better understanding of the configurational characteristics and semantic features that both English and Arabic weather proverbs enjoy. Ninety weather proverbs of each English and Arabic languages have been selected to be the data of this paper. The selected data have been analyzed in terms of the model proposed to account linguistic characteristics involving three levels: syntactic, semantic and lexical as depicted below:

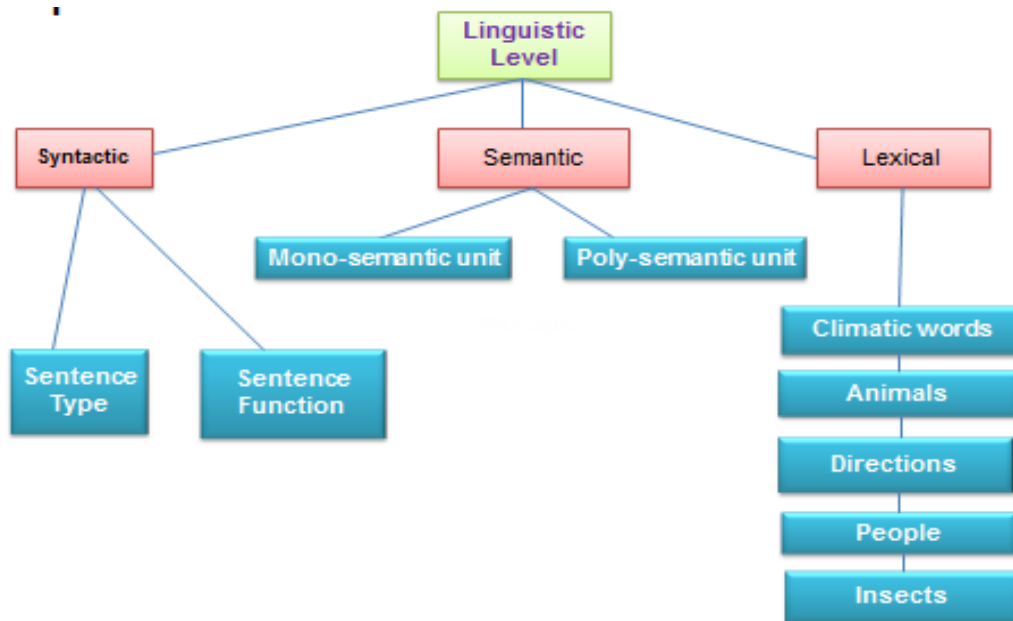


Figure 1: Levels of Linguistic Analysis

## V. LINGUISTIC ANALYSIS

Linguistic analysis can be made in terms of three levels (syntactic, semantic and lexical) by which a certain group of proverbs can be identified as weather proverbs.

### 5.1 Syntactic Level

This section is mainly concerned with two phases; sentence type (simple, compound and complex) and sentence function (declarative, imperative, interrogative and exclamative).

#### A. Sentence Type

The point that weather proverbs are not always said in complete sentences can be ascribed to Mieder's (1999:7) statement that a weather proverb is commonly thought of as "a phrase, saying, sentence, statement or expression of folk". As well, some weather proverbs involve an "aphoristic sentence structure in which there is a balance between two equivalent constructions against each other". Consider

- Flowers smell best just before rain.

- Mackerel sky, mackerel sky. Never long wet, never long dry.
- Rain before seven, fine before eleven
- الشتاء ربيع المؤمن طال ليله فقامه , وقصر نهاره فصامه -  
الصيت لشباط و الفعل لأذار -  
برد غيلان -

It has been noticed that no one specific syntactic pattern can be satisfactorily utilized to account for the configurational aspect of these weather proverbs. In English, the first example comes in a full sentence, the second in a paratactic construction while the following weather proverb should be thought of, in Quirk *et al.* (1985:843f) words, as "*grammatically anomalous*". Similarly in Arabic, the first example is realized in a full sentence, the second occurs with incomplete sentence while the third with a phrase. Still, whether being "a phrase, statement, expression or sentence, being orally transmitted or written down, preserving archaic or modern forms, utilizing grammatical or ungrammatical structure, the proverb form remains stable and allows no change, except in certain cases". In some cases, proverbs are modified and undergo some variations to fit the situation in which they are inserted (Mac Coinnigh, 2015:113ff).

## ***B. Sentence Function***

Sentences are normally used to express four main distinct functions: "declarative (or indicative), interrogative, imperative and exclamative". Weather proverbs seem to display two sentential structures, declarative and imperative. No examples of interrogative or exclamative weather proverbs have been recorded in the data. The declarative function is preferred when a weather proverb is used to transfer certain information or ideas, i.e. to make statements (Kroeger, 2005:53f), whereas imperative weather proverbs are used to teach and instruct people, farmers, sailors, etc. to take an action associated with the weather oscillation. These imperative proverbs command, ask and urge people to get an acquaintance with the weather state or to prepare themselves for the climatic fluctuation. The following declarative proverbs give some states of affairs concerned with climatic condition.

- After a storm comes a calm.
- Small rain lays great dust.
- One swallow does not make a summer
- The wind cannot be caught in a net.

A look at these examples above reveals that the first two examples are manipulated to tell statements about weather. In fact, they are intended to offer predictions about weather (involving *storm*, *rain* and *dust*), for example, the first proverb tells that *a calm weather comes soon after a storm*. The second two examples are meant to impart negative statements the state of weather (implying *summer* and *wind*), for instance, the final example tells that a negative fact about the ferocious blow of wind, which is *if blown violently, the wind cannot be caught in a net*.

On the other hand, the use of imperative construction is also common in weather proverbs. Right from the very beginning of their existence, these proverbs are said to instruct and exhort people to do something or accept certain state of weather or warn them of bad and filthy weather. It seems that imperatives are the most appropriate structures

which can be employed to convey such communicative messages. For example, the first weather proverb with the simple sentence structure instructs people to *ask rain from the Almighty God in spring time*:

- Ask rain from the Lord in the season of the spring rain.
- Hang up a snake skin and it will bring rain.
- Went down the chimney falls Soot, mud will soon be underfoot.

In certain cases, imperative constructions can occur in the negative sense. Mostly, such a negative structure is manipulated to impart warning to people to evade taking an unhappy action due to the bad weather:

- Take care not to sow in a north or to graft and inoculate when the wind is in the south.

The declarative function is also observed in Arabic weather proverbs which are employed to convey some states of affairs or accepted wisdom, i.e. to make statements associated with climatic conditions. The following declarative proverbs are intended to offer some states of affairs concerned with climatic condition realized in nominal sentences (the first three weather proverbs) or in verbal sentences (the second three weather proverbs):

الشمس من مطلعها تبين. [The sun is clear as it rises]

أيلول احرقني بحره, رحمة الله على آبٍ

[September burned me fiercely; God's mercy is on August]

اندى من البحرُ ومن القطرُ ومن الذبابِ ومن الليلة الماطرة.

[Wetter than the sea, drops, flies and rainy night]

أيمسي على حرٍ ويصبح على بارد. [He feels hot in the evening and feels cold in the morning.]

On the other hand, imperative constructions are employed in Arabic weather proverbs to communicate wisdom and instruct people to take an action to get acquainted with climatic fluctuation. These imperative proverbs are enunciated to ask, command, and advise people to comply with the current weather state, i.e. to get ready for the environment changeability.

في أيار اقعد بين الورد. وتذكّر ليالي البرد.

[In April, sit among the roses and remember the cold night.]

في آب أطفئ العنب ولا تُهاب. [In August pick up the grapes and don't be afraid]

اتقي البرد ولو بخلقه جرد. [Protect yourself from cold even with a rag.]

حرت في آذار لو السيل كرار. [Plow in March even if the rain flows furiously.]

A stout glance at the above examples reveals that these given weather proverbs are mostly intended to give a piece of advice i.e. either to do something in relation with mild weather or to avoid doing something in relation with harsh weather.

## 5.2 Semantic

As far as the semantic part is concerned, a weather proverb can be either a mono-semantic or poly-semantic unit. It is a mono-semantic entity when it denotes a literal meaning, when its meaning allows no further interpretation,

and when its meaning is construed without reference to a context. That is, the meaning of the weather proverb is derived from the meaning of its lexical components. Therefore, such a type of meaning is referred to as "logical, conceptual, denotative or cognitive meaning" (Leech, 1974:10). In the following examples, the lexical items in the weather proverbs are literary motivated:

- A spider is lazy and motionless, it will rain soon.
- Buzzards flying high indicate fair weather.
- Flies bites more before the rain.

Conversely, a weather proverb is said to have a poly-semantic meaning when it exhibits a certain meaning beyond what is literally signified. This type of meaning is sometimes referred to as figurative meaning which is bounded by a number of rhetorical devices involving irony, personification, metaphor, hyperbole metonymy (Saeed, 1997:15). Put it another way, a weather proverb is said to be used figuratively when it cannot be literally interpretable: i.e. when a listener finds difficulty in interpreting it and resorts to a non-literal sense. Consider the figurative interpretation of the following weather proverbs:

- Evening red and morning gray, help the travelers on his way.
- A wind from the south has rain in its mouth.
- Sun sets Friday clear as a bell. Rain on Monday sure as hell.

Generally speaking, it is an obvious fact that these weather proverbs mainly highlight the idea that they are created to evince "a verbal phenomenon, or, to be more precise, with an item from the realm of verbal folklore" associated with climate conditions of a country (Grzybek, 2016: 275).

Likewise, in Arabic tradition, some weather proverbs are mono-semantic others are poly-semantic. This is due to the nature of society and particularly the proverb's origin. The following selected weather proverbs logically express literal meaning which allows no additional explanation; their meanings are drawn from the combinations of the meanings of their constituents. In other words, a listener/ reader can easily deduce their meaning even without having recourse to the contexts in which these proverbs are inserted.

هواء آذار يقطع الأشجار. [March wind takes off trees.]

في آذار العجوز لا تفارق النار [In March the old woman doesn't leave fire.]

تبديل الهواء , احسن من حكيم ودواء.

[Air switch is a better cure than physician and medicine]

Again, an Arabic weather proverb is thought to be a double-faced meaning when it displays a type of meaning which cannot be predicted from what it literally entails. This figurative meaning is often determined by the utilization certain rhetorical maneuvers such as, metaphor, metonymy, irony, and hyperbole. A weather proverb is said to be semantically figurative when a listener/reader encounters difficulty in understanding it and resorts to a non-literal interpretation. To arrive at the exact meanings of these weather proverbs, it is necessary to take into consideration all the factors related to context of situation, particularly historical and traditional context.

آب اللهب. [August is flammable.]



بساط الصيف واسع. [Summer's mat is wide.]

في شباط يعرق الأباط. [In February, armpits sweat.]

An examination of the meanings of these proverbs reveals that the literal interpretation is insufficient unless it is coupled with the figurative interpretation. For example, the first proverb **أب اللهب** (*August is flammable*) is construed as 'because August is so hot that this heat is compared to a flame of fire'. Similarly, the meaning of third example is drawn from the fact that some days of February are somehow hot which lead one to sweat.

### 5.3 Lexical Level

This level is concerned with the main lexical items which are associated with weather conditions. As it is known, weather proverbs are mainly specified for foreseeing the weather in relation with real atmospheric circumstances. These atmospheric conditions are closely related to activities performed by sailors, farmers, shepherds, animals, insects, birds and plants. All these creatures are inevitably exposed to all spheres of climate. For this reason, weather proverbs include climatic words: *rain, wind, frost, storm, heat, cold, moon, sun, clouds, sky, earth, etc.*; people: *farmers, sailors, shepherds*; animals: *birds, comets, buzzards, hens, cocks, frogs, leeches, snakes, cows, pigs, owls, sheep, etc.*, insects: *crickets, flies, spiders, bees, ants, etc.*; time: *morning, evening, day, night, spring, summer, winter, May, April, etc.* and directions: *east, west, south, north.*

A great number of weather proverbs involve nouns indicating climatic atmosphere associated with the sociocultural factors highlighting weather state:

- A ring arraying around the sun or moon means rain or snow coming soon, and clear moon period frost soon.
- A cloud with a round top and flat base carries rainfall on its face.
- Small rain lays great dust.

People, particularly, farmers, sailors and shepherds, are much influenced by the climatic atmosphere; they often look for weather forecasting to arrange their activities and jobs. In fact, they take decisions and determine their movements and actions in accordance with the weather state. Consider the significance of the atmospheric conditions for *sailors, farmers* and *shepherds* in the following weather proverbs:

- Red sky in the morning, sailors take warning.
- Evening gray and morning red make the shepherd hang his head.
- March damp and warm will do farmer much harm.

Some weather proverbs involve the use animals (*birds, comets, buzzards, hens, cocks, frogs, leeches, snakes, cows, pigs, owls, and sheep*) as creatures predicating the upcoming state of weather (i.e. they are weather anticipators). The forecasting truth of these proverbs seems to be based on people's observations rather than on scientific values. They relate back to old people's past experience and observations. Consider the truthfulness of these proverbs in everyday life:

- Redbirds or bluebirds chatter when it is going to rain.
- Pigs gather leaves and straw before storm.

- Seeing cows sitting down in the field means it will rain.

Insects (*crickets, flies, spiders, bees, ants*, etc.) enter weather proverbs to work also as weather anticipators. Again, the truth of these proverbs is relied on the experience and observations of past people rather than on scientific facts. The actions and movements of the insects involved in these proverbs tell about the probability of the upcoming weather state:

- Crickets are accurate thermometers, they chirp faster when warm and slower when cold.
- When spiders come in, it's a sign of rain.
- If bees stay at home, rain will soon come.

Time plays an important role in weather proverbs, day's parts: *morning, evening, day, night*; Seasons: *spring, summer, winter, autumn* and months: *May, April, December*. Different time spans are associated with different states of climatic conditions. The following weather proverbs have different time periods indicating different climatic states:

- When it is evening, you say, it will be fair weather, for the sky is red. And in the morning 'it will be stormy today for the sky is red and threatening.
- Hornets' nests build in the top of trees point to a mild winter.
- A full Moon in April brings frost.

Finally, directions (*east, west, north and south*) also contribute to the climatic conditions in weather proverbs. The interpretation of these directions in weather sayings is determined by the conventional and cultural norms and principle people inherited from their ancestors. Consider the fluctuations of weather due to the change of directions:

- When the east wind toucheth it, it shall wither.
- When the wind is in the west, the weather is always best.
- Beware the bolts from the north or east, in south or west the bolts be best.

In Arabic weather proverbs, specific types of vocabulary are utilized as weather predictors or manipulated in the environment to perform certain action associated climatic fluctuation. Nouns (associated with weather state) in particular are used to inform climatic conditions in terms of the sociocultural factors surrounding these proverbs. In other words, the climatic atmospheres are closely related to activities performed by human beings, plants, birds and insects. However, Arabic weather proverbs involve **(A)climatic words (operators)** such as المطر/الغيث (*rain*), الريح/الهواء (*wind*), الشمس (*sun*), القمر (*moon*), الرعد (*thunder*), الغيوم (*clouds*), العجاج (*dust*), الحر (*heat*), البرد (*cold*), etc.; **(B)plants** such as الاشجار (*trees*), الورد (*flower/rose*), الرطب/التمر (*date*), العنب (*grape*), التين (*fig*); **(C) animals and insects** such as الطيور (*birds*), الذئب (*wolf*) and الذبابة (*fly*); **(D) times** such as الصباح (*morning*) الليل (*night*) المغرب (*evening*) العصر (*afternoon*); **(E)months** such as كانون الثاني (*January*), شباط (*February*), تموز (*July*), تشرين الاول (*October*), etc.; **(F) seasons** such as الشتاء (*winter*), الربيع (*spring*), الخريف (*Autumn*), الصيف (*summer*) and **(G)directions** such as الشرق/الشرقي (*east/ eastern*), الغرب/الغربي (*west/western*), الشمال/الشمالي (*north/northern*), الجنوب/الجنوبي (*south/southern*).

.اول الغيث قطرة .-[The beginning of rain is a drop.]

.في القمر ضياءٌ و الشمسُ أضوأ منه .-[In the moon is light, but the sun is brighter

.البرد أساس كل علة .-[Cold is the cause of any disease.]

.كل رعدة بأذار مطرة بنيسان .-[Every thunder in March is rain in April.]

.متغيم الا تصحي .-[It isn't cloudy unless it is clear.]

.كلا النسيمين حروؤ حرجف .-[Both breezes are hot and cold

.شدة الحر من فيح جهنم .-[Heat intensity is the flame of Hell.]

.عين الشمس ماتغطي بالمنخل .-[The eye of the sun is not covered with a sieve.]

- مثل هوا شباط كل ساعة شكل .

[Like the air of February, takes a different form every hour.]

## VI. CONCLUSION

The linguistic analysis of English and Arabic weather proverbs comes up with the finding that Weather proverbs in both English and Arabic are essentially those proverbs that involve weather vocabulary and expressions utilized to reflect climatic state. The intent and function of a weather proverb in both English and Arabic languages are noticeably reflected through their structural behaviors. The four types of sentences (simple, compound, complex and compound-complex) are exploited in both languages to express various sorts of meaning. Further, Simple sentential weather proverbs (denoting single ideas) in English are primarily expressed by the structure pattern in which the subject is followed by a verb, whereas in Arabic, both nominal and verbal sentences are exploited to express single ideas associated with climate state.

Compound sentences in both English and Arabic data are made use of to combine two ideas linked to weather circumstances; either these two ideas are conjoined to depict a complete picture of a certain state of weather , or two contrasting ideas are conjoined to reflect a picture of fluctuating weather. In some cases, due to the complexity of messages conveyed in weather proverbs, there is a tendency towards the use of complex sentences in both English and Arabic proverbs, particularly when there is an indication of expressing meanings such as conditionality (if, لو), possibility (when, عندما) certainty (who/which, الذي/اللي). Yet, more complex climate messages are expressed in compound-complex in English data. Strikingly, no case of weather proverbs in Arabic is expressed in a compound-complex structure. The case of a sentence having no predicate or clear linker (or what is known as parataxis) is commonly observed in English data. Such a case is mostly conjoined through highlighting two oppositional or juxtaposed climatic ideas. Nevertheless, no case of parataxis is found in the Arabic data, simply because, a message in Arabic weather proverbs is favored to be expressed in a complete verbal sentence (جملة فعلية) or a nominal sentence (جملة اسمية) rather than other constructions.

Functionally, weather proverbs in English and Arabic are realized in declarative and imperative sentences; no cases of interrogative and exclamative sentences have been recorded in both data. Declarative sentences are

preferred when a weather proverb is intended to make statements or convey certain information or ideas concerning climate atmosphere. In the same way, imperative sentences are manipulated in weather proverbs to advise, command, urge, exhort, warn or instruct people to take an action complying with the weather changeability.

Semantically, English and Arabic weather proverb can be mono-semantic or poly-semantic units. When a proverb is literally interpreted in terms of its lexical elements, it is a mono-semantic unit. A weather proverb is said to be a poly-semantic unit when its meaning allows no additional elucidation, specifically when there is no reference is given to the context in which this proverb is used.

Lexically, since weather proverbs in both data are essentially identified for predicting the state of weather pertaining to the sociocultural factors surrounding climatic circumstances, they must be closely pertinent to lexical items such as sailors, farmers, shepherds, animals, insects, birds and plants, directions, seasons, months, etc. However, English rather than Arabic data use a more variety of lexical items, particularly those of people, animals and insects. On the other hand, months and seasons are more utilized in Arabic data.

## VII. PEDAGOGICAL RECOMMENDATIONS

As a type of folkloric sayings, weather proverbs should be given due consideration in EFL teaching classrooms by teachers, learners and syllabus designers and textbook writers. The following are the main pedagogical recommendations:

- i. Teachers should take into consideration proverbs in general and weather proverbs in their teaching strategies of English as a foreign language since they consist in forms that are often made learnable and memorizable. In terms of their linguistic features (having unique syntactic structures, phonological features, functional perspectives), proverbs are considered good teaching aids helping teachers to do some tasks with less effort and time.
- ii. EFL Learners can also benefit from weather proverbs as they are not mere sayings, but utterances that have many social functions in society. They are part of everyday language which can be utilized in different situations to transfer different meanings. Furthermore, those learners should take into account recognizing and using these formulaic expressions that can be easily learned and memorized. In general, learners can study them and then engage in a variety of relatively simple but interesting activities.
- iii. Textbook writers and syllabus designers should also include these proverbs in the curriculum designed for courses of teaching English. Proverbs are recommended to be included in language curricula, simply because they are rich with both linguistic and non-linguistic features which are important in EFL/ESL teaching classrooms.

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#### **Appendix 1: English Weather Proverbs**

1. A cloud with a round top and flat base carries rainfall on its face.
2. After a storm comes a calm.
3. A full Moon in April brings frost.
4. As welcome as flowers in May.
5. A ring arraying around the sun or moon means rain or snow coming soon, and clear moon period frost soon.
6. Ask rain from the Lord in the season of the spring rain.
7. A spider is lazy and motionless, it will rain soon.
8. A western wind carrieth water in his hand.
9. A wind from the south has rain in its mouth.
10. A year of snow, a year of plenty.
11. Bad Birds on a telephone wire indicate the coming of rain.
12. Before the storm, cows will lie down and refuse to go out to pasture.
13. Beware the bolts from the north or west, in south or west the bolts be best.
14. Buzzards flying high indicate fair weather.
15. Chimney Smoke Descends, our nice weather ends.
16. Comets bring cold weather.
17. Drought and heat consume the snow waters
18. Early sow, early mow
19. Evening red and morning gray, help the travelers on his way.
20. Evening gray and morning red make the shepherd hang his head
21. Fair weather cometh out of the north
22. Flies bites more before the rain.
23. Flowers smell best just before rain.
24. Hang up a snake skin and it will bring rain.

25. He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.
26. Hoist your sail when the wind is fair.
27. Hornets' nests build in the top of trees point to a mild winter.
28. If an owl hoots on the east side of a mountain, it denotes bad weather.
29. If bees fly away, fine will be the day.
30. If bees stay at home, rain will soon come.
31. If clovers draw the leaves together and bend, expect bad weather.
32. If corn husks are thicker than usual, a cold winter is ahead.
33. If dandelions shrink the balls, the rain is coming.
34. If feet swell, the change will be the south and the same thing as a sign of hurricane.
35. If groundhog is clear, corn and fruit will then be dear.
36. If the frogs jump on the ground and crack in the daytime, expect rain soon.
37. If there were no clouds, we should not enjoy the sun.
38. If the rooster goes crowing to bed, he will certainly rise with a watery head.
39. If the full Moon rises pale, expect rain. If the full Moon rises red, expect wind
40. If wasps build their nests high, the winter will be long and hard.
41. It is an ill wind that blows nobody good.
42. It never rains but it pours.
43. Make hay while the sun shines.
44. One crow flying alone is a sign of foul weather, but if crows fly in pairs, expect fine weather.
45. One swallow does not make a summer
46. Pigs gather leaves and straw before storm.
47. Rain before seven, fine before eleven.
48. Rainbow in the morning gives you fair warning.
49. Redbirds or bluebirds chatter when it is going to rain.
50. Red sky at night, sailors delight.
51. Red sky in the morning, sailors take warning.
52. Seagull, seagull, sit on the sand. It's never good weather while you're on the land. When seagull flies to land, a storm is at hand.
53. Seeing cows sitting down in the field means it will rain.
54. Sound travelling far and wide, a stormy day betide.
55. Sun sets Friday clear as a bell. Rain on Monday sure as hell.
56. Swallows are flying low, it will rain soon.
57. Small rain lays great dust.
58. The sun is never the worse for shining on a dunghill.
59. The wind cannot be caught in a net.
60. The north wind is best for sowing seed, the south for grafting

61. The promise of the night is rubbed with butter, which melts away when the day shines on it
62. There will not swarm before a storm.
63. The South wind is the father of the poor
64. The South wind warms the aged.
65. The winds of the daytime wrestle and fight, longer and stronger than those of the night.
66. What is done by night appears by day.
67. Three days rain will empty any sky.
68. Walls always howl more before a storm.
69. Went down the chimney falls Soot, mud will soon be underfoot.
70. When ants travel in a straight line, expect rain. When scatter, expect fine weather.
71. When birds flying low, there is a storm on its way.
72. When cats wash behind their ears, it would rain, when they wash themselves, it will be fine weather.
73. When clouds appear like rocks and towers, the Earth's refreshed by frequent showers.
74. When clouds look like black smoke, a wise man will put on his cloak
75. When grass is dry at morning light, look for rain before the night.
76. When leaves shoulder backs or undersides, it will rain.
77. When porpoises and whales spout about ships at sea, storm maybe expected.
78. When spiders come in, it's a sign of rain.
79. When spiders weave their webs by moon, fine weather is coming soon.
80. When squirrels lay in big store of nuts, look for a hard winter.
81. When the east wind toucheth it, it shall wither
82. When the forest murmurs and the mountains roars, then close your windows and shut your doors.
83. When the goose honks high, Fair weather is nigh.
84. When the Moon runs low, expect warm weather
85. When the wind blows from the west, fish bites best. When it blows from the east, fish bites least.
86. When the wind is in the east, 'tis neither good for man or beast.
87. When the wind is in the west, the weather is always best.
88. When bees to distance wing their flight, Days are warm and skies are bright;  
But when their flight ends near their home, Stormy weather is sure to come.
89. Hen starts and filly tails. Make lofty ships wear low sails.
90. Spiders come down from their webs and flies gather in houses just before rain

#### Appendix 2: Arabic Weather Proverbs

1. اكعد بالشمس علما يجيك الفي
2. اقعد بفي الورد , وتذكر ليالي البرد .
3. الريح الشمالي يطرد المطر.
4. الشتاء ربيع المؤمن طال ليله فقامه , وقصر نهاره فصامه .
5. الشمس متروح من ايد الصباغ .

6. الشمس من مطلعها تبين.
7. الصباح رباح.
8. الصيف لشباط و الفعل لأذار.
9. الصيف ضيعت اللين.
10. الصيف ضيف.
11. الصيف معاش الفقير.
12. اندى من البحرُ ومن القطرُ ومنَ الذبابِ ومنَ الليلةَ الماطرةَ.
13. إن هبتُ عَرَبِي، يا سعدَ قَلْبِي
14. ايلول احرقني بحره , رحمة الله على أب.
15. بين المغرب والعشاء , يفعل الله ما يشاء.
16. تبديل الهواء , احسن من حكيم ودواء.
17. تموز ينشف المي بالكوز.
18. حصيرة الصيف واسعة.
19. ذبابة الشتا وين ما تجي تترك.
20. سرحنا في شباط على زراعة الأناناس.
21. شباط لو شبط لو لبط روايح الصيف بيه.
22. شدة الحر من فيح جهنم.
23. صيف وشتا على سطح واحد.
24. عين الشمس متغطي بالمنخل.
25. في القمر ضياء و الشمسُ أضوأ منه.
26. كِلا النسيمين حروؤُ حرجفُ.
27. لا أتيكَ السمَرُ والقمرَ.
28. ليس على الشرقِ طخاءُ يحجبُ.
29. ما أصنعُ بشمسٍ لا تُدْفِينِي.
30. مادام اكو شمس اكو رزق.
31. ما عنده هوا حتى يطلع عجاج.
32. متغيم الا تصحي.
33. مثل نهار الشتا ما له أمان.
34. مثل هوا شباط كل ساعة شكل.
35. مطرةٌ في نيسان خير من ألفِ ساق.
36. نشوفك يا خريف ونكلب الليلة.
37. والذئب اخشاه انمررت به وحدي واخشى الرياح والمطر.
38. وغربت حتى لم اجد ذكر مشرق وشرقت حتى نسيت المغاربا.
39. وينما تغيب عليه الشمس بيات.
40. يا ربَّ حُمومها في أوَّلِ وَسومها
41. يرعد و يبرقُ.
42. يومُ فيفِ الرياح.



43. يُطِينُ عَيْنَ الشَّمْسِ.
44. يُمَسِي عَلَى حَرٍّ وَيَصْبِحُ عَلَى بَارِدٍ.
45. بَرْدٌ غِيلَانٌ.
46. مَطَرٌ آيَارٌ يَحْيِي مَا بَارَ.
47. طَبَاخَاتُ الرُّطْبِ.
48. أُحْرَثُ فِي آذَارٍ لَوْ السَّيْلُ كَرَارٌ.
49. آذَارُ الْهَدَارِ فِيهِ الصَّوَاعِقُ وَالْأَمْطَارُ.
50. بَرْدٌ آذَارٌ يَقْضِ الْمَسْمَارَ.
51. آذَارُ شَمْسٍ وَأَمْطَارٌ وَيَنْشِفُ الرَّاعِي بِلَا نَارٍ.
52. شَهْرٌ آذَارٌ سَاعَةٌ شَمْسٍ وَسَاعَةٌ أَمْطَارٍ.
53. فِي آذَارِ الْعَجُوزِ مَا تَفَارِقُ النَّارَ.
54. فِي آذَارِ تَحْيَى الْأَشْجَارِ.
55. فِي آذَارٍ يَتَسَاوَى اللَّيْلُ وَالنَّهَارُ.
56. فِي شَبَاطٍ يَعْزِقُ الْأَبَاطَ.
57. كُلُّ رَعْدَةٍ بِآذَارٍ مَطْرَةٍ بِنَيْسَانَ.
58. شَمْسُ الصَّيْفِ أَقْسَى مِنْ بَرْدِ الشِّتَاءِ.
59. الْبَيْتُ الَّذِي تَدْخُلُهُ الشَّمْسُ لَا يَدْخُلُهُ الطَّيِّبُ.
60. هَوَاءُ الْخَرِيفِ يَسْمَمُ، وَهَوَاءُ الرَّبِيعِ يَسْمُنُ.
61. الَّذِي يَبْدِلُ هَوَاءَ بَيْتِهِ لَا يَلْزِمُهُ دَوَاءٌ.
62. الْبَرْدُ أَسَاسُ كُلِّ عِلَّةٍ.
63. بَرْدُ الرَّبِيعِ يَقْطَعُ الْأَصَابِعَ وَبَرْدُ الصَّيْفِ أَخَذَ مِنْ السَّيْفِ.
64. الصَّيْتُ لِلْمَرْبَعَانِيَّةِ وَالْفَعْلُ لَشَبَاطٍ.
65. الشِّتَاءُ ضَيْقٌ وَلَوْ أَنَّهُ فَرَجٌ.
66. بَيْنَ كَانُونَ وَكَانُونَ عِنْدَ صَاحِبِكَ لَا تَكُونُ.
67. فِي كَانُونَ كُنْ بَيْتِكَ وَكَثْرَ خَبْزِكَ وَزَيْتِكَ.
68. الدُّنْيَا بِآذَارِهَا مِثْلُ الْعُرُوسِ بِدَارِهَا.
69. مَطْرَةٌ نَيْسَانَ تَحْيِي قَلْبَ الْإِنْسَانِ.
70. بِنَمُوزٍ بِنَغْلِي الْمَيِّ بِالْكَوْزِ.
71. أَبَ اللَّهَابِ .
72. النَّارُ فَكْهَةٌ الشِّتَاءِ.
73. إِتْقَى الْبَرْدَ وَلَوْ بِخَلْفَةٍ جَرْدٍ.
74. إِذْ فَآ عَفَا وَلَوْ كَانَ فِي الصَّيْفِ.
75. الْغَرْبِيَّةُ تُجِيبُ الْمَطَرَ وَالشَّرْقِيَّةُ تَعْمِي النَّصْرَ.
76. إِذَا تَأَخَّرَ الْمَطَرُ فِي شَبَاطٍ، عَلَيْكَ بِالْمَسْتَقْرَضَاتِ.
77. بِنَسَاطِ الصَّيْفِ وَاسْبِعْ.
78. الصَّيْفُ حَرِيْقٌ وَالشِّتَاءُ غَرِيْقٌ.
79. رَاخُ شَبَاطِ الْعَدَّارِ.

80. ما على كلامه رباط. مثل شباط.
81. في تموز أقطف الكوز.
82. أب طبّاخ العنب والثين.
83. في آب أقطف العنب ولا نهاب.
84. برد أيار يخرب الديار.
85. حزيران شهر البسط والكيف أوله ربيع و آخره صيف.
86. بين تشرين الأول و الثاني صيف ثاني.
87. اذار حبل ونيسان سبل.
88. هواء اذار يقلع الأشجار.
89. برد تشرين أحد من ضرب السكين.
90. اول الغيث قطرة.