

A Comprehensive Study of Egyptian Arabic

Volume Two

a preliminary edition

Proverbs and Metaphoric Expressions

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الإهداء
إلى مصر
مهد الحضارة والمدنية

A Study Dedicated To
EGYPT
The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the Ford Foundation and the United States Office of Education for grants to the Center that have made this work possible.

W.D. Schorger

Director

INTRODUCTION

It is very important to state here at the beginning that this is A PRELIMINARY EDITION. It is hoped that this Preliminary Edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the Final Edition. We welcome all comments, suggestions and remarks on the content, topics, method, technique, presentation of material, arrangement, and typographical and other errors.

This study is designed for the Intermediate - Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes knowledge of Egyptian Arabic on the Elementary level.

The main emphasis here is on acquainting the American student with the important roles proverbs and metaphoric expressions play in everyday speech in Egyptian Arabic. Proverbs, in general, are representatives of cultures, and Egyptians use proverbs and metaphoric expressions constantly.

A Glossary of all the words occurring in this Volume (Volume II) is NOT included in this Preliminary Edition. It is our plan to have such a Lexicon at the end of the Final Edition. This is very important since the lexicon and idiom of proverbs and metaphoric expressions is--in many cases--a highly specialized one - highly idiomatic and proverbial in many senses.

The Proverbs and the Metaphoric Expressions will very soon be recorded on tape and may be ordered from The University of Michigan Audio-Visual Education Center, Tape Duplication Service, 416 S. Fourth Street, Ann Arbor, Michigan 48109, (313) 764-5360.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume Two.

Volume One. Conversations, Cultural Texts and Sociolinguistic Notes aims at acquainting the student with the people of Egypt: how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. through conversations and cultural notes. It also presents glimpses of the history of Egypt and its role in the evolution of human civilization. Volume One sheds some light on various aspects of Egyptian society: the Egyptian personality, craftsmen, folk literature, humor, etc. in 50 Cultural Texts.

Volume Three. A Reference Grammar of Egyptian Arabic (Grammatical and Linguistic Terms in Dictionary Form) includes all the grammatical explanations a student of Egyptian Arabic needs to understand material included in Volumes I, II and IV as well as fulfilling its function as a reference grammar.

Volume Four. Lexicon: Part I: Egyptian Arabic - English
(34 Cultural Categories)

Part II: English - Egyptian Arabic
(34 Cultural Categories)

includes basic high frequency words in such categories as Animals and Insects, Colors, Food and Kitchen Utensils, Greetings and Etiquette, etc.

It is hoped that the Preliminary Editions of Volumes III and IV will be published in the near future.

We would like to express our thanks to those who have helped us in the preparation of this Edition. We are indebted to the U.S. Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Dr. Halim Bishay and Ms. Amy Van Voorhis who have helped in many ways we owe a special debt of gratitude. Their devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated.

To Mr. Joseph Greenman, we would like to express our sincere thanks for proofreading the entire manuscript. His constructive remarks are deeply appreciated.

Thanks are due also to Ms. Nancy Adams for an excellent job in typing the Arabic, English and phonetic sections of the study. Her dependability and dedication are deeply appreciated.

November 1978

Ernest T. Abdel-Massih

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PROVERBS AND METAPHORIC EXPRESSIONS
IN
EGYPTIAN ARABIC

PROVERBS AND METAPHORIC EXPRESSIONS IN EGYPTIAN ARABIC

Proverbs, in general, are representative of the ideas of the peoples among whom they originated and circulated. They usually appear in folk speech in all cultures, documenting and recording certain standards and values of those who use them.

In Egyptian Arabic, proverbs and metaphoric expressions touch upon all aspects of life and thought; indeed they encompass the whole of the human experience. Proverbs and metaphoric expressions are part and parcel of the everyday language of all Egyptians, from the highly educated to the illiterate, young and old, male and female. They are constantly cited to strengthen, clarify, or illustrate arguments because they provide a ready-made means of expression, commonly shared and agreed upon by speaker and listener.

In a group situation one proverb will often elicit a second, and a whole chain of proverbs are recited. For the foreign learner they are particularly useful because they condense an entire concept into a single sentence or phrase, add local flavor and color to one's speech, and help establish rapport with Egyptians. Some of the proverbs are so familiar that it is often only necessary to utter the first few words with the expectation that the interlocutor will supply the rest.

The present work includes 695 proverbs and 276 metaphoric expressions of high frequency and current usage. The proverbs are classified into thirty categories. In the majority of cases they are grouped according to their theme or intent, e.g., the category God and Religion illustrates

Egyptian perceptions of God's divine ways. At the same time we have found it useful to classify others by content, such as #26, Animals, Birds, and Insects.

In addition, the index lists all proverbs alphabetically, according to their first word. Thus, the user can look up a known proverb via the index or see what is available on a given subject in the body of the book.

In certain instances a number of proverbs are grouped together in a category not because they all refer to the same situation or express the same idea, but for ease of classification, e.g., many of those in category #26, Animals, Birds, and Insects, could have been grouped differently. For example,

- ٥٦٥ - حمارتك العرجة ، تغنيك عن سؤال اللئيم .
 565. fumaṛtak ilṣarga, tiḡniik ṣan suʔaal illaʔiim.
 - Your lame donkey will spare you (the unpleasantness of) asking a mean person (for his assistance).
 = Do with what you have rather than ask others for favors.

*** *** ***

could have been included in category #14, Work. The only instance in which a proverb has been classified in two categories is

- ٨١ - إصرف ما في الجيب يأتيك ما في الغيب .
 81. iṣṛif ma filḡeeb yiʔtiik ma filḡeeb.
 - Spend whatever is in your pocket, you will get what is in the unknown (i.e. what is fated as yours).
 = Don't worry about financial matters, God always provides.

*** *** ***

which is found in category #4, Destiny, Bounty, and Luck (#81) and in category #16, Money and Commerce (#371).

The proverbs within each category are arranged alphabetically, as are the metaphoric expressions. All entries appear in Arabic script and phonemic transcription. Next, a literal translation is provided, indicated by a dash - for the proverbs and a "plus" sign + for the metaphoric expressions. This is followed by an idiomatic translation, which may be a paraphrase, an equivalent English proverb or expression, or some other statement concerning usage or clarifying the intent. For the proverbs this idiomatic translation is preceded by an "equals" sign = and for the metaphors, by two "plus" signs ++. Further information for clarification is provided, as deemed necessary, in parentheses (). Finally, each of the metaphoric expressions is used in one or more exemplary sentences which have been chosen to illustrate contextual usage.

To exemplify the use of these symbols the following are cited :

٣٠٦ - إعمل بخسة وحاسب البطال .

306. iʕmil bixamsa wħaasib ilbaṭṭaal.

- Work for (even as little as) five (piasters) and ask an idle person to give you an account (of what he has earned).

= Working even for very little is better than sitting idle.

*** *** ***

٢٤٤ يوم الحكومة بسنة .

244. yoom ilħukuuma bsana.

+ A day of the government is as long as a year.

++ You could be caught in the web of government red tape forever !

+++ ana šayfak ʔalʔaan ʔašaan magalakš gawabaat min wizaṛt izziṛṛaaʔa. matiʔlaʔš, ma nta ʔaarif. yoom ilħukuuma bsana.

I see that you are worried because you haven't

received letters from the Ministry of Agriculture. Don't worry ! You know how slow government procedures are.

*** *** ***

It is worth mentioning that proverbs are fossilized idioms, whereas the metaphoric expressions can be modified, e.g., from perfect to imperfect tense, from verb to participle or from singular to plural, etc.

An explanation of the transcription is found in both Volume III of the present series (the Reference Grammar) and in Ernest T. Abdel-Massih's An Introduction to Egyptian Arabic, (3rd printing - March 1978), Center for Near Eastern and North African Studies, University of Michigan, Ann Arbor, MI.

The system of Arabic orthography used in this series follows the major trends in writing the colloquial language among Egyptian authors, as gleaned from a computerized sample of approximately 95,000 lexical items.

In certain cases the warning phrase "(for recognition)" accompanies a metaphoric expression to call the students' attention to the fact that they should exercise caution in using the expressions so designated. The hope is to help the students avoid a faux pas which might require a lengthy explanation. Students are advised to inquire further about these expressions from their teachers or a native speaker with whom they're familiar enough to discuss such matters, since actual usage may vary from group to group. The students will find out, for instance, that they may use some only with close friends, or that some are not used in mixed company, etc.

Following is a short introduction to each proverb category with illustrative examples :

1. God and Religion

Proverbs in this category reflect a profound trust in God the Merciful and Compassionate. From this confidence derives another kind of trust, trust in one's fellow-men and in destiny. In other words, it is believed that everything will turn out all right, despite the harshness of present circumstances. Trust in God, however, is no excuse for laziness; you are urged to do your best and leave the outcome to Him. Whether or not you are satisfied with that outcome, it is His Will that has been carried out.

Examples :

٧ - إلهي فيه الخير يقدمه ربنا .

7. illi fiih ilxeer yi?addimu ʔabbina.

- What is best God will do.

= Trust in God; He always does what is best.

*** *** ***

١٦ - الخيرة فيما اختاره الله .

16. ilxiira fiima xtaarahu !!aah.

- The best of all is in what God has chosen (for us).

= This proverb is said when things take a course different from what has been desired.

*** *** ***

١٩ - إن صبرتم نلتم وأمر الله نافذ ، وإن ما صبرتم كفرتم وأمر الله نافذ .

19. in şabaṛtum niltum wi?amṛ a!!aah naafiz,

win ma şabaṛtum kafaṛtum wi?amṛ a!!aah naafiz.

- If you put up with hardships, you are admitted into God's grace while His will is carried out; but if you do not put up with

hardships, you blaspheme while God's will is carried out all the same.
 = Perseverance in the face of calamities helps you through and helps you gain God's grace.

*** **

٣١ - تبات نار تصبح رماد لها ربّ يدبّرها .

31. tibaat naar tiṣbaḥ ṛamaad, liha ṛabb ydabbaḥa.
 - A fire left overnight, turns into ashes with the morning, (likewise) it (i.e. the seemingly unsolvable problem we are facing) has The Lord to take care of it.
 = In the same way as He turns a raging fire into mere ashes, He is able to render the most difficult problem harmless. (This proverb is said at times of hardship.)

*** **

2. Life and Death

Death, according to the proverbs, is an ever-present threat to mankind, even though the moment is to claim its victim is predestined and unalterable. This fact encourages the individual to face danger with equanimity.

Life, on the other hand, is a one-time gift and everyone does his best to hold onto it. All hardships, other than matters of Life and Death, are ephemeral.

Examples :

٣٩ - الأعمار بيد الله .

39. ilʔaʔmaar biyad illaah.
 - Life (and death) are in God's hand.
 = No one dies before his time (so being a coward is meaningless).

*** **

٤١ - العمر واحد و الربّ واحد .

41. ilʕumr waahid, wiṛṛabb waahid.
 - Life is but once and God is one.
 = Expressing fear of death shows lack of trust in God, since no one lives beyond one's allotted time.

*** *** ***

3. Good and Evil

Egyptian proverbs reflect the conviction that good inevitably triumphs over evil and wicked people will always be punished. However, this does not mean that you need exert no effort to secure your rights. You may even go so far as to employ the wicked man's methods in order to combat him successfully. Nevertheless, as the proverb claims, "There is always room for more goodness".

Examples :

٤٩ - الجاري في الشرّ ندمان .

49. ilgaari fiššarṛ nadmaan.
 - He who runs after evil will (live to) regret it.
 = Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ - إلهي يزرع خير يلاقي خير .

50. illi yizraʕ xeer, yilaaʕi xeer.
 - He who plants good will find good.
 = As you sow, so shall you reap.

*** *** ***

4. Destiny, God's Bounty and Luck

We find that all has been planned by God and our fate or destiny is inescapable. Yet God in His mercy ensures that no burden is intolerable and that all, including the very weakest, are ultimately provided for.

Examples :

٧٣ - إلهي خلق الأشفاق ، متكفل بالارزاق .

73. illi xala? lašdaa?, mitkaffil bilarzaa?.

- He who created mouths has undertaken to provide (for them).

= God will always provide at the time of need.

*** *** ***

٧٧ - الأرزاق على الخلاق .

77. il?arzaa? fala lxallaa?.

- All bounty comes from the Creator.

= Trust in God and He will provide.

*** *** ***

٨٦ - ربك ربّ العطا ، يبي البرد على قدّ الغطا .

86. ṛabbak ṛabb ilṣaṭa, yiddi lbard fala ṭadd ilṣaṭa.

- The Lord is the lord of bounty; He gives cold (weather) in proportion to one's cover.

= God tries people in accordance with their strength.

*** *** ***

5. Kinship

These proverbs indicate a strong sense of family ties. Your goodness is measured according to your filial devotion.

Those who are useless to their families are of no value to anyone else. Family quarrels never last, for blood is thicker than water.

Examples :

٩٣ - بعد أمي وأختي الكلّ جيرانسي .

93. baʃd ummi wuxti lkull graani.

- Aside from my mother and sister all are mere neighbors to me.

= One's mother and sister are the closest to one's heart.

*** *** ***

٩٦ - الضفر ما يطلعش من اللحم ، و الدمّ ما ييقاش مية .

96. iḡḡufɾ mayiṭlaʃ min illaʃm, widdamm mayibʔaaʃ mayya.

- A fingernail does not leave the flesh and blood does not turn into water.

= Blood is thicker than water.

*** *** ***

١٠٠ - العرق يمدّ لسابع جدّ .

100. ilʃirʔ ymidd lsaabiʃ gidd.

- The vein reaches back to the seventh ancestor.

= Birth tells.

*** *** ***

6. Neighbors

Neighbors may be even more important than your relatives, say the proverbs. They are the first to come to the rescue in time of need. Share their happiness and sadness, put up with their irritating habits and endure their ill-

treatment of you, never retaliating. If you find it impossible to tolerate them, you have to move away.

Examples:

١١٣ - جارك القريب ، ولا أخوك البعيد .

113. gaarak il?ariib, wala axuuk ilbi?iid.
 - Your nearby neighbor rather than your far-away brother.
 = When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

١١٦ - الجار جار ، وإن جار .

116. ilgaar gaar, win gaar.
 - A neighbor is a neighbor, even if he goes beyond the limits.
 = Love your neighbor, no matter how he treats you.

*** *** ***

١٢٠ - إشتري الجار قبل الدار .

120. ištiri ilgaar ?abl iddaar.
 - Buy the neighbor before (you buy) the house.
 = When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

7. Friends and Enemies

Friends are a great asset and one finds pleasure in their company, which is greater than any hardship that they might be a cause of. A morsel shared with a friend

becomes as delicious as a banquet. The friends you choose indicate the type of person you are. You can select as many friends as you wish but you should avoid making even one enemy. If you do have an enemy you should disarm him with cordiality. Should all fail, the sure way to avoid making enemies is to live like a hermit.

Examples :

١٢٤ - بصله المحبّ خروف .

124. baṣalit ilmuḥibb xarṣuuf.
 - A dear one's onion is (as delicious as) lamb.
 = It is the company, rather than food, that determines how much one enjoys a meal.

*** *** ***

١٣٩ - إمشي دغري ، يفتار عدوك فيك .

139. imši duyri, yiftaar ṣaduwwak fiik.
 - Walk the straight and narrow and your enemy will fail to catch you. (i.e. he will be baffled as how to hurt you !)
 = Never misbehave if you do not want your enemies to get at you !

*** *** ***

١٤٤ - الطيور على أشكالها تقع .

144. iṭṭuyyuṣ ṣala aṣkaaliha taqaṣ.
 - Birds alight on their own type.
 = Birds of a feather flock together.

*** *** ***

8. Men and Women

There are two conflicting views of the value of marriage. One is that even an unhappy marriage is better than none, while the other is that the single state is more desirable than an ill-suited partnership. A woman needs the protection of a husband. A man must not marry for money, should respect his wife, and avoid polygamy. The mother-in-law, as ever, comes in for heavy criticism.

Examples :

١٦١ - بوس إيد حمااتك ، ولا تبوس مراتك .

161. buus iid ḥamaatak, wala tbuus miṣaatak
 - (It is more important that you) kiss the hand of your mother-in-law than to kiss your wife.
 = If you want to live happily with your wife, stay on the right side of your mother-in-law.

*** *** ***

١٦٢ - ضلّ راجل ، ولا ضلّ حيط .

162. ḍi!! ṣaagil, wala ḍi!! ḥeet.
 - (Be in) the shade of a man rather than (in) the shade of a wall.
 = To marry and be in the protection of a man any man, is preferable to being on the shelf.

*** *** ***

١٧٠ - إللي يتجوّز اتنين ، يا قادر يا فاجر .

170. illi yitgawwiz itneen, ya ṣaadir ya faagir.
 - He who marries two (wives) is either able (i.e. wealthy) or shameless.

= Marrying more than one wife raises problems.

*** *** ***

١٧٢ - إليلي يقول لمراته يا عورة ، تلعب بيها الناس الكورة .

172. illi y?uul limraatu ya soora, tilfab biiha
nnaas ilkooṛa.

- He who addresses his wife as "You, one-eyed !" will only be inviting people to kick her around like a football.

= People will show respect to members of your family only if you respect them.

*** *** ***

١٨٠ - قعاد الخزنة ، ولا جوازة الندامة .

180. ?uṣaad ilxazaana, wala gawazt innadaama.

- (Rather) sitting in a closet than a (miserable) regretful marriage.

= Being on the shelf is preferrable to a bad match.

*** *** ***

١٨٤ - يا واخذ القرء على كتر ماله ، بكرة يروح
المال ويفضل القرء على حاله .

184. ya waaxid il?ird ṣala kutṛ maalu, bukra
yṛuuf ilmaal wiyifḍal il?ird ṣala ḥaalu.

- You who is taking (in marriage) a monkey (i.e. an ugly woman) because of her wealth, tomorrow the money will disappear while the monkey remains as (ugly as) ever.

= One will eventually regret marrying an ugly woman mainly because of her money.

*** *** ***

9. Birth and Origin

The theme of these proverbs is that you cannot escape your origins. "You cannot make a silk purse out of a sow's ear" or "Breeding always tells". If you are short of the right family connections, marry someone from a good family !

Examples :

١٩١ - العرق دستاس .

191. ilʕirʔ dassaas.

- The vein buries itself deep.

= Like father, like son. (Children inherit qualities of their parents and their grandparents.)

*** *** ***

١٩٩ - خد الأصلحة ، ولو كانت ع الحصيرة .

199. xud ilʔaʕiila, walaw kaanit ʕa-lħaʕiira.

- Take (in marriage) a girl from a good family even if she (were) (so poor as to be) sitting on a mat.

= Marry a girl from a good home no matter how poor she may be.

*** *** ***

10. Personal Characteristics and Defects

Many proverbs revolve around health and physical problems such as blindness, deafness, and ringworm. The theme is the person's unawareness of his defect and, as a result, his comically inappropriate behavior. However, in many cases, the person could be worse off than he actually is. A one-eyed man will be able to see the silver lining, for example.

Examples :

٢٠٠ - أقرع ونزهي .

200. aʔraʕ winuzahî.

- Scabby-headed (having ringworm), but sociable.

= This proverb is said of someone who does not realize his shortcomings.

*** *** ***

٢٠٩ - الغريب أعمى ولو كان بصير .

209. ilʔariib aʕma walaw kaan baʕiir.

- A stranger is blind even if he can see.

= Allowances should be made for a stranger should he err.

*** *** ***

11. Emotions and Mental Notions

Egyptian proverbs emphasize the fact that one's outlook is colored by his state of mind. A hungry man's dreams are haunted by loaves of bread; a faint-hearted man creates his own ghosts, etc. For this reason, proverbs focus on the idea that ignorance of one's own problems is indeed bliss.

Examples :

٢٢٢ - الجعان يحلم بسوق العيش .

222. ilgaʕaan yiʕlam bisuuʔ ilʕeeʕ.

- A hungry man dreams about the bread market.

= Pressing needs will control one's thoughts.

*** *** ***

٢٢٧ - من شاف حاله انشغل باله .

227. min šaaf haalu nšayal baalu.

- He who becomes aware of his own condition
will grow very worried.

= Thank goodness we are not aware of the
drawbacks of living. (Ignorance is bliss.)

*** *** ***

12. Education

There is an abundance of proverbs emphasizing the great value of education. "Knowledge is never a burden", even if some of the information appears useless at the time of acquisition. Moreover, moral training is a vital part of education. Corporal punishment is recommended where children do not prove amenable. Methods of education are mentioned e.g. repetition, practice, graded learning, teaching by example, etc.

Examples :

٢٣٠ - أرب عيالك تنفعهم .

230. addib šiyaalak tinfašhum.

- Bring up your children well and you will serve
them well.

= Good upbringing is the most valuable gift
parents can bestow upon their children.

*** *** ***

٢٤٠ الأرب فضلوه على العلم .

240. ilʔadab faḡḡaluuh šala lʔilm.

- Good manners are preferred to knowledge.

= Good manners, rather than knowledge, are
important.

*** *** ***

٢٤٤ - التكرار يعلم الحمار .

244. ittikraar yiſallim ilhumaar.
 - Repetition teaches (even) a donkey.
 = By repetition, a person eventually learns no matter how dumb he may be. Practice makes perfect.

*** **

13. Wealth, Poverty, and Social Classes

Proverbs in this category express divergent views of wealth and poverty. The poor do not count and therefore should accept their limitations. Poverty is modesty and it is to be respected if debt is avoided. Contentment is a virtue. Wealth, on the other hand, is prestige and power. You are worth as much as you have in your pocket. Wealth is not everything, however. More precious is the soul's wealth. Riches bring conceit. Only God is truly wealthy.

Examples :

٢٦٤ - الفقير ريحته وحشة .

264. ilfa?iir rihtu wiħša.
 - The poor man has a foul odor.
 = Poor people are usually avoided like the plague.

*** **

٢٦٧ - إللي معاه قرش يسوى قرش ، و إللي ما معاهش قرش ما يسواش قرش .

267. illi mſaah ?irš yiswa ?irš, willi mamſahš ?irš mayiswaaš ?irš.
 - He who has one piaster is worth one piaster; and he who does not have a piaster is not worth one piaster.
 = People are judged by how much money they have.

*** **

٢٨٨ - غنى النفس هو الغنى الكامل .

288. yīna nnafs huwwa l'yina lkaamil.

- The wealth of the soul is the perfect wealth.

= He who is content in his poverty is wonderfully rich.

*** *** ***

14. Work

Proverbs in this category tell us that we must attend to our work, wake up early for an early start, cooperate with others, be quick in doing our tasks, and above all, seek God's help. One must work hard; the idea of idleness is totally rejected. We are also told that all jobs are difficult at the beginning.

Examples :

٢٩٢ - البركة في البكور .

292. ilbaṛaka filbukuur.

- God's blessing is in (getting up) early.

= An hour in the morning is worth two in the evening.

*** *** ***

٢٩٤ - إلهي وراه المشي ، الجري أحسن له .

294. illi waṛaah ilmašy, ilgary aḥsanlu.

- He who has to walk, running is better for him.

= If you have to do a certain amount of work within a certain period, try to do more in less time for you never know what obstacles you may encounter.

*** *** ***

٢٩٦ - إلهي عليك إعمله ، والباقي على الله .

296. illi ʕaleek iʕmilu, wilbaaʕi ʕala !laah.
 - Do what you have to do (i.e. do your best)
 and (leave) the rest to God.
 = Do your best and depend on God. God helps
 him who helps himself.

*** *** ***

٢٩٨ - القفّة إلهي لها ودنين ، يشيلوها إثنين .

298. ilʕuffa lli liiha widneen, yiʕiluuha tneen.
 - The basket that has two ears (i.e. handles)
 should be carried by two persons.
 = Many hands make light work.

*** *** ***

15. Professions

Proverbs in this category are grouped together in reference to the various trades and professions found in Egyptian society. In fact they refer to quite a number of topics and situations far beyond the scope of their literal translation. This may be seen in the idiomatic translations and their intent.

Examples :

٣١٨ - أبقي سقّا ، وترشّ عليّ الميه .

318. abʔa saʔʔa, witruʕšš ʕalayya lmayya !
 - I am a water carrier and yet you sprinkle
 water at me ! (i.e. in order to upset me.)
 = I am too hard a nut for you to crack.

*** *** ***

٣١٩ - أليه تعمل المشطه في الوشّ العكسر .

319. eeh tiʃmil ilmaʃta filwiʃš ilʃikir.

- What can a beautician do for an ugly mug.

= You cannot make a silk purse out of a sow's ear.

*** *** ***

٣٢٥ - إليلي يتحامى في غزيّة تحميه .

325. illi yithaama fyaziyya tifmiih.

- He who seeks protection from a (female) dancer (not a highly-regarded profession) will be protected.

= We should assist those who seek our help.

*** *** ***

٣٤٣ - زيّ المراكبيّة ، ما يفكروش ربّنا إلا في وقت الفرق .

343. zayy ilmarakbiyya, mayiftikruuʃ ʔabbina lla fi waʔt ilyaraʔ.

- Like sailors, they only remember God if drowning is imminent.

= People remember those who can help them only in times of trouble. There are no atheists in foxholes.

*** *** ***

16. Money and Commerce

The proverbs contain practical advice concerning the use of money. You should watch how your money is used, you buy and sell only if the terms and the time are right, etc. As well as such practical advice about how to make the most of your money, there is the moral that money

should be earned, as it has a tendency to disappear in the hands of the person who had exerted no effort to acquire it. Money talks but you need luck in addition to hard work if you are going to get it.

Examples : جبال الكحل تفنيها المرادر ، وكثر
المال تفنيه السنين .

353. gibaal ilkuhl tifniiha Imaṛaawid, wikutṛ
ilmaal tifniih issiniin.

- Mountains of kohl are used up by eye applicators and an abundance of wealth is used up by the years.

= No one should be completely satisfied with whatever he has; time devours all things.

*** *** ***

٣٨٦ - عمر المال الحلال ما يضيع .

386. ṣumṛ ilmaal ilḥalaal ma yḍiiṣ.

- The legitimately-earned money is never lost.

= Money unlawfully acquired vanishes, but well-earned money is never wasted.

*** *** ***

17. Dealing with Others

This section is concerned with how one should behave in relation to other people. The instructions are detailed and include warnings against condemning someone before hearing his excuse, against expecting gratitude, against leaving financial matters unsettled and against interfering in quarrels. Justice should prevail in our dealings with others.

Examples :

٣٩٩ - المشروطة محطوة .

399. ilmašřuuṭa maḥṭuuṭa.

- What is agreed upon (before-hand) is (as good as) found (at the end).

= It is better to state your conditions before-hand than to be sorry at the end of the job.

*** *** ***

٤٠٢ - الغائب حجّته معاه .

402. ilyaayib ḥiggitu mḥaah.

- The absent one has his excuse with him.

= You cannot condemn a person without first hearing his story.

*** *** ***

٤٠٣ - الغائب مالوش نايب .

403. ilyaayib maluuš naayib.

- The absent has no share.

= We always tend to overlook those who are absent. Out of sight, out of mind.

*** *** ***

18. The Individual and the World

In this section the focus is on the individual vis-a-vis the world or the group. He may be an individual but he is also typical of the group in many ways. His sorrows are no different from those of others. He needs the group, for even paradise is lonely without them. However, the group can represent a threat to the individual, who will find himself exploited if he shows weakness. The behavior of the individual is responded to in kind by the

group. If he serves the group, it will serve him. If he loves only himself, there will be no love for him. Finally, if the individual wishes to be individualistic, he must be different from the group.

Examples :

٤٣٨ - جنة من غير ناس ، ما تنداس .

438. ganna min yeer naas, ma tindaas.

- A paradise without people is not worth setting foot in.

= Woe to him that is alone.

*** *** ***

٤٤٨ - من خدم الناس ، صارت الناس خدامه .

448. min xadam innaas saarit innaas xuddaamu.

- He who serves others, others become his servants.

= If you want people to serve you, you must serve them first.

*** *** ***

٤٥٢ - خالف تعرف .

452. xaalif tuʔraf.

- Be different and you will become known.

= The easiest way to become noticed is to go against the trend.

*** *** ***

19. Ruler and Government

The main theme is that the ruler is a tyrant, to be obeyed unquestioningly. If he is a monkey, you should dance for him; if he is a bull, you cut grass to feed him.

The safest way to deal with him is to avoid close contact. The sultan is the one who doesn't know the sultan. How do tyrants become tyrants ? Through lack of opposition, says the proverb.

Examples :

٤٥٦ - إلی یخس بیت الإمارة ، یخیط بقه بدبارة .

456. illi yxušš beet il?imaara, yxayyaṭ bu??u
bidbaara.

- He who enters the prince's house (should)
sew his mouth with string.

= No amount of discretion is too much for
those who serve the king.

*** *** ***

٤٥٨ - إن دخلت بلد بتعبد العجل ، حش وإرمي له .

458. in daxalt balad bitiṣbid ilṣigl, ḥišš
wirmiilu.

- If you enter a country that worships a
calf, cut grass and throw it to him.

= When in Rome do as the Romans do.

*** *** ***

٤٥٩ - السلطان إلی ما يعرفش السلطان .

459. iṣṣuṭṭaan illi mayiṣrafš iṣṣuṭṭaan.

- The sultan is the one who does not know the
sultan.

= This proverb advises us to minimize contact
with people in power.

*** *** ***

20. Homeland and Travel

Travel is valued for the education it affords. A wise man becomes wiser through learning from other people. The proverbs maintain that you inevitably lose your status when you leave your own environment. For this reason, you need to be polite in order to earn affection from your new acquaintances. Despite the marvels you may witness abroad, Egypt is the best place to be.

Examples :

٤٦٦ - حبّ الوطن من الإيمان .

466. ḥubb ilwaṭan min ilʔimaan.

- The love of one's homeland is akin to the love of God.

= Love of one's homeland is a form of religious belief.

*** **

٤٧٠ - الغربة تعلّم .

470. ilḡurba tʔallim.

- Being away from home is education.

= Travel makes a wise man better.

*** **

٤٧٢ - مصر أمّ الدنيا .

472. masr umm iddunya.

- Egypt is the mother of the world.

= There is no place like Egypt.

*** **

21. Ethnic Groups

These proverbs utilize prejudices about ethnic groups within the community. They reflect past history rather than present circumstances and are therefore becoming less common in normal conversation.

Examples :

٤٧٧ - ايه لّم الشامى على المغربى ؟

477. eeh lamm iššaami šala lmayṛabi ?

- What brought together a Syrian and a Moroccan ?

= This is a comment on the friendship between two very different types of people; comment on an unlikely combination.

*** *** ***

٤٨٢ - زيّ التركي المرفود ، يصلّي على ما يستخدم .

482. zayy itturki lmarfuud, yiṣaḷḷi šala ma yistaxdim.

- Like a dismissed Turk, he prays until he finds another job.

= To know God only in time of need.

*** *** ***

22. Holidays and Feasts

This category utilizes the sense of occasion. Anything outside its appointed time is meaningless; you may not make pastry after the Feast is over.

Examples :

٤٨٥ - بعد العيد ما بتفتّلش كحك .

485. baʿd ilʿiid mayitfattiš kaḥk.

- After holidays (feast days) no cakes are to be rolled.

٤٩٠ - طلع من المولد بلا حمص .

490. ṭiḷiṣ min ilmuulid bila hummuṣ.

- He came out of the saint's anniversary celebration without chick-peas.

= To come out of a deal empty-handed.

*** *** ***

23. Days and Months

Many of these proverbs are based on the division of the year into the thirteen months of the Coptic calendar. They tell you what to expect in the way of weather and what sort of agricultural jobs are to be done in a particular month. Other proverbs are concerned with day and night. Night may represent sorrow, which will disappear with the dawn. Night also can be a symbol of dark secrets, to be revealed in the daylight. Night judgment is less accurate and night promises are untrustworthy. Once again there is the idea that there is an appropriate time for everything.

Examples :

٤٩٧ - برمهاٲ ، روح الغيط وهات .

497. baṛamhaat, ruuḥ ilḡeeṭ wi haat.

- (In the month of) Baramhat (which begins the second week of March), go to the field and fetch.

= In Baramhaat, fields are full of fresh fruits and vegetables.

*** *** ***

٥٠٦ - النهار له عين .

506. innahaar luh ʕeneen.

- The daylight has eyes.

= Things will be better judged in the daytime; sleep on it.

*** *** ***

24. Human Body

There does not seem to be much of a general idea in this section. However, it does appear that the tongue can be the most dangerous enemy of its owner and if one has the ear of someone one is able to influence him; the hands seem to symbolize power and cooperation.

Examples :

٥١٧ - التي على الوردان أمر من السحر .

517. iddayy ʕala lwidaan amaṛṛ min issiḥr.
 - (Continuous) buzzing in the ears (i.e. indoctrination) is more bitter than (i.e. more effective than) magic.
 = You can influence anyone if you have his ear.

*** *** ***

٥١٩ - إيد على إيد تساعد .

519. iid ʕala iid tisaaʕid.
 - A hand in addition to another will be a help.
 = Two heads are better than one. Many hands make light work.

*** *** ***

25. Health and Disease

Perhaps the most remarkable aspect of these proverbs is the lack of confidence in medical expertise by itself. If the patient recovers, it is thanks to God, for the doctor has been a mere instrument. There are some precepts to be followed if one hopes to remain in good health : eat regular meals, accept a painful cure for a painful disease, be hygienic, exercise after the evening meal.

٥٤٩ - إن شففى المرىض ، من بخت الطىب .

549. in šifi lmaṛiīḍ, min baxt iṭṭabiīb.

- If a sick person recovers, it will be good luck for the doctor.

= It is because of a doctor's good luck, rather than his skill, that his patient recovers (attesting to the supremacy of God's will in these matters).

*** *** ***

٥٥١ - إسأل مجرب ولا تسأل طىب .

551. isʔal migaṛṛab wala tisʔal ṭabiīb.

- Ask an experienced person rather than the doctor (i.e. the one who has theoretical knowledge).

= Experience without learning is better than learning without experience. Experience is the best teacher.

*** *** ***

٥٥٢ - الشافى هو الله .

552. iššaafi huwwa !|aah.

- God is the curer.

= Though the doctor has been the instrument, it is only God who actually provides the cure.

*** *** ***

٥٥٣ - إتغدا وإتغدا ، وإتغدا وإتغدا .

553. ityadda witmadda, witfašša witmašša.

- Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body;

eat dinner (light meal, usually around 9:00 p.m.) and take a walk.

= After dinner rest a while; after supper walk a mile.

*** *** ***

26. Animals, Birds, and Insects

This is a large category of 58 proverbs which refer allegorically to actual situations in Egyptian society. Content (i.e. the mention of an animal, bird or insect) is the main criteria for inclusion in this category. For convenience's sake the proverbs are grouped together here. The following examples illustrate this.

Examples :

٥٥٦ - أقول له طور ، يقول إحلبه .

556. aʔullu ʔoor, yiʔuul iħlibu.

- I say to him, "It is a bull." He answers, "Milk him."

= This is a derogatory comment on a situation where a person goes on repeating the same argument in spite of repeated refutation.

*** *** ***

٥٥٧ - أعلى ما في خيلك إركب .

557. aʔla ma fxeelak irkab.

- The tallest of your horses, ride it !

= Enjoy the best of things around you.

*** *** ***

٥٦١ - أليه عرّف الحميمير في أكل الجنزبيل ؟

561. eeh řařraf ilħimiir fi ?akl ilganzabiil ?
 - What do donkeys know about eating ginger ?
 (considered a luxury item).
 This matter is completely over your head !

*** *** ***

٥٦٦ - الكلب ما يتشطرش إلا قدام باب بيته .

576. ilkalb mayitřařřařř illa ?uddaam baab beetu.
 - A dog does not show courage except in front
 of the door of his own house.
 = This proverb refers to cowards and mean
 people who become brave in their own domain.

*** *** ***

٦٠٠ - قالوا الجمل طلع النخلة ، قالوا آدي الجمل وآدي النخلة .

600. ?aalu lgamal řiliř innaxla, ?aalu aadi lgamal
 waadi nnaxla.
 - They said, "A camel climbed a palm tree !"
 The others answered, "Here is the camel and
 there is the tree. (show us!)"
 = The proof of the pudding is in the eating.

*** *** ***

27. Flowers, Fruits, Grains, and Vegetables

Again, content has been the major consideration
 for inclusion in this category.

Examples :

٦١٦ - إللي ما يرضى بالخوخ ، يرضى بشرايه .

616. illi ma yiřřa bilxoox, yiřřa břařaabu.
 - He who does not find peaches acceptable,
 will (reach a state when he has no alternative

but to) accept (even) the juice.
 = The conditions you turn down today, you
 may have to accept less than them tomorrow.

*** *** ***

٦٢٣ - زيّ القرع يمدّ برّا .

623. zayy ilʔarʕ yimidd barra.
 - Like pumpkin bushes; they grow (i.e.
 spread) to the outside.
 = This is a comment on the behavior of a
 certain type of people who are very helpful
 to everyone except their own. Fools give
 to please all but their own.

*** *** ***

٦٢٤ - عشان الورد ، ينسقي العليق .

624. ʕaʕaan ilward, yinsiʔi lʕulleeʔ.
 - For the sake of roses, creepers are watered.
 = A person will do things he does not ordinar-
 ily do for the sake of those he likes.

*** *** ***

28. Meals and Food

This is another category similar to #26 and #27 in
 its diversity of topics. Examples are listed here to
 illustrate reference made to meals and food.

Examples :

٦٢٦ - دبر غدّاك ، تلقى عشاك .

626. dabbar ɣadaak, tilʔa ʕaʕaak.
 - Plan for your dinner (the noon meal) and
 you will find your supper.

= Plan for today and tomorrow will plan for itself.

*** *** ***

٦٣١ - الأكل في الشبعان خسارة .

631. ilʔakl fiššabʕaan xusaarā

- Feeding a satiated person is a dead loss.

= Assistance should go to those who need it.

*** *** ***

٦٤١ - صام صام ، و فطر على بصلة .

641. ṣaam ṣaam, wi fiṭiṛ ʕala baṣaʕa.

- He fasted and fasted (but) then broke his fast on an onion.

= This is a comment on those who endure hardship for long, in order to improve their chances in life, only to find, at the end of it all, that they are worse off than when they started.

*** *** ***

29. Goha and Other Characters

Goha is a personification of folk wisdom. He possesses desirable characteristics such as insight, a dry sense of humor, an ability to laugh at himself, and shrewdness that enables him to emerge triumphant from every sticky situation. He is the hero of many short stories and anecdotes told and re-told among the people of Egypt and the other countries of the Arab World, as well as several other parts of the Near East, among them Iran and Turkey. An apparent simpleton, sometimes intelligent, other times sly, he gets the laugh in the end by some silly remark. Other characters

mentioned in this group of proverbs have no individual significance. Aysha, for instance, is just any woman.

Examples :

٦٤٥ - جّوزوا مشكاح لريمة ، ما على الإثنين قيمة .

645. gawwizu miškaaḥ liriima, ma ḥala litneen
ḥiima.

- They married off Mishkah to Rima (two nobodies). No value is attached to either.
- = One is as bad as the other.

*** *** ***

٦٤٦ - جحا أولى بلحم طوره .

646. guḥa awla blaḥm ṭooṛu.

- Goha is the most deserving of the meat of his own ox.
- = Charity begins at home.

*** *** ***

٦٤٨ - مين يعرف عيشة في سوق الغزل ؟

648. miin yiḥraf ḥeeša fsuu? ilḡazl ?

- Who can tell who is Aysha in the yarn market ?
- = Who can find a needle in a haystack ?

*** *** ***

30. Wisdom

The proverbs in this section are grouped together not because they share a common theme but because, inasmuch as they are probably more commonly used than the proverbs in previous sections, they appear to present a more essential kind of wisdom. They are of high frequency, and therefore are of special value to the learner. It is our

belief that a foreign learner would derive great benefit if he had this list on the tip of his tongue !

Examples :

٦٥٨ - داري على شمعتك تنور .

658. daari ʕala šamʕitak tinawwaṛ.

- Shelter your candle and it will give light.

= Keep your business to yourself if you want to get somewhere.

*** *** ***

٦٥٩ - دخول الحمام موش زيّ طلوعه .

659. duxuul ilħammaam muš zayy ṭluuṣu.

- Going into the public bath is not like coming out of it.

= Terminating something is not as easy as starting it.

*** *** ***

٦٨٣ - إذا اشتدّ الكرب هان .

683. iza štadd ilkaṛb haan.

- If the hardship increases, it (is a sign that it) will become lighter.

= The darkest hour is just before dawn.

*** *** ***

٦٩٣ - يا شاري الخير بفلوس ، بكرة يجي لك بلاش .

693. ya šaari lxabaṛ bifluus, bukṛa ygiilak balaaš.

- You who are buying news for money today,

tomorrow the news will come to you for free.
= Never hunt for news. It will always reach
you.

*** *** ***

PROVERBS

#1 GOD AND RELIGION

١ - الله جاب، الله خد، الله عليه العوض .

1. a||a gaab, a||a xad, a||a faleeh i||sawad.

- It is God who gave, it is He who took away and it is He who will compensate.

= Everything comes from God and goes back to Him. (This proverb is used at times of great loss, e.g. death.)

*** *** ***

٢ - الله يجس النبض، ويعطي الدواء .

2. a||a ygiss innabq wyi||i |ddawa.

- God takes the pulse and provides the medicine.

= All cures are from God.

*** *** ***

٣ - الله يستبأب ، ويفتح أبواب .

3. a!laah yisidd baab, wiyiftaħ abwaab.
 - God closes one door, (only) to open others.
 = God sees to it that things always turn out for the best.

*** *** ***

٤ - بلار الله لخلق الله .

4. bilaad a!laah lixa!a a!laah.
 - God's countries for God's creatures.
 = The world is open for anyone to travel. (This proverb is used in relation to travel to foreign countries.)

*** *** ***

٥ - جهنم ما فيهاش مراوح .

5. guhannam mafihaaš maḡaawif.
 - There are no fans in hell.
 = If one undertakes a difficult task one shouldn't complain about the difficulty, for this is to be expected.

*** *** ***

٦ - حكم العباد فيما أراد .

6. ḡakam il!ibaad fiima aḡaad.
 - He rules the mortals as He wants.
 = God works his miracles in mysterious ways.

*** *** ***

٧ - إلهي فيه الخير يقدمه ربنا .

7. illi fiih ilxeer yiʔaddimu ʔabbina.

- What is best God will do.

= Trust in God; He always does what is best.

*** *** ***

٨ - إلهي ماله خير في دينه، ماله خير في دين غيره .

8. illi maalu xeer fidiinu, maalu xeer fi diin yeeru.

- He who sees no good in his own religion will not see it in the religion of others.

= Everyone should respect his own religion.

*** *** ***

٩ - إلهي ما تقدرش عليه حيل ربنا عليه .

9. illi matiʔdaʔš ʔaleeh hiil ʔabbina ʔaleeh.

- He whom you cannot get back at (for what he's committed against you), ask God to deal with.

= No one goes unpunished for the evils he commits; if people fail to punish him, God will.

*** *** ***

١٠ - إلهي ما يخاف من الله خاف مته .

10. illi ma yxaaf min al!aah xaaf minnu.

- He who does not fear God, you should fear him (i.e. you must not trust him).

= Fear him who does not fear God.

*** *** ***

١١ - إلهي يحبّه ربّه ، يجيب له حاجته لحدّه .

11. illi yḥibbu ṛabbu, ygiblu ḥagtu lḥaddu.

- For him whom God favors, He brings what he needs right to where he is.

= This proverb is used, e.g., when one runs into somebody one has wanted to see, or when the solution to a problem is unexpectedly revealed.

*** *** ***

١٢ - إلهي يجمعه ربنا ، ما يقدرش يفرقه إنسان .

12. illi ygammaʕu ṛabbina, mayiʔdaṛš yfarraʔu insaan.

- What God brings together, a human cannot separate.

= What God has brought together let no man rend asunder.

*** *** ***

١٣ - إلهي يخذله الربّ ما ينصروش العبد .

13. illi yixzilu ṛṛabb mayunṣuṛuuš ilʕabd.

- He whom The Lord (God) forsakes, a slave (man) cannot help.

= No mortal's assistance is sufficient to aid him with whom God is displeased.

*** *** ***

١٤ - إلهي عند الله ما يضعش .

14. illi ʕand aʕlaah, mayḍiʕš.

- What God has (i.e. the charity given for His sake) is never lost.

= Good deeds never go unrewarded by God.

*** *** ***

١٥ - المتغطي بالأيام عريان .

15. ilmityaṭṭi bilʔayyaam ʕiryaan .

- He who is covered with the days (i.e. worldly wealth), is naked.

= It is one's good deeds, rather than one's wealth that give one support at the time of hardships.

*** *** ***

١٦ - الخيرة فيما اختاره الله .

16. ilxiira fiima xtaarahu ʔlaah .

- The best of all is in what God has chosen (for us).

= This proverb is said when things take a course different from what has been desired.

*** *** ***

١٧ - العاجز عن التدبير ، يحيل على المقادير .

17. ilʕaagiz ʕan ittadbiir, yihiil ʕala lmaʔadiir .

- He who is unable to manage (his own affairs) leaves (things) to fate.

= A person who has difficulty dealing with the world has no recourse but to accept whatever comes his way (his fate).

*** *** ***

١٨ - العبد في التفكير ، والربّ في التدبير .

18. ilʕabd fittafkiir, wiṙṙabb fittadbiir.

- (While) man (slave of God) is thinking about a problem, God takes care of it for him.

= Man proposes, God disposes.

*** *** ***

١٩ - إن صبرتم نلتتم وأمر الله نافذ ، وإن ما صبرتم كفرتم
وأمر الله نافذ .

19. in şabaṛtum niltum wiʔamṛ aḷḷaah naafiz, win maşabaṛtum
kafaṛtum wiʔamṛ aḷḷaah naafiz.

- If you put up with hardships, you are admitted into God's
grace while His will is carried out; but if you do not
put up with hardships, you blaspheme while God's will is
carried out all the same.

= Perseverance in the face of calamities helps you through
and helps you gain God's grace.

*** *** ***

٢٠ - الشكوى لغير الله مذلة .

20. iṣṣakwa lyeer aḷḷaah mazalla.

- Complaining to any but God is a humiliation.

= Show your weakness only to God for He is the only one
who will not hold it against you.

*** *** ***

٢١ - الظاهر لنا والخافي على الله .

21. iẓẓaahir lina wilxaafi ṣala-ḷḷah.

- That which is apparent is for us (humans); what is hidden
is for God to take care of.

= We should judge others by what they do, not by what we
think their intentions are; for it is only God who knows
what goes on in people's minds.

*** *** ***

٢٢ - كل عقدة ولها عند الكريم حلال .

22. kull ṣuʔda wliha ṣand ilkariim ḥallaal.

- Whatever problem (you may have), The Generous One will
have a solution for it.

= One should not despair in the face of a problem, no matter
how difficult it may seem, for God will always have a
solution.

*** *** ***

٢٣ - ماشافوهش بالعين ، عرفوه بالعقل .

23. mašafuhš bilʕeen, ʕirfuuh bilʕaʔi .

- (Though) they have not seen Him (God) with their eyes, they recognize His existence with their intellect.
- = This is quoted in contexts where people are urged to use their brains in understanding a problem.

*** *** ***

٢٤ - من قال الحمد لله شبع .

24. min ʔaal ilḥamdu lillaah šibiʕ.

- He who praises The Lord (for what he gets) (i.e. be grateful for whatever he receives and says "I have had enough") reaches contentment (is satiated).
- = God blesses those who appreciate His bounty.

*** *** ***

٢٥ - من قرّ بذنبه غفر الله له .

25. min ʔarṛ bzanbu ʔafaṛ aḷlah luh .

- He who admits to his guilt, God grants him forgiveness.
- = Forgiveness should be granted those who confess their guilt. (A fault confessed is half redressed).

*** *** ***

٢٦ - من يوم ليوم يأتي الله بالفرج القريب .

26. min yoom liyoom yiʔti llaah bilfaṛag ilʔariib .

- From one day to the next, God brings immediate relief (solves problems).
- = God's help is closer than you think.

*** *** ***

٢٧ - قبل ما يقطع هنا ، يوصل هنا .

27. ʔabl ma yiʔtaʕ hina, yiwʕil hina.

- Before He cuts off (something) here (i.e. at one end), He joins (it) up here (i.e. at the other end).
- = God may inflict hardship on someone, but He always makes up for it in another way.

*** *** ***

٢٨ - ربّ هنا ربّ هناك .

28. ʕabb hina, ʕabb hnaak .

- The Lord of here is the Lord of there.
- = All places are the same; for they all fall within God's Kingdom. (One may travel without fear)

*** *** ***

٢٩ - ربّك مع المنكسرين جابر .

29. ʕabbak maʕa ʔmunkasiriin gaabir .

- The Lord is the support of the humble. (*)
- = God helps the meek in their endeavors.
- (* a play on the word /munkasir/referring to something "broken", and the word /gabaʕ/ meaning 'to mend a broken bone').

*** *** ***

٣٠ - ربّنا موجود في كلّ الوجور .

30. ʕabbina mawguud fi kuʔl ʔwuguud.

- God is present everywhere.
- = Depend on God, He is always watching over the universe.

*** *** ***

٣١ - تبات نار تصبح رما ر لها رب يدبرها .

31. tibat naar tiṣbaḥ ṛamaad, liha ṛabb ydabbaḥa

- A fire left overnight, turns into ashes with the morning, (likewise) it (i.e. the seemingly unsolvable problem we are facing) has The Lord to take care of it.

= In the same way as He turns a raging fire into mere ashes, He is able to render the most difficult problem harmless. (This proverb is said at times of hardship).

*** *** ***

٣٢ - يوضع سره في اضعف خلقه .

32. yiwḍaf sirru fʔaḍḍaf xalʔu.

- He places His secret (i.e. power) in the weakest of His creatures.

= Never belittle any of God's creatures, for miracles could be performed through any of them.

*** *** ***

#2 LIFE AND DEATH

٣٣ - آخره الحياة الموت .

33. axrit ilhayaah ilmoot .

- At the end of life is death.

= No matter how one lives, death comes at the end all the same.

*** *** ***

٣٤ - جاك الموت يا تارك الصلاة .

34. gaak ilmoot ya taarik iṣṣaḷa .

- Death has come to you, you who have neglected your prayers.

= Time has come for you to pay for your bad deeds.

*** *** ***

٣٥ - إحييني النهارده ، وموتني بكره .

35. iḥyiini nnahaṛda, wmawwitni bukra .

- (I would rather) you make me live today and (even if) you kill me tomorrow.

= Immediate assistance is preferable to assistance which might come later.

*** *** ***

٣٦ - الكل يموت .

36. ilkuḥl ymuut .

- All things (and persons) must die.

= All men are mortal.

*** *** ***

٣٧ - إلهي له أول له آخر .

37. illi ḥuh awwil ḥuh aaxir .

- What has a beginning has an end.

= Everything will come to an end.

*** *** ***

٣٨ - الموت كأس داير (على العباد) .

38. ilmoot kaas daayir (ṣala ḥiibaad) .

- Death is a cup that goes around (to every human).

= Death devours lambs as well as sheep.

*** *** ***

٣٩ - الأعمار بيد الله .

39. ilʔaʕmaar biyad illaah .

- Life (and death) are in God's hand.

= No one dies before his time (so being a coward is meaningless).

*** *** ***

٤٠ - العمر موش بعزقة .

40. ilʕumr muš baʕzaʔa .

- (One's) life is not to be squandered (i.e. risked).

= You should not run risks with your life.

*** *** ***

٤١ - العمر واحد والربّ واحد .

41. ilʕumr waahid, wirʕabb waahid .

- Life is but once and God is one.

= Expressing fear of death shows lack of trust in God, since no one lives beyond one's allotted time.

*** *** ***

٤٢ - كرامة الميّت دفينه .

42. kaʕaamit ilmayyit dafnu .

- The (only worthwhile) respect you may accord a dead person is to bury him.

= A dead person should be buried as soon as possible.

*** *** ***

٤٣ - طولة العمر تبليغ الأمل .

43. ṭuulit ilṣumr tiballay ilʔamal .

- Longevity helps (one) realize (his) wishes.

= He who has time has everything.

*** *** ***

٤٤ - علقة تفوت ولا حد يعموت .

44. ʕalʔa tfuut wala hadd ymuut.

- A sound beating will pass and no one will die.

= All hardships pass (used in situations which appear difficult but whose effects will be short-lived).

*** *** ***

#3 GOOD AND EVIL

٤٥ - إبليس ما يخرِبُ بيتَه .

45. ibliis mayixribš beetu.

- (Not even) the devil would destroy his own home.

= This proverb is said to someone who is following a course of action with the full knowledge that it will harm him.

*** *** ***

٤٦ - الدعا بيَقعد لصحابه .

46. idduša byuʔʔud liṣḥaabu.

- Curses remain with their owner (i.e. the ones who produced them).

= Curses come back to those who utter them.

*** *** ***

٤٧ - الباني طالع ، والفاحث نازل .

47. ilbaani ṭaaliṣ, wilfaahit naazil .
 - The builder goes up; the digger goes down.
 = Doing good has its built-in reward while evil-doing harms the doer in the process.

*** *** ***

٤٨ - الباطل مالوش رجلين .

48. ilbaaṭil maluuṣ rigleen .
 - Evil has no feet.
 = Evil has no legs to stand on and thus cannot go far.

*** *** ***

٤٩ - الجاري في الشرّ ندمان .

49. ilgaari fiṣṣaṛṛ nadmaan .
 - He who runs after evil will (live to) regret it.
 = Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ - إلهي يزرع خير يلاقي خير .

50. illi yizraṣ xeer, yilaaʔi xeer .
 - He who plants good will find good.
 = As you sow, so shall you reap.

*** *** ***

٥١ - الأعمال بالنيات .

51. ilʔaʕmaal binniyyaat .

- Deeds (are to be judged) by the intention.

= Deeds are to be measured by the intent of the person who performed them.

*** *** ***

٥٢ - الخبر المشوم يوصل بالعجل .

52. ilxabaṛ ilmaʕuum yiwʕal bilʕagal .

- Bad news arrives quickly.

= Bad news travels fast.

*** *** ***

٥٣ - الخير على قدوم الواردين .

53. ilxeer ʕala ʔduum ilwardiin .

- Goodness comes with the newly-arrived.

= This proverb is said when an unexpected pleasant event occurs at the same time a guest arrives.

*** *** ***

٥٤ - إمسك الباطل لما يجيك الحق .

54. imsik ilbaaṭil lamma ygiik ilḥaʔʔ .

- Hold on to the false until the truth comes to you.

= Persevere with the situation until the truth becomes clear because quite often good overcomes evil.

*** *** ***

٥٥ - الشرّ إن بات فات .

55. iššarṛ in baat faat.

- Evil (anger and desire to avenge oneself), if left (unsatisfied) overnight, passes away.

= Always think twice before you do something in a moment of anger.

*** *** ***

٥٦ - الطيّب أحسن .

56. iṭṭayyib aḥsan.

- (Opting for) good is better.

= It costs more to do ill than to do well.

*** *** ***

٥٧ - إذا حضرت الملائكة ذهب الشياطين .

57. iza ḥaḍarāt ilmalayka zahabit iššayaṭiin.

- When angels come in, devils depart.

= This proverb is said jokingly when someone prepares to leave at the arrival of another.

*** *** ***

٥٨ - الزين ما يكملش .

58. izzeen mayikmalš.

- The good is never perfect.

= No one is perfect.

*** *** ***

٥٩ - كلمة الحقّ تقف في الزور .

59. kilmit ilḥa?? tuʔaf fiẓẓooṛ .
 - The word of truth sticks in the throat.
 = It is hard to tell the truth sometimes.

*** *** ***

٦٠ - لا منّته ولا كفاية شرّه .

60. la minnu wala kfaayit šarṛu .
 - Neither (good comes) from him nor is his evil being spared.
 = He neither does good nor leaves well enough alone.

*** *** ***

٦١ - نوم الظالم عبادة .

61. noom iẓẓaalim ṣibaada .
 - For the oppressor to go to sleep is a kind of worship (for he then won't be committing any more atrocities).
 = For some people, the most good they can do is to refrain from doing evil, if only for a while.

*** *** ***

٦٢ - صاحب الحقّ عينه قويّة .

62. ṣaafib ilḥa?? ũenu ʔawiyya .
 - He who is in the right, has a strong eye (fears nothing).
 = People are bold when they are right.

*** *** ***

٦٣ - تتك ورا الكدّاب ، لحدّ باب الدار .

63. tannak waṛa lkaddaab, liḥadd baab iddaaṛ .

- Follow the liar until he reaches the door of the house
(i.e. go along with him until he can find no more lies).

= If you follow a liar long enough, the truth of the matter usually becomes apparent.

*** *** ***

٦٤ - خير تعمل شرّ تلقى .

64. xeerin tiṣmil šarḥin tilʔa .

- (For the) good you do, you will meet with evil.

= Ingratitude is the usual reward of those who do good.

*** *** ***

٦٥ - يصلي الفرض ، وينقب الأرض .

65. yiṣaḷḷi lfaṛḍ, wyinʔub ilʔaṛḍ .

- He performs the prescribed prayers and, at the same time,
bores the earth. (i.e. commits every kind of atrocity.)

= He is a hypocrite.

*** *** ***

٦٦ - زيادة الخير خيرين .

66. ziyaadit ilxeer xereen .

- An increase of goodness is doubly good.

= There is always room for more goodness.

*** *** ***

٦٧ - عمر الشقي بقى .

67. ŧumŧ iššaʔi baʔi.

- The devilish (person) lives longer.

= The devil looks after his own. (This proverb is said about a bad person who has good luck, particularly in reference to matters of health and escaping accidents.)

*** *** ***

#4 DESTINY, BOUNTY AND LUCK

٦٨ - جا يتاجر في الحنة كترت الأحران .

68. ga ytaagir filhinna kutrit laḥzaan.

- (As soon as) he started to deal in henna (the use of which is a sign of joy) sorrow spread.

= This proverb is said of someone who is fated to be miserable even in favorable situations.

*** *** ***

٦٩ - جت الحزينة تفرح ما لقتلهاش مطرح .

69. gat ilḥaziina tifraḥ maḥ?itlihaaš maṭraḥ.

- A sad (miserable) woman came to join in the gaiety, but found no place for herself.

= Fate cannot be escaped.

*** *** ***

٧٠ - ابن الهبله يعيش أكثر .

70. ibn ilhabla yfiiš aktaṛ.

- The son of a simpleton (woman) lives longer.

= You may take a lot of precautions, but there is nothing like fool's luck to help you succeed.

*** *** ***

٧١ - ابن يومين ما يعيش ثلاثة .

71. ibn yomeen mayfišš talaata.

- A person who is destined to live (only) two days will not live for three.

= Fate cannot be escaped.

*** *** ***

٧٢ - إلهي لك ، محرم على غيرك .

72. illi lak, muḥarṛam ʔala ʔeerak.

- What is (destined to be) yours, is also destined to be forbidden to the others.

= You will never lose what is destined to be yours.

*** *** ***

٧٣ - إلهي خلق الأشداق ، متكفل بالارزاق .

73. illi xalaʔ lašdaaʔ, mitkaffil bilarzaaʔ.

- He who created mouths has undertaken to provide (for them).

= God will always provide at the time of need.

*** *** ***

٧٤ - المكتوب ما متّوش مهروب .

74. ilmaktuub maminnuuš mahṛuub.
 - What has been destined cannot be escaped.
 = No one can escape his destiny.

*** *** ***

٧٥ - المتعوس متعوس ولو علّقوا على راسه فانوس .

75. ilmatṣuus matṣuus walaw ṣallaʔu ṣala ṛaasu fanuus.
 - The unlucky remains unlucky even if they hang a lantern
 over his head.
 = Fate cannot be escaped.

*** *** ***

٧٦ - الأهل رزقه واسع .

76. ilʔahbal rizʔu waasiʔ.
 - Idiots are abundantly provided for (by God).
 = Fortune favors fools.

*** *** ***

٧٧ - الأرزاق على الخلاق .

77. ilʔarzaaʔ ṣala lxallaaʔ.
 - All bounty comes from the Creator.
 = Trust in God and He will provide.

*** *** ***

٧٨ - الحذر ما يمنع من قدر .

78. ilḥaẓar mayimnaʕš min ʔadaḗ.

- Being cautious does not stop what fate has stored for you.
- = Precaution does not change destiny.

*** *** ***

٧٩ - الرزق يحبّ الخفيّة .

79. irrizʔ yḥibb ilxiffiyya.

- Earning one's living requires agility.
- = You cannot sit idle and hope to survive. God helps him who helps himself.

*** *** ***

٨٠ - السعد وعد .

80. issaʕd waʕd.

- Fortune is a matter of luck.
- = You may try very hard but you need luck to succeed.

*** *** ***

٨١ - إصرف ما في الجيب يأتيك ما في الغيب .

81. iṣṛif ma filgeeb yiʔtiik ma filyeeb.

- Spend whatever is in your pocket, you will get what is in the unknown (i.e. what is fated as yours).
- = Don't worry about financial matters, God always provides.

*** *** ***

٨٢ - لَمَّا اَيْفَرَّقَتِ الْعُقُولَ كُلَّ وَاحِدٍ عَجِبَهُ عَقْلُهُ وَلَمَّا اِنْفَرَّقَتِ الْأَرْزَاقُ مَا حَدِثَ عَجِبَهُ رِزْقُهُ .

82. lamma tfarraʔit ilʕuʔuul kull waahid ʕagabu ʕaʔlu, wlamma tfarraʔit ilʔarzaaʔ maħaddiʕ ʕagabu rizʔu.

- When brains were passed out (amongst people), everyone was pleased with his brains; but when fortune was divided, nobody was satisfied with his share.

= People are usually satisfied with their own performance but tend to grumble about their destinies.

*** *** ***

٨٣ - لَوْ تَاجَرَ الْمُنْحُوسُ فِي الطَّوَاقِي ، كَانَ رَبَّنَا يَخْلُقُ النَّاسَ مِنْ غَيْرِ رُوسٍ .

83. law taagir ilmanħuus fi ʔṭṭawaaʔi, kaan ʕabbina yixlaʔ innaas min ʕeer ʕuus.

- If an unlucky person takes up trading in caps, God would start creating people without heads.

= No one can escape his fate.

*** *** ***

٨٤ - مَا يَرُوحُشُ مِنْ رِزْقِكَ حَاجَةٌ .

84. mayʕuħʕ min rizʔak ħaaga.

- Nothing of what is destined for you (i.e. your bounty) will ever be lost.

= You will always receive exactly what God has destined for you, no matter what others may do.

*** *** ***

٨٥ - رِزْقُ الْهَبِيلِ عَلَى الْمَجَانِينِ .

85. rizʔ ilħubl ʕala lmaganiin.

- The idiot is provided for by the mad.

= In a world of crazy people, nobody knows who provides for whom; said when an eccentric person gets a valuable gift from another person who is also considered eccentric.

*** *** ***

٨٦ - رَبِّكَ رَبَّ الْعَطَا ، يَدِّي الْبَرْدِ عَلَى قَدِّ الْعَطَا .

86. ṛabbak ṛabb ilṣaṭa, yiddi lbard ṣala ṣadd ilṣaṭa.
 - The Lord is the lord of bounty; He gives cold (weather)
 in proportion to one's cover.
 = God tries people in accordance with their strength.

*** *** ***

٨٧ - تَكُونُ فِي إِيدِكَ وَتَقْسَمُ لغيرِكَ .

87. tikuun fiʔiidak, witiʔsam liyeerak.
 - You may have something in your hand, but then fate decrees
 that it goes to another.
 = Many a slip between the cup and the lip.

*** *** ***

٨٨ - خدوا فالكم من عيالكم .

88. xudu falkum min ṣiyalkum.
 - Take your omens from your children.
 = From the mouths of babes ...

*** *** ***

٨٩ - يَدِّي الضعيف لما يستعجب القوي .

89. yiddi ḏḏaṣiif lamma yistaṣgib ilʔawi.
 - He (God) gives (so much) to the weak, that the strong are
 left stunned.
 = God favors with his bounty whomever he wishes.

*** *** ***

٩٠ - يرزق الهاجع والناجع والنايم على ودنه .

90. yirzu? ilhaagi? winnaagi? winnaayim fala widnu.

- He (God) provides for the one at home, the traveller and
the one who is fast asleep on his ear.

= God provides for all of us no matter what.

*** *** ***

#5 KINSHIP

٩١ - أَدْعِي عَلَى وُلْدِي وَأَكْرَهُ مَنْ يَقُولُ آمِينَ .

91. adfi ʕala waladi, wakrah min yiʔuul amiin.
 - I may curse my own child but I hate those who say "amen".
 = One always has a tender feeling for one's children no matter how angry he may be with them.

*** *** ***

٩٢ - أَعَزَّ الْوَلَدِ ، وَلَدِ الْوَلَدِ .

92. aʕazz ilwild, wild ilwild.
 - The dearest of children is the child of one's child.
 = One's grandchildren are the dearest to one's heart.

*** *** ***

٩٣ - بعد أمي وأختي الكلّ جيرانى .

93. baʔd ummi wuxti lkull graani.

- Aside from my mother and sister all are mere neighbors to me.

= One's mother and sister are the closest to one's heart.

*** *** ***

٩٤ - هي القطّة تاكل ولاها ؟

94. hiyya lʔuṭṭa taakul wiladha ?

- Can a cat eat its own kittens ?

= A parent never lets his children down.

*** *** ***

٩٥ - الدخان القريب يعمى .

95. idduxxaan ilʔariib yiʔmi.

- Nearby smoke blinds (you).

= Family problems affect one the most.

*** *** ***

٩٦ - الضفر ما يطلعش من اللحم ، والدّم ما يبقاش مية .

96. iḡḡufṛ mayiṭlaʔš min illaḥm, widdamm mayibʔaaš mayya.

- A fingernail does not leave the flesh and blood does not turn into water.

= Blood is thicker than water.

*** *** ***

٩٧ - إلهي ما يسمع كلام والديه ، غضب الله عليه .

97. illi ma yismaʕ kalaam waldeeh, yaḏab a!laah ʕaleeh.
 - He who doesn't obey his parents will incur God's wrath.
 = Honor your father and mother so as to avoid God's anger.

*** *** ***

٩٨ - إلهي يجوز أمي ، أقول له يا عمي .

98. illi yiggawwiz ummi, aʕullu ya ʕammi.
 - He who marries my mother, I'll address as my uncle.
 = A dog in office is always obeyed.

*** *** ***

٩٩ - إلهي عند أمه ما يتحملش همّه .

99. illi ʕand ummu mayithimi!ʕ hammu.
 - He who lives with his mother is not to be worried about.
 = A mother's care is the best care.

*** *** ***

١٠٠ - العرق يمد لسابع جدّ .

100. il!irʔ ymidd !saabiʕ gidd.
 - The vein reaches back to the seventh ancestor.
 = Birth tells.

*** *** ***

١٠١ - العيال أحبب الله .

101. ilṣiyaal aḥbaab aḷḷaah.
 - Children are the beloved of God.
 = Children are innocent creatures.

*** **

١٠٢ - الشجرة إلللي ما تفضل على أهلها يحل قطعها .

102. iṣṣagaṛa lli ma tḡaḷḷil ṣala ahlaha yḥill ṡaṡṣaha.
 - The tree which does not provide shade for its owners
 should be cut down.
 = One should be loyal and helpful to one's family.

*** **

١٠٣ - ما أسخم من ستي إلا سيدي .

103. ma sxam min sitti lla siidi.
 - None is worse than my grandmother except for my grand-
 father.
 = Each one is worse than the other.

*** **

١٠٤ - ما يحمل همك إلا الللي من دمك .

104. ma yḥmil hammak illa lli min dammak.
 - No one but your own (flesh and) blood really cares about
 your problems.
 = Blood is thicker than water.

*** **

١٠٥ - من طعم إبني بلحة نزلت حلاوتها في بطني .

105. min ṭaṣam ibni balaha, nizlit ḥalawitha fbaṭni.

- He who feeds my child a date, I feel its sweet taste in my stomach.

= One is indebted to those who care about one's children.

*** *** ***

١٠٦ - من خلف ما مات .

106. min xallif ma maat.

- He who leaves children behind him, is not dead.

= One's children carry the family name.

*** *** ***

١٠٧ - قلبي على ولدي إنفطر ، وقلب ولدي عليّ حجر .

107. ḥalbi ʕala waladi nfaṭar, wiḥalb waladi ʕalayya ḥaḡar.

- My heart was shattered over my son but my son's heart remained like a stone towards me.

= Parents are usually more affectionate and concerned about their children than vice versa.

*** *** ***

١٠٨ - خد من الزرايب ، ولا تاخذ من القرايب .

108. xud min izzaṣayib, wala taaxud min ilḡaṣayib.

- Take (in marriage) from an animal shed (i.e. a very low person) rather than marry one of your relatives.

= This is a humorous comment on the undesirability of marrying a relative.

*** *** ***

١٠٩ - خنفسة شافت بنتها ع الحيط ، قالت دي لولية في خيط .

109. xunfisa ŝaafit bintaha ŝa lħeeṭ, ʔaalit di luliyya fxeet.
 - A beetle, on seeing her daughter on the wall, said
 "This is a pearl suspended from a string".
 = The crow thinks her own kind fairest.

*** *** ***

١١٠ - يا بخت من كان النقيب خاله .

110. ya baxt min kaan innaʔiib xaaLu.
 - Lucky is he whose uncle is in command (i.e. captain).
 = He whose father is judge goes safe to his trial.

*** *** ***

١١١ - يا مربّي في غير إبنك ، يا باني في غير ملكك .

111. ya mṛabbi fyeer ibnak, ya baani fyeer milkak.
 - You who raise a son who is not yours are like one who
 builds on property which is not his.
 = He who keeps another man's dog shall have nothing left
 but the leash.

*** *** ***

١١٢ - عمر الدم ما يبقى مية .

112. ŝumṛ iddamm ma yibʔa mayya.
 - Blood never turns into water.
 = Blood is thicker than water.

*** *** ***

#6 NEIGHBORS

١١٣ - جارك القريب ، ولا أخوك البعيد .

113. gaṛak ilʔariib, wala axuuk ilbiʔiid.
 - Your nearby neighbor rather than your far-away brother.
 = When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

١١٤ - جارك قدامك ووراك ، إن ما شاف وشمك يشوف قفاك .

114. gaṛak ʔuddaamak wi waṛaak, in mašaaf wiššak yišuuṫ ʔafaak.
 - Your neighbor is both in front of and behind you. If he is unable to see your face he will see your back.
 = You cannot hide your affairs from your neighbor.

*** *** ***

١١٥ - الجار أولى بالشفعة .

115. ilgaar awla biššuffa.

- A neighbor should be given the right of pre-emption (as if he were a partner in one's property).
- = One's neighbor, in some ways, has priority over one's relatives.

*** *** ***

١١٦ - الجار جار ، وإن جار .

116. ilgaar gaar, win gaar.

- A neighbor is a neighbor, even if he goes beyond the limits.
- = Love your neighbor, no matter how he treats you.

*** *** ***

١١٧ - إن جار عليك جارك ، حول باب دارك .

117. in gaar faleek gaarak, hawwil baab daarak.

- If your neighbor mistreats you, move the door of your house (to the other side).
- = Avoid causes of trouble with your neighbor as much as possible.

*** *** ***

١١٨ - إن كان جارك بلا ، حكّ به جسمك .

118. in kaan gaarak bala, fukk bih gismak.

- (Even) if your neighbor is a skin disease, rub your body with him.
- = Stick by your neighbor no matter what.

*** *** ***

١١٩ - إن كان جارك في خير ، إفرح له .

119. in kaan gaarak fi xeer, ifraħ lu.

- If your neighbor is happy (and affluent), rejoice for him.
- = Share the happiness of your neighbor (advising one to feel for one's neighbor and not to be jealous of him).

*** *** ***

١٢٠ - إشتري الجار قبل الدار .

120. ištiri ilgaar ʔabl iddaar.

- Buy the neighbor before (you buy) the house.
- = When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

١٢١ - من جاور السعيد يسعد .

121. min gaawir issaʔiid yiṣʔad.

- He who lives next door to a fortunate man becomes fortunate himself.
- = The fortunes of one's neighbor rub off on one.

*** *** ***

١٢٢ - صباح الخير يا جاري ، قال أنت في رارك وأنا في راري .

122. ṣabaah ilxeer ya gaari, ʔaal inta fdaarak wana fdaari.

- Good morning, neighbor! "You are in your house and I am in mine", he said.
- = Being polite to your neighbors from a distance is the best way to remain on peaceful terms with them.

*** *** ***

#7 FRIENDS AND ENEMIES

١٢٣ - أكل واحد يكفي عشرة .

123. akl waahid yikfi řařra.

- A meal made for a single person will suffice for ten.

= Good company is preferable to good (or a lot of) food.

*** *** ***

١٢٤ - بصلة المحبّ خروف .

124. bařalit ilmuhibb xařuuf.

- A dear one's onion is (as delicious as) lamb.

= It is the company, rather than food, that determines how much one enjoys a meal.

*** *** ***

١٢٥ - بعّدوا تبقّوا عسل ، قرّبوا تبقّوا بصل .

125. baʕʕadu tibʔu ʕasal, ʔarʔabu tibʔu baʕa|. .

- Stay away (keep your distance) and you will be (as sweet as) honey; come too close and you will be (as stinking as) an onion.

= Don't wear out your welcome.

*** *** ***

١٢٦ - ضرب الحبيب زيّ أكل الزبيب .

126. ɖarʔb ilħabiib zayy akl izzibiib.

- To be beaten by one's love is as (enjoyable as) eating raisins.

= From one's love, anything is welcome.

*** *** ***

١٢٧ - جرديب يساع مية حبيب .

127. guħr diib yisaaʕ miit ħabiib.

- (Even) a wolf's lair will accommodate a hundred friends.

= In the company of a friend, hardship is never felt.

*** *** ***

١٢٨ - حلّة ولقيت غطاها .

128. ħalla wliʔyit ɖaʕaaha.

- A cooking pot that has found its cover.

= They are two of a kind.

*** *** ***

١٢٩ - حبّ ووارى ، وإكره ودارى .

129. ḥibb wwaari, wikraḥ widaari.

- Show your love discreetly but hide your hate completely.
= Discretion should be exercised in matters of one's sentiment.

*** *** ***

١٣٠ - حبّنى وخذ لك زعبوط ، قال هي المحبة بالنبوت .

130. ḥibbini wxudlak zaʿbuuṭ, ʔaal hiyya lmaḥabba binnabbuut.

- "Love me and take a cloak." He replied, "Is love to be enforced with a cudgel ? "
= Neither by force nor by money can love be kindled.

*** *** ***

١٣١ - البركة في اللمة .

131. ilbaṛaka fillamma.

- (God's) blessing is with the gathering (group).
= The more, the merrier.

*** *** ***

١٣٢ - البعيد عن العين ، بعيد عن القلب .

132. iḥbiʿiid ʔan ilʔeen, biʿiid ʔan ilʔalb.

- What is distant from the eye is distant from the heart.
= Out of sight, out of mind.

*** *** ***

١٣٣ - البساط أحمدى .

133. ilbuṣaaṭ aḥmadi.

- The carpet is Ahmadi (i.e. like that of Ahmad el Badawi, the saint of Tanta in Egypt.)

= This is said when things are done on familiar terms and without formalities.

*** **

١٣٤ - إلهى مالوش قديم ، مالوش جديد .

134. illi maluuš ʔadiim, maluuš gidiid.

- He who does not have old (friends) does not have new ones.

= A person who does not keep old friends will have none at all.

*** **

١٣٥ - إلهى تكرهه أنت يحبه غيرك .

135. illi tikrahu nta yḥibbu ʔeerak.

- What you dislike, someone else will like.

= There is no accounting for tastes.

*** **

١٣٦ - إلهى تعرفه أحسن من إلهى ما تعرفوش .

136. illi tiʔrafu aḥsan min illi matiʔrafuuš.

- What you know is better than what you do not know.

= The devil you know is better than the devil you don't know.

*** **

١٣٧ - اللقمة الهنية تقضي مائة .

137. illu?ma lhaniyya t?aðđi miyya.

- A morsel of food eaten in happiness will suffice for a hundred people.

= A piece of bread eaten with a friend is a feast.

*** **

١٣٨ - الوحدة عبارة .

138. ilwiħda řbaada.

- To be on your own is (a form of) worship.

= Staying away from people is a sure way of keeping out of trouble.

*** **

١٣٩ - إمشي دغري ، يحتر عدوك فيك .

139. imři duři, yiħtaar řaduwwak fiik.

- Walk the straight and narrow and your enemy will fail to catch you. (i.e. he will be baffled as how to hurt you !)

= Never misbehave if you do not want your enemies to get at you !

*** **

١٤٠ - إمشي قدام عدوك جعان ، ولا تمشيش قدامه عريان .

140. imři řuddaam řaduwwak gařaan, wala timřiiš řuddaamu řiryaan.

- Walk hungry before your enemy (for he can not detect your hunger) but do not walk naked.

= Do not reveal your weaknesses to your enemy.

*** **

١٤١ - إقطع لسان عدوك بسلام عليكم .

141. iʔtaʔ lisaan ʔaduwwak bisalaamu ʔaleekum.
 - Cut the tongue of your foe by saying "Peace be upon you"
 (i.e. by greeting him when you encounter him).
 = Cordiality disarms one's enemies.

*** *** ***

١٤٢ - الرجل تدبّ مطرح ما تحبّ .

142. irrigl tdibb maṭraḥ ma tḥibb.
 - The foot treads where it finds love is (i.e. where one's
 friends are).
 = The heart lives where it loves.

*** *** ***

١٤٣ - إشتري ما تبعش .

143. ištiri matbiʕš.
 - Buy, do not sell.
 = In general, it is better to take advice of others rather
 than offer them advice.

*** *** ***

١٤٤ - الطيور على أشكالها تقع .

144. iṭṭuyuur ʔala aʕkaaliha taqaʔ.
 - Birds alight on their own type.
 = Birds of a feather flock together.

*** *** ***

١٤٥ - كتر الأسية تقطع عروق المحبة .

145. kuṭṭ ilʔasiyya tiʔṭaʔ ʕuruuʔ ilmaḥabba.

- Excessive ill-treatment will sever the veins of love.

= Love withers away with bad treatment.

*** *** ***

١٤٦ - لا أحبك ولا أقدر على بعدك .

146. la aḥibbak wala aʔdaʕ ʕala buʕdak.

- I neither like you nor am I able to stay away from you.

= Comment on people who do things while admitting to disliking them.

*** *** ***

١٤٧ - ما جمع إلا لما وفق .

147. ma gammaʕ illa lamma waffaʔ.

- He (God) only brings together those who are compatible.

= Birds of a feather flock together.

*** *** ***

١٤٨ - ما محبة إلا بعد عداوة .

148. ma maḥabba illa baʕd ʕadaawa.

- It is not a real friendship that has not been preceded by animosity.

= Comment on people who became very close friends after animosity.

*** *** ***

١٤٩ - مال لحمك مشفّطة؟ قال من جّار معرفة .

149. maal lahmitak mišayyata? ʔaal min gazzaar miʔrifa.
 - "Why is your meat so gristly?", they asked. "The
 butcher is an acquaintance !" , he replied.
 = Do not do business with friends.

*** *** ***

١٥٠ - من فات قديمه تاه .

150. min faat ʔadiimu taah.
 - He who abandons his old (customs or friends) goes astray.
 = Abandoning one's traditions, customs, or friends is not
 desirable.

*** *** ***

١٥١ - من القلب للقلب رسول .

151. min ilʔalb lilʔalb rasuul.
 - From one heart to another there is a messenger.
 = One can intuitively tell how someone feels about him.

*** *** ***

١٥٢ - من رادك ريده ، ومن طلب بعدك زيده .

152. min raadak riidu, wmin ʔaʔab buʔdak ziidu.
 - He who likes you, like him (in return); and he who seeks
 to stay away from you, grant him his wish and more.
 = Be friendly with the friendly and hostile towards the
 hostile.

*** *** ***

١٥٣ - من سلم سلاحه حرم قتله .

153. min sallim silaafu huḡum ?atlu.

- He who hands over his weapon should not be killed.

= Once a person gives up dissention, one should make peace with him.

*** *** ***

١٥٤ - مراية الحب عمية .

154. mirayt ilḡubb ṡamyā.

- The mirror of love is blind.

= Love is blind.

*** *** ***

١٥٥ - مصير الحي يتلاقى .

155. misiir ilḡayy yitlaa?a.

- Eventually the living (i.e. the friends) will be reunited.

= So long as one is living, one day he will be reunited with his close friends and relatives. (It's a small world). Said on meeting a friend after a long absence.

*** *** ***

١٥٦ - ربك و صاحبك ، لا تكذب عليه .

156. ṡabbak wiṡaḡbak, la tikdib ṡaleeh.

- Do not lie to your Lord or to your friend.

= Loyalty to a friend is as essential as being sincere with the Lord.

*** *** ***

١٥٧ - شرط المرافقة الموافقة .

157. Šarṭ ilmirafʔa lmuwafʔa.

- Being in harmony is a condition for accompanying people.
 = If you accompany someone, you should both agree to certain terms before setting out.

*** **

١٥٨ - تعرف فلان ؟ أيوه . عاشرته ؟ لا . يبقى ما تعرفوش .

158. tiṣraf fulaan? aywa. ʔaširtu? la?. yibʔa matiṣrafuuš.

- "Do you know so-and-so ?"
 "Yes"
 "Have you been closely associated with him ?"
 "No"
 "Then you do not know him."
 = You have to be in close association with someone before you get to know him (or can pass judgment on him).

*** **

١٥٩ - خد الرفيق قبل الطريق .

159. xud irrafii? ʔabl iṭṭarīiʔ.

- Select the companion before (you select) the route.
 = The type of partner you have will determine the outcome of an enterprise.

*** **

١٦٠ - خد لك من كلّ بلد صاحب ، ولا تاخذ لك من كلّ إقليم عدو .

160. xud lak min kull balad ṣaahib, wala taxudlak min kull iqliim ʔadu.

- Make a friend in every town, but never make a single enemy in the whole region.
 = It is ill-advised to make enemies, even a single one!

*** **

#8 MEN AND WOMEN

١٦١ - بوس إيد حمااتك ، ولا تبوس مراتك .

161. buus iid famaatak, wala tbuus miṛaatak.

- (It is more important that you) kiss the hand of your mother-in-law than to kiss your wife.

= If you want to live happily with your wife, stay on the right side of your mother-in-law.

*** *** ***

١٦٢ - ضلّ راجل ، ولا ضلّ حيط .

162. ḍi!! ṛaagil, wala ḍi!! heeṭ.

- (Be in) the shade of a man rather than (in) the shade of a wall.

= To marry and be in the protection of a man, just any man, is preferable to being on the shelf.

*** *** ***

١٦٣ - جهنم جوزي ولا جنة أبويا .

163. guhannam goozi wala gannit abuuya.

- My husband's hell is preferrable to my father's paradise.
- = A woman is far better off with her husband than with her parents.

*** *** ***

١٦٤ - حماي مناقرة ، قال طلق بنتها .

164. hamaati mnaʔra, ʔaal ʔa||aʔ bintaha.

- "My mother-in-law is a nag!"
- "Divorce her daughter", he replied.
- = If you know the reason for your troubles, don't hesitate to deal with it.

*** *** ***

١٦٥ - البائرة لبسيت أبوها .

165. ilbayra lbeet abuuha.

- The unmarriageable girl belongs in her father's house.
- = Defective products should stay with their producers.

*** *** ***

١٦٦ - إللي ما ياخدني كحل في عينه ، ما أخده صرمة في رجلي .

166. illi ma yaxudni kuḥl fʔeenu, maxdu ʔaʔma frigli.

- He who won't take me for kohl in his eye, (i.e. value me) I won't take for shoes on my feet.
- = My affection goes to those who return it.

*** *** ***

١٦٧ - إلهي يستحي من بنت عمه ، ما يجيش منها غلام .

167. illi yistifi min bint ʕammu, maygibš minha ɣulaam.
 - He who feels bashful in the presence of his cousin
 (i.e. when he is married to her) does not beget a son
 by her.
 = If you do not ask for something, you will never get it.

*** *** ***

١٦٨ - إلهي يتجوز أكبر منه ، يا كتر همه .

168. illi yitgawwiz akbar minnu, ya kutr hammu.
 - He who marries a (woman) older than himself is surely
 going to be miserable.
 = Never marry a woman older than yourself.

*** *** ***

١٦٩ - إلهي يتجوز بالدين يبيع أولاده بالفايظ .

169. illi yitgawwiz biddeen yibiiʕ awlaadu bilfaayiz.
 - He who marries on credit, sells his children (to pay off)
 the interest.
 = Never marry beyond your means.

*** *** ***

١٧٠ - إلهي يتجوز اتنين ، يا قادر يا فاجر .

170. illi yitgawwiz itneen, ya ʔaadir ya faagir.
 - He who marries two (wives) is either able (i.e. wealthy)
 or shameless.
 = Marrying more than one wife raises problems.

*** *** ***

١٧١ - إليلي يقول لمراته يا هانم ، يقابلوها على السلالم .

171. illi yʔuul limṛaatu ya haanim, yiʔabluuha ʕala ssalaalim.
 - He who addresses his wife as "My lady!" causes her to be met at the stairs (out of respect).
 = Respect your own and everybody else will respect them.

*** *** ***

١٧٢ - إليلي يقول لمراته يا عورة ، تلعب بيها الناس الكورة .

172. illi yʔuul limṛaatu ya ʕooṛa, tilʕab biha nnaas ilkoora.
 - He who addresses his wife as "You, one-eyed!" will only be inviting people to kick her around like a football.
 = People will show respect to members of your family, only if you respect them.

*** *** ***

١٧٣ - المية والنار ، ولا حماتي في الدار .

173. ilmayya winnaaṛ wala hamaati fiddaaṛ.
 - (Rather have) water (flood) and (a destructive) fire than my mother-in-law in my home.
 = The presence of one's mother-in-law in one's house is a fate worse than death and destruction.

*** *** ***

١٧٤ - إمشي في جنازة ، ولا تشي في جوازة .

174. imšī fganaaza, wala timšī fgawaaza.
 - Walk in a funeral procession rather than take part in (the arrangement of) a marriage.
 = Match-making is the worst thing a person can get himself into.

*** *** ***

١٧٥ - إن كان لك مره خشسي ، وإن كان لك راجل أخرجي .

175. in kaan liiki maṛa xušši, win kaan liiki ṛaagil ixṛugi.
 - If you have a woman (relative in a household) , go in;
 but if you (only) have a man (relative in a household)
 go out. (i.e. you will be welcome in a house, if
 you are related to the wife; but if you are related to
 the husband you will not be made to feel at home.)
 = The wife is the ruler of the household.

*** *** ***

١٧٦ - إن عشقت إعشوق قمر ، وإن سرقت إسرق جمل .

176. in fišīʔt iʔšaʔ ʔamaṛ, win siriʔt israʔ gamal.
 - If you must fall in love, fall in love with a moon (i.e.
 a very pretty woman), and if you want to steal, (you
 should) steal a camel (no less).
 = Always aim very high.

*** *** ***

١٧٧ - اذا كان بيدك غراب البين ، إتجوز اتنين .

177. iza kaan biddak yuṛaab ilbeen, itgawwiz itneen.
 - If you want (to have) the crow of separation (i.e. to
 bring destruction to your own home) marry two (wives).
 = Marrying more than one wife is a sure way of self-
 destruction.

*** *** ***

١٧٨ - كيد النساء غلب كيد الرجال .

178. keed innisa yaḻab keed irrigaal.
 - The scheming of women surpasses that of men.
 = No man is a match for a woman in scheming.

*** *** ***

١٧٩ - من كثر خطابها ، بارت .

179. min kutuṣ xuṭṭabha, baarīt.
 - She who has (too) many suitors, never gets married.
 = Sometimes a commodity that has a great number of customers looking at it winds up not being sold.

*** *** ***

١٨٠ - قمار الخزانة ، ولا جوازة الندامة .

180. ʔuṣaad ilxazaana, wala gawazt innadaama.
 - (Rather) sitting in a closet than landing in a (miserable) regretful marriage.
 = Being on the shelf is preferrable to a bad match.

*** *** ***

١٨١ - خطبوها اتعزرت ، فاتوها اتندمت .

181. xaṭabuuha tʕazzizit, fatuuha tnaddimit.
 - (When) they asked for her hand in marriage, she shunned their advances (but when) they left her, she regretted (the loss of the chance).
 = You may be left high and dry if you go on playing hard to get.

*** *** ***

١٨٢ - خدي شايب يدلك ، ولا تاخدي صبي يلوعك .

182. xudī šaayib yidallaṣik, wala taxdi ṣabi ylawwaṣik.
 - Take an old man (in marriage) to pamper you, rather than a young one to torture you.
 = There is an advantage in marrying a much older man than yourself (better to be an old man's sweetheart than a young man's fool).

*** *** ***

١٨٣ - خدوهم فقرا ، يغنيكم الله .

183. xuduuhum fuʔara, yiḡniikum aḷḷa.

- Take them (i.e. the prospective wives) (from the) poor, and God will make you rich.

= Never hesitate to marry a woman you like just because of her being poor, for it is God who provides for all.

*** *** ***

١٨٤ - يا واخذ القرر على كتر ماله ، بكرة يروح المال ويفضل
القرر على حاله .

184. ya waaxid ilʔird ʕala kutʕ maalu, bukra yḡruḥ ilmaal
wiḡifḍal ilʔird ʕala ḥaalu.

- You who is taking (in marriage) a monkey (i.e. an ugly woman) because of her wealth, tomorrow the money will disappear while the monkey remains as (ugly as) ever.

= One will eventually regret marrying an ugly woman mainly because of her money.

*** *** ***

١٨٥ - يا ريتني بيضة وليّ ضبّ، والله البياض عند الرجال يتحبّ.

185. yaretni beeda wliyya ḍabb, waḷḷa lbayaaḍ ʕand irriḡaal
yithabb.

- I wish I were fair-skinned (even) with buck teeth (for) by God, fairness of the skin is loved by men.

= Fairness of skin is a sign of great beauty (in the eyes of some Egyptians).

*** *** ***

١٨٦ - زاني ما يآمن على مراته .

186. zaani mayʔaamin ʔala mṛaatu.
 - The adulterer does not trust his wife.
 = An evil person always thinks ill of others.

*** *** ***

١٨٧ - عرق جنب ورنهم ، ما يحبش مرآة إبنهم .

187. ʔirʔ gamb widnuhum, mayḥibbiš miṛaat ibnuhum.
 - A vein (situated) next to their (i.e. the husband's family's) ear doesn't like their daughter-in-law. (So the vein is constantly whispering hatred of the daughter-in-law in their ears).
 = A mother-in-law cannot help disliking her daughter-in-law.

*** *** ***

#9 BIRTH AND ORIGIN

١٨٨ - أبوك البصل وأمك التوم ، منين لك الريحه الحلوة يا مشوم ؟

188. abuuk ilbaṣa! wummak ittoom, mineen lak irriiḥa lḥilwa
ya maṣuum ?

- (Since) your father is an onion and your mother is
garlic, from where (do you expect to acquire) a pleasant
scent, you wretch.

= Birth always tells.

*** *** ***

١٨٩ - أسأله عن أبوه ، يقول لي خالي شعيب .

189. asʔa|u ʔan abuuḥ, yiʔulli xaali šʔeeb.

- I ask him who his father is, he says to me "My maternal
uncle is Shueib". (Here Shueib is an important person.)

= A person will always point out things to his advantage
even if they are remotely connected with him.

*** *** ***

١٩٠ - القرعة تتباهى بشعر بنت أختها .

190. ilʔarfa titbaaha bšaʔr bint uxtaha.

- The bald girl shows off with her niece's hair.

= This proverb is said of a person who boasts of basic qualities others have and which he himself lacks.

*** *** ***

١٩١ - العرق دساس .

191. ilʔirʔ dassaas.

- The vein buries itself deep.

= Like father, like son. (Children inherit qualities of their parents and their grandparents.)

*** *** ***

١٩٢ - إن دبل الورد ، ريحته فيه .

192. in dibil ilward riftu fiih.

- (Even) if a rose withers away, still it retains its scent.

= No matter how much they may suffer in life, people of good breeding will always behave correctly.

*** *** ***

١٩٣ - إن لبست خيشة برضا عيشة .

193. in libsit xeeša barḡaha ʔeeša.

- (Even) if she puts on a piece of burlap (very cheap material), she is still Aisha all the same.

= It is breeding, not clothes, that makes people. Clothes Do Not make the man.

*** *** ***

١٩٤ - إن ماكانش لك أهل ، ناسب .

194. in makanš lak ahl, naasib.

- If you do not have a (worthy) family, marry (into one).
- = Family status is a great asset.

*** *** ***

١٩٥ - إن طلع العيب من أهل العيب ما هوش عيب .

195. in ṭiliṯ ilʿeeb min ahl ilʿeeb mahuuš ʿeeb.

- Shameful deeds coming from bad people are not (to be considered) shameful.
- = An insult from a bad person should be no surprise to anyone.

*** *** ***

١٩٦ - النار تخلف رمار .

196. innaar tixallif ṛumaad.

- Fire leaves ashes behind.
- = Great men's sons seldom do well.

*** *** ***

١٩٧ - الطينة من الطينة ، واللّثة من العجينة .

197. iṭṭiina min iṭṭiina, willatta min ilʿagiina.

- (This) piece of clay is (taken) from the same piece of clay, and this roll (of dough) is (taken) from this piece of dough.
- = A chip off the old block.

*** *** ***

١٩٨ - من غاب عنك أصله ، دلایل نسبه فعله .

198. min yaab fannak aṣlu, dalaayil nisbitu fiṣlu.
 - If the lineage of someone is unknown to you, evidence of his origin (will be found in) his behavior.
 = Well-bred people will always be true to their upbringing.

*** *** ***

١٩٩ - خد الأصلية ، ولو كانت ع الحصيرة .

199. xud ilʔaṣiila, walaw kaanit ʔa lḥaṣiira.
 - Take (in marriage) a girl from a good family even if she (were) (so poor as to be) sitting on a mat.
 = Marry a girl from a good home no matter how poor she may be.

*** *** ***

#10 PERSONAL CHARACTERISTICS & DEFECTS

٢٠٠ - أقرع ونزهى .

200. aʔraʕ winuzahi.

- Scabby-headed (having ringworm), but sociable.

= This proverb is said of someone who does not realize his shortcomings.

*** *** ***

٢٠١ - أعمى ويبرجس في النخل .

201. aʕma wiybarjis finnaxl.

- (Although) a blind man, yet he still runs about in the palm-tree orchard.

= This proverb is said of one who does not realize his shortcomings.

*** *** ***

٢٠٢ - أیه غرض الأعمى ، قال قفّة عيون .

202. eeh ʔaraḡ laʕma, ʔaal ʔuffit ʕuyuun.

- "What does a blind man (most) desire ?"

"A basketful of eyes !", he said.

= People desire most what they lack in themselves.

*** *** ***

٢٠٣ - جا يكحلها عماها .

203. ga ykaḥḥalha ʕamaaha.

- He came to put kohl in her eyes (thus making her prettier), he blinded her.

= Meaning well is not good enough, one has to do well also.

The road to hell is paved with good intentions.

*** *** ***

٢٠٤ - جيت الأقرع يوتسني ، كشف راسه و خوفني .

204. gibt laʔraʕ yiwannisni, kaʕaf ʕaasu wxawwifni.

- I brought in a scabby-headed fellow to keep me company; he bared his head and frightened me.

= This proverb is said in situations where the help requested causes problems.

*** *** ***

٢٠٥ - إحترت يا بخرة أبوسك ضنين .

205. iḥtaṛt ya baxra abuusik mineen.

- I am at a loss where to kiss you, oh you with bad breath.

= This proverb is said when someone does not know how to approach a certain thorny problem (let alone how to solve it).

*** *** ***

٢٠٦ - الأقرع ما يباليش من قوبة .

206. ilaʔraʔ maybaliiš min ʔuuba.

- A scabby-headed person does not worry over a single scab.
- = People who are in the middle of overwhelming troubles are not further stirred by minor difficulties.

*** *** ***

٢٠٧ - الحيا في الرجال يورث الفقر .

207. ilḥaya fi rriḡaal yiwarris ilfaʔraʔ.

- Bashfulness in men bequeathes poverty.
- = You have to take the bull by the horns if you wish to get somewhere in this world.

*** *** ***

٢٠٨ - إللي ما يشوف من الغريال ، والله أعمى .

208. illi ma ʔšuuʔ min ilʔurbaal, waʔlā aʔma.

- He who cannot see through a sieve is, by God, blind.
- = Hard-headedness can blind the eye. This is used in situations where a matter seems very clear and someone still does not want to admit the facts.

*** *** ***

٢٠٩ - الغريب أعمى ولو كان بصير .

209. ilʔariib aʔma walaw kaan bašiiʔ.

- A stranger is blind even if he can see.
- = Allowances should be made for a stranger should he err.

*** *** ***

٢١٠ - التخن ع الجميز .

210. ittuxn ʕa lgimmez.

- Fatness (once considered in Egypt to be very desirable) is (also) found in sycamore trees (not a valuable tree).
- = Human beings are valued not by their physical attributes, but by their mental qualities, manners and the like.

*** *** ***

٢١١ - الطشاش ولا العمى .

211. iṭṭašaaš wala lʕama.

- Rather weak vision than complete blindness.
- = Half a loaf is better than none.

*** *** ***

٢١٢ - ما بلاش ، إلا العسى و الطراش .

212. ma balaaš, illa lʕama wiṭṭuṛaaš.

- Nothing is free except blindness and deafness.
- = You don't get something for nothing.

*** *** ***

٢١٣ - ما تيجي الطوبه إلا في المعطوبه .

213. ma tiigi iṭṭuuba illa filmaṣṭuuba.

- A flying stone will only hit a person where he is already injured.
- = Bad coincidences do occur at what seems to be the least opportune time. When it rains it pours (lots of luck - all bad).

*** *** ***

٢١٤ - مكّسح طلع يتفسّح ، قال بفلوسه .

214. mikassaḥ ṭiḷiṣ yitfassaḥ, ʔaal bi fluusu.

- "A crippled person went out for a breath of fresh air "
"Out of his own pocket !", he said.

= A person is at liberty to do whatever he wishes, no
matter how odd it may seem, so long as he foots the bill
himself.

*** *** ***

٢١٥ - نصّ العمى ، ولا العمى كلّه .

215. nuṣṣ iḷṣama, wala iḷṣama kullu.

- Rather half blind (i.e. in one eye) than being completely
blind.

= No matter how badly you may be afflicted you could still
be worse off. (There is always something to thank God
for.) (Half a loaf is better than none.)

*** *** ***

٢١٦ - تيجي مع العور طابات .

216. tiigi maṣa iṣuur ṭabaat.

- A one-eyed person may make a perfect toss in the chance
game of /ṭabaat/. (Thus defeating others with perfect
sight.)

= It is unwise to underestimate an opponent no matter
how little his chances of winning may seem.

*** *** ***

٢١٧ - أم الأخرس تعرف بلغى إبنتها .

217. umm laxraṣ tiṣraf biluḡa bnaha.

- The mother of a mute person understands the language of her son, (i.e. his signs).

= Long-term association with situations (even unusual ones) makes one familiar with them.

*** *** ***

٢١٨ - خدوا جوز الخرسة اتكلّمت .

218. xadu gooz ilxaṣṣa tkallimit.

- They took away the mute woman's husband and she began to speak.

= In a crisis, people can perform miracles.

*** *** ***

٢١٩ - زيّ عجائز الفرح ، أكل و نقورة .

219. zayy ṣagaayiz ilfaṣaḥ, akl wnaʔwara.

- Like (the behavior of) old women in a wedding: eating while making fun (of the food).

= This proverb is said of people who complain about a situation in spite of the fact that they benefit greatly from it.

*** *** ***

٢٢٠ - على ما تتكحل العمسة، يكون السوق خرب .

220. řala ma titkařhal ilřamřa, ykuun issuu? xirib.

- By the time the weak-eyed (bleary or squinty) woman has put kohl on her eyes, the market has closed.

= This proverb is said in a situation when someone takes a long time to do something whose time is limited and so lose out on the opportunity.

*** *** ***

#11 EMOTIONS AND MENTAL NOTIONS

٢٢١ - أقتها موال ينزه صاحبه .

221. aʔallaha mawwaal yinazzah ṣaḥbu.

- The least significant song pleases its singer.

= Each person is pleased with his own qualities.

*** *** ***

٢٢٢ - الجمان يحلم بسوق العيش .

222. ilgaṣaan yiḥlam bisuu? ilṣeeš.

- A hungry man dreams about the bread market.

= Pressing needs will control one's thoughts.

*** *** ***

٢٢٣ - إلی یفکّر یتعکّر .

223. illi yfakkaṣ yitṣakkaṣ.

- He who thinks (too much about something) becomes troubled.
- = Worry-warts live in misery.

*** *** ***

٢٢٤ - إلی یخاف من عفريت یطلع له .

224. illi yxaaf min ṣafriit yiṭṭlaṣlu.

- He who fears a ghost will find it in front of him.
- = The faint-hearted will always create their own ghosts.

*** *** ***

٢٢٥ - القلب یحنّ .

225. ilḥalb yḥinn.

- The heart will grow tender (for one's own family).
- = No matter how angry one may be with his dear ones at times, there is always room for them in his heart.
- Blood is thicker than water.

*** *** ***

٢٢٦ - لو یدّوا المجنون مية عقل علی عقله ، ما یعجیوش إلا عقله .

226. law yiddu lmagnuun miit ṣaʔi ṣala ṣaʔlu, mayiṣgibuuṣ illa ṣaʔlu.

- If they give a mad person a hundred brains in addition to his own, he would still like only his own.
- = People will always stick to their opinions no matter what.

*** *** ***

٢٢٧ - من شاف حاله انشفل باله .

227. min šaaf haalu nšayal baalu.

- He who becomes aware of his own condition will grow very worried.

= Thank goodness we are not aware of the drawbacks of living. (Ignorance is bliss.)

*** *** ***

٢٢٨ - قالوا للجعان الواحد في واحد بكام ؟ قال برغيف .

228. ʔaalu lilgaʕaan ilwaahid fi waahid bikaam? ʔaal biryif.

- They asked a hungry man, "How much is one times one ?" He answered, "One loaf of bread".

= Personal preoccupations divert people's attention.

*** *** ***

٢٢٩ - قلب المؤمن من دليله .

229. ʔalb ilmuʔmin daliilu.

- The heart of a true believer is his guide.

= This proverb is said in situations where intuition (and one's fears) turn out to be true.

*** *** ***

12 EDUCATION

٢٣٠ - أَدِّبْ عِيَالَكَ تَنْفَعَهُمْ .

230. addib šiyaalak tinfašhum.

- Bring up your children well and you will serve them well.
- = Good upbringing is the most valuable gift parents can bestow upon their children.

*** *** ***

٢٣١ - أَكْبَرُ مِنْكَ بِيَوْمٍ ، يَعْرِفُ عَنْكَ بِسَنَةٍ .

231. akbaš minnak biyoom, yiššaf šannak bisana.

- A person older than you by one day knows more than you by a whole year.
- = The older the wiser.

*** *** ***

٢٣٢ - أول الرقص تحجيل .

232. awwil iṣṣaʔṣ tiḥangiil.

- At the initial stage, dancing is (mere) hopping.

= A long journey begins with the first step.

*** *** ***

٢٣٣ - حظ الحمار في ربح البغل ، إن ما كان يتعلم شهيقة ، يتعلم نهيقه .

233. huṭṭ ilḥumaar fi riib ilbaḡl, in makaan yitṣallim šihiiʔu, yitṣallim nihiiʔu.

- Place a donkey beside a mule, if he (i.e. the donkey) does not learn his whinny, he (the mule) will learn his braying.

= He who keeps company with the wolf will learn to howl.

*** *** ***

٢٣٤ - الضحك من غير سبب قلة أرب .

234. idḍiḥk min yeer sabab, ʔillit adab.

- Laughing for no reason is a sign of bad manners.

= It's not polite to laugh without obvious reason.

*** *** ***

٢٣٥ - إضرب إبنك وإحسن أربسه ، ما يموت إلا لما يفرغ أجله .

235. idḍrab ibnak wiḥsin adabu, maymuut illa lamma yifṣay agalu.

- Beat your child and bring him up well; he will never die before his allotted time.

= Being stern in bringing up a child is for the child's own benefit. (Spare the rod, spoil the child.)

*** *** ***

٢٣٦ - إكسر للعليل ضلع يطلع له إثنين .

236. iksar lilṣayyil ḡiḡ yiṭ!aṣlu tneen.

- Break a rib for a child, and two will come out.

= In the course of teaching a child manners, a parent should not hesitate to use the cane. (Spare the rod, spoil the child.)

*** *** ***

٢٣٧ - إلهي ما تعلموش أمّه وأبوه ، تعلمه الأيام والليالي .

237. illi matṣallimuuṣ ummu wabuuh, tiṣallimu l?ayyaam willayaali.

- He whose mother and father do not teach him, will be taught by the days and nights (i.e. by the vicissitudes of life).

= With the right upbringing, children are able to face life better.

*** *** ***

٢٣٨ - إلهي يعيش يشوف كثير ، قال وإلهي يمضي يشوف أكثر .

238. illi yṣiiṣ yiṣuuf kitiir, ḡaal willi yimṣi yṣuuf aktaḡ.

- "He who lives (for a long time) sees a lot".

"But the one who travels, sees even more !", he answered.

= Travel is education.

*** *** ***

٢٣٩ - المعزة تعلم أمها الرعيّة .

239. ilmiṣza tṣallim ummaha ḡrafiyya.

- A nanny goat teaches its mother how to graze.

= This proverb is said when a person with less knowledge of a subject tries to instruct an expert in that field.

*** *** ***

٢٤٠ - الأذب فضلوه على العلم .

240. ilʔadab faḡḡaluuh ʕala lʕilm.

- Good manners are preferred to knowledge.

= Good manners are even more important than knowledge.

*** *** ***

٢٤١ - العارف لا يعرف .

241. ilʕaarif la yuʕarraf.

- The well-informed person is not to be again informed.

= It is pointless to state your needs to someone who already knows them well.

*** *** ***

٢٤٢ - العلم بالشيء ولا الجهل به .

242. ilʕilm bišʕeeʔ wala lgahl biih.

- Knowledge about something is better than ignorance of it.

= It is better to know about all matters, even the ones you think you might not need.

*** *** ***

٢٤٣ - العلم في الراس مش في الكراس .

243. ilʕilm firraas miš filkarraas.

- Knowledge is in the head not in the notebook.

= It is what one knows, not what one writes down in a book, that counts.

*** *** ***

٢٤٤ - التكرار يعلم الحمار .

244. ittikṛaaṛ yiṣallim ilḥumaar.

- Repetition teaches (even) a donkey.

= By repetition, a person eventually learns no matter how dumb he may be. Practice makes perfect.

*** *** ***

٢٤٥ - إتعلم السحر ولا تعمل بوش .

245. Itṣallim issiḥr wala tiṣmilbuuṣ.

- Learn (even) black magic but do not practice it.

= A person should acquire every kind of knowledge available, even if he has no practical use for it.

*** *** ***

٢٤٦ - كل شيخ وله طريقة .

246. kull šeex wi luh ṭarīiʿa.

- Every master has his own method.

= People differ in the ways they handle matters.

*** *** ***

٢٤٧ - كتر الحزن يعلم البكا .

247. kuṭṛ ilḥuzn yiṣallim ilbuka.

- Excessive grief teaches one how to weep.

= Practice makes perfect.

*** *** ***

٢٤٨ - ما يعرفش طظّ من سبحان الله .

248. mayiʕrafš ʕuzʕ min subḥaan a!laah.

- He does not know how to distinguish between "baloney!" (vulgar way of saying "nonsense" "so what!"), and "Praise be to God."

= He has no ability to make judgments or discriminate between good and bad.

*** *** ***

٢٤٩ - من أدب أولاده ، أرغم حسّاده .

249. min addib awlaadu, aḡyam ḥussaadu.

- He who brings up his children well brings about the constraint of his enemies (those jealous of him).

= The greatest gift parents can give their children is good upbringing.

*** *** ***

٢٥٠ - شابت لحاهم ، والعقل لسنة ما جاهم .

250. šaabit liḥaahum, willʕaʔi lissa magaahum.

- (Although) their beards have become grey, (they have not yet become wise) no mind or brain has come to them.

= One should grow wiser as he becomes older.

*** *** ***

٢٥١ - تعلم في المتعلم يصبح ناسي .

251. tiṣallim filmitballim yiṣbaḥ naasi.

- (No matter how much) you teach a dumb one, he wakes up the next day having forgotten (what you taught him).

= No use wasting one's time teaching a dumb person.

*** *** ***

٢٥٢ - عيب الولد من أهله .

252. ṣeeb ilwalad min ahlu.

- The shameful acts of a child come from his family.

= One's behavior as a grown-up is largely determined by the kind of parents he has had.

*** *** ***

٢٥٣ - عند الامتحان يكرم المرء أو يهان .

253. ṣinda lʔimtifaan yukṛamu lmaṛʔu aw yuhaan.

- It is at the time of the test that a person may be honored or discredited.

= The worth of people is known only through trial.

*** *** ***

٢٥٤ - عمر المرأة ما تربّي عجل ويحرت .

254. ṣumṛ ilmaṛa ma ṭrabbi ṣigl wyihrit.

- A woman never trains a calf to plough.

= A boy (always) needs a father.

*** *** ***

#13 WEALTH, POVERTY & SOCIAL CLASSES

٢٥٥ - أَلْحَسْ مِسَانِي وَابَاتْ مِهْنِي .

255. alhas misanni wabaat mihanni.

- I (would rather) lick my whetting stone (for supper knowing that I would not get much out of it) and go to sleep carefree.

= Greed and serenity do not go together. Contentment is a great virtue.

*** *** ***

٢٥٦ - بَيْنَ الْبَايِعِ وَالشَّارِي ، يَفْتَحُ اللَّهُ .

256. been ilbaayiṯ wišš'aari, yiftaḥ a||a.

- Between the seller and the buyer, (one can say) "May God open (another door)". (A phrase used by merchants in turning down an offer from a prospective buyer.)

= In buying and selling everyone suits himself.

*** *** ***

٢٥٧ - بيع بخسة وإشتري بخسة ، يرزقك الله من بين الخمستين .

257. biif bixamsa wištiri bxamsa, yirzuʔak a!lah min been
ilxamsiteen.

- Sell (your goods) for five piasters and buy (replacement)
for five piasters and God will help you make profit
between the two fives.
= Quick buying and selling, even for a small profit, is
better for business than waiting longer for larger profits.

*** *** ***

٢٥٨ - أيه ياخذ الريح من البلاط .

258. eeh yaaxud irriif min ilba!aaṭ.

- What can the wind get off the tile ?
= You cannot get blood from a turnip.

*** *** ***

٢٥٩ - فقر بلا دين ، هو الغني الكامل .

259. faʔr bila deen, huwwa lyina lkaamil.

- (Being in) poverty without being in debt is the height
of wealth.
= Being free of debt is great wealth.

*** *** ***

٢٦٠ - فقر وعنطرة .

260. faʔr wfanṭaṣa.

- (Both) poverty and pomposity.
= This proverb is said in situations where a poor person
displays haughty demeanor.

*** *** ***

٢٦١ - هين قرشك ، ولا تهين نفسك .

261. hiin ?iršak, wala thiin nafsak.

- Lean on your money rather than on yourself.

= Money is to serve us not the other way around.

*** *** ***

٢٦٢ - حبة تتقل الميزان .

262. ḥabba ttaʔʔal ilmizaan.

- A single grain increases the weight on the scales.

= Nothing is so insignificant that it does not make a difference of some kind.

*** *** ***

٢٦٣ - حسن السوق ، ولا حسن البضاعة .

263. ḥusn issuuʔ, wala ḥusn ilbuḍaaafa.

- It is better that an article be in demand, i.e. have a good market, than be of good quality.

= There is a better chance of making profit in a good market than in good products.

*** *** ***

٢٦٤ - الفقير ريحته وحشة .

264. ilfaʔiir riḥtu wiḥša.

- The poor man has a foul odor.

= Poor people are usually avoided like the plague.

*** *** ***

٢٦٥ - الفقر حشمة والعزّ بهدلة .

265. ilfaʔr hišma wilʔizz bahdala.

- Poverty is modesty and (but) wealth (may lead to) extravagance.

= Temptation and wealth may go together. This proverb is said when you see a rich person in gaudy apparel or acting immodestly.

*** *** ***

٢٦٦ - الجوع كافر .

266. ilguuʔ kaafir.

- Hunger is godless.

= A hungry man will do anything.

*** *** ***

٢٦٧ - إللي معاه قرش يسوى قرش ، و اللّي ما معاهش قرش ما يسواش قرش .

267. illi mʕaah ʔirš yiswa ʔirš, willi mamʕahš ʔirš mayiswaaš ʔirš.

- He who has one piaster is worth one piaster; and he who does not have a piaster is not worth one piaster.

= People are judged by how much money they have.

*** *** ***

٢٦٨ - إللي تجيبه الرياح تاخده الزوابع .

268. illi tgiibu rriyaah taxdu zzawaabiʕ.

- What winds bring, storms take away.

= Easy come, easy go. This proverb is generally said of great wealth easily spent and squandered.

*** *** ***

٢٦٩ - المفلس غلب السلطان .

269. ilmifallis yalab iṣṣuḷṭaan.

- The penniless man got the better of the sultan.

= If you have nothing you have nothing to lose.

*** *** ***

٢٧٠ - المتغطي ببتاع الناس عريان .

270. ilmityaṭṭi bibtaaf innaas ṣiryaaan.

- He that is wrapped up with what belongs to others is naked.

= It is but an empty purse that is full of other men's money.

*** *** ***

٢٧١ - الخسارة تعلم الشطارة .

271. ilxusaara tfallim iṣṣaṭaara.

- Loss teaches cleverness.

= By losing one learns how to be clever.

*** *** ***

٢٧٢ - العين بصيرة واليد قصيرة .

272. ilḷeen baṣiira wilyadd ṭaṣiira.

- The eye sees but the arm is short (cannot reach).

= This proverb is said when someone wishes for something beyond his means.

*** *** ***

٢٧٣ - الصدقة المستخبّية في البيع و الشرا .

273. iṣṣadaʔa lmistixabbiyya filbeeʔ wiššira.

- The hidden charity is in buying and selling.

= Allowing oneself to be over-charged by a poor vendor is a form of hidden charity.

*** *** ***

٢٧٤ - الصيت ولا الغنى .

274. iṣṣiit wala lɣina.

- Rather fame than wealth.

= In dealing with people, it is what they think of you, rather than what you actually are, that is more important.

*** *** ***

٢٧٥ - اطبخي يا جارية، كلف يا سيد .

275. iṭbuxi ya garya, kallif ya siid.

- "Cook, slave girl !"

"Furnish the money, master !"

= You can obtain whatever you want so long as you pay for it.

*** *** ***

٢٧٦ - كان في جرة و خرج برّا .

276. kaan fi gaṛṛa wxaṛaḡ baṛṛa.

- It was in a pitcher and it came out.

= It became known suddenly.

*** *** ***

٢٧٧ - كل برغوت على قد دمه .

277. kull baryuut ʕala ʔadd dammu.
 - Every flea is (measured) according to (the quantity of) blood.
 = Everyone should spend according to his own means.

*** *** ***

٢٧٨ - لَمَا انت أمير ، وانا أمير ، أقال من راح يسوق الحمير ؟

278. lamma nta amiir, wana amiir, ummaal miin ʕaaf yisuuʔ ilḥimiir?
 - If you are a prince and I am a prince, who is to drive the donkeys ?
 = There is no good accord where every man would be a lord, i.e. having all chiefs and no Indians.

*** *** ***

٢٧٩ - لو لا الكاسورة ما كانت الفاخورة .

279. lawla lkasuuʕa ma kaanit ilfaxuuʕa.
 - But for breakage there would be no pottery.
 = Continual use leads to more production.

*** *** ***

٢٨٠ - ما غني إلا الله .

280. ma ʕani lla aḷḷaah.
 - None is (really) wealthy except for God.
 = However wealthy a person may be, he will always need others.

*** *** ***

٢٨١ - قالوا يا اللي أبوك مات من الجوع ، قال هو شاف شيء ولا كلش .

281. ?aalu ya lli abuuk maat min ilguuʕ, ?aal huwwa šaaf šee? wala kalš.

- They said, "You whose father died out of hunger!" He retorted, "Was it because he saw something and did not eat it?" (i.e. they should be more ashamed than he for they left the father to die of hunger.)

= The complaint you level against me, in fact, condemns you rather than me.

*** *** ***

٢٨٢ - شعرة من جلد الخنزير مكسب .

282. šaʕra min gild ilxanziir maksab.

- (Even) a single hair from a pigs' hide is a profit.

= Anything that comes your way, insignificant though it might be, should be welcome.

*** *** ***

٢٨٣ - تروح فين يا زعلوك بين الملوك .

283. tiṛuuḥ feen ya zaʕluuk been ilmuluuk.

- Where do you go among kings, you vagabond ?

= You are completely out of your league.

*** *** ***

٢٨٤ - زبلة ويقاوح التيارات .

284. zibla wiy?aawih ittayyaar.

- A tiny piece of dung, but it resists the water current.

= Said of someone who forgets his station in life and goes against an influential person.

*** *** ***

٢٨٥ - على قد لحافك ، مدّ رجلك .

285. ʕala ʔadd lhaafak, midd ringleek.

- According to the size of your quilt stretch out your legs.
- = Cut your coat according to your cloth.

*** *** ***

٢٨٦ - عيش في العزّ يوم ، ولا تعيش في الذلّ سنة .

286. ʕiiš filʕizz yoom, wala tʕiiš fizzull sana.

- Rather live one day with dignity than a whole year in humiliation.
- = Living in humiliation is no living at all.

*** *** ***

٢٨٧ - غني مات جرّوا الخبر ، فقير مات ما فيش خبر .

287. ʕani maat garru lxabaṛ, faʔiir maat mafiiš xabaṛ.

- A rich man died and they made the news run fast; a poor man died and there is no news.
- = This is a comment on the power of the influence of the rich on society even after their death.

*** *** ***

٢٨٨ - غنى النفس هو الغنى الكامل .

288. ʕina nnaḥs huwwa lʕina lkaamil.

- The wealth of the soul is the perfect wealth.
- = He who is content in his poverty is wonderfully rich.

*** *** ***

#14 WORK

٢٨٩ - أكل ومرعة ، وقلة صنعة .

289. akl wmaṣfa wʔillit ṣanfa.

- Food and pasture (but) no profession (i.e. no work to show for them).

= A parasitic existence.

*** *** ***

٢٩٠ - أعمل حاجتي بايدي ، ولا أقول للكلب يا سيدي .

290. aʔmil ḥagti bʔiidi, wala aʔuul lilkalb ya siidi.

- I would attend to my own needs myself rather than address a dog as "master !"

= There is no benefit in seeking help from a bad person.

*** *** ***

٢٩١ - رقة ع السندال ، ورقة ع الوند .

291. da??a řa ssindaal, wida??a řa lwatad.
 - One stroke on the anvil and the other on the peg.
 (i.e. to have the burden shared.)
 = In dealing with others, alternate harsh blows with soft ones.

*** *** ***

٢٩٢ - البركة في البكور .

292. ilbařaka filbukuuř.
 - God's blessing is in (getting up) early.
 = An hour in the morning is worth two in the evening.

*** *** ***

٢٩٣ - الجري نص الشطارة .

293. ilgary nuřř iřřařařa.
 - Running (away) is half the cleverness.
 = Discretion is the better part of valor.

*** *** ***

٢٩٤ - إلی وراه المشي ، الجري أحسن له .

294. illi wařaah ilmařy, ilgary ařsanlu.
 - He who has to walk, running is better for him.
 = If you have to do a certain amount of work within a certain period, try to do more in less time for you never know what obstacles you may encounter.

*** *** ***

٢٩٥ - إليلي ياكل بلاش مايشبعش .

295. illi yaakul balaaš mayišbaš.

- He who eats for free never becomes sated.

= Something gained too easily never satisfies a person.

*** *** ***

٢٩٦ - إليلي عليك إعمله ، والباقي على الله .

296. illi šaleek išmilu , wilbaaši šala illi.

- Do what you have to do (i.e. do your best) and (leave) the rest to God.

= Do your best and depend on God. God helps him who helps himself.

*** *** ***

٢٩٧ - الأيد البطالة نجسة .

297. illi id ilbaṭṭaala nigsa.

- The idle hand is contaminated.

= Idle hands are the devil's tools.

*** *** ***

٢٩٨ - القفة إليلي لها ودين ، يشيلوها إثنين .

298. illi uffa lli liiha widneen , yišiluuha tneen.

- The basket that has two ears (i.e. handles) should be carried by two persons.

= Many hands make light work.

*** *** ***

٢٩٩ - العجلة من الشيطان .

299. ilṣagala min iṣṣiṭaan.
 - Haste is from the devil.
 = Haste makes waste.

*** *** ***

٣٠٠ - إن كتر شغلك فرقه على أيام .

300. in kutuṣ ṣuyḷak farraʔu ṣala ayyaam.
 - If you have too much work, spread it over several days.
 = To keep a constant level of work is better than trying to do too much at one time, thus impairing the quality of your production. Rome was not built in a day.

*** *** ***

٣٠١ - الرغيف المقمر للصاحب إلی يدور .

301. irriyiif ilmiʔammaṣ liṣṣaahib illi ydawwaṣ.
 - The toasted loaf goes to the person who searches.
 = The prize goes to the one who works for it. To the victor go the spoils.

*** *** ***

٣٠٢ - إسعى يا عبد وأنا أسعى معاك .

302. isfa ya ṣabd wana asfa mṣaak.
 - (God says) strive, you mortal, and I'll strive with you.
 = God helps him who helps himself.

*** *** ***

٣٠٣ - إتعب ترتاح

303. itʕab tirtaah.

- Work hard and you will rest.

= He who labors and thrives spins gold.

*** **

٣٠٤ - إتعب على الشيء تلاقيه .

304. itʕab ʕala ʕseeʔ tilaʔiih.

- Exert yourself over something (i.e. an item of work)
and you will find it, (i.e. you will reap the rewards).

= He who works shall eat.

*** **

٣٠٥ - لزرع كل يوم ، تاكل كل يوم .

305. izraʕ kull yoom, taakul kull yoom.

- Sow (something) every day (and) you (will find some-
thing to) eat every day.

= Constant work results in constant gain.

*** **

٣٠٦ - لإعمل بخسة وحاسب البطال .

306. iʕmil bixamsa wʕaasib ilbaʕʕaal.

- Work for (even as little as) five (piasters) and ask
an idle person to give you an account (of what he has
earned).

= Working even for very little is better than sitting idle.

*** **

٣٠٧ - كلمة ياريت عمرها ما تعمّر بيت .

307. kilmit yareet šumṛaha ma tšammaṛ beet.

- The phrase "I wish" never causes a home to prosper.

= Wishes never can fill a sack.

*** *** ***

٣٠٨ - كلّ شيء في أوله صعب .

308. kull šee? fi awwilu šaṡb.

- Everything is difficult in its early stages.

= All things are difficult at first.

*** *** ***

٣٠٩ - كلّ تأخيرة وفيها خيرة .

309. kull ta?xiira wfiiha xiira.

- There is an advantage in every bit of delay.

= Sometimes delay can be a blessing.

*** *** ***

٣١٠ - لو كان للبيضة ورنين ، كان يشيلها إثنين .

310. law kaan lilbeeḡa widneen, kaan yišilha tneen.

- If an egg had two ears (i.e. handles) two (persons) would carry it.

= Many hands make light work. (Said in praise of cooperation.)

*** *** ***

٣١١ - ما يجيبها إلا رجالها .

311. ma ygibha lla rgalha.

- None can achieve it (i.e. such a feat) but its men.
- = For every task, however impossible it may seem, there is someone who can carry it out.

*** *** ***

٣١٢ - ما يمسح دمعك إلا إيدك .

312. ma yimsaḥ dimḥitak illa iidak.

- Nothing can wipe away your tear except for your own hand.
- = Would you best be served, serve yourself.

*** *** ***

٣١٣ - قشش على ميثك تسخن .

313. ḡaššiš ḡala mayyitak tiṣṣan.

- Gather straw for your water (and it will) heat up.
- = The plough goes not well if the ploughman holds it not.
- God helps him who helps himself.

*** *** ***

٣١٤ - صاحب بالين كذاب ، وصاحب ثلاثة منافق .

314. ṣaāḥib baleen kaddaab, wiṣaāḥib talaata mnaafiḡ.

- A person of two minds (i.e. who divides his attention between two matters) is a liar (i.e. he lies to himself) and the one with three is a hypocrite (because he pretends to be convinced of his course of action).
- = Jack of all trades and master of none.

*** *** ***

٣١٥ - صنعة بلا أستاذ ، يدركها الفساد .

315. ṣanʿa bila ustaaz, yidrikha lfasaad.

- A profession without a master (is bound to) get corrupted.

= The best way to keep a trade alive is to learn it from a master.

*** *** ***

٣١٦ - صنعة في اليدّ أمان من الفقر .

316. ṣanʿa fi yadd amaan min ilfaʿr.

- A skill in the hand (i.e. to have a skill) is security against poverty.

= Knowledge of a skill is insurance against poverty.

*** *** ***

٣١٧ - يعمل من الجلّة كرملة ، ومن مية الفسيخ شربات .

317. yiʿmil min ilgilla kaṣamilla, wi min mayyit ilfisiix šarbaat.

- He makes caramel out of dung and juice out of the water (drained) from salted fish.

= He performs miracles. said of someone who has the "Midas touch".

*** *** ***

#15 PROFESSIONS

٣١٨ - أبقي سقا ، وترش عليّ الميه .

318. abʔa saʔʔa, witrušš ʕalayya lmayya !

- How can I be a water carrier when you sprinkle water at me ! (i.e. in order to upset me).

= I am too hard a nut for you to crack.

*** *** ***

٣١٩ - أيه تعمل المشطه في الوش العكر ؟

319. eeh tiʕmil ilmašʕa filwišš ilʕikir.

- What can a beautician do for an ugly mug?

= You cannot make a silk purse out of a sow's ear.

*** *** ***

٣٢٠ - حاميها حراميها .

320. ḥamiha ḥaḥamiha.

- Its guard is its thief.

= This proverb is used to describe someone who is assigned to safeguard something and turns out to be untrustworthy. (Like asking the fox to guard the chickens.)

*** *** ***

٣٢١ - حرامي بلا بيّنة سلطان .

321. ḥaḥaami bila bayyina suḷṭaan.

- A thief with no proof against him is a sultan (i.e. master of the situation).

= One who commits a crime to which there are no witnesses is as good as innocent.

*** *** ***

٣٢٢ - حسنة وانا سيدك .

322. ḥasana wana siidak.

- (Give me) alms and I am your master. (i.e. you should consider me your master.)

= This is a comment on the behavior of someone who acts haughty with you, though in great need of your help. Beggars shouldn't be choosers.

*** *** ***

٣٢٣ - القاضي يعمل قاضي .

323. ilfaaḍi yiḥmil ḥaaḍi.

- The idle man sits in judgment (of others).

= This is said of an idle person who spends his time looking into other people's affairs just to keep himself busy.

*** *** ***

٣٢٤ - الحرامي الشاطر ما يسرق من حارته .

324. ilḥaṛaami ššaṭīr mayisra?š min ḥaṛtu.

- A smart thief does not steal from his own neighborhood.

= One ought to respect one's neighborhood.

*** *** ***

٣٢٥ - إليلي يتحمى في غزيرة تحميه .

325. illi yiḥaama fyaṣiyya tiḥmiih.

- He who seeks protection from a (female) dancer (not a highly-regarded profession) will be protected.

= We should assist those who seek our help.

*** *** ***

٣٢٦ - إليلي يعرف الشحات بابه ، يا طول عذابه .

326. illi yiṣṣaf iššihḥaat baabu, ya ṭuu! ṣazaabu.

- He whose door a beggar knows will suffer forever.

= The trouble with assisting others is that they may grow to take advantage of the assistance.

*** *** ***

٣٢٧ - المركب إليلي لها ريسين تفرق .

327. ilmarkib illi liha ṣayyiseen tiṣra?.

- The boat that has two captains sinks.

= Too many cooks spoil the broth.

*** *** ***

٣٢٨ - المية تكذب الغطاس .

328. ilmayya tkaddib ilyaṭṭaaṣ.

- The water makes a liar (i.e. finds out the worth of) out of the diver.

= The proof of the pudding is in the eating.

*** *** ***

٣٢٩ - الغزالة تغزل برجل حمار .

329. ilyazzaala tiyzil birigl ḥmaaṛ.

- A (good) spinner (of yarn) can (equally well) spin with (even) a leg of a donkey.

= With experience and ability nothing is too difficult.

*** *** ***

٣٣٠ - الشحات له نصّ الدنيا .

330. iššahhaat luh nuṣṣ iddunya.

- A beggar owns half the world (since he shares in everyone's property).

= This is in the reference to the great gains that those who live off the fat of the land get.

*** *** ***

٣٣١ - التاجر لما يفلس، يفتش في رفاتره القديمة .

331. ittaagir lamma yfallis, yifattiš fidafatru lʔadiima.

- When a businessman goes bankrupt he searches in his old ledgers.

= A drowning man will reach for a straw.

*** *** ***

٣٣٢ - إتعلّم الزيانة في روس اليتامى .

332. itʕallim izziyaana fʕuus ilyataama.
 - He learned barbering on the heads of orphans.
 = He took advantage of the defenseless.

*** *** ***

٣٣٣ - الزّمّار ما يخبّيش رقبه .

333. izzammaaʕ mayxabbiš daʕnu.
 - A fiddler does not (i.e. cannot) hide his chin.
 = There is no way one can hide apparent matters from others indefinitely.

*** *** ***

٣٣٤ - لما تتخانق الحراميّة بيان السروق .

334. lamma titxaani? ilhaʕamiyya ybaan ilmasruu?
 - When thieves quarrel the stolen objects show up.
 = Illicit gains will show up sooner or later.

*** *** ***

٣٣٥ - من جاور الحدّاد يتحرق بنااره .

335. min gaawir ilhaddaad yithiri? binaaʕu.
 - If you sit next to a blacksmith you will be burnt by his fire.
 = A person is judged by the company he keeps.

*** *** ***

٣٣٦ - ملوخيّة وعيش ليين ، يا خرابك يا مزيين .

336. muluxiyya wʿeeṣ layyin, ya xaṛaabak ya mzayyin.
 - Jew's mallow (a favorite Egyptian vegetable) and soft bread, what a ruinous condition you are in, barber !
 = Living beyond one's means leads to ruin.

*** *** ***

٣٣٧ - قالوا للحرامي إحلف ، قال جا الفرج .

337. ʔaalu lilḥaṛaami iḥlif, ʔaal ga lfaṛag.
 - They said to the thief, "Will you swear that you are innocent ?". He said (to himself), "Escape is imminent!"
 = A criminal's word of honor is worth nothing.

*** *** ***

٣٣٨ - سبع صنايع والبخت ضايع .

338. sabaʿ ṣanaayif wilbaxṭ ḡaayif.
 - (To have) seven skills but lost luck (bad luck).
 = Usually used by those who claim to have little luck with their so-called high qualifications.

*** *** ***

٣٣٩ - شحات وعينه غليضة .

339. ṣaḥḥaat wiʿeenu yaʕliiḡa.
 - A beggar with a brazen eye.
 = An audacious beggar. This is a comment on the behavior of someone who asks for assistance in a bold manner.

*** *** ***

٣٤٠ - شحات يكره شحات ، وصاحب البيت يكره الاتنين .

340. Šahhaat yikraḥ šahhaat, wiṣaaḥib ilbeet yikraḥ litneen.
 - One beggar hates another beggar but the master of the house (whose charity they compete for) hates them both.
 = This is said in situations where two undesirable characters are competing with each other. They cannot stand one another. Those who come in contact with them cannot stand either of them.

*** *** ***

٣٤١ - تموت الرقاصة ووسطها بيلعب .

341. timuut irraʔʔaaša wwiṣṭaha byilṣab.
 - A dancer dies while her waist continues to wiggle.
 = Old habits die hard.

*** *** ***

٣٤٢ - أجرة الخياط تحت إيديه .

342. ugrit ilxayyaat taḥt iidu.
 - A tailor's fee is (always) in his hand. Since you have given the tailor the material to be sewn, he is not worried about his fee. (The material is usually worth more than the fee.)
 = This proverb is said in situations where the tradesman does not require a deposit for goods left to be worked by him.

*** *** ***

٣٤٣ - زيّ المراكبيّة ، ما يفتكروش ربّنا إلا في وقت الغرق .

343. zayy ilmarakbiyya, mayiftikruuš ʕabbina lla fi waʔt ilɣara?
 - Like sailors, they only remember God if drowning is imminent.
 = People remember those who can help them only in times of trouble. There are no atheists in foxholes.

*** *** ***

٣٤٤ - زيّ المزيّن ، يضحك على الاقرع بقطقة المقصّ .

344. zayy ilmizayyin, yiḏḥak ʕa llaʔraʕ biʔaʔaʔt ilmiʔašš.
 - Like a barber who deceives a bald man with the clicking of the scissors.
 = People are tricked through their own self-delusion. This also refers to artful people who can convince you that they are doing something for you when they aren't.

*** *** ***

٣٤٥ - زيّ سلام المواردي على الفسخاني .

345. zayy salaam ilmawardi ʕala lfasaxaani.
 - Like a rosewater-distiller's greeting to a fish curer.
 = From a distance.

*** *** ***

٣٤٦ - زمار الحيّ ما يطربش .

346. ẓammaar ilḥayy mayiṭṭribš.
 - The town piper (i.e. the local one) cannot please (his own people).
 = A prophet is without honor in his own country.

*** *** ***

٣٤٧ - عَلَّمْنَاهُم الشَّحَاتَةَ سَبَقُونَا عِ الْبَابِ .

347. ṣallimnaahum iṣṣīḥaata sabaʔuuna ṣa llibwaab.

- We taught them how to beg, and they beat us to the doors.

= To bite the hand that feeds you.

*** *** ***

٣٤٨ - غَسَّلَهُ وَإِعْمَلْ لَهُ عَمَّةً . قَالَ أَنَا مَغْسَلٌ وَضَامِنٌ جَنَّةً ؟

348. ḡassilu wiṣmillu ṣimma. ʔaal, ana mḡassil wiḡaamin ganna ʔ

- "Wash him (the corpse) and wind a turban around his head !"

"Am I both a washer and guarantor (of entry) to Heaven ?!"
he (the undertaker) said.

(Wearing a turban is a sign of piety.)

= One can only do so much.

*** *** ***

#16 MONEY AND COMMERCE

٣٤٩ - أكثر التجار فجار .

349. aktar ittuggaar fuggaar.

- The majority of dealers are perverted (i.e. have no principles).

= A dealer's testimony about his goods is worth nothing.

*** *** ***

٣٥٠ - بالفوس على أحسن شيء تدوس .

350. bilfiluus ʔala ahsan šeeʔ tiduus.

- With money you can trample on the best of things.

= Money will do anything.

*** *** ***

٣٥١ - ده في السوق ، وده في السوق ، والرّك على النصيب .

351. da fissuu?, wida fissuu?, wiṛṛakk ṣala nnaṣiib.

- This is in the market, and that is in the market but the most important thing is destiny.

= Of all the choices open to them, people get what God has fated to be theirs.

*** *** ***

٣٥٢ - ضيّع سوقك ، ولا تضيّع فلوسك .

352. ḡayyaṣ suuʔak, wala tḡayyaṣ fluusak.

- Rather lose the market than your money.

= A person should not complete a deal unless the terms are right, even if it means going home empty-handed.

*** *** ***

٣٥٣ - جبال الكحل تفنيها المراد ، وكتر المال تفنيه السنين .

353. gibaal ilkuḥl tifniha lmaṣaawid, wikutṛ ilmaal tifniih issiniin.

- Mountains of kohl are used up by eye applicators and an abundance of wealth is demolished by the years.

= No one should be completely satisfied with whatever he has; time devours all things.

*** *** ***

٣٥٤ - إحضر مالك يزيد خرّوبة .

354. iħḍar maalak yiziid xaṛṛuuba.

- Be present and your money will turn out to be more by a goat.

= The plough goes not well, if the ploughman holds it not. Everyone must attend to his business.

*** *** ***

٣٥٥ - البحر يعوز الزيادة .

355. ilbaħr ysuuz izziyaada.

- (Even) the sea needs more (water).

= a) No one can be self-sufficient.

b) People never have enough.

*** *** ***

٣٥٦ - البلاش كتر منه .

356. ilbalaaš kattar minnu.

- What is for free, acquire a lot of it.

= You cannot have too much of what costs you nothing.

*** *** ***

٣٥٧ - الفلوس مع التيوس .

357. ilfilluus mafa ttiyuus.

- (The most) money is with billy-goats (i.e. the unworthy).

= Comment (usually) by the less fortunate about rich people.

*** *** ***

٣٥٨ - الفلوس زيّ العصافير ، تروح و تيجي .

358. ilfiluus zayy ilṣaṣafiir, tiṣuuḥ witiigi.

- Money is like sparrows, it goes and comes.

= Do not be overjoyed by material gains or overly upset by material loss, for money comes and goes. (Easy come, easy go.)

*** *** ***

٣٥٩ - إللي بدّك ترهنه بيعه .

359. illi biddak tiṣhanu biiṣu.

- What you wish to pawn, sell.

= If you can do without something as to be able to pawn it, you are well-advised to sell it outright, for you rarely are able to get it back anyway.

*** *** ***

٣٦٠ - إللي في السوق متّه ، ما تحمل همّه .

360. illi fissuu? minnu, ma tiḥmil hammu.

- What is available in the market, do not worry about it,

= What money can buy the heart should not be broken over.

*** *** ***

٣٦١ - إللي ما هو لك يهون عليك .

361. illi ma hu lak yiḥuun ṣaleek.

- What you do not own, you do not mind what happens to it.

= A person does not treasure other people's property.

*** *** ***

٣٦٢ - إلهي ما يدلل على بضاعته تبور .

362. illi ma ydallil ʕala bḡaʕtu tbuuḡ.

- He who does not cry out to sell his wares, will be stuck with them.

= Every merchandise needs a crier (advertizer).

*** *** ***

٣٦٣ - إلهي ما معهوش ما يلزموش .

363. illi mamʕahuuš mayilzamuš.

- He who does not have (i.e. the one without financial means) does not need (i.e. should not be wanting something that costs money).

= Do not live beyond your means.

*** *** ***

٣٦٤ - إلهي يحضر السوق يبيع ويشترى .

364. illi yiḡḡaḡ issuu? yibiiʕ wiyištiri.

- He who attends the market buys and sells.

= If you go to the market, you are bound to get involved in some type of commercial dealing.

*** *** ***

٣٦٥ - إلهي يروح السوق يتوّق .

365. illi yḡuuḡ issuu? yissawwa?.

- He who goes to the market deals.

= If you go to the market, you are bound to buy something.

*** *** ***

٣٦٦ - المال إللي ما تتعب فيه اليد ، ما تحزن عليه القلب .

366. ilmaal illi ma titʕab fiih ilyadd, mayiḥzan ʕaleeh ilʔalb.
 - The money that the hand does not tire over (to acquire)
 the heart does not grieve over (when it is lost).
 = Easy come, easy go.

*** *** ***

٣٦٧ - المال السايب يعلم السرقة .

367. ilmaal issaayib yiʕallim issirʔa.
 - Unguarded money teaches stealing.
 = An open door may tempt a saint.

*** *** ***

٣٦٨ - القرش الأبيض ينفع في اليوم الأسود .

368. ilʔirš labyaḍ yinfaʕ filyoom liṣwid.
 - A white piaster (coin; equivalent to saying "a red cent")
 will come in handy on a black day.
 = Save something for a rainy day.

*** *** ***

٣٦٩ - القرش صياد .

369. ilʔirš ʕayyaad.
 - A piaster (i.e. money) is a hunter.
 = Money draws money.

*** *** ***

٣٧٠ - الغالي تمنه فيه .

370. ilyaali tamanu fiih.

- The expensive (article) has its value in it.
- = One will never regret paying a high price for a well-made article. You get what you pay for.

*** *** ***

٣٧١ - إصرف ما في الجيب ، يأتيك ما في الغيب .

371. iṣṛif ma filgeeb, yiṭtiik ma filyeeb.

- Spend what you have in your pocket and that which is hidden (i.e. divine secret) will come to you.
- = Spend and God will send.

*** *** ***

٣٧٢ - إذا اشتريت ، إفتكر السوق .

372. iza ṣtareet, iftikir issuu?.

- If you buy, remember the market.
- = A wise person buys only what he can find a ready market for, should he wish to resell it.

*** *** ***

٣٧٣ - إذا وصلت وسلم الله ، بيع بما قسم الله .

373. iza waṣaṭt wsallim aḷḷah, biif bima ṭasam aḷḷah.

- Once you arrive (in the market place) and God grants (you) safety, sell for what God has fated, (i.e. the day's price).
- = A quick sale, even at a lower price, may be better business than waiting longer for a higher price.

*** *** ***

٣٧٤ - الزبون الزيت يا بيدّر ، يا يأخّر .

374. izzibuun izzift ya ybaddaṛ, ya yʔaxxaṛ.

- The bad customer either comes too early or too late.

= Comment on people who always choose the wrong time to ask for something.

*** *** ***

٣٧٥ - كويّس ورخيّص وإين ناس .

375. kuwayyis wiṛxayyiṣ wiḃn naas.

- Of good quality, inexpensive, and of good origin.

= An excellent deal.

*** *** ***

٣٧٦ - ما يعجبك رخصه ، ترمي نصّه .

376. ma yiḡgibak ṛuxṣu, tirmi nuṣṣu.

- Don't be pleased with its cheapness (i.e. of the merchandise), for you will (surely) throw away half of it.

= Ill ware is never cheap.

*** *** ***

٣٧٧ - ما يشكر السوق إلا من كسب .

377. ma yuṣkuṛ issuuʔ illa min kisib.

- None praise the market but those who have made profit.

= People see things in terms of their own interests.

*** *** ***

٣٧٨ - مال الكنزي للتزهي .

378. maal ilkunazi linnuzahi.

- The money of a miser is (kept) for a playboy (i.e. an heir of the miser).

= A miser deprives his dependants so much that after his death they squander the money trying to catch up with lost time.

*** *** ***

٣٧٩ - مال تجيبه الرياح ، تاخده الزوابع .

379. maalin tigiibu rriyaañ, taxdu zzawaabiñ.

- Money brought by winds will be taken away by storms.

= Easy come, easy go.

*** *** ***

٣٨٠ - من سرح بدري رجع بدري .

380. min sarah badri rigiñ badri.

- He who (referring to a merchant) leaves his house early, returns early.

= Plough deep while sluggards sleep and you shall have corn to sell and keep. The sooner you start, the sooner you finish.

*** *** ***

٣٨١ - صاحب المال تعبان .

381. şaañib ilmaal tañbaan.

- The possessor of wealth is uneasy.

= Much coin much care.

*** *** ***

٣٨٢ - خلي العسل في جراره ، لما تيجي أسعاره .

382. xalli lfasal figraaru, lamma tiigi asfaaru.

- Keep the honey in its pitchers until its price comes.
(i.e. until the market is right.)

= Better lose the market than the goods.

*** *** ***

٣٨٣ - خد المليح وإستريح .

383. xud ilmiliih wistariih.

- Opt for what is best and be carefree.

= Buying the more expensive article is a better bargain
in the long run. You get what you pay for.

*** *** ***

٣٨٤ - خد من التلّ يختلّ .

384. xud min ittall yixtall.

- Take from the hill and it will lose its balance.

= No matter how great your wealth may be, squandering will
melt it away.

*** *** ***

٣٨٥ - عنده بضاعة والناس جوعاة .

385. fandu bdaafa winnaas gawaafa.

- He has commodities when people are hungry (i.e. he has
food to sell at the time of famine).

= He is in a position to dictate his terms.

*** *** ***

٣٨٦ - عمر المال الحلال ما يضيع .

386. Σumr ilmaal ilhalaal ma yḡiiṣ.

- The legitimately-earned money is never lost.

= Money unlawfully acquired, vanishes; but well-earned money is never wasted.

*** *** ***

#17 DEALING WITH OTHERS

٣٨٧ - أردب ما هو لك ما تحضر كيله ، تتعقر دقتك وتتعب في شيله .

387. ardabb ma huu lak ma tiḥḍar keelu, titṣaffar daʔnak wi
titṣab fi šeelu.

- Don't be present at the measuring of grain that does not
belong to you; for you would get your beard covered with
dust as well as suffer in carrying it.

= Getting involved in other people's affairs will only
bring troubles.

*** *** ***

٣٨٨ - آخرة المعروف الضرب بالكفوف .

388. axrit ilmaṣṣuuf idḡarḡb bilkufuuf.

- The reward of a good deed is a slap in the face.

= Sometimes a good deed is met with malice.

*** *** ***

٣٨٩ - بشاشة الوجه عطية ثانية .

389. bašašt ilwagh řaṭiyya tanya.

- The friendliness shown in the face is an additional gift (from God).

= A pleasant countenance is a great gift from Heaven.

*** *** ***

٣٩٠ - ضربني وبكى وسبقني وإشتكى .

390. ḡaṡabni wbaka wsaba?ni wištaka.

- He hit me and cried, then rushed ahead of me and complained.

= This is said of an aggressor who has the audacity to rush to complain when he has actually committed the offense.

*** *** ***

٣٩١ - حرس من صاحبك ، ولا تخونه .

391. ḡaṡṡas min řaḡbak, wala txawwinu.

- Be on your guard against your friend but do not mistrust him.

= Be prudent in dealing with your friends so there will be no need to doubt their honesty.

*** *** ***

٣٩٢ - إرتي سرك لتي يصونه .

392. iddi sirrak lilli yřuunu.

- Give your secret to him who would keep it.

= Only reveal your secrets to those you know you can trust.

*** *** ***

٣٩٣ - إلهي بيته من قزاز ما يرمى الناس بالحجارة .

393. illi beetu min ?izaaz mayirmiilʕ innaas bilḥigaara.
 - He whose house is made of glass should not throw stones at people.
 = People who live in glass houses shouldn't throw stones.

*** *** ***

٣٩٤ - إلهي فات مات .

394. illi faat maat.
 - What has passed is dead.
 = Let bygones be bygones.

*** *** ***

٣٩٥ - إلهي تعرف ريتته إقتله .

395. illi tiṣraf diyyitu ?tilu.
 - He whose blood money you know (i.e. you can afford), kill him.
 = A problem you can cope with is no problem at all.

*** *** ***

٣٩٦ - إلهي يدق يتعب .

396. illi ydu?? yitṣab.
 - He that fusses up (over everything) gets tired.
 = One should take it easy when dealing with certain matters.

*** *** ***

٣٩٧ - إلهي يعمل جميل ، يتمه .

397. illi yiṣmil gimil, yitimmu.

- He who (starts to) do a favor should complete it.
- = A good deed is not a good deed until it is complete.

*** *** ***

٣٩٨ - إلهي يعقر عفرة ، تطلع على رفته .

398. illi yṣaffar ṣafra tiṭlaṣ ṣala daʿnu.

- He who raises dust will (eventually) cover his beard with it.
- = He that deals in dirt has only foul fingers. The evil that one does comes back to him. One's bad deeds always harm him.

*** *** ***

٣٩٩ - المشروطة محطوة .

399. ilmaṣṣruuṣa maḥṭuuṣa.

- What is agreed upon (before-hand) is (as good as) found (at the end).
- = It is better to state your conditions before-hand than to be sorry at the end of the job.

*** *** ***

٤٠٠ - الأخذ حلو ، والعطا مرّ .

400. ilṭaxd ḥilw, wilṣaṣa muṣṣ.

- Taking is sweet, giving is bitter.
- = People are more eager to receive than to give.

*** *** ***

٤٠١ - القَطُّ ما يَحَبِّشُ إِلَّا خَنَاقَه .

401. il?uṭṭ mayḥibbiš illa xannaaʔu.

- A cat only likes the one who strangles him.
- = A base (lowly, ignoble) person only shows respect to those who mistreat him.

*** *** ***

٤٠٢ - الغايِب حجَّتَه معاه .

402. ilyaayib ḥiggitu mṣaah.

- The absent one has his excuse with him.
- = You cannot condemn a person without first hearing his story.

*** *** ***

٤٠٣ - الغايِب مالوش نايِب .

403. ilyaayib maluuš naayib.

- The absent has no share.
- = We always tend to overlook those who are absent. Out of sight, out of mind.

*** *** ***

٤٠٤ - إن كان لك صاحب ، لا تشاركه ولا تناسبه .

404. in kaan lak ṣaafiḥ, la tšarku wala tnasbu.

- If you have a friend, neither go in partnership with him nor get connected with him by marriage.
- = Problems are inherent in marriage and business.

*** *** ***

٤٠٥ - إن كنتم إخوان إتحاسبم .

405. in kuntum ixwaat itḥasbum.

- (Even) if you are siblings, you should settle up (your money matters) with each other.

= To stay on good terms with others, a person must keep a record of all money dealings with them and settle up correctly. Good fences make good neighbors.

*** *** ***

٤٠٦ - السلف تلف والردّ خسارة .

406. issalaf talaf wiṛṛadd xṣaaṛa.

- Lending is a loss (of the lender's money for he rarely gets it back) and paying back is (also) a loss (of the borrower's friendship).

= Neither a borrower nor a lender be.

*** *** ***

٤٠٧ - السكوت علامة الرضا .

407. issukuut ṣalaamit iṛṛiḍa.

- Silence is a sign of consent.

= Silence indicates consent.

*** *** ***

٤٠٨ - الشريك المخالف ، اخسر وخسره .

408. iṣṣiriik ilmixaalif, ixsar wixassaṛu.

- (With) a (stubborn always) contradicting partner, lose and have him lose (as well).

= Upon me and upon my enemies.

*** *** ***

٤٠٩ - إتسكن لما تتمكن .

409. itmaskin lamma titmakkin.

- Act meekly until you gain control.

= A comment on the behavior of those who show their true color once they are in power.

*** *** ***

٤١٠ - إطعم الفمّ ، تستحي العين .

410. iṭṭim ilfumm, tistiḥi lʿeen.

- Feed the mouth (and) the eye will become ashamed.

= If you are under obligation to someone, you cannot hold your own with him as an equal.

*** *** ***

٤١١ - كذب مساوي ولا صدق مبعزق .

411. kidb msaawi wala ṣidq mbaʿzaʿ.

- Rather neat lies than garbled truth.

= When you have a story to tell get it in plausible shape otherwise you will not be believed.

*** *** ***

٤١٢ - كل إللي يعجبك ، وإلبس إللي يعجب الناس .

412. kul illi yiṣgibak, wilbis illi yiṣgib innaas.

- Eat what pleases you; wear what pleases the people.

= Privately you can do what you please but publicly you have to behave in accordance with accepted norms.

*** *** ***

٤١٣ - كلّه سلف ودين ، حتى المشي على الرجلين .

413. kullu salaf wideen hatta lmaši řala rrigleen.

- Everything (you do) is (like) loans and debts, even walking on (your own) feet.

= Whatever you do will catch up with you whether good or bad.

*** *** ***

٤١٤ - كتر الهزار يقلّ المقام .

414. kutř ilhiřaar yiřill ilmařaam.

- Much clowning undermines one's dignity.

= Too much joking precludes one from being taken seriously.

*** *** ***

٤١٥ - كتر العتاب يفرّق الاحباب .

415. kutř ilřitaab yifarra? laħbaab.

- Too much scolding separates loved ones.

= It is advisable not to blame others excessively.

*** *** ***

٤١٦ - كتر السلام يقلّ المعرفة .

416. kutř issalaam yiřill ilmiřrifa.

- Too many greetings (to people) make one have less friends.

= Familiarity breeds contempt.

*** *** ***

٤١٧ - لا تذمّ ولا تشكر إلا بعد سنة وست أشهر .

417. la tzimm wala tuškur illa baʿd sana wsitt ušhur.
 - Do not censure or praise (others) except after a year and six months.
 = You cannot pass judgment on someone without knowing him for a long time.

*** *** ***

٤١٨ - لا تعابريني ولا أعابرك ، را الهمّ طابيني و طابيك .

418. la tʿayirni wala aʿayrak, da lhamm ʿayilni wʿaylak.
 - Neither you bring my faults against me, nor I yours, for corruption has reached me and reached you (i.e. none of us is beyond reproach).
 = Before you cast stones think of your own faults.

*** *** ***

٤١٩ - ما بين الخيرين حساب .

419. ma been ilxayyiriin hisaab.
 - Between good people, there is no (need to settle up an) account.
 = When dealing with good friends, it does not matter who pays for what.

*** *** ***

٤٢٠ - ما شتمك إلا إلهي بآذك .

420. ma šatamak illa lli ballayak.
 - No one insulted you but the one who informed you (of the insulting remarks made in your absence by someone else).
 = What you do not hear does not hurt you.

*** *** ***

٤٢١ - ما تعرف خيري إلا لما تشوف غيري .

421. ma tiṣraf xeri illa lamma tšuuṣ yeeri.

- You will not appreciate my good points until you have come across someone else.

= Comparison reveals the worth of things.

*** *** ***

٤٢٢ - ما ينوب المخلص إلا تقطيع هدومه .

422. ma ynuub ilmixaḷḷaṣ illa taṭṭiiṣ huduumu.

- The separator (i.e. the one who tries to separate fighting parties) gains nothing (for his troubles) except (having) his clothes torn up.

= The go-between usually gets blamed from both sides.

*** *** ***

٤٢٣ - ما شافوهمش وهما يسرقوا ، شافوهم وهما بيتحاسبوا .

423. mašafuhumš whumma byisraʔu, šafuuhum wi humma byithasbu.

- They (people) did not see them (thieves) while they (thieves) were stealing; they (people) saw them (thieves) while they (thieves) were settling the account (i.e. dividing up the loot).

= Hidden wrong deeds will be exposed.

*** *** ***

٤٢٤ - من أمّنتك لم تخونه ، ولو كنت خوّان .

424. min aminak lam tixuunu, wa law kunt xawwaan.

- Whoever puts his trust in you do not betray him, even if you are a born double-crosser.

= There is honor among thieves.

*** *** ***

٤٢٥ - من فاتك فوته .

425. min faatak fuutu.

- He that deserts you, desert him.

= Do not care for those who do not care about you.

*** *** ***

٤٢٦ - من نصح جاهل عاداه .

426. min naṣaḥ gaahil ṣadaah.

- He who offers advice to an ignorant person incurs his animosity.

= Be careful as to whom you offer advice.

*** *** ***

٤٢٧ - من ساواك بنفسه ما ظلمك .

427. min sawaak binafsu ma ḡalamak.

- He who puts you on equal footing with himself cannot be (accused of) ill-treating you.

= No one should be expected to put others ahead of himself.

*** *** ***

٤٢٨ - قلل م الندر وإوفى .

428. ḡallil minnadr wiwfi.

- Do not vow (pledge) too much and you (will thus be able to) carry out your pledge.

= It is better to recognize our limits before making great promises.

*** *** ***

٤٢٩ - قول له في وشته ولا تغشه .

429. ?ullu fwiššū wala tyiššū.

- Tell (the truth) to his face and do not cheat him (i.e. do not hide it from him.)

= Tell the truth and shame the devil. Honesty is the best policy.

*** **

٤٣٠ - رضينا بالهمّ والهمّ موش راضي بنا .

430. riḍiina bilhamm wilhamm miš ṛaadi biina.

- We are putting up with misery but misery is not putting up with us.

= One usually says this proverb in situations where one does one's best and is met with rebuke or dissatisfaction.

*** **

٤٣١ - سيّد القوم خادمهم .

431. sayyidu lqawmi xaadimuhum.

- The head of a group is their servant.

= To be a good leader you must attend to the needs of even the least important of your group. He that will be a head let him be a bridge.

*** **

٤٣٢ - سكتنا له دخل بحماره .

432. sikitnaalu daxal biḥmaaru.

- We kept quiet for him (we closed our eyes to what he is doing) (so) he entered with his donkey.

= Give a clown a finger and he will take your hand. Give him an inch and he'll take a mile.

*** **

٤٣٣ - شَيْلِنِي وَاشْيَيْكَ .

433. šayyilni wašayyilak.

- You load me and I'll load you.

= Scratch my back and I'll scratch yours.

*** *** ***

٤٣٤ - تحت البراقع سَمّ ناعق .

434. taḥt ilbaraaʔiṣ simm naaʔiṣ.

- Under the veils (the wearing of which is a sign of modesty) there is lethal poison.

= Appearances may very well deceive.

*** *** ***

٤٣٥ - تيجي تصيده يصيدك .

435. tiigi tšiiḍu yšiiḍak.

- You attempt to catch him and he catches you.

= Many go out for wool and come home shorn.

*** *** ***

٤٣٦ - تخانقي في زقة ، وتخالني في حارة .

436. tixaniʔni fzaffa, wiṭṣaliḥni fhaaṛa.

- (How come) you quarrel with me (i.e. you insult me) in a procession (i.e. publicly) and (then come to) make up with me in an alley (i.e. privately) !

= Compensations should be in proportion to the damage.

*** *** ***

#18 THE INDIVIDUAL & THE WORLD

٤٣٧ - أشكي لمين و كل الناس مجاريج .

437. aški lmiin wikull nnaas magariih.

- To whom shall I unburden myself when everybody else is wounded (just as much) ?

= It is a very sad world where a person cannot find a shoulder to cry on.

*** *** ***

٤٣٨ - جنة من غير ناس ، ما تنداس .

438. ganna min yeer naas, ma tindaas.

- A paradise without people is not worth setting foot in.

= Woe to him that is alone.

*** *** ***

٤٣٩ - الدنيا زيّ الغازيّة ، ترقص لكلّ واحد شوّيّة .

439. iddunya zayy ilʔaziyya, tuṛʔuṣ likull waahid šwayya.
 - This world is like a belly dancer; it dances a while
 for everyone.
 = No one's luck holds forever.

*** *** ***

٤٤٠ - الحيطّة الواطيّة تنطّ عليها الناس .

440. ilḥeeṭa lwaṭya tnuṭṭ ʔaleeha nnaas.
 - People scale a low wall.
 = A low hedge is easily leaped over. A weak person
 invites exploitation.

*** *** ***

٤٤١ - إللي ما يعرفك يجهلك .

441. illi ma yiʔrafak yighalak.
 - He who does not know you is ignorant of your worth.
 = This proverb is used in the way of apology when someone
 is not treated properly by someone who does not know him.

*** *** ***

٤٤٢ - إللي يفتّش ورا الناس ، تفتّش الناس وراه .

442. illi yfattiš waṛa nnaas, tifattiš innaas waṛaah.
 - He who snoops into other peoples' secrets, others will
 snoop into his.
 = Those who rake up dirt will soon land in the mire
 themselves.

*** *** ***

٤٤٣ - إللي يحبّ نفسه تكراهه الناس .

443. illi yḥibb nafsu tikrahu nnaas.
 - He that loves himself, people hate him.
 = No one likes a selfish person.

*** *** ***

٤٤٤ - إللي يبكي ع الدنيا يدور عليها .

444. illi yibki ʕa ddunya ydawwar ʕaleeha.
 - He who weeps at (i.e. desires) the world (i.e. material wealth) should search for it.
 = If your heart desires something very much do not spare any effort in attaining it.

*** *** ***

٤٤٥ - إزرع ابن آدم يقلعك .

445. izraʕ ibn aadam yiʔlaʕak.
 - Plant a human being and he will uproot you.
 = People flourish by displacing others.

*** *** ***

٤٤٦ - ما يملأ عين ابن آدم إلا التراب .

446. ma yimla ʕeen ibn aadam illa tturaab.
 - Nothing fills the eye of a human (i.e. satisfies his greed) except for (a handful of) earth (i.e. when the person is dead).
 = Nothing, except death, brings human greed to an end.

*** *** ***

٤٤٧ - من شاف بلوة غيره هانت عليه بلوته .

447. min šaaf balwit yeeru, haanit šaleeh balwitu.

- He who sees other peoples' distress thinks less of his own.

= Two in distress makes sorrow less.

*** *** ***

٤٤٨ - من خدم الناس ، صارت الناس خدامه .

448. min xadam innaas šaarit innaas xuddaamu.

- He who serves others, others become his servants.

= If you want people to serve you, you must serve them first.

*** *** ***

٤٤٩ - نصّ البلد ما يعجبني ، وأنا أعجب مين ؟

449. nuṣṣ ilbalad ma yiṣgibni, wana aṣgib miin ?

- I do not approve of (the people of) half the town, and (alas !) who approves of me ?

= If you criticize (and find fault with just about) everybody, you will obviously find yourself the object of criticism.

*** *** ***

٤٥٠ - قلنا كده ، قلتوا أخرجو من البلد .

450. ?ulna kida, ?ultu xṛugu min ilbalad.

- We said "such-and-such", (but) you said "Get out of town !"

= I told you so ! (but you would not believe me !)

*** *** ***

٤٥١ - راحت الناس ، وفضل السناس .

451. ṛaaḥit innaas, wi fiḍil innisnaas.

- People have perished; (only) monkeys remained.

= The past generations are far better than the present one.

*** *** ***

٤٥٢ - خالف تعرف .

452. xaaḥif tuṣṛaf.

- Be different and you will become known.

= The easiest way to become noticed is to go against the trend.

*** *** ***

#19 RULER & GOVERNMENT

٤٥٣ - حاكمك غريمك ، وإن ما طعته يضيعك .

453. hakmak ʔariimak, win ma ʔiʕtu ʔdiimak.

- Your ruler is your antagonist; if you do not obey him
he will harm you.

= To stay on the right side of the ruler, you have to
obey him blindly.

*** *** ***

٤٥٤ - إفتكرنا الباشا باشا ، أتاريه راجل .

454. iftakarna lbaaša baaša, atariih ʔaagil.

- We thought the Pasha was a pasha, but lo and behold, he
is just a man !

= In spite of wealth and rank, people are, in the final
analysis, the same underneath.

*** *** ***

٤٥٥ - إल्ली ما يرضى بحكم موسى يرضى بحكم فرعون .

455. illi ma yiṛḍa bfukm muusa yiṛḍa bfukm faṛaṣoon.

- He who does not accept Moses' rule, (i.e. the fair one), will have to put up with that of Pharaoh, (i.e. absolute tyranny).

= Who will not be ruled by the rudder must be ruled by the rock.

*** *** ***

٤٥٦ - إल्ली يخش بيت الإمارة ، يخيط بقه بدبارة .

456. illi yxušš beet il?imaara, yxayyaṭ bu??u bidbaara.

- He who enters the princes' house (should) sew his mouth with string.

= No amount of discretion is too much for those who serve the king.

*** *** ***

٤٥٧ - المخوزق يشتم السلطان .

457. ilmixooza? yištīm iṣṣu!ṭaan.

- When on the stake, a person can (openly) insult the sultan.

= A person with nothing to lose can do anything. It is easy to be courageous when you are doomed.

*** *** ***

٤٥٨ - إن دخلت بلد بتعبد العجل ، حتر وإرمي له .

458. in daxalt balad bitiṣbid ilṣigl, hišš wirmiilu.
 - If you enter a country that worships a calf, cut grass
 and throw it to him.
 = When in Rome do as the Romans do.

*** *** ***

٤٥٩ - السلطان إللي ما يعرفش السلطان .

459. iṣṣuṭṭaan illi mayiṣrafš iṣṣuṭṭaan.
 - The sultan is the one who does not know the sultan.
 = This proverb is advice to minimize contact with people
 in power.

*** *** ***

٤٦٠ - السلطان من هبته يتشتم في غيبته .

460. iṣṣuṭṭaan min hebtu yitšitim fi ṣebtu.
 - Because of the awe he inspires a sultan is insulted
 (only) in his absence.
 = This proverb is used to abate the anger of someone who
 has been told that someone has been speaking ill of him.

*** *** ***

٤٦١ - ما حدش يقدر يقول يا جندي غطّي رقتك .

461. maḥaddiṣ yiṭdaṣ yiṭuul ya gindi yaṭṭi daṇak.
 - Nobody dares say "Turk ! Cover your beard".
 = Nobody can say as much as boo around here. (This proverb
 is in reference to small-scale tyranny).

*** *** ***

٤٦٢ - ما تفرحوش في إللي إنعزل ، لّما تشوف إللي نزل .

462. matifraḥuuš filli nʕazal, lamma tšuuflu lli nizil.

- Do not gloat over the one who was dethroned until you have seen the one who was installed.

= The devil you know is better than the devil you do not know.

*** *** ***

٤٦٣ - أرقص للقرود في دولته .

463. urʕuṣ lilʕird fdawlitu.

- Dance for the monkey in his own kingdom.

= You have to go along with the wishes of the one in power.

*** *** ***

٤٦٤ - يا فرعون أيش فرعنك ؟ قال مالقيتش حدّ يردّني .

464. ya faḥaṣoon eeš faḥṣanak? ʔaal malʕitš ḥadd yruddini.

- "Pharaoh ! (i.e. tyrant), what made you a Pharaoh (i.e. tyrannical) ?" He answered, "I did not find anyone to stop me."

= People create their own tyrants.

*** *** ***

٤٦٥ - زيّ كرابيج الحاكم ، إللي يفوتك أحسن من إللي يحصّلك .

465. zayy kaḥabiig ilḥaakim, illi yfuutak aḥsan min illi yḥaṣṣaḥak.

- Like the ruler's whips, the one that misses you is better than the one that catches you.

= This is a comment usually made on things or people one does not like to have or see (i.e. types of food, drinks, acquaintances, etc.).

*** *** ***

#20 HOMELAND & TRAVEL

٤٦٦ - حبّ الوطن من الإيمان .

466. ḥubb ilwaṭan min ilʔimaan.

- The love of one's homeland is akin to the love of God.
= Love of one's homeland is a form of religious belief.

*** *** ***

٤٦٧ - إلهي حبّه ربّه فرّجه على ملكه .

467. illi ḥabbu ṛabbu faṛṛagu ʔala mulku.

- He whom God loves, He shows him around His Kingdom.
= Lucky is he who gets the chance to see other lands.

*** *** ***

٤٦٨ - إल्ली يخرج من داره ، يتقلّ مقداره .

468. illi yuxṛug min daaṛu, yitʔall miʔdaaṛu.

- He who leaves his own house, his status diminishes.

= You cannot leave your own locality and command the same respect from strangers as you have had at home.

(Advise against travel.)

*** *** ***

٤٦٩ - الغريب لازم يكون أدیب .

469. ilɣariib laazim yikuun adiib.

- A stranger should be well-mannered.

= In a foreign land, a person should be very careful not to offend local people or customs.

*** *** ***

٤٧٠ - الغربة تعلم .

470. ilɣurba tʔallim.

- Being away from home is education.

= Travel makes a wise man better .

*** *** ***

٤٧١ - ما نابه من غربته إلا عوجة ضبته .

471. ma naabu min ɣurbitu illa ʔawgit ḡabbitu.

- He gained nothing from his being away from home except the twisting of his jaws.

= This proverb is a derogatory comment on those who come back from the city having acquired its speech characteristics.

*** *** ***

٤٧٢ - مصر أم الدنيا .

472. maṣr umm iddunya.

- Egypt is the mother of the world.

= There is no place like Egypt.

*** *** ***

٤٧٣ - أترك بلادك ، تبلغ مرادك .

473. utṭuk bilaadak, tubluḡ muṣaadak.

- Leave your country, and you will realize your wishes.

= This proverb denotes the great benefits derived from travel.

*** *** ***

٤٧٤ - عويل بلاده ، عويل بلاد الناس .

474. ṣawīl bilaadu, ṣawīl bilaad innaas.

- A good-for-nothing person in his own country, is good for nothing in other peoples' countries.

= If you do not have the makings of a man in you, you will not be a man wherever you may go.

*** *** ***

#21 ETHNIC GROUPS

٤٧٥ - آخر خدمة الفزّ علقّة .

475. aaxir xidmit ilyuzz ṣalʔa.

- At the end of serving a Turk, (what you get) is a beating.
- = One sometimes does not get the reward one expects after doing a good deed. (Notice that the proverb labels the ungrateful person "a Turk". Turks governed Egypt for over 300 years.)

*** *** ***

٤٧٦ - أفلس من يهودي نهار السبت .

476. aflas min yahuudi nhaar issabt.

- More penniless than a Jew on a Saturday.
- = Absolutely broke. (Note that Orthodox Jews carry no money on their Sabbath.)

*** *** ***

٤٧٧ - ايه لَم الشامي على المغربي ؟

477. eeh lamm iššaami ũala lmayṛabi ?
 - What brought together a Syrian and a Moroccan ?
 = This is a comment on the friendship between two very different types of people.

*** *** ***

٤٧٨ - إحتاجوا اليهودي ، قال اليوم عيدي .

478. iŕtaagu lyahuudi, ʔaal ilyoom ũiidi.
 - They needed a Jew, (but) he said today is my holiday (i.e. my Sabbath).
 = This is a comment on people who are available all the time until you need them.

*** *** ***

٤٧٩ - إللي ييجي من الصعايدة فايده .

479. illi yiigi min iššaŕayda fayda.
 - Whatever comes out of an Upper Egyptian is useful (i.e. should be accepted).
 = Get whatever you can from whomever you are dealing with (no matter where he comes from or who he is).

*** *** ***

٤٨٠ - كلّه عند العرب صابون .

480. kullu ũand ilŕaṛab ũabuun.
 - All of it (i.e. various types of soap), as far as the bedouins are concerned, is (just) soap.
 = This is a comment on people who show no discrimination whatsoever.

*** *** ***

٤٨١ - زيّ فقرا اليهود ، لا دنيا ولا آخرة .

481. zayy fuʔaṣa lyahuud, la dunya wala axra.
 - Like poor Jews, getting neither earthly nor Heavenly rewards.
 = A rotten deal indeed.

*** *** ***

٤٨٢ - زيّ التركي المرفود ، يطلّي على ما يستخدم .

482. zayy itturki lmarfuud, yiṣaḷḷi ʕala ma yistaxdim.
 - Like a dismissed Turk, he prays until he finds another job.
 = To know God only in time of need.

*** *** ***

٤٨٣ - زيّ شحات الترك ، جعان ويقول موش لازم .

483. zayy šaḥḥaat itturk, gaʕaan wiyʔuul muš laazim.
 - Like a beggar of a Turk: hungry but saying there is no need.
 = This is a derogatory comment on those who are too proud to accept badly-needed assistance.

*** *** ***

٤٨٤ - غز الكرة ما يحاربوش .

484. ʔuzz ilkira mayḥarbuuš.
 - Hired Turks do not fight.
 = Mercenaries have no loyalty to the cause they fight for.

*** *** ***

#22 HOLIDAYS & FEASTS

٤٨٥ - بعد العيد ما يتفتّلش كحك .

485. baʕd ilʕiid mayitfattiʕ kaħk.

- After holidays (feast days) no cakes are to be rolled.

= Things are done in their own time.

*** *** ***

٤٨٦ - إللي يكذب نهار الوقفة ، يسوتّ وشّه نهار العيد .

486. illi yikdib nihaar ilwaʕfa, yiswadd wiššu nhaar ilʕiid.

- He who lies on the eve of a feast day, his face will turn black on the feast day (= be embarrassed).

= You may get away with a lie for awhile, but you will always be found out.

*** *** ***

٤٨٧ - إليلي يتسحر مع العيال ، يصبح فاطر .

487. illi yitsahhar maṣa lṣiyaal, yiṣbaḥ faaṭir.

- He who eats the Ramadan night meal (in preparation for the fast) with children, wakes up in the morning not keeping the fast.

= If you depend on unreliable people, you will be left high and dry.

*** *** ***

٤٨٨ - لو كان دا الطهي على دا النهي ، لا رمضان خالص ولا العيد جاي .

488. law kaan da ṭṭahy ṣala da nnahy, laṣaḥmaḍaan xaaliṣ wala lṣiid gayy.

- If this amount of cooking is what we get for all this fuss, then neither would (the fasting for) Ramadan end nor would the feast-day come (the feast-day is at the end of the month of Ramadan, the month of fasting in Islam).

= Much ado about nothing.

*** *** ***

٤٨٩ - ركب الخليفة وإنفضّ المولد .

489. rikib ilxaliifa winfaḍḍ ilmuulid.

- The leader of the mystical order has mounted and the saint's anniversary celebration is over.

= It is all over now.

*** *** ***

٤٩٠ - طلع من المولد بلا حمص .

490. ṭiḷiṣ min ilmuulid bila hummuṣ.

- He came out of the saint's anniversary celebration
without chick-peas.

= To come out of a deal empty-handed.

*** *** ***

٤٩١ - يا ما الحجّ مربوط له جمال .

491. yaama lhigg maṣbuṭlu gmaal.

- How many tied-up camels there are for the performance
of the pilgrimage !

= Big occasions call for big preparations.

*** *** ***

#23 DAYS & MONTHS

٤٩٢ - أبيب ، طبّاخ العنب و الزبيب .

492. abiib ṭabbaax ilṣinab wizzibiib.

- (The month of) Ebeeb (which begins the second week of July) is the cook (i.e. the ripener) of grapes and raisins.

= This is a comment on the ripening of grapes in this month.

*** *** ***

٤٩٣ - أهى ليلة و فراقها صبح .

493. ahi leela wifraḥa ṣubḥ.

- It is (only) one night and its departure is (the beginning of) morning.

= However difficult the time may be, it can be endured, for it will soon pass. All matters (no matter how difficult they are) will come to an end. After the dark comes the dawn.

*** *** ***

٤٩٤ - أمشير ، أبو الزعابيب الكثير .

494. amšīir, abu zzaḡablib ilkitiir.

- (The month of) Amsheer (which begins during the second week of February) is a generator of many storms.

= This is a comment on the dusty, windy weather of Amsheer.

*** *** ***

٤٩٥ - بابة ، زرعه يغلب النّهابة .

495. baaba, zarḡu yiḡlib innahhaaba.

- The plants (crops) of (the month of) Babeh (which begins the second week of October) (is so plentiful it) defies the thieves (i.e. they can never finish it all).

= Crops sown during Babeh give a high yield.

*** *** ***

٤٩٦ - بوؤونة الحجر .

496. baʔuuna lḡagaḡ.

- (The month of) Ba'ooneh (which begins the second week of June), the stone (dry).

= This is a comment on the extreme heat of Ba'ooneh.

*** *** ***

٤٩٧ - برمسات ، روح الفيظ وهات .

497. baḡamhaat, ruuḡ ilḡeeḡ wi haat.

- (In the month of) Baramhat (which begins the second week of March), go to the field and fetch.

= In Baramhaat, fields are full of fresh fruits and vegetables.

*** *** ***

٤٩٨ - برمودة ، دق بالعمودة .

498. baṛamuuda, du?? bilṣamuuda.

- (In the month of) Baramoodeh (which begins the second week of April) crush (i.e. the cut harvest) with the pole.

= This is a comment on the processing of the ripe plants during the month of Baramoodeh.

*** *** ***

بشنس ، أبو الشمس ، يكنس الفيظ كنس .

499. bašans, abu ššams, yiknis ilyeet kans.

- (The month of) Beshens (which begins the second week of May), the sunny, sweeps the fields clean.

= This is a comment on removal of the harvest from the fields during Beshens.

*** *** ***

٥٠٠ - هاتور ، أبو الذهب المنتور .

500. hatuṛ abu ddahab ilmantuṛ.

- (The month of) Hatoor (which begins the second week of November) is the month of the scattered gold.

= In Hatoor wheat is sown.

*** *** ***

٥٠١ - حصيرة الصيف واسعة .

501. ḥaṣiirīt iṣṣeef wasfa.

- The summer's mat is wide.

= In the summer, there is always room for house guests (since people can even sleep on the floor, if they have to, without fear of catching cold).

*** *** ***

٥٠٢ - إल्ली تحبل بأليل ، تولد بالنهار .

502. illi tifbal billeel, tiwliid binnahaar.

- She that becomes pregnant during the night, will deliver the baby during the daytime.

= What is hidden today becomes known tomorrow.

*** *** ***

٥٠٣ - الأيام الزفت فايدتها النوم .

503. il?ayyaam izzift fayditha nnoom.

- The best thing you can get out of bad days is sleep.

= To sleep off problems may be the best thing you can do sometimes.

*** *** ***

٥٠٤ - الإسم لطوبة ، و الفعل لأمشير .

504. il?ism l?tuuba, wilfi?il l?amšir.

- The name is that of (the month of) Toobeh (which is very cold but not windy), but the action is that of (the month of) Amsheer (which is windy but warm).

= You say one thing but do another.

*** *** ***

٥٠٥ - إن فاتك زرع هاتور ، أصبر لعا السنة تدور .

505. in faatak zar? hatuur uşbu? lamma ssana tduur.

- If you miss planting (your crops) in the month of Hatoor (which begins the second week of November) wait till the year makes a complete circle.

= Nothing like planting in Hatoor for good crop yield.

*** *** ***

٥٠٦ - النهار له عين .

506. innahaar luh feneen.
 - The daylight has eyes.
 = Things will be better judged in the daytime; sleep on it.

*** **

٥٠٧ - كلام الليل مدهون بزبدة ، يطلع عليه النهار يسيح .

507. kalaam illeel madhuun bizibda, yiṭṭaʕ ʕaleeh innahaar yisiif.
 - Night talk is covered with butter; when the day shines on it, it melts away.
 = A promise made during the night should not be taken very seriously.

*** **

٥٠٨ - كياك صباحك مساك ، تقوم من فرشك تحضر عشاك .

508. kiyaak, ʕabaafak misaak, tiʔuum min farʕak tihaḍḍaʕ ʕaʕaak.
 - (In the month of) Kiyahk (which begins the second week of December), your morning is your evening; you leave your bed (in the morning) and start preparing your supper.
 = This is a comment on this time of the year when the days are the shortest.

*** **

٥٠٩ - كل شي بأوان .

509. kull ŕeeʔ bi awaan.
 - Everything has (its) allotted time.
 = To everything there is a season.

*** **

٥١٠ - من قدّم السبت ، يلقى الحدّ قدّامه .

510. min ?addim issabt, yil?a lhadd ?uddaamu.

- He that provides (offers) Saturday (i.e. does a good deed on Saturday) will find Sunday before him.
- = If you help somebody today, he will help you tomorrow.

*** *** ***

٥١١ - من ياكل ملوخية في أبيب، يجيب لبطنه طبيب .

511. min yaakul muluxiyya f?abiib, yigiib libaṭnu ṭabiib.

- He who eats jews mallow in (the month of) Ebeeb (which begins the second week of July), calls a doctor to (treat) his stomach.
- = At this time of the year, jews mallow, a favorite vegetable in the summer, is so tough that it should not be eaten fresh.

*** *** ***

٥١٢ - مسرى تجري فيها كلّ ترعة عسرة .

512. misra ṭigri fiiha kull tirṣa ṣisra.

- (In the month of) Misra (which begins during the second week of August, formerly the height of the Nile flood) every difficult irrigation canal (i.e. the ones which have little water at other times) runs fast (i.e. becomes full of water).
- = In Misra there is plenty of water for irrigating the crops.

٥١٣ - ساعة لقلبك ، وساعة لربك .

513. saaʕa lʔalbak, wisaaʕa lʔabbak.

- (There is) an hour for your heart and an hour for your Lord.

= For every endeavor there is a proper time.

*** *** ***

٥١٤ - توت ، الكتكوت ياكل ويموت .

514. tuut, ilkatkuut yaakul wiymuut.

- (In the month of) Toot (which begins the second week of April) a chick eats and dies (immediately).

= Fowl cholera spreads during the month of Toot.

*** *** ***

٥١٥ - طوبة ، تخلي الصبية كركوبة .

515. ʔuuba, tixalli ʕʕabiyya karkuuba.

- (The month of) Toobeh (which begins the second week of January) turns a young woman into an old wreck.

= This is a comment on the bitter cold of Toobeh.

*** *** ***

#24 HUMAN BODY

٥١٦ - في الوشّ مرآية وفي القفا سلاية .

516. filwišš mraaya wfil?afa sillaaya.

- (To be like) a mirror in (your) face but a thorn in the back of the neck.

= This is a vivid description of a person who is nice to you in your presence but gossips about you behind your back.

*** *** ***

٥١٧ - الدّيّ على الوردان أمرّ من السحر .

517. iddayy řala lwidaan amarř min issiřr.

- (Continuous) buzzing in the ears (i.e. indoctrination) is more bitter than (i.e. more effective than) magic.

= You can influence anyone if you have his ear.

*** *** ***

٥١٨ - إيد واحد ما تسقفش .

518. iid wafda matsa??afš.

- One hand (alone) cannot clap.

= Listen to the sound of one hand clapping (denoting the benefits of cooperation).

*** *** ***

٥١٩ - إيد على إيد تساعد .

519. iid řala iid tisaařid.

- A hand in addition to another will be a help.

= Two heads are better than one. Many hands make light work.

*** *** ***

٥٢٠ - الحيطان لها وراڤ .

520. ilfiřaan laha wdaan.

- Walls have ears.

= This is cautioning to someone who speaks loudly on confidential matters.

*** *** ***

٥٢١ - إللي في إيدك أقرب من إللي في جييك .

521. illi f?iidak a?řab min illi fgeebak.

- What is in your hand is nearer (to you) than what is in your pocket.

= Keep your property as much as possible at your own disposal, for you never know when or how fast you may need it. This proverb in particular urges us always to be prudent with money (even if we have plenty of it).

*** *** ***

٥٢٢ - إلهي في إيدہ القلم ، ما يكتبش نفسه شقي .

522. illi f?iidu l?alam, mayiktibš nafsū ša?i.

- He that holds the pen (allusion here is made to the control of destiny), does not write himself as miserable.

= You cannot expect a person to go against his own interests.

*** *** ***

٥٢٣ - إلهي له ظهر ما ينضربش على بطنه .

523. illi luh ḡahṛ mayinḡiṛibš šala baṭnu.

- He that has a back (i.e. political or other backing) does not get beaten on the stomach.

= A person with strong patronage can get away with a lot. (A pun on ḡahṛ: "back" (part of the body) and "backing" (political or other support)).

*** *** ***

٥٢٤ - إلهي شايـل قفّة مخرومة ، تخرّ على راسه .

524. illi šaayil ?uffa maxṛuuma, txuṛṛ šala ṛaasu.

- He that is carrying a basket with a hole in its bottom will spill (its contents) on his own head.

= If you rake up dirt, you will be smeared with it yourself.

*** *** ***

٥٢٥ - إلهي تكره وشه يحوجك الزمان لقفاه .

525. illi tikṛah wiššu yifwigak izzamaan li?afaah.

- He whose face you hate (to see), time will make you need (even) the back of his neck.

= Be discrete in showing your feelings towards others, for you never know what the future will bring.

*** *** ***

٥٢٦ - إلهي ياكل على درسه ينفع نفسه .

526. illi yaakul ʕala dirsu yinfaʕ nafsu.
 - He who eats (i.e. chews his food) on his (own) teeth,
 benefits himself.
 = It is up to everybody to look after his own affairs.

*** *** ***

٥٢٧ - إلهي يبصّ ل فوق توجهه رقبتة .

527. illi ybuṣṣ lfooʔ tiwgaʕu rʔabtu.
 - He who looks above his head, his neck will hurt him.
 = Keeping up with the Joneses is a painful exercise.

*** *** ***

٥٢٨ - إلهي يكرهه ربنا ، يسلط عليه لسانه .

528. illi yikrahu ʕabbina ysaʕlaʕ ʕaleeh lisaanu.
 - He whom God hates, He puts his tongue as his master.
 = One's tongue can be one's worst enemy.

*** *** ***

٥٢٩ - إلهي يعمل ظهره قنطرة ، يستحمل الدوس .

529. illi yiʕmil ɢahru ʔanʕara, yistaʕmil iddoos.
 - He that makes his back a bridge (for others to cross
 over), must put up with trampling.
 = He that passes as a sheep should not complain if he is
 eaten by a wolf.

*** *** ***

٥٣٠ - إلهي على راسه بطحة يحسس عليها .

530. illi ʕala ʕaasu baʕha yʕassis ʕaleeha.
 - He that has a head wound keeps feeling it (with the hand).
 = The tongue ever turns to the aching tooth. (A guilty person will give himself away through his guilt feelings.

*** *** ***

٥٣١ - الإيد إلهي تاخذ ما تديش .

531. ilʕiid illi taaxud matiddiiš.
 - The hand that takes does not give.
 = It is very hard for the selfish to start giving.

*** *** ***

٥٣٢ - العين ما تكرهش إلا إلهي أحسن منها .

532. ilʕeen matikʕahš illa illi aʕsan minha.
 - The eye does not hate except what is better than itself.
 = Nobody wants to see anyone better than himself.

*** *** ***

٥٣٣ - العين ما تعلاش ع الحاجب .

533. ilʕeen matiʕlaaš ʕa lʕaagib.
 - The eye does not go higher than the brow.
 = Everyone has his own station in life. A person of a lower social status cannot hold his own against his social betters.

*** *** ***

٥٣٤ - العين عليها حارس .

534. ilʕeen ʕaleeha haaris.

- The eye has a guard over it.

= This is a comment used in occasions when a person's eye seems to narrowly escape injury (said exclusively in such instances).

*** *** ***

٥٣٥ - كل واحد ينام على الجنب إلهي يريجه .

535. kull waafid yinaam ʕala lganb illi yrayyafu.

- Each one lies down on the side most comfortable to him.

= To each his own.

*** *** ***

٥٣٦ - لاجل عين تكرم ألف عين .

536. lagl ʕeen tukram alf ʕeen.

- For the sake of a single eye, a thousand are favorably treated.

= A person may show preference towards a number of people just because they happen to be associated with someone dear to him.

*** *** ***

٥٣٧ - لولاك يا لساني ، ما اتسكيت يا قفايا .

537. lulaak ya lsaani, ma tsakkeet ya ʔafaaya.

- If it had not been for you, my tongue, you, the back of my neck, would not have been slapped.

= Let not your tongue cut your throat.

*** *** ***

٥٣٨ - من رفته وإفتل له حبل .

538. min da?nu wiftillu ḥabl.

- (Take some hairs) from his beard and make a rope for him.
- = Give him whatever he demands, so long as he is bearing the full cost.

*** *** ***

٥٣٩ - من كرهه ربّه سلّط عليه بطنه .

539. min kirhu ṛabbu sa!laṭ ṣaleeh baṭnu.

- He whom God hates, He enslaves to his stomach.
- = Gluttony is a curse from God.

*** *** ***

٥٤٠ - من قلّ عقله تعبت رجليه .

540. min ?all ṣa?lu tiṣbit rigleeh.

- He that does not have much brains (i.e. a foolish person) will wear out his feet.
- = A foolish person does more chasing blindly after what he wants than thinking.

*** *** ***

٥٤١ - واحد شاييل رفته ، والتاني تعبان ليه ؟

541. waahid šaayil da?nu, wittaani taṣbaan leeh ?

- Someone is carrying his own beard (i.e. is bearded) why should someone else feel tired for him ?
- = This is a derogatory comment on the behavior of those who try to change other people's ways of life when none of it affects them in any way !

*** *** ***

٥٤٢ - على وشك بيان ، يا مداع اللبان .

542. ʕala wiššak yibaan, ya maddaay illibaan.

- On your face, it will become apparent, you who are chewing gum (i.e. one can tell if a person has chewing gum by the movement of his jaws).

= No matter how much you try to hide your actions, there will be indications that give them away.

*** *** ***

٥٤٣ - عشتمني بالحلق خرمت أنا وراني .

543. ʕaššimtini bilḥala? xaṛṛamt ana wdaani.

- You gave me the hope of getting a pair of earrings, so I had my ears pierced.

= This is a comment on those who take drastic measures on the mere hope that a certain thing would happen.

*** *** ***

٥٤٤ - عين في الجنة و عين في النار .

544. ʕeen filganna wʕeen finnaar.

- (To have) one eye in paradise and the other in hell.

= To be of two minds.

*** *** ***

٥٤٥ - عين الحر ميزانه .

545. ʕeen ilḥuṛṛ mizaanu.

- The eye of a free-born person (i.e. discriminating one) is his own scale (i.e. his own guide).

= A considerate person never needs to be told how to treat others or what to do.

*** *** ***

#25 HEALTH & DISEASE

٥٤٦ - جوعه على جوعه تخلى الصبية زوعه .

546. guuṣa ṣala guuṣa txalli iṣṣabiyya zuuṣa.
 - One bout of hunger after another will turn a youthful woman into a flimsy thing (thin and ugly).
 = Regular meals are essential for good health.

*** *** ***

٥٤٧ - العيا الطفس ، ليه الدوا النجس .

547. ilṣaya ṭṭifis, liih iddawa nnigis.
 - A terrible illness requires vile medicine.
 = A boisterous horse must have a rough bridle.

*** *** ***

٥٤٨ - إن ما شكك العيان ، حاله بيان .

548. in ma šaka lšayyaan, haalu ybaan.

- (Even) if a sick person does not complain, his condition would be obvious.

= A person does not need to be told in words what he can see for himself.

*** *** ***

٥٤٩ - إن شفي المريض ، من بخت الطبيب .

549. in šifi lmaṣiīd, min baxt iṭṭabiīb.

- If a sick person recovers, it will be good luck for the doctor.

= It is because of a doctor's good luck, rather than his skill, that his patient recovers (attesting to the supremacy of God's will in these matters).

*** *** ***

٥٥٠ - النضافة من الإيمان .

550. innaḍaafa min ilʔimaan.

- Cleanliness is from belief in God.

= Cleanliness is next to Godliness.

*** *** ***

٥٥١ - إسأل مجرب ولا تسأل طبيب .

551. isʔal miḡarṛab wala tiʔal ṭabiīb.

- Ask the experienced rather than the doctor (i.e. the one who has theoretical knowledge).

= Experience without learning is better than learning without experience. Experience is the best teacher.

*** *** ***

٥٥٢ - الشافي هو الله .

552. iššaaḥi huwwa !!aah.
 - God is the curer.
 = Though the doctor has been the instrument, it is only God who actually provides the cure.

*** *** ***

٥٥٣ - إتغداً وإتداً ، وإنعشاً وإتمشاً .

553. itḡadda witmadda, witṣašša witmašša.
 - Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body; eat dinner (light meal, usually around 9:00 p.m.) and take a walk.
 = After dinner rest a while; after supper walk a mile.

*** *** ***

٥٥٤ - وجع ساعة ولا كل ساعة .

554. wagaḥ saaḥa wala kull saaḥa.
 - (Better to endure) pain for one hour than all the time.
 = Advice, e.g., to someone who constantly suffers pain but refuses to undertake a course of painful treatment.

*** *** ***

٥٥٥ - خد من عبد الله ، وإتكلم على الله .

555. xud min ṣabda!!a, wittiki! ṣala !!a.
 - Take (the medicine) from Abdulla and place your trust in God.
 = This proverb is used by someone when administering medicine to another.

*** *** ***

#26 ANIMALS, BIRDS, & INSECTS

٥٥٦ - أقول له طور ، يقول إحلبه .

556. aʔullu ʔoor, yiʔuul iflibu.

- I say to him, "It is a bull." He answers, "Milk him."

= This is a derogatory comment on a situation where a person goes on repeating the same argument in spite of repeated refutation.

*** *** ***

٥٥٧ - أعلى ما في خيلك إركب .

557. aʕla ma fxeelak irkab.

- The tallest of your horses, ride it !

= Enjoy the best of things around you.

*** *** ***

٥٥٨ - دَبُّورَ زَنِّ عَلَيَّ خَرَابَ عَشَّةِ .

558. dabbuur zann ʕala xaṛaab ʕiṣṣu.

- A hornet that brought the destruction of its nest through its own buzzing.

= You have brought all this upon yourself through your own actions.

*** *** ***

٥٥٩ - دَيْلُ الْكَلْبِ عَمْرَهُ مَا يَتَعَدَّلُ .

559. deel ilkalb ʕumru ma yitʕidil.

- A dog's tail can never be straightened.

= Crooked persons never become honest. A leopard never changes its spots.

*** *** ***

٥٦٠ - دُودُ الْمَشِّ مَنَّهُ فِيهِ .

560. duud ilmiṣṣ minnu fi ih.

- Worms of the fermented whey grow from it and in it.

= The rot starts from within.

*** *** ***

٥٦١ - أَيُّهُ عَرَفَ الْحَمِيرَ فِي أَكْلِ الْجَنْزَبِيلِ ؟

561. eeh ʕarraf ilḥimiir fi ʔakl ilganzabiil

- What do donkeys know about eating ginger ? (considered a luxury item)

= This matter is completely over your head !

*** *** ***

٥٦٢ - فرحة ما تَمَّت ، خدھا الغراب وطار .

562. faḥḥa ma tammit, xadha l-yuḥaab wiṭaar.
 - A joy that has never reached a climax; a crow snatched it and flew away.
 = This is a comment on situations where a sudden happening ruins a good opportunity for someone.

*** *** ***

٥٦٣ - حدّ يقول للغول عينك حمرة ؟

563. ḥadd yiḥuul lil-yuul ṣeenak ḥamra?
 - Dare anyone say to an ogre: your eye is red?
 = It is rather difficult to call a spade a spade.

*** *** ***

٥٦٤ - حَرَسُوا القَطَّ على مفتاح الكرار .

564. ḥarḥasū l-quṭṭ ṣala muftaaḥ ilkaḥaar.
 - They put the cat as guard over the pantry key.
 = To set the wolf to keep the sheep.

*** *** ***

٥٦٥ - حمارتك العرجة ، تغنيك عن سؤال اللئيم .

565. ḥumarṭak ilṣarga, tiḡniik ṣan suḥaal illaḥiim.
 - Your lame donkey will spare you (the unpleasantness of) asking a mean person (for his assistance).
 = Do with what you have got rather than ask others for favors.

*** *** ***

٥٦٦ - الدهن في العتاقى .

566. iddihn filḥataaʔi.

- (The best) fat is in old hens.

= Experienced people always offer the best advice and help.

*** *** ***

٥٦٧ - الديك الفصيح من البيضة يصيح .

567. iddiik ilfaṣiiḥ min ilbeeḍa yṣiiḥ.

- An eloquent (bright) rooster starts to crow while still in the egg.

= Intelligence shows early in children.

*** *** ***

٥٦٨ - إفتكرنا القط جه ينط .

568. iftakaḥna lʔuṭṭ ga ynuṭṭ.

- We thought of the cat, and he came jumping.

= Talk of the devil and he is sure to appear.

*** *** ***

٥٦٩ - البقة تولد مية وتقول يا قلة الدرّية .

569. ilbaʔʔa tiwliḍ miyya witʔuul ya ʔillit iddurriyya.

- A bedbug gives birth to a hundred and says: how very few my offspring are !

= This is a derogatory comment to the effect that the lower a family is on the social scale the more children it has.

*** *** ***

٥٧٠ - البقّ المقفول ما يخشّوش الدبّان .

570. ilbu?? ilma?fuul mayxuššuuš iddibbaan.
 - Flies do not enter a closed mouth.
 = Sometimes it is better to keep quiet.

*** *** ***

٥٧١ - الفار المدفلق من نصيب القطّ .

571. ilfaar ilmiddafla? min našlib il?uṭṭ.
 - A reckless mouse is fated to be the cat's share.
 = Recklessness leads to trouble.

*** *** ***

٥٧٢ - إلهي الكلب بعضمة .

572. ilhi lkalb bṣaḍma.
 - Distract a dog with a bone.
 = Little things can distract little brains.

*** *** ***

٥٧٣ - الهداية ما ترميش كتاكيت .

573. ilḥiddaaya matirmiiš katakiit.
 - The kite does not throw away chicks.
 = One should not expect to get something from someone who has obvious need for it.

*** *** ***

٥٧٤ - الكلب في بيته سبع .

574. ilkalb fbeetu sabʔ.

- A dog in his own house is a lion.

= Being in his own domain gives courage even to a coward.

*** *** ***

٥٧٥ - الكلب كلب ولو طوّقه بالذهب .

575. ilkalb kalb walaw ṭawwaʔuuh biddahab.

- A dog is a dog even if they (would) put a collar of gold around his neck.

= Old habits die hard. It is hard to change people. A leopard cannot change its spots.

*** *** ***

٥٧٦ - الكلب ما يتشطرش إلا قدام باب بيته .

576. ilkalb mayitšatṭarš illa ʔuddaam baab beetu.

- A dog does not show courage except in front of the door of his own house.

= This proverb refers to cowards and mean people who become brave in their own domain.

*** *** ***

٥٧٧ - الكلب ما يعضّس في ورن أخوه .

577. ilkalb mayṣuḍḍiṣ fi widn axuuh.

- A dog does not bite its brother's ear.

= Two people of a kind do not trick or hurt one another.

*** *** ***

٥٧٨ - إليلي ما يعرف الصقر يشويه .

578. illi ma yiṣraf iṣṣaʔr yišwiih.

- He that does not know the (worth of) a hawk broils it.

= This is said of people who do not know the true value of something (or somebody) and therefore misuse it (him).

*** *** ***

٥٧٩ - إليلي تجمعهم النملة في سنة، يأخده الجمل في خفه .

579. illi tigmaʔu nnamla fsana, yaxdu lgamal fixuffu.

- What an ant gathers up in a (whole) year, a camel can crush under one hoof.

= A great calamity can wipe out a life's savings or destroy the most carefully-tended endeavor.

*** *** ***

٥٨٠ - إليلي تقرصه الحية يخاف من جرّة الحبل .

580. illi tuʔruṣu lḥayya yxaaf min gaṛṛit ilḥabl.

- He that is bitten by a serpent is afraid of the wriggling of a rope.

= Bad experiences leave their marks on people. A burnt child avoids the fire.

*** *** ***

٥٨١ - إليلي يأخذ البيضة، يأخذ الفرخة .

581. illi yaaxud ilbeeḍa, yaaḫud ilfarxa.

- He that takes (i.e. steals) an egg, takes a chicken.

= A person that cannot be trusted with a little thing cannot be trusted with a big thing.

*** *** ***

٥٨٢ - إلهي ييجي في الريش بقشيش .

582. illi yiłgi firriiř bařřiiř.

- (A disaster) that (only) hits the feathers (i.e. one's property rather than one's family or oneself) is (almost) a gift.

= This is a consoling remark about the loss of property, job or the like.

*** *** ***

٥٨٣ - إلهي يلعب بالقطة ، ما يسلمش من خرابيشها .

583. illi yiłab bil?uřa, mayislamř min xarabiřha.

- He who plays with a cat is not safe from her claws.

= If you play with fire, you are likely to get burned.

*** *** ***

٥٨٤ - إلهي يعمل جمل ما يبعبعش من العمل .

584. illi yiłmil gamal maybařbařř min ilřamal.

- He who acts like a camel (i.e. undertakes a task that requires great endurance) should not whine because of (hard) work.

= If you stick your neck out to do a job, you should carry it out without fuss or ado. Do not bite off more than you can chew.

*** *** ***

٥٨٥ - إल्ली يخاف من العرسة ، ما يربيش كتاكيت .

585. illi yxaaf min ilʕirsa, mayṛabbiš katakiit.

- He who is afraid of the weasel does not raise chicks.

= Nothing ventured, nothing gained. In doing something one should not sit down and fear all unexpected havoc.

*** *** ***

٥٨٦ - المعزة العيطة ما ياكلش إبتها الديب .

586. ilmiʕza lʕayyaaṭa mayakulš ibnaha ddiib.

- The wolf does not eat the kid of the goat that bleats.

= The squeaky wheel gets the grease.

*** *** ***

٥٨٧ - الغراب ما يخلفن صقر .

587. ilyuṛaab mayxallifš ʕaʕr.

- The crow does not breed a hawk.

= You cannot make a silk purse out of a sow's ear.

*** *** ***

٥٨٨ - إمسك قطة تخريشك .

588. imsik ʔuṭṭa txarbišak.

- Catch a cat and it will scratch you.

= Anyone will defend himself against an attack.

*** *** ***

٥٨٩ - إن حبّك حياة إطوق بيها .

589. in habbitak fayya tṭawwa? biha.

- If (even) a serpent loves you, put it around your neck
(i.e. return its love).

= A person should treasure people's affection.

*** *** ***

٥٩٠ - إن كان لك حاجة عند الكلب قول له يا سيدي .

590. in kaan lak haaga fand ilkalb ?ullu ya siidi.

- If you need something from a dog, address him as "Sir".

= One should be respectful to someone (in power) whom
he has need of.

*** *** ***

٥٩١ - كلب حيّ ولا سبع ميتّ .

591. kalb hayy wala sabʿ mayyit.

- (Rather) a living dog than a dead lion.

= A live chicken is better than a dead duck.

*** *** ***

٥٩٢ - لما تقع البقرة تكثر سكاكينها .

592. lamma tuʿaʿ ilbaʿaṣa tiktaṣ sakakinha.

- When a cow falls, knives become plentiful.

= When the tree is fallen, everyone runs to it with his axe.

*** *** ***

٥٩٣ - لَمَّا يَشْبَعُ الْحَمَارُ ، يَبْعِزُقُ عَلَيْهِ .

593. lamma yišbaʕ ilḥumaar, yibaʕzaʕ ʕaliiʔu.

- When a donkey has eaten his fill, he scatters his fodder all over the place.

= A fool does not think of tomorrow.

*** *** ***

٥٩٤ - لَوْ كَانَ فِيهِ خَيْرٌ مَا كَانَ رَمَاهُ الطَّيْرَ .

594. law kaan fiih xeer ma kaan ramaah iṭṭeer.

- If it had any goodness in it, birds would never have discarded it.

= This is a comment on a defective or discarded article which has been offered to someone either as a gift or at a cheap price.

*** *** ***

٥٩٥ - مَا يَقْعِدُ عَلَى الْمَدَاوِرِ إِلَّا شَرُّ الْبَقَرِ .

595. ma yuʔʕud ʕala lmadaawid illa šarṭ ilbaʔar.

- None remains at the feeding troughs except for the most evil of cows.

= Only the worst people seem to stick around; the others either go away or die.

*** *** ***

٥٩٦ - مَا قَدَرَشْ عَلَى الْحَمَارِ ، إِتَشَطَّرْ عَلَى الْبِرْدَعَةِ .

596. maʔdirš ʕala lḥumaar, itšaṭṭar ʕala lbardaʕa.

- He could not handle the donkey (so) he used his skill over the pack-saddle.

= The fault of the ass should not be laid upon the pack-saddle.

*** *** ***

٥٩٧ - من يقدر يقول البغل في الابريق

597. miin yi?daṛ yi?uul ilbayl fi labrii?
 - Who can say the mule is in the pitcher?
 = No one can claim the impossible.

*** *** ***

٥٩٨ - مش كلّ الطير إلهي يتآكل لحمه .

598. miš kull iṭṭeer illi yittaakil laḥmu.
 - Not all birds' flesh is edible.
 = This is a warning to those who try to take unfair advantage of one: I am too tough for you; you will find me in that respect different from the ones you have been dealing with so far.

*** *** ***

٥٩٩ - معزة ولو طارت .

599. mišza walaw ṭaarit.
 - (It is still) a nanny goat even if it flies.
 = They stick to their guns even when they are proven wrong.
 (This is a comment on attitudes.)

*** *** ***

٦٠٠ - قالوا الجمل طلع النخلة ، قالوا آبي الجمل وآبي النخلة .

600. ?aalu lgamal ṭiliš innaxla, ?aalu aadi lgamal waadi nnaxla.
 - They said, "A camel climbed a palm tree !" The others answered, "Here is the camel and there is the tree."
 = The proof of the pudding is in the eating.

*** *** ***

٦٠١ - قالوا للديب ح يسرّ حوك في الغنم ، قام عيّط . قالوا له
 را شيء تحبّه . قال خايف يكون الخبر كذب .

601. ?aalu liddiib ḥaysarraḥuuk filyanam, ?aam ṣayyaṭ. ?aluulu da šee? tiḥibbu. ?aal xaayif yikuun ilxabaṭ kidb.
 - They said to the wolf, "They are going to send you out together with the sheep." He wept. So they said, "How come ? This is something you like." "I am worried in case this piece of information may be a lie," he answered.
 = Too good to be true.

*** *** ***

٦٠٢ - قدّ النملة وتعمل عملة .

602. ?add innamla wtiṣmil ṣamla.
 - The size of an ant but capable of doing something (i.e. wonders).
 = Great results may come out of small things. Good things come in small packages.

*** *** ***

٦٠٣ - فرد موالي ، ولا غزال شارر .

603. ?ird mwaali, wala ḡazaal šaarid.
 - Rather a constantly present monkey (a symbol of ugliness) than a constantly absent gazelle (a symbol of beauty).
 = Benefit may be derived from something near-by, even if it is of poor quality or shape, while material, or people of even the best quality are useless if they are inaccessible.

*** *** ***

٦٠٤ - زيّ جدي المركب ، إن عامت قرقش ، وإن غرقت قرقش .

604. zayy gidy ilmarkib, in ʕaamit ʔarʔiʕ, win ʔirʔit ʔarʔiʕ.
 - Like a billy goat on a ship: if it floats, he is munching and if it sinks, he is munching.
 = He is so self-engrossed that he does not care about what goes on around him.

*** *** ***

٦٠٥ - زيّ هزار الحمير ، كلّه عَضّ ورفض .

605. zayy hʕaar ilhimiir, kullu ʕaḡḡ wʕafʕ.
 - Like the play of donkeys, all bite and kick.
 = This is a derogatory comment on back-slapping persons who may harm you while being nice to you.

*** *** ***

٦٠٦ - زيّ الجمل ، إللي يحرته ييطّطه .

606. zayy ilgamal, illi yiḥritu ybaṭṭaṭu.
 - Like a camel (pulling a plough), it fills in (by its hooves) the furrows it makes.
 = This is a derogatory comment on a person who clumsily spoils a job he has taken a lot of trouble in doing.

*** *** ***

٦٠٧ - زيّ القنفذ لا يتحضن ولا يتباس .

607. zayy ilʔunfid la yithiḍin wala yitbaas.
 - Like a hedgehog, not to be hugged or kissed.
 = This is a vivid description of a foul-mouthed person, to be avoided at all costs.

*** *** ***

٦٠٨ - زي القطط ، يقرأ من غير علم .

608. zayy ilʔuʔaʔ, yiʔru min ʔeer ʔilm.
 - Like cats, they read without learning.
 = This is a comment on those who read and discuss things that are beyond their intellectual capabilities.

*** *** ***

٦٠٩ - زي الوز حنّية بلا بزّ .

609. zayy ilwizz ʔinniyya bila bizz.
 - Like geese, (motherly) tenderness without breasts (to feed its young with).
 = Words fill not a sack. This is a reference to lip service, words without deeds, etc.

*** *** ***

٦١٠ - زي السمك ، إن طلع من المية مات .

610. zayy issamak, in ʔiliʔ min ilmayya maat.
 - Like fish, they die if they come out of the water.
 = Like a fish out of water.

*** *** ***

٦١١ - زي السمك ياكل بعضه .

611. zayy issamak yaakul baʔdu.
 - Like fish, they eat one another.
 = People (of the same type or group) who are intent on destroying each other (slandering, gossiping, etc.).

*** *** ***

٦١٢ - عصفور في اليد أحسن من عشرة على الشجر .

612. řařfuur filyadd ahsan min řařra řala řřagař.

- A sparrow in the hand is better than ten on the tree.

= A bird in the hand is worth two in the bush.

*** *** ***

٦١٣ - غاب القط ، إلب يا فار .

613. yaab il?uřř, ilřab ya faar.

- The cat has gone away, (now), you mouse, play.

= When the cat is away the mice will play.

*** *** ***

٦١٤ - غراب ضمن حدّاية ، قال الإتنين طيارين .

614. yuřaab řaman řiddaaya, řaal litneen řayyařiin.

- Someone said, "A crow stood guarantor for a kite."

The other replied, "Both fly."

= There is not much assurance when one thief stands guarantor for another.

*** *** ***

#27 FLOWERS, FRUITS, GRAINS & VEGETABLES

٦١٥ - أفنكر لك أفه فف بصله ، وکلّ عضة بدمعة .

615. aftikirlik eeh ya baṣaḷa wkull faḍḍa bdimṣa.

- What shall I remember in your favor, onion, having had to shed a tear for every bite (I took from you) ?

= I have nothing but suffering to remember you by.

*** *** ***

٦١٦ - إلفف ما فرفف بالفوف ، فرفف بفرففه .

616. illi ma yirḍa bilxoox, yirḍa bšaraabu.

- He who does not find peaches acceptable, will (reach a state when he has no alternative but to) accept (even) the juice.

= The conditions you turn down today, you may have to accept less than them tomorrow.

*** *** ***

٦١٧ - إللي ما يعرفش ، يقول عدس .

617. illi mayiŋrafš, yi?uul ŋads.

- He who does not know, says lentils.

= Those who do not know (e.g. what has actually taken place), say just anything.

*** *** ***

٦١٨ - الشجرة إللي تضللّ عليك ، ما تدعيش عليها بالقطع .

618. iššagaṛa lli tḡa!i!i! ŋaleek, matidŋiiš ŋaleeha bil?aṭŋ.

- A tree that provides shade for you, do not pray for it to be cut down.

= Do not bite the hand that feeds you.

*** *** ***

٦١٩ - كلّ فولة ، ولها كيّال .

619. kull fuula, wliha kayyaal.

- Each (type of) bean has a measurer (i.e. a buyer).

= All meats to be eaten, and all maids to be wed. To each his own.

*** *** ***

٦٢٠ - لا طال عنب اليمن ، ولا بلح الشام .

620. la ṭaa! ŋinab ilyaman, wala balaḥ iššaaam.

- He neither got the grapes of the Yemen nor the dates of Syria.

= He fell between two stools. He came up empty-handed.

*** *** ***

٦٢١ - ناس ياكلوا البلح ، وناس يترموا بنواه .

621. naas yaklu lbalah, winaas yitrimu bnawaah.

- Some eat the dates; others are pelted by their stones.
- = Some people seem to have all the luck.

*** *** ***

٦٢٢ - يعمل من الحبة قبة .

622. yiṣmil min ilḥabba ḥubba.

- He makes a dome out of a grain.
- = To make a mountain out of a molehill.

*** *** ***

٦٢٣ - زيّ القرع يمدّ برّا .

623. zayy ilḥarḥ yimidd baḥḥa.

- Like pumpkin bushes; they grow (i.e. spread) to the outside.
- = This is a comment on the behavior of a certain type of people who are very helpful to everyone except their own. Fools give to please all but their own.

*** *** ***

٦٢٤ - عنان الورد ، ينسقي العليق .

624. ḥaṣaan ilward, yinsiḥi ilḥullee?

- For the sake of roses, creepers are watered.
- = A person will do things he does not ordinarily do for the sake of those he likes.

*** *** ***

#28 MEALS & FOOD

٦٢٥ - بطينه ولا غسيل البرك .

625. biṭīinu wala yašiil ilbirak.

- (I have the horse radishes I am selling) still with their own mud (i.e. the mud still stuck to their roots from where they were planted) rather than having had them washed in a (dirty) pool. (A vendor's cry, originally).
= Simply and without a lot of fuss.

*** *** ***

٦٢٦ - دبر غدك ، تلقى عناك .

626. dabbaṛ yaḍaak, tilʔa ʕaʕaak.

- Plan for your dinner and you will find your supper.
= Plan for today and tomorrow will plan for itself.

*** *** ***

٦٢٧ - الضيف المجنون يأكل ويقوم .

627. iḍḍeef ilmagnuun yaakul wiyʔuum.

- (It is) a mad guest that eats and (immediately) leaves.

= This is advise on correct behavior. (Don't) eat and run.

*** *** ***

٦٢٨ - الحكمة في إيد اليتيم عجة .

628. ilkakka fʔiid ilyatiim ʕagaba.

- A cake in the hand of an orphan is a wonder.

= A thing out of context may be a source of wonder.

*** *** ***

٦٢٩ - إللي في الدست ، تطلّعه المغرفة .

629. illi fiddist , tiṭa||lafu lmaṣṣafa.

- What is in the cooking pot, the ladle will bring out.

= People cannot hide their nature from their associates for long.

*** *** ***

٦٣٠ - إللي يأكل حلاوتها ، يتحمل مرارتها .

630. illi yaakul ḥalawitha, yithammil maṣṣaṣitha.

- He that eats its sweets (i.e. the good that comes out of something), (should) put up with the bitter side of it.

= Those who eat off the fat of the land should be the ones to toil and till it.

*** *** ***

٦٣١ - الأكل في الشبعان خسارة .

631. ilʔakl fiššabʕaan xusaʕa.

- Feeding a satiated person is a dead loss.
- = Assistance should go to those who need it.

*** *** ***

٦٣٢ - العطشان يكسر الحوض .

632. ilʕaṭšaan yiksaʕ ilḥooḍ.

- A thirsty person breaks the drinking trough (i.e. because of his mad rush at it).
- = When in real need, a person does not require much persuasion.

*** *** ***

٦٣٣ - إن حضر الميـش يبقـى الملح شـبرقة .

633. in ḥaḍaʕ ilʕeeš yibʔa lmalḥ šabraʔa.

- If bread is available, (even) salt would be considered a luxury.
- = The necessities of life are but very few.

*** *** ***

٦٣٤ - الزبـدة ما تـطلعـش إلا بالخـصّ .

634. izzibda matiṭṭaṭš illa bilxaḍḍ.

- Butter does not appear (is not obtainable) except by churning.
- = It is only through hard work that we should expect good results.

*** *** ***

٦٣٥ - كل أكل الجمال ، وقوم قبل الرجال .

635. kul akl ilgimaal, wi?uum ?abl irriḡaal.

- Eat like camels and leave the table before the (other) men.
- = It is not bad to eat quickly if your intentions are to get to the work at hand. In general, one should not be censured for rushing to work.

*** *** ***

٦٣٦ - كل لقمة تنادي آكلها .

636. kull lu?ma tnaadi akilha.

- Every morsal calls out for its would-be eater.
- = No one gets less or more than what has been destined as his.

*** *** ***

٦٣٧ - لك أكل ، والآ بحلقة ؟

637. lik akl, walla baḡla?a ?

- Do you want to eat or to stare ?
- = A person should concentrate his efforts on what matters.

*** *** ***

٦٣٨ - من إستكثر غموسه ، كل حاف .

638. min istaktaṛ ḡumuusu, kal ḡaaf.

- He who considers his relish plentiful (will find that he) will have to eat without.
- = Plenty makes poor. Waste not, want not.

*** *** ***

٦٣٩ - ساعة البطون ، تتوه العقول .

639. saft ilbuṭuun, tituuh ilṣuʔuul.

- At the time of the tummies (i.e. eating), minds boggle.

= The call of the stomach is loudest.

*** *** ***

٦٤٠ - ستّ و جاريتين على قلى بيضتين .

640. sitt wgaryiteen ṣala ʔaly beḡteen.

- A wife and two slave-girls to boil two eggs !

= Too many people to do a simple job. Killing a mouse with an elephant gun.

*** *** ***

٦٤١ - صام صام ، و فطر على بطة .

641. ṣaam ṣaam, wl fiṭiṛ ṣala baṣaḷa.

- He fasted and fasted (but) then broke his fast on an onion.

= This is a comment on those who endure hardship for long, in order to improve their chances in life, only to find, at the end of it all, that they are worse off than when they started.

*** *** ***

٦٤٢ - طبّاخ السمّ بيدوقه .

642. ṭabbaax issimm biyduuʔu.

- (Even) the cook of poison samples it.

= The one who supervises an activity, generally knows more about it than anyone else.

*** *** ***

٦٤٣ - زيّ الملح محشور في كلّ طعام .

643. zayy ilmalḥ mahšuur fi kull ṭafaam.

- Like salt; it goes into every food.

= This is a description of those who interfere in everybody else's business.

*** *** ***

٦٤٤ - زيتنا في رقيقنا .

644. zetna fidʔiʔna.

- (Let us keep) our oil in our flour.

= To marry in the family (thus keeping the family wealth from going out).

*** *** ***

#29 GOHA & OTHER CHARACTERS

٦٤٥ - جَوَزُوا مَشْكَاحَ لَرِيْمَةَ ، مَا عَلَى الْإِتْنَيْنِ قِيْمَةٌ .

645. gawwizu miškaah liriima, ma ʕala litneen ʔiima.

- They married off Mishkah to Rima (two nobodies). No value is attached to either.

= One is as bad as the other.

*** *** ***

٦٤٦ - جَا أَوْلَى بِلْحَمِ طَوْرِهِ .

646. guha awla blaħm ʔooṛu.

- Goha is the most deserving of the meat of his own ox.

= Charity begins at home.

*** *** ***

٦٤٧ - إلهي تقول عليه موسى ، يطلع فرعون .

647. illi tʔuul ʕaleeh muusa, yiṭlaʕ faʕaʕoon.

- The person you take for a Moses (i.e. a good person) (may) turn out to be Pharaoh (i.e. a tyrant).

= Hasty judgment of others is a sure blunder. Do not be deceived by appearances and first impressions.

*** *** ***

٦٤٨ - مين يعرف عيشة في سوق الغزل ؟

648. miin yiʕraf ʕeeʕa fsuu? ilʕazi ?

- Who can tell who is Aysha in the yarn market ?

= Who can find a needle in a haystack ?

*** *** ***

٦٤٩ - قالوا يا جحا أيه أحسن أيامك ؟ قال لما كنت بأعبي
التراب في الطاقية .

649. ʔaalu ya guha eeh ahsan ayyaamak ? ʔaal lamma kunt baʕabbi
ttuʕaab fiṭṭaʕiyya.

- They said to Goha "What has been the best time of your life ?" He said "When I was loading dust in (my) cap".

= Childhood is the best period of ones' life.

*** *** ***

٦٥٠ - قالوا يا جحا فين بلدك ، قال إلهي إمراتي فيها .

650. ʔaalu ya guha feen baladak, ʔaal illi mʕaati fiiha.

- They said "Where is your hometown, Goha ?" He said "Where my wife is".

= A man's comfort is ultimately with his wife.

*** *** ***

٦٥١ - قالوا يا جحا مرآة أبوك تحبّك ، قال هي إتجنّنت ؟

651. ?aalu ya guha mraat abuuk tihibbak, ?aal hiyya itganninit ?
 - They said "Goha, your step-mother likes you". He said
 "Has she gone crazy ?"
 = A step-mother rarely loves her step children.

*** *** ***

٦٥١ - قالوا يا جحا عدّ موج البحر ، قال الجآيات أكثر من الراحات .

652. ?aalu ya guha fidd moog ilbahar, ?aal ilgayyaat aktar min
 irrayhaat.
 - They said to Goha, "Count up the waves in the sea ". He
 answered, "The ones which are still to come are more than
 those which have already passed".
 = There will be other times. (This is usually used in
 threats.) Just you wait !

*** *** ***

٦٥٣ - قالوا يا جحا عدّ غنمك ، قال واحدة نائمة وواحدة قائمة .

653. ?aalu ya guha fidd yanamak, ?aal wafda nayma wwafda ?ayma.
 - They said "Goha, count up your sheep". He said, "There
 is one sleeping and another standing ".
 = This proverb is used when there is obviously no need for
 further investigation of a matter.

*** *** ***

٦٥٤ - رجعت ريمة لعادتها القديمة .

654. riġit riima lʿaditha lʿadiima.

- Rima has reverted to her old habit.

= This is said of someone who quits a bad habit and then goes back to it.

*** *** ***

٦٥٥ - سكة ابو زيد كلها مسالك .

655. sikkit abu zeed kullaha masaalik.

- Abu Zeid's route is full of paths (alleys).

= There is more than one way to the woods. All roads lead to Rome.

*** *** ***

#30 WISDOM

٦٥٦ - أصحاب العقول في راحة .

656. aṣḥaab ilʕuʔuul fiṛaaḥa.

- People with brains are in comfort.

= Wise people live in serenity; they do not bother with the triviality of others. This is said ironically of fools who tire themselves over crazy matters.

*** *** ***

٦٥٧ - بتحصل في أحسن العائلات .

657. bitiḥṣal fi aḥsan ilʕaʔilaat.

- It (such a thing) happens in the best of families.

= Unusual things happen in the best of families.

*** *** ***

٦٥٨ - داري على شمعتك تنور .

658. daari ʕala šamʕitak tinawwaṛ.

- Shelter your candle and it will give light.

= Keep your business to yourself if you want to get somewhere.

*** *** ***

٦٥٩ - دخول الحمام موش زيّ طلوعه .

659. duxuul ilħammaan muš zayy ʔ!uuʕu.

- Going into the public bath is not like coming out of it.

= Terminating something is not as easy as starting it.

*** *** ***

٦٦٠ - أيه رماك المرّ، قال إللي أمرّ منه .

660. eeh ramaak ʕa lmuṛṛ, ʔaal illi amaṛṛ minnu.

- What cast you in the bitter (i.e. the difficult course you are following) ? He said, "Something which is more bitter !"

= People may do strange things in order to escape or remedy even more problematic ones. Unusual circumstances may lead one to commit terrible errors.

*** *** ***

٦٦١ - الضرورة لها أحكام .

661. idḡaṛuṛa liha aħkaam.

- Necessity has (abides by) its own laws.

= Necessity knows no law.

*** *** ***

٦٦٢ - البلاء يعمّ والرحمة تخصّ .

662. ilbala yṣumm wiṣṣahma txuṣṣ.

- Disaster (when it comes) strikes everyone; good fortune selects but a few.

= Misfortune circulates freely, whereas good luck seems to come only to a few.

*** *** ***

٦٦٣ - البيضة ما تكسرش الحجر .

663. ilbeeḍa matiksarṣ ilḥagaṣ.

- An egg cannot smash a stone.

= You cannot hope to win against those who are socially better than yourself, even if you are in the right.

*** *** ***

٦٦٤ - الجواب يتقري من عنوانه .

664. ilgawaab yitʔiri min ṣinwaanu.

- A letter is read from the address.

= A book is read by its cover.

*** *** ***

٦٦٥ - الجايات أكثر من الراحات .

665. ilgayyaat aktaṣ min iṣṣayḥaat.

- Future opportunities are greater than the lost ones.

= There will always be another time.

*** *** ***

٦٦٦ - الحجر الدوّار لا بدّ من لطمه .

666. ilḥagaṛ iddawwaṛ labudd min laṭmu.
 - A rotating stone must (one day) get a knocking.
 = Evildoers will meet with their fate sooner or later.

*** *** ***

٦٦٧ - الكثرة تغلب الشجاعة .

667. ilkaṭṛa tiḡlib iššagaaṣa.
 - Number defeats courage.
 = Safety in numbers.

*** *** ***

٦٦٨ - اللين ما ينكسرش .

668. illayyin mayinkisirš.
 - The soft does not break.
 = Flexibility helps a person to survive in the face of problems.

*** *** ***

٦٦٩ - إللي بيروح ما بيرجعش .

669. illi biyṛuuh mabyirgaṣš.
 - What goes, does not come back.
 = One should not cry over spilled milk.

*** *** ***

٦٧٠ - إللي ما ينفع طبله ، ينفع طار .

670. illi ma yinfaṣ ṭabla, yinfaṣ ṭaar.

- What is no use as a tambourine, may be of some use as a drum.

= Nothing is without value.

*** *** ***

٦٧١ - إللي معاه القمر ما يباليش بالنجوم .

671. illi mṣaah ilṭamar, maybaliiš binnuguum.

- He who has the moon in his possession, does not give much thought to the stars (considered inferior to the moon on account of their apparent less light).

= A person in control of an important situation should not worry about minor details.

*** *** ***

٦٧٢ - إللي تستهتر به ، يغلبك .

672. illi tistahtaṭbu, yiḡlibak.

- What you take lightly will defeat you.

= Underestimating others is a sure way of losing.

*** *** ***

٦٧٣ - إللي تخاف منه ، ما يجيش أحسن منه .

673. illi txaaf minnu, maygiiš aḥsan minnu.

- What you worry about (usually) turns out to be the best there has been.

= Things turn out for the best in spite of our fears.

*** *** ***

٦٧٤ - إللي يطاطي لها تفوت .

674. illi yṭaṭilha tfuut.

- Whoever puts his head down (in the face of a storm) stands a chance to see it pass.
- = Never meet a storm on a head-on course. One should roll with the punch.

*** *** ***

٦٧٥ - إللي على البرّ عوام .

675. illi ṣala lbaṛṛ ṣawwaam.

- He that is on the shore is a master swimmer.
- = Easier said than done.

*** *** ***

٦٧٦ - الإبرة إللي فيها خيطين ما تخيطش .

676. ilḡibra lli fiiha xeṭeen matxayyaṭš.

- A needle with two threads in it, does not sew.
- = Too many cooks spoil the broth.

*** *** ***

٦٧٧ - الغربال الجديد له علاقة .

677. ilḡurbaal ilḡidiid luh ṣullaa?a.

- A new sieve has a hanger (so as to have it carefully stored).
- = New things are treated with extra care.

*** *** ***

٦٧٨ - إمشي سنة ولا تخطي قنة .

678. imši sana wala txaṭṭi ʔana.

- Walk for a year rather than cross over a canal.

= It is safer to travel by land than by sea.

*** **

٦٧٩ - إن كان الكلام من فضة ، يبقى السكوت من ذهب .

679. in kaan ilkalaam min faḍḍa, yibʔa ssukuut min dahab.

- If speech (talking) is made of silver, (then) silence is made of gold.

= Silence is golden.

** *** **

٦٨٠ - النار ما تحرقش إلا إللي كاشها .

680. innaar matihraʔš illa lli kabišha.

- Fire burns only the one who is holding it.

= No one realizes the extent of a problem except for the person who is suffering it.

*** *** **

٦٨١ - الصبر مفتاح الفرج .

681. iṣṣabr muftaah ilfarag.

- Patience is the key to deliverance.

= A hardship endured is soon over.

*** *** **

٦٨٢ - الطمع يقل ما جمع .

682. iṭṭamaṣ yiʔill ma gamaṣ.

- Greed leads to the loss of what has been already gathered.

= A greedy person is eventually bound to lose everything.

*** *** ***

٦٨٣ - إذا اشتد الكرب هان .

683. iza ṣtadd ilkaṣb haan.

- If the hardship increases, it (is a sign that it) will become lighter.

= The darkest hour is just before dawn.

*** *** ***

٦٨٤ - لبس البوصة ، تبقى عروسة .

684. labbis ilbuuṣa, tibʔa ṣaṣuusa.

- Dress up a piece of reed and it will become a doll.

= Clothes make the man.

*** *** ***

٦٨٥ - لو لا اختلاف النظر لبارت السلع .

685. lawla xtilaaf innazaṣṣ labaaṣit issilaṣ.

- But for difference in opinions, goods would never be sold.

= Divergence in people's views places value on everything. Variety is the spice of life.

*** *** ***

٦٨٦ - ما وراء الصبر إلا القبر .

686. ma waṛa ṣṣabr̥ illa lʔabr̥.

- (There is) nothing that follows (long) patience but the grave.

= This is said when someone who has shown great patience in dealing with a problem is ultimately overcome by it.

*** *** ***

٦٨٧ - ما يقع إلا الشاطر .

687. ma yuʔaʃ illa ššaatiṛ.

- No one falls but the clever.

= Even clever people (or picky people) may still be taken for a ride.

*** *** ***

٦٨٨ - ما فيش دخان من غير نار .

688. mafiiš duxxaan min ʔeer naaṛ.

- There is no smoke without fire.

= Rumors always have a foundation. Where there is smoke there is fire.

*** *** ***

٦٨٩ - مطرح ما تآمن خاف .

689. maṭraḥ ma tʔaamin xaaf.

- Be cautious where you think you are safe.

= Most dangers come from unexpected sources.

*** *** ***

٦٩٠ - مش كلّ مرّة تسلم الجرّة .

690. miš kull maṛra tislam ilgaṛra.
 - Not every time, the pitcher will escape damage.
 = A person will not get away every time with taking repeated risks.

*** *** ***

٦٩١ - نقاية تسند الزير .

691. naʔaaya tisnid izziir.
 - A fruit stone can support a large water pitcher.
 = No matter how great and powerful a person may be, he cannot stand alone.

*** *** ***

٦٩٢ - توب غيرك ما يخيلش عليك .

692. toob ʔeerak mayxilš ʔaleek.
 - Other persons' attire will not look its best on you.
 = Be yourself if you want to impress others.

*** *** ***

٦٩٣ - يا شاري الخبر بفلوس ، بكرة يجي لك بلاش .

693. ya šaari lxabaṛ bifluus, buḳra ygiilak balaaš.
 - You who is buying news for money today, tomorrow the news will come to you for free.
 = Never hunt for news. It will always reach you.

*** *** ***

٦٩٤ - يا ما في الحبس مظلالم .

694. yaama filḥabs maḏaliim.

- How many innocent people there are in prison !

= Never be hasty in condemning a person because of appearances.

*** *** ***

٦٩٥ - عود في حزمة يعمل أيه ؟

695. ũud fi ḥizma, yiũmil eeh ?

- What can a single stick do in a whole bundle ?

= A single person cannot do much. In union there is strength.

*** *** ***

METAPHORIC EXPRESSIONS

METAPHORIC EXPRESSIONS

١ آدي وش الضيف .

1. aadi wišš iḍḍeef.
 + There goes the face of the guest.
 ++ ... and never showed up again, disappeared from the face of the earth!
 +++ xad ikkitaab, waadi wišš iḍḍeef. ṛaaḥ wi maḥaddišš šaafu taani.
 He took the book and nothing has ever been heard from him since. He went away and no one saw him again.

*** *** ***

٢ أجر مناول .

2. agr mnaawil.
 + (Only) the fee (recompense) of the delivery man.
 ++ (Playing) the role of a mere messenger.
 +++ maliiš filmawḍuuṯ da yeer agr mnaawil. maliiš ayy mašlaḥa šaxṣiyya.
 I have nothing to do with it, except that I am a go-between. I have no personal interest.

*** *** ***

٣ أكل لحمه .

3. akal laħmu.
 + To eat someone's flesh.
 ++ To gossip about someone.
 +++ ?aʕdiin yaklu flaħm innaas; haaga wiħša. ?aʕdiin
 yitkallimu ʕala da wda.
 They are there sitting gossiping about everyone (others);
 really terrible. They are sitting talking about
 everybody.

*** *** ***

٤ أكل وشه .

4. akal wiššu.
 + To eat someone's face.
 ++ To criticize someone harshly.
 +++ ya bni ʕeeb; matiʕmilš kida, innaas akalu wiššina.
 ʕaʕaabil innaas izzaay ?
 My dear (said to a boy) shame on you ! Don't do this,
 people are criticizing us terribly. How am
 I going to face the people ?

*** *** ***

٥ أكثر من الهمّ على القلب .

5. aktaṛ min ilħamm ʕala lʕalb.
 + More (numerous) than concern (worry) over the heart.
 ++ Plentiful.
 +++ ʕuuh itgawwiz ! ilbanaat aktaṛ min ilħamm ʕala lʕalb.
 Go get married (said to a young man) ! There are
 plenty of girls around.

*** *** ***

٦ باطه و النجمة (أو - والنجم) .

6. baaṭu winnigma (or - winnigm).
 + Nothing is between his arm-pit and the star(s).
 ++ To be absolutely broke.
 +++ waḷḷaahi ma aḡdaṛ aštri ḥaaga dilwaḡt; mifallis;
 baaṭi winnigma, mamṣayiiš filuus.
 I swear I can't buy anything now; I am bankrupt;
 broke, I have no money.

*** **

٧ باضت له في القفص .

7. baḡitlu filḡafaṣ.
 + It (one's hen) laid eggs for him inside
 the cage (i.e. in a secure place).
 ++ To be lucky, to have things going one's way.
 +++ inta mabṣuut ya ṣamm ! baḡitlak filḡafaṣ. kull ma
 taaxud nimra tilḡaaha kasbaana.
 You're happy, man ! You are lucky ! Everytime you
 take a number, you win.

*** **

٨ بلا قافية .

8. bala ḡafya.
 + Without any word-play (rhyme).
 ++ Quite seriously, excuse the term.
 +++ yaṣni bala ḡafya kida, mumkin tinaḡḡaflina ilwasaaxa di.
 Honestly (seriously) (excuse the term). Can you clean
 this dirt for us ?

*** **

٩ بلع ريقه .

9. balaʕ riiʔu.
 + To gulp.
 ++ To sigh with relief.
 +++ kaan xaayif, wi lamma ŝafni balaʕ riiʔu. inbaṣaṭ ʔawi.
 He was afraid, but when he saw me, he felt better. He was real happy.

*** *** ***

١٠ بعد خراب مالطه .

10. baʕd xaṛaab maʕṭa.
 + After the destruction of Malta.
 ++ Too late. Like locking the barn door after the horse has been stolen.
 +++ gayy dilwaʔt tʔulli yaʕlʕa nṛuuḥ ništiri ilkutub. baʕd xaṛaab maʕṭa. ilʔimtifaan kaan imbaariḥ.
 Now you're telling me "Let's go buy the books". It's too late. The examination was yesterday.

*** *** ***

١١ بينهم ما صنع الحدّار .

11. beenhum ma ṣanaʕ ilḥaddaad.
 + (Between them exists) what the blacksmith made.
 ++ To be on very bad terms (with each other).
 +++ mabiykallimuuš baʕḍ. beenhum ma ṣanaʕ ilḥadaad. yikṛahu baʕḍ ʔawi.
 They don't talk to each other. They are on very bad terms. They really hate each other.

*** *** ***

١٢ بيته مفتوح .

12. beetu maftuuḥ.
 + His house is open.
 ++ He is a hospitable man.
 +++ huwwa šaxṣ kariim. beetu maftuuḥ linnaas kullaha.
 He is a generous man; hospitable to everybody.

*** **

١٣ بالذراع (أو بالباع و الذراع) .

13. biddiraaʿ (or bilbaaʿ widdiraaʿ).
 + By the arm (or by the span of the two arms and the arm).
 ++ By sheer force. (either physical or through authority)
 +++ ana maḥibbuuṣ. waaxid kull ḥaaga biddiraaʿ. kull ḥaaga
 ʿaawiz yaxudha bilʿafya.
 I don't like him. He takes everything by sheer force.
 He wants to take everything by force.(bilʿafya =
 biddiraaʿ)

*** **

١٤ بالهبتلي .

14. bilhabulli.
 + Senselessly, without any control.
 ++ By the bushel (of quantity), thoughtlessly (of talk or
 behavior).
 +++ biyiṣṣrif bilhabulli, biyiṣṣrif min yeer ḥisaab, bilʿabaṭ
 He squanders his money, he spends money unwisely.
 (bilʿabaṭ = bilhabulli)

*** **

١٥ بالكوم .

15. bilkoom.
 + By the heap.
 ++ By the bushel.
 +++ šandu fluus bilkoom, filuus kitiir ?awi.
 He has piles of money, a lot of money.

*** **

١٦ بالعربي .

16. bilšaṛabi.
 + In Arabic.
 ++ In plain language, in plain English.
 +++ bilšaṛabi miš ṛaayih wayyaakum.
 "Frankly (plainly), I am not going with you".

*** **

١٧ بقطع الدرس .

17. bi?alʕ iddirs.
 + With the uprooting of a molar.
 ++ With great difficulty.
 +++ biyakulha b?alʕ iddirs.
 He earns his living with great difficulty. (biyakulha =
 to earn one's living)

*** **

١٨ بالنّبوت (أو - بالذراع) .

18. binnabbuut (aw - biddiraaʕ).
 + (To live) with the cudgel (or - by the arm).
 ++ To force one's way through life.
 +++ axiina da šaayiš binnabbuut (biddiraaʕ).
 Our friend here bullies his way through life.
 (binnabbuut = biddiraaʕ = bilšafya)

*** **

١٩ بتاع كته .

19. bitaaʕ kullu.
 + Of everything.
 ++ ... without principles, ready to do anything.
 +++ da ʕaagil ʕafriit. bitaaʕ kullu.
 He is a devil; he is ready to do anything. (for recognition)

*** **

٢٠ بياكل في قته محلولة .

20. biyaakul fi ʔatta maḥluula.
 + To eat out of a (whole) open bundle of straw.
 ++ To live off the fat of the land without worry or care.
 +++ da byaakul fi ʔatta maḥluula. abuu huwwa lli
 byidfaʕ.
 He is living off the fat of the land. His father pays.

*** **

٢١ بيشم على ظهر إيدته .

21. biyšimm ʕala ɖaḥʕ iidu.
 + To smell (things) off the back of one's hand.
 ++ To tell the unknown (usually with the implication of
 being crafty).
 +++ ʕayyib wana eeh ʕarḥafni ! huwwa ana bašimm ʕala
 ɖaḥʕ iidi.
 How would I know ! Do I tell the unknown ?

*** **

٢٢ بيولّد البغلة .

22. biywallid ilbaḡla.
 + To claim that a female mule can give birth (to young ones).
 ++ To tell tall tales.
 +++ da ṛaagil mubaaliḡ; matismaʕš kalaamu, da ywallid ilbaḡla.
 He exaggerates a lot; don't listen to what he says;
 he tells tall tales.

*** **

٢٣ بيعيش على هوا .

23. biyʕiiš ʕala lhawa.
 + To live on air.
 ++ To live on next to nothing, particularly as far as food is concerned.
 +++ miskiin ! mamʕahuuš wala malliim. ʕaayiš ʕala lhawa.
 Poor man ! He does not have a penny. He is living on nothing.

*** **

٢٤ بالزوفة .

24. bizzoofa.
 + By the heap.
 ++ By the bushel.
 +++ ʕandu filuus bizzoofa. ḡani ʔawi.
 He has piles of money. He is very rich.

*** **

٢٥ بعرق الجبين .

25. biṣara? ilgibiin.

+ By the sweat of one's brow.

++ By hard work.

+++ biyiksab lu?mitu bṣara? gibīinu, biyištayal kitīir, wibzimma.

He earns every cent he gets, he works a lot (hard) and honestly.

*** *** ***

٢٦ داير على حل شعره .

26. daayir ṣala ḥall šaṣru.

+ He is going around as far as the length of his untied hair (will allow him).

++ He is bumming around.

+++ sitt miš kuwayyisa. dayra ṣala ḥall šaṣraha.

She is a bad woman. She just bums around.

*** *** ***

٢٧ دافنيه سوى .

27. dafniinu sawa.

+ We've buried it together.

++ We are in it together, I know as much about the matter as you know.

+++ ya ṣamm balaaš kalaam faariy. ana faahim kull ḥaaga. bitʔulli ana lkalaam da ? ʔuuḥ ʔuulu lhadd yeeri. ifna dafniinu sawa.

Quit this nonsense. I understand everything. (Why) are you telling me this ? Go tell it to someone else. We are in it together.

*** *** ***

٢٨ راهية مسيحة .

28. dahya msayyaḥa.
 + A melted-away disaster.
 ++ A big calamity; also said of persons who are very cunning.
 +++ inta dahya msayyaḥa !
 You are a devil ! (for recognition)
 ya dahya msayyaḥa !
 What a calamity !

*** **

٢٩ دمه ثقيل .

29. dammu tʔiil
 + His blood is heavy.
 ++ To be a bore; doltish; not pleasant to have around.
 +++ ya salaam ! dammu tʔiil ʔawi, maḥibbiš aʔʔud
 maʕaah kitiiir.
 Boy ! He is such a bore. I don't like to spend a lot of time with him.

*** **

٣٠ دمه يلطش .

30. dammu yu|ʔuš.
 + His blood smacks (one) on the face.
 ++ To be boorish; doltish.
 +++ ya buuya ! dammu yu|ʔuš, ya saatir maḥibbiš aʕuufu.
 Oh boy ! He is really a bore, my goodness, I don't like to see him.

*** **

٣١ رَقَّ الهمّ ونخله .

31. da?? ilhamm wnaxalu.
 + He's ground misery and sifted it.
 ++ He's been living with misery for a long time, misery is nothing new to him.
 +++ miskiin ! wa!laahi miskiin. da?? ilhamm wnaxalu, yalbaan.
 Poor man ! By God he is (really poor). He is really miserable, poor man.

*** *** ***

٣٢ دخل بالحنجل والنجل .

32. daxal bilhangil wilmangil.
 + He entered by hopping (which is considered to bring bad luck) and with the sickle (which refers to death).
 ++ With bad luck; with doom and gloom.
 +++ in ša!la tišrif ilfuluus bilhangil wilmangil.
 May you spend the money in complete misery !

*** *** ***

٣٣ دخل في زواريقه .

33. daxal fi zawarii?u.
 + To enter into someone's pores.
 ++ To worm oneself into someone's favor.
 +++ daxal fi zawarii? ilmudir, wi diḥik ṣaleeh. kull ḥaaga yiṭlubha byiṣmilhaalu.
 He got in good with the director, and pulled a fast one on him. Everything he asks for, (the director) does for him.

*** *** ***

٣٤ ضرب الدنيا صرمة .

34. ɖaɖab iddunya ʃaɖma.
 + To hit the world with an old shoe.
 ++ To have a devil-may-care attitude towards life.
 +++ miš ʃawza tiggawwiz. ɖaɖba ddunya ʃaɖma. miš hamimha.
 She doesn't want to get married. She doesn't really care. She just doesn't care.

*** **

٣٥ ضرب الدنيا طبنجة .

35. ɖaɖab iddunya ɖabanga.
 + To shoot at the world with a pistol.
 ++ To have a devil-may-care attitude toward life, not to care about things.
 +++ miš hamimhum haaga. ɖaɖbiin iddunya ɖabanga. wala humma hina.
 They don't really care. They just don't care- not at all.

*** **

٣٦ ضرب مدفع .

36. ɖaɖab madfaɖ.
 + To fire a gun.
 ++ To go bankrupt or to avoid paying.
 +++ miskiin. kaan ʃandu tgaara kuwayyisa, wifallis. ɖaɖab madfaɖ lituggaar ilgumla.
 Poor man. He had a good business going but went bankrupt. He left the wholesalers without payment.

*** **

٣٧ ضحك على دقنه .

37. ḡifīk ṣala daʔnu.

+ To laugh at someone's beard.

++ To fool someone.

+++ ḡifku ṣala daʔnak wixadu lṣaḡabiyya rxiiṣa, ya ṣabiit !
They fooled you and took the car cheap. You fool!

*** *** ***

٣٨ فاته نصّ عمره .

38. faatu nuṣṣ ṣumṣu.

+ He missed half of his life span.

++ He missed a very good chance.

+++ faatak nuṣṣ ṣumṣak lli maṣuftiṣ ilfilm.
You missed something, because you didn't see that film.

*** *** ***

٣٩ فرشت ل (ه) الملاية .

39. farašit l (-u) lmilaaya.

+ She spread out her wrap for him.

++ She chewed him out.

+++ di sitt wiḥṣa ʔawi. huwwa miskiin. ʔallaha kilma
waḥda, whiyya farašitlu lmilaaya.
She is a terrible woman. He just said one word to her,
and she chewed him out.

*** *** ***

٤٠ فرقة كعب .

40. faṛkit kaṣb.

+ The rub of a heel.

++ A hop, skip, and a jump.

+++ beeni wbeen iggamṣa farkit kaṣb; ?uṛayyiba ?awi.

There is a very short distance between where I live and the university; it is very close.

*** *** ***

٤١ فصّ ملح وداب .

41. faṣṣ malḥ wdaab.

+ A grain of salt that melted away.

++ a) To disappear without a trace.

b) To take to one's heels.

+++ masmiṣṭiṣ minnu ba?aalī šahṛeen, faṣṣ malḥ wdaab.

I haven't heard from him for two months, he disappeared completely. (In some contexts synonymous with #1)

*** *** ***

٤٢ فتح له عبّه .

42. fataḥlu ṣibbu.

+ To open one's neckline for someone.

++ To be too accommodating with someone for an ulterior motive.

+++ fataḥlu ṣibbu lyaayit maxad iṣṣuylāana.

He went along with him (went out of his way to please him) until he got the job.

*** *** ***

٤٣ في حاله .

43. fi haalu.
 + All by himself.
 ++ Minding one's own business.
 +++ kunt ?aa?id fihaali ga šatamni.
 I was sitting minding my own business when he came and insulted me.
 xalliik fihaalak !
 Mind your own business !

*** **

٤٤ في الشمش .

44. filmišmiš.
 + In (the season of) apricots !
 ++ Never ! Fat chance ! A likely story !
 +++ a. haksab šašra gineeh fillutariyya bitaašit bukra.
 b. filmišmiš (or filmišmiš in šaa? a!aah).
 a. I'll win ten Egyptian pounds in tomorrow's lottery.
 b. Fat chance !

*** **

٤٥ جا في جمل .

45. ga fgamal.
 + (As if) he had asked for a camel.
 ++ Not that he'd asked for too much. By all means.
 +++ a. mumkin astilif ilkitaab da minnak ?
 b. ya siidi bašiiṭa. yaḥni nta giit fi gamal.
 a. May I borrow this book from you ?
 b. That is easy. You haven't asked for too much.

*** **

٤٦ جا نقبه على شونة .

46. ga na?bu řala řuuna.

+ The hole he made (in the wall) led him only to a barn of straw. (Reference here is made to a method used in burglarizing village houses).

++ His efforts were fruitless.

+++ fakkař innuhum řayřadduuh, laakin ga na?bu řala řoona, nizil min řeer řatta ma yřaddimuulu fiingaal řahwa. He thought they were going to offer him lunch, but his hopes were dashed. He left and they did not even offer him a cup of coffee.

*** *** ***

٤٧ جاب داغه (الأرض) .

47. gaab daařu (l?arđ).

+ To bring someone's branding-iron (to the ground).

++ To rub someone's nose in the dirt.

+++ ařmad kaan řaliil řadab, bass řali gaab daařu l?arđ, addibu tamaam.

Ahmed was rude, but Ali rubbed his nose in the dirt; he taught him a good lesson.

*** *** ***

٤٨ جاب الخبر من بئر أمه .

48. gaab ilxabař min bizz ummu.

+ To obtain a piece of news from its own mother's breast.

++ To get the news straight from the horse's mouth.

+++ ana gayiblukum ilxabař da min bizz ummu; min ilmudiir nafsū.

I got this news item from the horse's mouth; from the director himself.

*** *** ***

٤٩ (جالي) إيد (من) ورا وإيد (من) قدام .

49. (gaay) iid (min) waṛa wʔiid (min) ʔuddaam.
 + To come with one hand in the front and one hand in the back.
 ++ To come empty-handed.
 +++ rigiŋ faaḍi; iid waṛa wʔiid ʔuddaam, mamŋahš wala ŋaaga.
 He came back empty-handed. He got nothing.

*** *** ***

٥٠ جرحه طري .

50. garḥu ṭarī.
 + His wound is still soft.
 ++ He is newly-afflicted.
 +++ matkallimuuš dilwaʔt. ḥayitdaayiʔ; lissa garḥu ṭarī,
 ibnu mayyit awwil imbaariḥ.
 Don't talk to him now. He'll be annoyed; he is still newly-afflicted. His son just died the day before yesterday.

*** *** ***

٥١ جسّ المخاضة .

51. gass ilmaxaaḍa.
 + To gauge the bottom of the waterway.
 ++ To feel one's way around.
 +++ gassu ilmaxaaḍa liʔyu mafiiš fayda ʔaamu saḥabu ṭṭaḷab.
 They made discrete inquiries and found there was no use so they withdrew the application.

*** *** ***

٥٢ جواز نصارى .

52. gawaaz naṣaaṛa.

+ A Christian marriage (no divorce).

++ A permanent association.

+++ iṣṣirka lli beenhum gawaaz naṣaaṛa.

The association that is between them is a permanent one.

*** **

٥٣ هرى ونكت (في . . .) .

53. hara wnakat (fi...).

+ To wear out and become unsettled (over).

++ To fret.

+++ intu ʔaʕdiin tihru wtinkutu fnafsukum, wi huwwa wala saaʕil fiikum.

You are here sitting fretting and he does not care a bit.

*** **

٥٤ هفّ طلع النهار .

54. huff ṭiḷiʕ innahaar.

+ Day came before you could say "huff".

++ Before you know it.

+++ la, da nta matilḥaʕš. huff ṭiḷiʕ innihaar witkuun xilṣit.

No, you won't have to wait long. It won't take time for it to get done. (You will be finished before you can say "Jack Robinson".)

*** **

٥٥ حبله على ظهره .

55. ḥablu ṣala ḍahṛu.
 + His leash is on his back.
 ++ He is responsible for (or to) no one.
 +++ da ṛaagil ḥablu ṣala ḍahṛu, maḥaddiṣ biyʔullu la abyad
 wala swid.
 He is on his own, nobody questions him.

*** *** ***

٥٦ حلة وهو معرفتها .

56. ḥalla whuwwa maṛṛafitha.
 + (The matter on hand is like) a saucepan and he is the
 ladle made for it.
 ++ He's the last word on the matter.
 +++ da ṛaagil ḥugga. ḥalla whuwwa maṛṛafitha filmawḍuuʔ da.
 He is an authority. He is the last word on this matter.

*** *** ***

٥٧ حماته بتحبّه .

57. ḥamaatu biḥibbu.
 + His mother-in-law loves him.
 ++ Said by a host on inviting the lucky person who has
 arrived unexpectedly at the exact moment when food is
 being served.
 +++ uʔʔud kul ! ḥamaatak biḥibbak !
 Sit down and eat ! The food is just ready. (You came at
 the right time.)

*** *** ***

٥٨ حمّضها (أو - حمّضه) .

58. ḥammaḍha (or ḥammaḍu).
 + He caused things to go bitter (acid).
 ++ He's gone too far.
 +++ ya axi skut baʔa. da nta ḥammaḍtaha.
 Stop it ! You have gone too far.

*** *** ***

٥٩ حرق له الأخضرين .

59. ḥaraʔlu lʔaxḍaḡeen.
 + To burn (someone's) two greens (i.e. his plants).
 ++ To do someone great harm or to give someone a tongue-lashing.
 +++ ya saatir ! lamma šaafu ḥaraʔlu lʔaxḍaḡeen.
 My goodness ! When he saw him, he gave him a tongue-lashing.

*** *** ***

٦٠ حسب له الف حساب .

60. ḥasablu alf ḥsaab.
 + He calculated a thousand (times) calculations for him.
 ++ To be very careful and prudent.
 +++ lamma baštayal maḥaah baḥsiblu alf ḥsaab ʔašan iššuyḷ
 yikuun maḥbuuḷ.
 When I work with him I am very careful to make sure the work is precise.

*** *** ***

٦١ حطّ في بطنه بطّينه صيفي .

61. haṭṭ fbaṭnu baṭṭiixa ṣeefi.
 + He put a summer watermelon in his tummy.
 ++ To rest assured.
 +++ haṭṭ fbaṭnak baṭiixa ṣeefi min gihat ilmawḍuuʔ da.
 Rest assured as far as this subject is concerned !

*** **

٦٢ حطّ همّه (في...).

62. haṭṭ hammu (fi...).
 + To place one's worry (in...).
 ++ a) To take it out on someone.
 b) To concentrate one's attention upon something.
 +++ haṭṭ hammu fimṣaatu.
 He vented his anger upon his wife.
 haṭṭ hammu fiššuyḷ.
 He devoted himself to the work.

*** **

٦٣ حطّ الهمّ في التّرباس .

63. haṭṭ ilhamm fittirbaas.
 + He vented his anger upon the door bolt.
 ++ He took it out on someone who has nothing to do with the matter.
 +++ awwil ma šafitu zaʔaʔitlu, wihuwwa miskiin maluuš zanb, yaʕni haṭṭit ilhamm fittirbaas.
 When she saw him, she shouted at him. Poor man, it wasn't his fault. She just took it out on him.

*** **

٦٤ حطّ راسه في الجراب .

64. haṭṭ ṛaasu filgiraab.
 + To put someone's head inside the ruck-sack.
 ++ To deceive or trick someone.
 +++ fiḍil yikallimha kalaam zaṛiif lamma diḥik ṣaleeha
 wḥaṭṭ ṛasha filgiraab.
 He kept talking nice to her until he tricked her.

*** **

٦٥ حطّ صباعه في الشقّ (من ...).

65. haṭṭ ṣubaaṣu fišša?? (min...)
 + To stick one's finger inside the hole (from...)
 ++ To give up (on someone or something).
 +++ ana haṭṭeet ṣubaaṣi fišša?? min innaas dool.
 I have had it with those people.

*** **

٦٦ حطّها (أو جابها) في رقبتّه (أو قبّته) .

66. haṭṭaha (or gabha) fraʔabtu (or ʔabbitu).
 + To fix it all around someone's neck or attach it to
 his collar.
 ++ To lay the blame for something at someone else's
 door step, to hang it all on someone else.
 +++ wa!|aahi ana maḏluum wihuwwa haṭṭaha firʔabti !
 By God, I am the victim and he blamed it all on me !

*** **

٦٧ حصالته رقيقة .

67. hoṣaltu dayya?a.
 + His gall bladder is narrow.
 ++ He is peevish.
 +++ mabafibbiš atnaa?iš maṣaah li?ann hoṣaltu dayya?a.
 I don't like to discuss things with him because he is quick to take offense.

*** **

٦٨ حطّ في الخرج .

68. huṭṭ filxuṛg.
 + Stuff (it) inside the saddle bag.
 ++ Add to the heap.
 +++ ṣawizni aṣmillak di kamaan. ya!!a ya siidi, huṭṭ filxuṛg.
 You want me to do this for you too, OK, add it to all that I have to do.

*** **

٦٩ حطّي كلمن .

69. huṭṭi kalamun.
 + These two words represent the third and the fourth groups of the letters of the Arabic (abjadi) alphabet. Reference here is made to the very early stage of one's education.(an insult, not to be used in the presence of the person referred to)
 ++ (An) ignorant (man).
 +++ ṣaagil huṭṭi kalamun.
 He is an ignorant man. A dolt of a man.

*** **

٧٠ ابن حرام .

70. ibn ḥaṣaam

+ The son of the forbidden.

++ a) Bastard (literally).

b) Cunning

c) Artful

+++ axiina da ṣafriit; ibn ḥaṣaam.

Our friend here is a devil; he is a bastard. (This can be taken as a very serious insult.) (for recognition)

*** **

٧١ الدنيا بتضرب وتقلب .

71. iddunya btiḍṛab witi?lib.

+ The world is rocking and churning.

++ Everybody is in an uproar over it, in a stew.

+++ daxalt ilbeet la?eet iddunya btiḍṛab witi?lib.

Upon entering the house I found great excitement all around.

*** **

٧٢ الدنيا واقفة على رجل .

72. iddunya wa?fa ṣala riḡl.

+ The (whole) world is standing on one foot.

++ There is a great excitement all around.

+++ daxalt ilbeet la?eet iddunya wa?fa ṣala riḡl.

Upon entering the house I found great excitement all around.

*** **

٧٣ إنا بنقرا في سورة عيس ؟

73. ihna bni?ra fsuuriṭ ṣabas.
 + Are we reading the (Quranic) surah of ṣabas ?
 ++ Do we have to say it over and over again !?
 +++ ya bni ma tifham ba?a. huwwa hna bni?ra fsuuriṭ ṣabas ?
 Why don't you understand ? Do we have to say it a million
 times ? (for recognition)

*** **

٧٤ إيدك والأرض مته .

74. iidak wil?aṛḍ minnu.
 + Your hand next to the ground as far as he is concerned.
 ++ You might as well give up as far as he is concerned.
 (expressing doubt of the likeliness that the person in
 question will perform a task)
 +++ da šaxṣ mayuṣtamadš ṣaleeh. iidak wil?aṛḍ minnu.
 You can't depend on him. I doubt that he'll do it.

*** **

٧٥ إيدي على كتفك .

75. iidi ṣala kitfak.
 + My hand is on your shoulder.
 ++ There I am ready to go along with you, I am completely
 with you on this.
 +++ ya xuuya iidi ṣala kitfak!
 Well, I am ready to cooperate with you !

*** **

٧٦ إيدِه مفتوحة .

76. iidu maftuuḥa.
 + His hand is open.
 ++ To be generous or spendthrift.
 +++ ṣumṣu maḥawwiš ʔirš. da iidu maftuuḥa.
 He never saved a penny. He is a spendthrift.

*** *** ***

٧٧ إيدِه مخرومه .

77. iidu maxṣuuma.
 + His hand is perforated.
 ++ He is a spendthrift.
 +++ axuuya iidu maxṣuuma.
 My brother is a spendthrift. Money goes through his hands like water.

*** *** ***

٧٨ إيدِه ناشفة .

78. iidu našfa.
 + To be dry-handed.
 ++ To be tight-fisted.
 +++ mayimkinš taaxud minnu malliim waaḥid. da iidu našfu.
 It is not possible to get a penny out of him. He is tight-fisted.

*** *** ***

٧٩ إيدِه ورجلِه .

79. iidu wriglu.
 + His hand and foot.
 ++ To be someone's right hand.
 +++ maʔdaʕš astayna ʕannu. da iidi wrigli.
 I can't do without him. He is my right hand.

*** *** ***

٨٠ إيدِه خفيفة .

80. iidu xafiifa.
 + To be light-handed.
 ++ a) To be light-fingered. (e.g. a pickpocket)
 b) To be quick in doing a job that involves the use
 of hands (e.g. typing, sewing, cooking, etc.).
 +++ ibʕid ʕannu da ʕaʕaami. da iidu xafiifa.
 Stay away from him. He is a thief.

*** *** ***

٨١ إلی حیث ألقْت .

81. ila ʕaysu alqat.
 + To wherever it landed.
 ++ To hell with (the person(s) in question).
 +++ xalliiah yʕuuḥ fidaḥya. ila ʕaysu alqat.
 Let him go to hell ! The hell with him. (an insult)

*** *** ***

٨٢ الباب يفوّت جمل .

82. ilbaab yifawwit gamal.
 + The door (is so wide it) can let a camel pass through.
 ++ The door is wide open, no one is stopping you !
 +++ ʕuuh imši iza kaan miš ʔagbak. ilbaab yifawwit gamal.
 Go ! Leave if you don't like it ! The door is wide open.

*** **

٨٣ الفار لعب في عبّه .

83. ilfaaṛ liṣib fiṣibbu.
 + To have a mouse wriggling inside the front of one's clothes.
 ++ To become suspicious (of an individual or a situation).
 +++ min saaṣit ma šuftu, wiṣfaaṛ liṣib fiṣibbi.
 The minute I saw him, I became suspicious.

*** **

٨٤ إللي نبات فيه نصبح فيه .

84. illi nbaat fiḥ niṣbaḥ fiḥ.
 + What we sleep with at night, we wake up with in the morning.
 ++ The same thing is being said over and over again.
 +++ mafiiš fayda, illi nbaat fiḥ niṣbaḥ fiḥ.
 There's no use; it's the same thing over and over again.

*** **

٨٥ الخالق الناطق (. . .) .

85. ilxaali? innaaṭi? (...).
 + The Creator and Bestower of intelligence.
 ++ The spitting image of ...
 +++ iṛṛaagil da ilxaali? innaaṭi? axuuk.
 This man looks exactly like your brother.

*** **

٨٦ العاطل على الباطل .

86. ilṣaaṭil ṣala lbaaṭil.
 + The idler together with the loiterer.
 ++ To sweep down on everyone without discrimination.
 +++ xad ilṣaaṭil ṣala lbaaṭil.
 He acted indiscriminately.

*** **

٨٧ العدد في الليون .

87. ilṣadad fillamuun.
 + Counting up (rather than weighing) is (used) in the case of limes.
 ++ Without count; numerous.
 +++ ṣandu ṣyaal ilṣadad fillamuun.
 He has a lot of children.

*** **

٨٨ انقطع سببه .

88. inʔaʔaʔ sabhu.

+ His swimming ceased.

++ To reach the end of one's rope, or to get tired.

+++ miskiin, ištayal kitīir ʔawi, fiḍil yištayal lamma
nʔaʔaʔ sabhu.

Poor man ! He worked a lot; he kept working until he
got tired.

*** *** ***

٨٩ الصبح رياح .

89. iṣṣabaaḥ ṛabaaḥ.

+ The morning is a profitable affair.

++ Let us sleep on it.

+++ istanna lbukṛa. dilwaʔt iddunya leel. iṣṣabaaḥ
ṛabaaḥ.

Wait for tomorrow. It's night time now. Better sleep
on it.

*** *** ***

٩٠ اشرب من البحر

90. iṣṛab min ilbaḥr !

+ Drink from the sea !

++ Get lost; go jump in the lake ! (an insult)

+++ ṛuuh iṣṛab min ilbaḥr !

"Get lost !"

*** *** ***

٩١ اتلخبط غزله .

91. itlaxbaṭ yazlu.
 + To have one's yarn all tangled up.
 ++ To get utterly confused.
 +++ miskiin awwil ma šafha, itlaxbaṭ yazlu.
 Poor man, as soon as he saw her, he got utterly confused.

*** **

٩٢ التقييل ورا .

92. itti?iil waṛa.
 + The heavy (part) is (still) behind.
 ++ The worst is yet to come.
 +++ lamma ?alli nnu xaḷḷas. ?ultilu "la, lissa badri.
 itti?iil waṛa".
 When he told me that he had finished, I said to him,
 "No, not yet. The worst is yet to come."

*** **

٩٣ كفى على الخبر ماجور .

93. kafa šala lxabaṭ maguur.
 + To turn a maguur (pottery kneading trough) over a piece
 of news.
 ++ To keep an item of news under one's hat.
 +++ ikfi šalxabaṭ maguur !
 Don't tell anyone !

*** **

٩٤ كفه مفتوح .

94. kaffu maftuuf.
 + The palm of his hand is open.
 ++ To be generous.
 +++ ya salaam ! raagil kariim ! kaffak maftuuf !
 alf šukr !
 Oh ! How generous ! You're so generous ! A million
 thanks (to you) !

*** **

٩٥ كسر وراء قوراه .

95. kasaṛ waṛaah ?awwaaṛa.
 + To break a fragment of pottery behind a departing
 person.
 ++ To say "Good riddance !" to a departing person.
 +++ ana ma sadda?t innuhum mišyu, wkasaṛt waṛaahum
 ?awwaaṛa.
 Was I happy (I couldn't believe that) they left and I
 said "Good riddance" to them !

*** **

٩٦ كسر على مناخيره بصله .

96. kasaṛ ḡala manaxiiru baṣa!a.
 + To break an onion against someone's nose.
 ++ To compel someone to do something against his will. To
 force someone to swallow his pride.
 +++ itzall miškiin ! kasaṛ ḡala manaxiiru baṣa!a wḡamalha.
 Poor man ! He is humiliated. He did it against his will.

*** **

٩٧ كسر مقاديفه .

97. kassaṛ maʔadiifu.
 + To break someone's oars.
 ++ To take the wind out of someone's sails.
 +++ kunt ʕaawiz atʕallim iṭṭayaṛaan, bass waldi kassaṛ
 maʔadiifi.
 I wanted to be a pilot but my father discouraged me.

*** **

٩٨ كتّم الدمّ على القيج .

98. katam iddamm ʕala lʔeeḥ.
 + To suppress the blood over the puss.
 ++ To suppress one's bad feelings.
 +++ sikit wikatam idamm ʕala ilʔeeḥ.
 He kept silent and suppressed his disappointment.

*** **

٩٩ كلمة تجيبه و كلمة توتيه .

99. kilma tgiibu wkilma twaddiih.
 + One word brings him along and another one takes him
 away.
 ++ Having no mind of his own.
 +++ da ʕaagil miš mawzuun; kilma tgiibu, wkilma twaddiih.
 That man has no substance; he has no mind of his own.

*** **

١٠٠ كلّ من هبّ ومن ربّ .

100. kull min habb wmin dabb.

+ All that jumps up or goes on foot.

++ Every Tom, Dick and Harry.

+++ ilgamša lyomeen dool biyudxulha kull min habb wdabb.
Practically anybody goes to the university these days.

*** *** ***

١٠١ كلّه يطلع في الغسيل .

101. kullu yiṭṭ!aṣ filyaṣiil.

+ It all comes out in the wash.

++ Don't worry ! Things will work out.

+++ mayhimmakš kullu yiṭṭ!aṣ filyaṣiil.
Don't worry about it. Everything will be fine (taken care of).

*** *** ***

١٠٢ لا هنا ولا هناك .

102. la hina wala hnaak.

+ Neither here nor there.

++ Useless; unimportant. No big deal.

+++ da šaxš taafih. la hina wala hnaak.
He is an unimportant person. He is of no consequence.

*** *** ***

١٠٣ لا يحل ولا يربط .

103. la yħill wala yiṛbuṭ.

+ He neither unties nor ties.

++ To be indecisive; to be spineless.

+++ da šaxš maluuš ?iima, wala ɾaʔy. la yħill wala yiṛbuṭ.
He is an unimportant person; he has no opinion of his
own. He can't do anything (here).

*** *** ***

١٠٤ لا ينفع طبله ولا طار .

104. la yinfaʔ ṭabla wala ṭaar.

+ It is no use either as a drum or a tambourine.

++ To be completely useless. It's as much use as a screen
door in a submarine.

+++ wi da eeh ?iimtu ? da la yinfaʔ ṭabla wala ṭaar.
What good is this ? It can't help in any way.

*** *** ***

١٠٥ لما يقول ريانسي يا فجل .

105. lamma yʔuul ɾayyaani ya figl.

+ (Not even if he would cry out) "Luscious fresh radishes"
(vendor's cry).

++ (Not even if he would) scream his head off.

+++ muš fataaxud lfuluus wala lamma tʔuul ɾayyaani ya figl.
You will not get the money whatever you may do.

*** *** ***

١٠٦ لمونة في بلد قرفانة .

106. lamuuna fbalad ?arfaana.

+ A lime in a nauseated town.

++ To be in great demand; said of a simple or trivial thing that performs the required task.

+++ ?anduhum ?arabiyya ?adiima, wikulluhum biyista?miluuha wi mu?tamidiin ?aleeha. ahi lamuuna fbalad ?arfaana. They have an old car, and all of them use and depend on it; it does the job.

*** *** ***

١٠٧ لتّ وعجن .

107. latt w?agn.

+ Kneading and beating.

++ To run off at the mouth; to talk too much.

+++ ya axi uskut. ba?tal latt w?agn. Keep quiet ! Stop blabbering !

*** *** ***

١٠٨ لزقة بغرا .

108. laz?a byira.

+ A gluey adhesive.

++ Someone who sticks around and you cannot get rid of him.

+++ ?ahibna da laz?a byira !

He sticks to you like glue. You can't get rid of him.

*** *** ***

١٠٩ لباتها زرقة .

109. libanitha zar?a.

++ Her chewing gum is blue.

++ She is a terrible gossip.

+++ di sitt řařba ?awi. libanitha zar?a.

She is a difficult woman; a terrible gossip.

*** *** ***

١١٠ للركب .

110. lirrukab.

+ Up to one's knees.

++ Abundant, up to one's neck.

+++ ilfiraax kaanit figgamfiyya lirrukab.

Chickens were plentiful at the Co-op.

*** *** ***

١١١ لسانه ما لوش تقالة .

111. lisaanu maluuř tu??aala.

+ His tongue has no (counter) weight.

++ He has a loose tongue; he talks too much.

+++ mat?ulluuř řaaga; da lisaanu maluuř tu??aala.

Don't tell him anything; he has a loose tongue.

*** *** ***

١١٢ لسانه طويل .

112. lisaanu ṭwiil.

+ To be long-tongued.

++ To be insolent, be rude; be sharp-tongued.

+++ xuft akallimha li?anni faarif inn lsanha ṭwiil.

I was afraid to talk to her because I know she has a sharp-tongue.

*** *** ***

١١٣ لقط الفولة .

113. |a?aṭ ilfuula.

+ To pick up the bean.

++ To see through the trick.

+++ walad fafriit. fawilt alfab faleeh liṣba, manifṣitš

|a?aṭ ilfuula.

He is a devil, I tried to play a trick on him; no way - he saw through the trick.

*** *** ***

١١٤ ماشي على قشر بيض .

114. maaši ṣala ?iṣr beeq.

+ To walk on egg shells.

++ To walk slowly.

+++ ya axi mši bsuṣa ! maalak maaši ṣala ?iṣr beeq kida !

Come on ! Walk quickly ! Why are you so slow !

*** *** ***

١١٥ مات في جلده (من الخوف - أو - من الكسوف) .

115. maat fi gildu (min ilxoof -aw- min ilkusuuf).

+ To die inside one's skin (out of fright or out of shame).

++ To be terribly frightened or utterly ashamed.

+++ lamma šuftaha btaakul žilaati fiššaariŋ maatit figildaha min ilkusuuf.

When I saw her eating ice cream in the street, she was mortified.

*** *** ***

١١٦ ما دخلش دنيا .

116. madaxalš dunya.

+ He hasn't entered the world.

++ He never got married.

+++ miskiin, maat sinnu ŋižriin sana, madaxalš dunya.

Poor man, he died at the age of 20, and he never got married.

*** *** ***

١١٧ مفيش سريخ ابن يومين .

117. mafiiš sarriix ibn yomeen.

+ There isn't even a two-day old screecher.

++ (Not) a living soul.

+++ ruḥna hnaak mal?inaaš ḥadd. wi dilwa?t ruḥt taani - wilissa mafiiš sarriix ibn yomeen.

We went and there was no one there. I went just now and there wasn't anyone there.

*** *** ***

١١٨ ما حدش يعرف يقب وراء طحين .

118. maḥaddiṣ yiṣraf yiʔallib waṣaah ṭiḥiin.

+ No one knows how to turn wheat flour over behind him.

++ Said of a talkative, argumentative person.

+++ ṣaagil ṣalabaawi, maḥaddiṣ yiṣraf yinaqṣu fḥaaga,
wala yʔallib waṣaah ṭiḥiin.

He talks a lot. No one can discuss anything with him;
there is no way you can argue with him.

*** *** ***

١١٩ ملايكته هقت .

119. malaykitu haffit.

+ His (guardian) angels are felt around the place.

++ To have strong feelings that someone is shortly to
arrive.

+++ malaykitha haffit ṣalayya nnhaṣda ṣṣubḥ; wiḍḍuḥṣ
baṣṣeet liʔitha daxla.

I thought of her this morning and she came in at noon.

*** *** ***

١٢٠ ملايكته خفيفة .

120. malaykitu xafiifa.

+ His (guardian) angels are light.

++ He's nice company.

+++ ṣaagil ṣaṣiif. ṣumṣu ma daayiʔ ḥadd. malaykitu xafiifa.
He is a nice man; he has never bothered anyone. He
is very pleasant.

*** *** ***

١٢١ ما لوش تجزة .

121. maluuš tagza.

+ He has no base.

++ Having no opinion of his own. Like a reed in the wind.

+++ matismaš kalaamu; da ɾaagil mayiɾrafš haaga; maluuš tagza.

Don't listen to him; he does not know anything; he is unprincipled.

*** **

١٢٢ ما لوش وش .

122. maluuš wišš.

+ He has no face.

++ To be too embarrassed (to) ...

+++ maluuš wišš yiigi baɗd illi ɣamal. maksuuf.

He wouldn't have the gall to come after what he has done. He is ashamed.

*** **

١٢٣ ما لوش (عرض ولا) تنة .

123. maluuš (ɾaɾɗ wala) tana.

+ He has no (honor or) good name.

++ He is devoid of all honor, no one can depend on his word. He is a treacherous person.

+++ da ɾaagil maluuš ašl; ɾaagil saafil, maluuš ɾaɾɗ wala tana.

He is base; the lowest of the low, he is devoid of all honor.

*** **

١٢٤ منقوع في الهم .

124. manʔuuʔ filhamm.

+ Steeped in worry.

++ To be surrounded with problems.

+++ miskiin! manʔuuʔ filhamm. axuu maat iššahṛ illi faat wabu maat iššahṛ da whuwwa ʕaagil ʕaahib ʕaya, dayman ʕayyaan.

Poor man, he is surrounded with problems. His brother died last month; his father died this month; and he is a sick man; always ill.

*** *** ***

١٢٥ مربوط الفرس .

125. maṛbaṭ ilfaṛas.

+ The horse's hitching post.

++ The point, e.g. of an argument.

+++ ahu nta gibr maṛbaṭ ilfaṛas, da huwwa lmaṣbuṭ.

There ! You have hit the nail on the head, this is exactly it.

*** *** ***

١٢٦ مسح له جوخ .

126. masaḥlu guux.

+ To remove the lint from somebody's woolen clothes.

++ To butter someone up, to polish the apple.

+++ ʕaagil munaafiq; biyimsaḥ guux likull waafid.

He is a hypocrite; he butters everyone up.

*** *** ***

١٢٧ ما سقرّوش .

127. masaʕfaṛuuš.

+ Not to place any price on ...

++ Not to give a damn about ..., not to care about ...

+++ ana masaʕfaṛuuš figgazma, da ṛaagil saafil.

I wouldn't give him as much respect as I would to a pair of shoes, he is a base person.

*** *** ***

١٢٨ مسحوب من لسانه .

128. mashuub min lisaanu.

+ To be pulled by the tongue.

++ a) To run off at the mouth, to be a chatter box.

b) To be indiscrete in one's speech.

+++ matʔulluuš ḥaaga ! da mashuub min lisaanu. ḥayṛuuḥ yiʔulha lkull waahid.

Don't tell him anything. He is a chatter box; he'll go and tell it to everyone.

*** *** ***

١٢٩ ما تتبلّش في بَقّه فولة .

129. matitballiš fi buʔʔu fuula.

+ A bean wouldn't get wet in his mouth.

++ He cannot keep a secret.

+++ ṣumri ma ʔultilha sirr. di matitballiš fi buʔʔaha fuula.

I never told her a secret. She can't keep a secret.

*** *** ***

١٣٠ ما تخرّش من ايده المية .

130. matxurriš min iidu lmayya.

+ Water would not leak through his hand.

++ To be tight-fisted.

+++ da ʕaagil baxiil. matxurriš min iidu lmayya.

He is stingy; he's really tight-fisted.

*** **

١٣١ ما يبلعش .

131. mayinbiliš.

+ It cannot be swallowed.

++ It cannot be believed.

+++ da kalaam mayinbiliš, maħaddiš yisadda? ilkalaam
ilfaaḍi da.

No one can swallow that, no one will ever believe
this nonsense.

*** **

١٣٢ ما ينهضمش .

132. mayinhiḍimš.

+ Cannot be digested.

++ Cannot be tolerated.

+++ ilbint di matinhiḍmiš, saxiifa.

I can't stand this girl, she is silly.

*** **

١٣٣ ما ينزلش من الزور .

133. mayinzilš min iżzooṛ.

+ Wouldn't pass down the throat.

++ Cannot be swallowed (of persons or things).

+++ ilgadaṯ da maynzilliiš min zooṛ.

I can't stand that guy.

ilḥikaaya btaṯtu manizlitliiš min zooṛ.

I couldn't swallow his story.

*** *** ***

١٣٤ ما يقدرش يقول تلت التلاثة كام .

134. mayiḍdaṛš yiḍuul tilt ittalaata kaam.

+ Not to be able to say "What is one third of three ?"

++ Not to utter a word ! To be so convincing that the other person is unable to answer back.

+++ lamma warreetu ilwaṣl, maḍdirš yiḍuul tilt ittalaata kaam.

When I showed him the receipt, he couldn't say a word.

*** *** ***

١٣٥ ما يسواش ملو ورنه نخالة .

135. mayiswaaš malw widnu nxaala.

+ Not to be worth an earful of bran.

++ Not to be worth a plugged nickel (in reference to the situation being discussed).

+++ iṛṛaagil da mayiswaaš malw widnu nxaala, mayiḍdaṛš yiḍmil ḥaaga filmawḍuuṯ bitaḥna.

This man is of no importance. He can't help in anyway with our problem.

*** *** ***

١٣٦ ما يعرفش السما من العمى .

136. mayiṣṣafš issama min ilṣama.

+ Not to know the sky from blindness.

++ To be completely ignorant; not to know chalk from cheese.
He doesn't know which way is up.

+++ da aghal duktoor; mayiṣṣafš issama min ilṣama, mayiḥamš
ḥaaga fiṭṭibb.

He is the most ignorant medical doctor; He is completely ignorant; he does not know anything about medicine.

*** *** ***

١٣٧ ما يخرجش من إيدِه (يعمل ...).

137. mayuxṣugš min iidu (yiṣmil...).

+ It doesn't come out of his hand (to do ...).

++ It is beyond his ability (to do ...).

+++ mayuxṣugš min idha tuṭbux ṭabxa ḥilwa zayy di.

It is beyond her ability to cook a good meal like this.

*** *** ***

١٣٨ مِيَّة من تحت تبْن .

138. mayya min taḥt tibn.

+ Water seeping under straw (i.e. it cannot be detected).

++ A snake-in-the-grass.

+++ da yitxaaf minnu tamaam. da mayya min taḥt tibn,
ṣaagil laḥim.

He is a man to be feared. He is a snake-in-the-grass,
very cunning.

*** *** ***

١٣٩ معدنه كويس .

139. maʕdinu kwayyis.

+ To be of good metal (of a person).

++ To be a good sort, from a good family.

+++ iṛṛaagil da ṛaagil amiir, maʕdinu kwayyis, ṛaagil mumtaaz.

This man is a good man, he is of good origin, an excellent person.

*** **

١٤٠ من نقرة لدحديرة .

140. min nuʔṛa lduḥdeera.

+ (Emerging) from a pothole onto a steep slope.

++ From bad to worse, from the frying pan into the fire.

+++ miskiin, ḥaltu zift, ʕammaal yiṭlaʕ min nuʔṛa lduḥdeera.

Poor man, he is in a terrible state, he is going from bad to worse.

*** **

١٤١ من ططق للسلام عليكم .

141. min ṭaʔṭaʔ lissalaamu ʕaleekum.

+ From the time of knocking at the door to "Peace be upon you" (said at the time of departing after a visit).

++ From beginning to end; from soup to nuts.

+++ ana ʕaarif ilmawḍuuʕ min ṭaʔṭaʔ lissalaamu ʕaleekum, ʕaarif kull ḥaaga.

I know the whole story, I know everything.

*** **

١٤٢ مقطع السمكة وذيها .

142. miʔaʔʔaʔ issamaka wdelha.

+ To cut the fish and its tail.

++ To be a playboy, immoral.

+++ waʔlaahi ma agawwizu binti abadan. da ʔaagil miʔaʔʔaʔ
issamaka wdelha.

I would never let my daughter marry him. He is a
playboy.

*** **

١٤٣ مسك العصاية من الوسط .

143. misik ilʔaʔaaya min ilwiʔʔ.

+ To hold the stick at the middle.

++ To keep all the options open. To take a moderate stand.

+++ ya siidi xalliina nimsik ilʔaʔaaya min ilwiʔʔ winfill
ilmawduuʔ. inta ʔaalib miit gineeh. ana kunt ʔultilak
xamsiin. laʔ. ʔaddiilak xamsa wsabʔiin.

Well, let us take the middle road, and solve the
problem. You have asked for 100 pounds and I have said
fifty. No. I'll pay you 75.

*** **

١٤٤ مش جايها البرّ .

144. miʂ gayibha lbaʔʔ.

+ Not leading things to the (safety of the) shore.

++ To go too far.

+++ ya axi uskut, matikkallimʂ kida ! inta miʂ ʔatgibha
lbaʔʔ. ʔatindam.

Stop it ! Don't talk like that ! You don't seem to
want to stop ! (You'll get yourself in trouble !).

You'll regret it.

*** **

١٤٥ مش من توبه .

145. miš min toobu.

+ Not of one's material.

++ Beneath someone.

+++ di haaga miš min toobak. haaga bašiita.

This thing is beneath you. It is a simple (small) thing.

*** **

١٤٦ مش من وقمه .

146. miš min wa?mu.

+ Not of one's value or stature.

++ Not befitting one's position, beneath one.

+++ di haaga miš min wa?maha, haaga haqaira gidan.

This thing is beneath her, it's something very base.

*** **

١٤٧ متعلم الكعب والخنصر ~ يعرف الكعب والخنصر .

147. mitšallim ikkašb wilxanšar ~ yišraf ilkašb wilxanšar.

+ To be marked by the cutting off of two claws; the back one and a small front one. (Reference here is made to the practice of branding chickens in villages.)

++ To be experienced in the ways of the world.

+++ řaagil kuwayyis ?awi. řaarif řuylu. mitšallim lkašb wilxanšar.

He is a very good man. He knows his job. He is an expert (in his field).

Also yišraf ilkašb wilxanšar.

He knows the heel and the little finger. To know everything. To know the matter backwards and forward. He knows his onions.

*** **

١٤٨ موت و خراب ديار .

148. moot wi xaṛaab diyaar.

+ Death and destruction of houses.

++ A terrible disaster.

+++ masakiin, šuuf illi haṣalluhum, maṣaayib kitiira.
zayy ma biyʔuulu moot wixaṛaab diyaar, haṣallu hagaat
wiḥša ʔawi.

Poor people ! See what happened to them ! Calamities.
As they say "a terrible disaster".

*** *** ***

١٤٩ ناعم .

149. naaʕim.

+ (A) smooth (man).

++ A smooth operator.

+++ ũumṛi ma saddaʔt kalaamu, liʔanni ũarfu ʔaagil naaʕim.
I have never believed him because I know that he is a
smooth operator.

*** *** ***

١٥٠ نفس في قفص .

150. nafas fi ʔafaṣ.

+ A (mere) breath inside a (rib) cage.

++ In very poor health.

+++ maskiin, baʔa nafas fiʔafaṣ, ũaggiz wišaklu baʔa wiḥiṣ
ʔawi.

Poor man, his health has deteriorated, he grew old
and he looks terrible.

*** *** ***

١٥١ نفخة كدّابة .

151. nafxa kaddaaba.

+ A false inflation (blowing up).

++ Hot air, pomposity.

+++ manfuux nafxa kaddaaba.

He is very pompous.

ʔala eeh innafxa lkaddaaba di.

Why this vanity ? Why all these airs ?

*** *** ***

١٥٢ ناموسيته كحلي .

152. namusiyyitu kuḥli.

+ His mosquito net is navy blue.

++ He is a very late riser; an afternoon farmer.

+++ ṣiḥi issaaʔa ṭnaaṣar iḍḍuḥr, aṣlu namusiyyitu kuḥli.

He woke up at 12:00 noon; he is a very late riser.

*** *** ***

١٥٣ نشف الريق .

153. naššif irrii?.

+ To cause someone's saliva to dry up.

++ To give someone a real hard time.

+++ di ḥaaga tnaššif irrii?, ḥaaga ṣaʔba ʔawi.

This is really tough, something really difficult.

*** *** ***

١٥٤ قال واحد وستين .

154. ʔaal waaḥid wisittiin.
 + He said "Sixty-one".
 ++ He took to his heels, he made a break for it.
 +++ saaʔit ma šaaf ilʔaskarī ʔaal waaḥid wisittiin.
 As soon as he saw the policeman, he took off
 (he took off like the wind).

*** **

١٥٥ قاعد ينشّ .

155. ʔaaʔid yinišš.
 + He is sitting there whisking (flies).
 ++ He is out of business, he is having a lean time, he
 has nothing to do.
 +++ xalliih yiʔmillak ḥaaga. aḥo ʔaaʔid mabyištayaʔalš.
 ʔaaʔid yinišš.
 Ask him to do something for you. There he is sitting
 not working, doing nothing.

*** **

١٥٦ قدّ (- - -) وقدر .

156. ʔadd (---) wiʔduud.
 + To be the size of ... and more.
 ++ More than the match of ...
 +++ da ana ʔaddak wiʔduud.
 I am head and shoulders better than you.

*** **

١٥٧ قليل الطهي .

157. ?aliil iṭṭahy.

+ To be of little ability at cooking.

++ To be unpolished, uncouth.

+++ ana maḥibbiš atṣaamil maṣaah li?annu ?aliil iṭṭahy,
mayiṣṣafš yitṣaamil maṣa nnaas.

I don't like to deal with him because he is tactless
(when it comes to dealing with others), he doesn't know
how to deal with people.

*** *** ***

١٥٨ قطع دابره .

158. ?aṭaṣ dabru.

+ To cut of someone's tail.

++ To stop someone from coming to a place by severing his
connections with it.

+++ ramitlu ḥagtu fiššaarif; ṭaṣaditu; ?aṭaṣit dabru.

She threw his things in the street; she kicked him out;
she made sure he wouldn't come back.

*** *** ***

١٥٩ قطع الحلية و الراية .

159. ?aṭaṣ ilḥaliiba wiṣṣayba.

+ To cease giving (both) fresh and curdled milk.

++ To cut off all connections and thus no longer be
friendly (no room for reconciliation).

+++ ḥawilt aṣalḥu, mafiiš fayda. ?ataṣ ilḥaliiba wiṣṣayba.

I tried to make peace with him, but it was no use.

*** *** ***

١٦٠ قَطَعَ (في) فروته .

160. ?aṭṭaʕ (fi) faṛwitu.

+ To tear up someone's hide (here sheep skin).

++ To speak ill of someone in his absence.

+++ baʕd issitt ma mišyit, ?aʕadu y?aṭṭaʕu ffaṛwitha.
After the lady left, they spoke ill of her.

*** *** ***

١٦١ قطعة بلا وصلة .

161. ?aṭṭa bila waṣla.

+ A severance without a connecting piece (coupling).

++ Two out of the same mold.

+++ humma litneen šabah baʕd tamaam. ?aṭṭa bila waṣla.
They both look alike. Exactly like each other.

*** *** ***

١٦٢ قعد (له) في الخطّ .

162. ?aʕad (lu) filxaṭṭ.

+ To sit down (for him) in the furrow.

++ To show disobedience, to stage a sit-down strike. To twiddle one's thumbs.

+++ ṛaah hinaak wi?aʕad filxaṭṭ; miš ʕaawiz yištayal; miš ʕaawiz yiʕmil haaga.

He went there and just did nothing; he did not want to work; he did not want to do anything.

*** *** ***

١٦٣ قول يا باسط .

163. ?uul ya baasiṭ.

+ Say (to God) O Benevolent One !

++ Leave well enough alone !

+++ li?iitu ?aaṣid zaṣlaan. ?ultilu ya ṣamm ?uul ya baasiṭ.
I found him very upset. (So) I told him "Thank God
for what you have !".

*** **

١٦٤ رمى طوبته .

164. rama ṭubtu.

+ To discard someone's brick.

++ To give up on someone.

+++ ana rameet ṭubtu min zamaan. ḥawilt kitiir asaṣdu
mafiiš fayda.

I gave up on him long ago. I tried to help him but
it was no use.

*** **

١٦٥ رمى وراءه قوّارة (أو - قلة) .

165. rama waṣaa(h) ?awwaaṣa (aw - ?ulla).

+ To throw an article of pottery (specifically the lower
section of a broken pottery pitcher used in villages
as a drinking trough for chickens) after someone (leaves).

++ To say "Good riddance" after someone has departed.

+++ lamma miši ramu waṣaaḥ ?ulla.

When he left, they said "Good riddance" !

*** **

رجعت المياه لمجاريها (بين ...) . ١٦٦

166. rigʕit ilmayya lmagariiha (been) ...

+ The water returned to its channels (between) ...

++ To return to being on good terms.

+++ ilḥamdu lillaah, iṣṭalafu, wrigʕit ilmayya lmagariiha,
dilwaʔt baʔu aṣḥaab min taani.

Thank God, now they are reconciled, and are on good terms; they are friends again.

*** *** ***

ريقه يجري (على ...) . ١٦٧

167. riiʔu byigri (ʕala...).

+ To have one's saliva running.

++ To make one's mouth water, to wish for something.

+++ riiʔi byigri ʕala lbamya, nifsi moot fi ṭabaʔ bamya.
Ah, for a meal of okra ! I am craving (for) a plate
of okra.

*** *** ***

رجل قدّ القول . ١٦٨

168. ʕaagil ʔadd ilʔool.

+ To be the size of the utterance.

++ To be man enough, generous enough, as good as one's word.

+++ iza kaan waʕadak innu ḥayifmilha, yibʔa ḥayifmilha.
da ʕaagil ʔadd ilʔool.

If he promised you he would do it, then he will do it.

He is a man of his word.

*** *** ***

١٦٩ راح بلاش .

169. ɾaaħ balaaš.

+ To go for nothing.

++ To be spent (life, property, effort, etc.) in vain.

+++ miskiin ! ɾaaħ balaaš, dasitu šaɾabiyya wmaat ?abl
ma ywadduuh ilmustašfa. ilʔisšaaš wišlit mit?axxaɾa.
Poor fellow ! His life ended uselessly. A car ran over
him and he died before they could get him to the
hospital. The ambulance took a long time getting there.

*** *** ***

١٧٠ راح في شربة مية .

170. ɾaaħ fi šaɾbit mayya.

+ To go in a drink of water.

++ To die of a very simple illness or a minor accident.

+++ miskiin maat min šiwayyit sixuuna, kan šandu dooɾ bard
bašiiṭ. ɾaaħ fi šaɾbit mayya.
Poor man, he died of a slight temperature, he had a
simple cold and died of (such) a trivial thing.

*** *** ***

١٧١ راح في الهوا .

171. ɾaaħ filhawa.

+ To go in the air .

++ To be gone with the wind.

+++ amaalu ɾaaħit filhawa lamma si?iṭ filimtiħaan.
His expectations were frustrated when he failed the exam.

*** *** ***

١٧٢ راح راس في رجليين .

172. ɾaaħ ɾaas fi riɟleen.

+ To go head in feet (i.e. one's head falls towards or between one's feet).

++ To faint.

+++ kunt taʕbaan ʔawi, iʕtaɟalt ktiir xaaʕiʕ, wiħasseet nafsɪ daayix, wi baʕdeen baʕʕeet liʔiit nafsɪ ruħt ɾaas fi riɟleen.

I was very tired, I worked a lot, and I felt myself dizzy and then I fainted.

*** *** ***

١٧٣ روحين في قزازة .

173. ɾoħeen fiʔzaaza.

+ (The two of them are) two souls in one bottle.

++ They are like two peas in a pod.

+++ humma litneen ɾoħeen fiʔzaaza, maysibuuʕ baʕd abadan.

The two of them are very close, they are always together.

*** *** ***

١٧٤ روحه طويلة .

174. ɾooħu ʔwiila.

+ His soul (breath) is long (referring to the intervals between breaths. He takes his time.)

++ To be patient.

+++ ʕumɾu ma yizʕal, ɾooħu ʔwiila; ʕabuur ʔawi.

He never gets mad, he is patient; really patient.

*** *** ***

١٧٥ ساق البهالة على الشيطنة .

175. saa? ilhabaala ʕala ššayṭana.

+ To drive simplicity along with mischief.

++ To act the fool.

+++ ya bni uskut ! balaaš ʕabaṭ ! matsu?š ilhabaala
ʕala ššayṭana !

Be quiet ! Don't be silly ! Don't act foolish !

*** *** ***

١٧٦ سبع وآلأ ضيع ؟

176. sabʕ walla ḍabʕ ?

+ A lion or a hyena ?

++ Successful or a failure ?

+++ ʔulli iddaalak ilfuluus walla la? ? itkallim ya axi -
ʔuul ! sabʕ walla ḍabʕ ?

Tell me, did he give you the money or not ? Speak up,
fellow ! Talk ! Did you succeed or not ?

*** *** ***

١٧٧ سكرة يّني .

177. sakrit yanni.

+ Yanni's drunkenness (Yanni being a Greek proper name;
In Egypt bartenders used to be of Greek origin).

++ Completely drunk.

+++ sikirna sakrit yanni mbaariḥ, širibna ktiir ʔawi ʔawi.
We got really drunk yesterday, we really drank a lot.

*** *** ***

١٧٨ سلمه رفته .

178. sallimu da?nu.

+ To give someone (control of) one's beard.

++ To foolishly give someone complete control over one's affairs.

+++ sallimha da?nu, wdifkit faleeh.

He trusted her totally, and she made a fool of him.

*** **

١٧٩ سمك لبن تمر هندي .

179. samak laban tamṛ hindi.

+ Fish, milk and tamarind.

++ A holy mix-up, hodgepodge.

+++ di haaga samak laban tamṛ hindi, haaga tgiib ilginaan.

It's a crazy thing, something that can drive you crazy.

*** **

١٨٠ سمن على عسل .

180. samn fala fasal.

+ Ghee (i.e. clarified butter) (mixed) with honey.

++ Complete harmony.

+++ aḥmad wi?amiina samn fala fasal; aṣḥaab ?awi.

Ahmed and Amina are very good friends; very close friends.

*** **

١٨١ سننك بيضة .

181. sanatak beeḍa.

+ (May) your year (be) white (as a euphemism for "black").

++ Have a bad year ! (A very mild imprecation).

+++ kasarṭ ilfingaal ! sanatak beeḍa ! walḍitak fatiddiik
ṣalʔa suxna.

You broke the cup ! Darn you ! Your mother will give
you a sound beating.

*** *** ***

١٨٢ سرقاه السكينة .

182. sarʔaah issikkiina.

+ To be stolen (i.e. taken by surprise) by the knife.

(Reference here is made to the fact that a fowl goes
on walking for a while after it had its head cut off.
The idea is that the bird doesn't realize what has
happened.)

++ To be unaware of one's drastically changed circum-
stances.

+++ miskiin, miš daryaana bilbalwa lli huwwa fiiha. sarʔaah
issikkiina.

Poor man, he is not aware of the calamity surrounding
him, totally unaware.

*** *** ***

١٨٣ صافي يا لبن .

183. šaafi ya laban.

+ Clear and pure, you milk !

++ Let us kiss and make up.

+++ baʔd ma txanʔu ʔaalu šaafi ya laban, wirigʔu ašhaab taani.
After they quarreled they made up, and now they are
(good) friends again.

*** *** ***

١٨٤ شارب من بزّ أمّه .

184. šaarib min bizz ummu.

+ He drank from his mother's breast.

++ To be very tough and courageous, stalwart.

+++ ʔaagil šaarib min bizz ummu. mayxafš min hadd, ʔaagil
šugaaʔ.

He is a tough man. He fears no one, he is a brave man.

*** *** ***

١٨٥ شارب من كيعانه .

185. šaarib min kišaanu.

+ Drinking through his elbows.

++ Having a hard time.

+++ ʔooḥo ʔalaʔ nnhaʔda. šaarib min kišaanu. ibʔid ʔannu.
He is upset today. He had a hard time. Stay away from
him !

*** *** ***

١٨٦ شاييل الدنيا على راسه (أو - على قرنه) .

186. šaayil iddunya řala řaasu (aw - řala řařnu).
 + To carry the world on one's head (or - on one's horn).
 ++ To be heavy-laden (with worry). To carry the world's
 burden on one's shoulders.
 +++ lamma řuftu kaan řaayil iddunya řala řaasu.
 When I saw him, he was worried sick.

*** **

١٨٧ شاييل عبد القادر .

187. šaayil řabd ilřaadir.
 + To be carrying Abdel Qadir (the name of a Muslim saint).
 ++ To be worried sick.
 +++ maalak řaayil řabd ilřaadir kida ! ya axi farfiř !
 iřřak.
 Why are you so worried ! Take it easy ! Smile !

*** **

١٨٨ شتم نفسه .

188. řamm nafasu.
 + To take one's breath.
 ++ To prosper, to feel relief.
 +++ ilmuwařřaf řamm nafasu lamma lmudiiir itnařal.
 The employee began to breathe easy when the director
 was transferred.

*** **

١٨٩ شمّع الفتلة .

189. šammaʕ ilfatla.

+ To wax the thread.

++ To make a break for it, to beat a hasty retreat,
to run fast (e.g. after someone).

+++ awwil ilħaṛaami ma šaaf ilṣaskari, šammaʕ ilfatla.
As soon as the thief saw the policeman, he beat it.

*** *** ***

١٩٠ شتمني من الباب للطاق .

190. šatamni min ilbaab liṭṭaaʔ.

+ He cursed me from the door to the window.

++ Straight away, without any antecedents.

+++ miš maʕʔuul yikuun šatamak min ilbaab liṭṭaaʔ. laazim
inta ʕamaltilu ħaaga.

It is inconceivable that he should have insulted you
just like that for no reason. You must have done
something to him.

*** *** ***

١٩١ شخّة في حمام . (أو راح شخّه في حمام) .

191. šaxxa fħammaam. (aw ṛaaħ šaxxa fħammaam).

+ (Like) urinating in the bath.

++ To die unnoticed, or of a simple illness.

+++ miskiin, ṛaaħ šaxxa fħammaam. ʕiyi talat iyyaam bass
ʔabl ma ymuut.

The poor man, he passed away unnoticed. He was sick
for just three days before he died.

*** *** ***

١٩٢ شُرَابِيَّةٌ خَرَجَ .

192. šurraabit xurğ.

+ (Like the) tassle on a saddlebag.

++ Someone who has no opinion of his own.

+++ šaḥibna da šurraabit xurğ filbeet. miṛaatu hiyya lkull
filkull.

Our friend here is mere nothing at home (a "yes" man).
His wife is the whole show.

*** *** ***

١٩٣ شَغَلَ الْمَعْلَمَ لِابْنِهِ .

193. šuyḷ ilmiṣallim libnu.

+ The product of the skilled man for his own son.

++ Very well made.

+++ karaasi šuyḷ ilmiṣallim libnu. aḥsan ḥaaga. ḥaaga
mumtaaza.

Beautifully made chairs. The best. Excellent thing.

*** *** ***

١٩٤ تَلَفَ أَمَلَهُ .

194. tilif amalu.

+ To have one's expectations frustrated.

++ To come on bad times, to go astray.

+++ tilif ʔamalu min yoom abuu ma maat. biyṛuuh iššuyḷ
mitʔaxxar, wisafaat mayṛuḥš xaa|iṣ.

He went to the dogs since his father died. He goes to
work late and sometimes he does not go at all.

*** *** ***

١٩٥ ترش الملح ما ينزلش .

195. tiṛušš ilmalḥ mayinzilš.

+ (So crowded) if you threw salt (over the crowd) none of it would reach the ground.

++ Very crowded indeed.

+++ ya buuya ṣala nnaas illi kaanit hinaak. zaḥma ?awi. tiṛušš ilmalḥ mayinzilš.

My goodness ! What a big crowd there was. Really crowded. Very crowded. Packed like sardines.

*** *** ***

١٩٦ تعدّ صوابك (بعد ما تسلّم عليه) .

196. tiṣidd ṣawabṣak (baṣd ma tsallim ṣaleeh).

+ You count your fingers after you have shaken hands with him.

++ A light-fingered person, a compulsive thief.

+++ da min illi tṣidd ṣawabṣak baṣd ma tsallim ṣaleehum. ḥaṣaami kbīr.

You'd better count your fingers after you shake hands with him. He's a big thief.

*** *** ***

١٩٧ طار من الفرح .

197. ṭaar min ilfaḥaḥ.

+ To fly with joy.

++ To jump for joy; to throw up one's cap.

+++ lamma simiṣ inn ibnu nigīḥ, ṭaar min ilfaḥaḥ.

When he heard that his son had succeeded, he jumped for joy.

*** *** ***

١٩٨ طايح ابن رايح .

198. ṭaayih ibn ṭaayih.

+ The disappearing (or flying), the son of the lost (or gone), (said of money).

++ Transitory; easy come easy go. Said mainly of money earned easily or without hard work that disappears quickly.

+++ ya ṣamm da fluusu ktiira. filuus bitiigi bishuula, mabyitṣabš fiiha, ṣaṣaan kida biṭṭiir ḥawaam. ṭaayih ibn ṭaayih.

He has a lot of money, money that comes easily, he does not work hard for it. This is why it disappears (flies) easily. Here today gone tomorrow.

*** *** ***

١٩٩ طبخ الطبخة .

199. ṭabax iṭṭabxa.

+ To cook the meal.

++ To cook up the whole plan.

+++ ma xaḷaaṣ ḍihik ṣaleeh, wi ṭabax iṭṭabxa, wintaha lmawḍuuṣ.
That is it, finished; he fooled him, and cooked up the whole thing; and that is that.

*** *** ***

٢٠٠ طلع فيه القطط الفطسانه (أو - الفطسة) .

200. ṭaḷḷaaṣ fiih ilḥuṭaṭ ilfaṭṣaana (aw-ilfaṭṣa).

+ To find strangled cats in something or somebody.

++ To heap dirt upon (usually unfairly).

+++ baṣd ma staḥaal ṭallaṣu fiih ilḥuṭaṭ ilfaṭṣa.

After he resigned, they attributed all kinds of faults to him.

*** *** ***

٢٠١ طَلَعَ زَرَابِينَهُ (على) .

201. ṭaḷḷaʿ zaṛabiinu (ʿala...).

+ To take one's wrath out on ...

++ To vent one's anger on ...

+++ ṭaḷḷaʿ zaṛabiinu ʿala mṛaatu, zaʿfaʿlaha min ʿeer sabab.
He took it out on his wife. He shouted at her for no reason.

*** *** ***

٢٠٢ طَوَّلَ بَالَهُ (على) .

202. ṭawwil baalu (ʿala).

+ He extended his patience.

++ To be patient (with), sit and wait.

+++ ṭawwil baalak ʿala lwalad, xalliik ṣabuur maṣaah.
Give the boy a chance, be patient with him.

*** *** ***

٢٠٣ طَوَّلَ رَقَبَتَهُ .

203. ṭawwil raʿabtu.

+ To lengthen someone's neck (i.e. to enable him to raise his head high).

++ To make someone (usually a parent or a teacher) proud of you.

+++ ilḥamdu lillaah, ṭiliʿ ilʿawwal ʿala faṣlu; ṭawwil raʿabitna.

Thank God, he is at the top of his class; we are proud of him.

*** *** ***

٢٠٤ طلع من عينه (أو - من عينه) .

204. ṭiliṯ min ʿeenu (aw-min ʿineeh).

+ To come out of someone's eye/s.

++ To be done against someone's will.

+++ xadt minnu ittilivizyoon illi kunt saybu ʿandu. makanš ʿaawiz yiddihuuli abadan. ṭiliṯ min ʿeenu.

I took my TV that I had left at his place. He didn't want to give it to me. I took it against his will.

*** **

٢٠٥ طلع قفاه يقمر عيش .

205. ṭiliṯ ʔafaah yiʔammaṛ ʿeeš.

+ The back of his neck (is so hot it) can toast bread.

++ To be subdued.

+++ ṭiliṯ ʔafaah yiʔammaṛ ʿeeš. kaan faakir innuhum fayidduulu lminha. madduluuš wala haaga.

He left with his tail between his legs. He thought they would give him the fellowship. They didn't give him anything.

**** **

٢٠٦ طينته كويتسه .

206. ṭintu kwayyisa.

+ To be of good clay.

++ To be a good sort.

+++ iṛṛaagil da ṛaagil amiir, ṭintu kwayyisa. mumtaaz. ʿeltu kuwayyisa.

This man is a good man, he is of good origin. Excellent. His family is good (of good origin).

*** **

٢٠٧ طور الله في برسيمه .

207. ṭoor aḷḷaah fi barsiimu.

+ God's ox (grazing) in His clover.

++ One who is totally ignorant of a subject under discussion.

+++ waḷḷaahi ma yifham ḥaaga filmawḍuuṣ. da ṭoor aḷḷaah
fi barsiimu.

I swear he does not understand anything on the subject.

It is over his head.

*** **

٢٠٨ طبل طبله وزمر زمره .

208. ṭubul ṭablu wizumuṣ zamṣu.

+ His drums have been sounded and his horns have been
blown.

++ To come up in life, to rise in the world.

+++ da samiir dilwaʔt baʔa muhimm ʔawi. ʔuʔbaal ʔandak.
da ṭubul ṭablu wizumuṣ zamṣu.

Samir now is a very important person (in society). May
God give you a similar position. He has a very high
position.

*** **

٢٠٩ طظّ فشّ .

209. ṭuẓẓ fišš.

+ (Onomatopoeic words meaning something extremely trivial).

++ Pooh, fiddlesticks, nonsense.

+++ ilmawḍuuṣ kullu ṭiliṣ ṭuẓẓ fišš. wala ḥaaga. kalaam
faaḍi.

The whole matter came out to nothing; just nothing.

Nonsense.

*** **

٢١٠ . واخذ (أو - عامل) السكّة قياسة .

210. waaxid (or řaamil) issikka řiyaasa.

+ To be hard at it measuring the road.

++ To be coming and going all the time.

+++ axiina da řaayif, gaay ma been mařr wiřkindiriyya kull yoom. řaamil issikka řiyaasa.

He goes from Cairo to Alexandria every day. Coming and going all the time.

*** **

٢١١ (ولد) كهربية .

211. (walad) kařaba.

+ (An) electricity-like (boy).

++ (A boy who is) on the ball.

+++ walad řaařif, kařaba. yiřraf yiřmil kull řaaga.

He is a clever boy; on the ball. He knows how to do everything.

*** **

٢١٢ . ولىع .

212. wallař.

+ To burst out in flames.

++ To take to one's heels; to get excited.

+++ lamma lřařaami řaaf ilřaskari, wallař.

When the thief saw the policeman, he ran away.

*** **

٢١٣ ورّاه نجوم الضهر .

213. warraah nuguum idḍuhr.

+ To show someone the noon stars (or the stars at noon).

++ To give someone a hard time.

+++ miskiina, iṭṭa!la?it minnu li?annu šaxš faẓiif,
warraaha nuguum idḍuhr, fazzibha.

Poor woman she got divorced from him because he is a
terrible person, he gave her a hard time and tortured her.

*** *** ***

٢١٤ (ورّى له) العين الحمراء .

214. (warraalu) lʕeen ilhamṛa.

+ To show someone the red eye.

++ To clench one's fist at someone.

+++ ilbint xaafit lamma warraaha lʕeen ilhamṛa, miskiina,
xawwifha ?awi.

The girl was frightened when he acted tough with her,
poor girl, he really scared her.

*** *** ***

٢١٥ والسما والطارق .

215. wassamaa?i waṭṭaariq.

+ The sky and the comet. (Reference here is made to a
Koranic phrase).

++ To have absolutely nothing.

+++ ya siidi ana xa!aaš bi?iit wassamaa?i waṭṭaariq. šaraft
kull illi kunt mḥawwišu.

Well, I am (really) broke. I spent all I had saved.

*** *** ***

٢١٦ وِدْن مِّن طِينٍ وَوِدْن مِّن عَجِين .

216. widn min ṭīn wi widn min ṣagiin.

+ An ear (made) out of mud and another ear (made) out of dough.

++ Not caring; not paying attention.

+++ kull ma kallimu, yiṣmilli widn min ṭīn wi widn min ṣagiin. yiṣmil innu miš saamiṣ.

Whenever I talk to him he never listens. He pretends not to hear.

*** **

٢١٧ (وَكَلْنَا الْعِشَاءَ وَشَرَبْنَا الشَّايَ) وَالَّذِي مِنْهُ .

217. (wikalna lṣaša wišribna ššaay) wallazi minnu ...

+ (We ate dinner, drank tea) and so on.

++ And so on and so forth.

+++ ya siidi baḥd ma ḥaṣadna šwayya, witkallimna, wgabulna lḥahwa, witṣaššiina wallazi minnu, ḥalli nnu ṣaawiz yištiri ṣarabiyiti lfiyat.

Well, after we stayed a while, and talked, they offered us coffee, then we ate dinner and so on and so forth, and then he told me that he wanted to buy my Fiat.

*** **

٢١٨ وَقَع لَشَوْشْتَه .

218. wiḥiṣ lišuštu.

+ To fall to the crest of one's head.

++ To get in trouble up to one's ears.

+++ wiḥiṣ lišuštu fḥubbaha. biyḥibbaha moot. mayiḥḍarš yuḥḍud diḥiḥa waḥda bḥiid ṣanha.

He fell head over heels in love with her. He loves her a lot. He can't stay away from her for a minute.

*** **

٢١٩ وشه يقطع الخميرة من البيت .

219. wiššu yi?taf ilxamiira min ilbeet.

+ To have a face that would deprive a house of its yeast (i.e. not to be able to afford to make bread anymore).

++ Said of a crabby frowning person. Egyptians believe that such people are jinxes and bring bad luck.

+++ mabaḥibbiš ašūufu, dayman mikaššar. wiššu yi?taf ilxamiira min ilbeet.

I don't like to see (his face), he is always frowning. His face would turn milk sour.

*** *** ***

٢٢٠ وشه يقطع الرزق .

220. wiššu yi?taf irriz?.

+ To have a face that would cut off God's bounty.

++ Said of a crabby frowning person. Egyptians believe that such people are jinxes and bring bad luck.

+++ ya saatir ! ilgadaḥ da dayman mikaššar. wiššu yi?taf irriz?.

My goodness. This man is always frowning. His face would turn milk sour.

*** *** ***

٢٢١ خبر أبيض .

221. xabaḥ abyad.

+ A piece of white (euphemistic for black) news.

++ What a terrible thing !

+++ ya xabaḥ abyad ! izzaay ḥaṣal da ? eeh illi gaḥa ? ?ulli ! izzaay kasaḥt draaḥak !

How terrible ! How did this happen ? What happened ?

How did you break your arm !

*** *** ***

٢٢٢ خد بحقه حلفة .

222. xad biḥa??u ḥalfa.

+ To take alfalfa for what one is entitled to.

++ To exact the value of what is due to one (even if what one obtains is completely useless to him), to get even, to settle the score.

+++ ya siidi inta xatt ḥa??ak ḥalfa. xa|aaṣ matitkallimš. uskut.

You have exacted every penny that is due you. Don't say a word. Keep quiet.

*** **

٢٢٣ خده في دوكة .

223. xadu fdooka.

+ To take someone into a hullabaloo, i.e. cause a hullabaloo for someone.

++ To overwhelm someone with a lot of talk.

+++ xaditni fdooka, maṣriftiš akallimha. maṣriftiš a?ullaha eeh.

She met me with such a hullabaloo I couldn't get one word in, I didn't know what to say to her.

*** **

٢٢٤ خدوه من الدار للنار .

224. xaduuh min iddaaṛ linnaaṛ.

+ They took him from the (sanctity of his) house into hell.

++ To involve an innocent bystander in the midst of the fray.

+++ miskiin, maṣamalš ḥaaga. huwwa kaan waaʔif biyitfaṛṛag
ṣala lxinaaʔa wilbuliis ga ʔabaḍ ṣaleeh. xaduuh min
iddaaṛ linnaaṛ.

Poor man, he didn't do anything. He was (just) standing
(there) looking at the fight, and the police arrested
him. He was taken in without doing anything.

*** **

٢٢٥ خلاها بطن حمار .

225. xallaaha baṭn ḥmaaṛ.

+ To turn the situation into "a donkey's belly".

++ To go too far, to drive things beyond the limits.

+++ matxallihaaš baṭn ḥmaaṛ baʔa ! ṣeeb ṣaleek titkallim
kida maṣa waldak !

Don't be so unreasonable ! It's shameful that you talk
like this to your father !

*** **

٢٢٦ خلاها خل .

226. xallaaha xall.

+ To cause things to turn into vinegar.

++ To go too far.

+++ la, la, la ! inta xalletha xall ! ṣeeb matʔulš kida
lilli akbaṛ minnak !

Oh no ! You've exceeded the limits ! Don't speak like
this to your elders !

*** **

٢٢٧ خرج بيت .

227. xarg beet.

+ (Articles) thrown out of the house; i.e. garbage.

++ Second-hand.

+++ di kullaha ħagaat xarg beet, matinfafš, ?adiima, miš kuwayyisa.

These are all second-hand articles, useless, old things, they are no good.

*** *** ***

٢٢٨ خرج من إيد . . .

228. xaṛaġ min iid...

+ To go out of someone's hand.

++ To remove the traces of someone's authority.

+++ ilwalad xaṛaġ min iid abuuħ, iṛṛaagil miš ?aadir ?aleeh.

The boy went against his father's will, the man can't do a thing with him.

*** *** ***

٢٢٩ خسر (أو - عدم) الجلد و السقط .

229. xisir (or ?idim) ilgild wišša?at.

+ To lose (or be deprived of) both hide and tripes.

++ To lose everything, to lose heavily.

+++ il?aṛabiyya di xaššaṛitni ggild wišša?at. dafaft ?ala tašliħha aktar min tamanħa.

This car has cost me every cent I had; I paid more than its price for repairs.

*** *** ***

٢٣٠ خلقه ضيق .

230. xul?u dayya?.

+ His temper is narrow.

++ He is short-tempered.

+++ iwša titkallim mašaah. da ɾaagil ʕaṣabi wxul?u dayya?.
faɣzaʕaʕlak.

Watch out, don't talk to him. He is a nervous person;
he is short-tempered; he'll shout at you.

*** **

٢٣١ يامولای كما خلقتني .

231. ya mawlaaya kama xalaʕtini.

+ As the day you created me, God !

++ Completely down and out.

+++ ilʕafš iggidiid xallaani ya mawlaaya kama xalaʕtini;
yaali gidan, dafaʕt kull illi kunt mħawwišu.

The new furniture left me absolutely broke, it was very
expensive. I spent all my savings for it.

*** **

٢٣٢ يا نهار ابيض .

232. ya nhaar abyad.

+ What a white (euphemistic for black) day !

++ What a terrible thing !

+++ ya nhaar abyad ! inta mutaʕakkid min ilkalaam da ?
ṣahiih iṭṭayyaara fatitʕaxxaṣ talat saṣaa ?

What a terrible thing. Are you sure of what you are
saying ? Is it true the plane will be three hours late ?

*** **

٢٣٣ يدّٰن في مالطة .

233. yiddan fi maḷṭa.

+ To call (Muslims) to prayer in Malta.

++ To cry out to the moon.

+++ mafiiṣ fayda. inta btiddan fi maḷṭa, maḥaddiṣ ḥayismaḥ kalaamak.

There is no use ! You're wasting your breath. No one is going to listen to you.

*** *** ***

٢٣٤ يفهمها وهي طائرة .

234. yifhamha whiyya ṭayra.

+ To comprehend (a matter) while it is in mid-flight.

++ To be sharp-witted.

+++ da raagil nabiih ?awi, zaki. yifhamha whiyya ṭayra, ḥayifhamak ṣala ṭuul awwil ma titkallim maṣaah.

He is very smart, intelligent, sharp, he'll understand you right away.

*** *** ***

٢٣٥ يفحت البير بآبرة .

235. yifḥat ilbiir bi?ibra.

+ To dig a well with a needle.

++ To be sly and artful in carrying out what one wants. (This is not a compliment)

+++ ya ṣammi xalliini b?iid ṣannu. da raagil makkaar. ṡawiiṭ. yifḥat ilbiir bi?ibra.

Well I would like to stay away from him. He is a cunning man, secretive, very artful.

*** *** ***

٢٣٦ يلعب بالبيضة و القدح (أو - والحجر) .

236. yilʕab bilbeeḍa wilʔadaḥ (aw wilḥagaḥ).

+ To be able to juggle an egg and a tumbler (or a stone).

++ To be crafty.

+++ da ʕaagil ʕafriit, ʕaatiḥ gidḍan, yilʕab bilbeeḍa
wilḥagaḥ, miš sahl.

He is a devil, very clever, very artful. He is not
easy (to deal with).

*** *** ***

٢٣٧ ينفخ في قربة مقطوعة .

237. yinfux fi ʔirba maʔṭuuṣa.

+ To blow (air) in a torn water skin.

++ To do something (particularly give advice) in vain; to
carry water in a sieve.

+++ ilmudarrisiin ilʔayyaam di byunfuxu fʔirba maʔṭuuṣa.
ilfuṣuul muzdaḥima, wittalama miš ʕawzin yišṭaylu.

Teachers these days see their efforts going down the
drain, the classrooms are overcrowded and the students
do not want to work.

*** *** ***

٢٣٨ يسرق الكحل من العين .

238. yisraʔ ilkuḥl min ilʕeen.

+ (To be capable of) stealing kohl from the eye.

++ To be light-fingered, a con artist.

+++ da ʕaagil !iṣṣ kbiir. yisraʔ ilkuḥl min ilʕeen.
ilwaafiḍ yixaaf minnu tamaam.

He is a big thief, really light-fingered. A real big
thief, one ought to watch out for him.

*** *** ***

٢٣٩ يتلقع بلسانه أو متلقع بلسانه .

239. yitlaffaʕ bilsaanu or mitlaffaʕ bilsaanu.
 + To be able to use one's tongue as a neck wrap.
 ++ To be sharp-tongued.
 +++ ana mabaḥibbiš atkallim maʕaah. ʕaagil mitlaffaʕ
 bilsaanu. awwil ma tkallimu yzaʕʕaʕlak.
 I don't like to talk to him. He is a sharp-tongued
 person. You just talk to him and he shouts back at you.

*** **

٢٤٠ يطّلع في الكرملة عضم .

240. yiṭaʕ!ʕaʕ filkirša ʕaḍm.
 + To pick a bone from tripe.
 ++ To find fault even in simple matters; to be pedantic,
 picky, fussy.
 +++ da mayiʕgibuuš ayy ḥaaga mahma kaanit kuwayyisa.
 yiṭaʕ!ʕaʕ filkirša ʕaḍm. laazim yilʕa ʕeeb fikull
 ḥaaga.
 He never likes anything no matter how good it is. He
 would find fault even in something perfect; he must
 find fault in everything.

*** **

٢٤١ يودّيك البحر و يجيبك عطشان .

241. yiwaddiik ilbaḥṛ wiygiibak ʕaṭšaan.
 + To be capable of taking you to the Nile and bringing you
 back thirsty.
 ++ To be very cunning, very devious.
 +++ matfakkaʕš innu aḥbal. da ywaddiik ilbaḥṛ wiygiibak
 ʕaṭšaan.
 Don't think he is a simpleton ! He is very cunning.

*** **

٢٤٢ يخليه (أو - يسييه) يرن .

242. yixalliuh (or yisiibu) yirinn.

+ To leave someone ringing.

++ To ignore someone.

+++ matkallimuuš, xalliuh (siibu) yrinn. siibu kida
matruddiš řaleeh.

Don't speak to him ! Let him go hang ! Just don't
answer him !

*** **

٢٤٣ يعرف الكفت .

243. yiřraf ilkuft.

+ He knows the tiny threads in a worn out garment.

++ He knows everything.

+++ da řafriit, yiřraf ilkuft, faahim kull řaaga fiddunya di.
He is a devil; he knows everything, he understands
everything in this world.

*** **

٢٤٤ يوم الحكومة بسنة .

244. yoom ilřukuuma bsana.

+ A day of the government is as long as a year.

++ You could be caught in the web of government red tape
forever !

+++ ana řayfak řalřaan řařaan magalakš gawabaat min
wizařt izzirřaařa. matiřlařš, ma nta řaarif. yoom
ilřukuuma bsana.

I see that you are worried because you haven't received
letters from the Ministry of Agriculture. Don't worry !
You know how slow government procedures are.

*** **

٢٤٥ زنبه على جنبه .

245. zanbu ʕala ganbu.

+ His guilt is on his side.

++ He'll have only himself to blame.

+++ in ma gitʕ filmaʕaad, yibʔa zanbak ʕala ganbak, ʕamʕi wasiibak.

If you don't come in time then it will be your own funeral, I will leave you behind.

*** *** ***

٢٤٦ زرعه زرع بصل .

246. zaraʕ(u) zarʕ baʕa!.

+ To plant (someone) like (spring) onions.

++ To knock someone down to the ground.

+++ misku kida, wi zaraʕu zarʕ baʕa!.

He held him like this, and decked him.

*** *** ***

٢٤٧ زور الطين بآلة .

247. zawwid iʕṭṭiin balla.

+ To increase the wetness of a muddy spot.

++ To add insult to injury. To make it worse.

+++ ʕaaʕ zawwid iʕṭṭiin balla. irradyu kaan fihi ʕamba waʕda maʕruuʔa, ʕaraʕ ʕamba tanya wkaasar zuʕareen fihi wi huwwa biyʕaawil yiʕa! ʕaʕu.

He made it worse. The radio had one bad tube and he broke another tube and a couple of switches in it while trying to fix it.

*** *** ***

٢٤٨ زي اللي الداية جراه من لسانه .

248. zayy illi ddaaya garraah min lisaanu.
 + As if the midwife has pulled him (out) by the tongue.
 ++ To be talkative; to run off at the mouth.
 +++ da yalabaawi, yitkallim alf kilma fiddi?ii?a. zayy
 illi ddaaya garraah min lisaanu.
 He is really talkative. He talks at a speed of a
 thousand words a minute; very talkative.

*** **

٢٤٩ زي الناس .

249. zayy innaas.
 + Like people.
 ++ Properly.
 +++ iʕmil iʕʕuy! zayy innaas !
 Do the work properly !
 Note, however, this idiomatic usage :
 biyiʕmil zayy innaas.
 He goes to the bathroom (toilet) (euphemistic).

*** **

٢٥٠ زي الشعرة من العجين .

250. zayy iʕʕaʕra min ilʕagiin.
 + Like (pulling) a hair out of dough (to come clean in
 spite of the mess; nothing attached to it).
 ++ To come out smelling like a rose.
 +++ ʕamal ʕamlitu wʕiliʕ minha zayy iʕʕaʕra min ilʕagiin.
 He did what he did and came out of it smelling like a rose.

*** **

٢٥١ زيّ الزفت .

251. zayy izzift.

+ Like pitch (tar).

++ Terrible.

+++ ḥaxalli nhaaṛak zayy izzift in maskittiš. uskut
aḥsanlak.

I'll make your day miserable if you don't shut up.
You'd better shut up.

*** *** ***

٢٥٢ زفت وطران .

252. zift w?atṛaan.

+ Pitch and tar.

++ Very bad indeed.

+++ ilṣiiša ba?it zift w?atṛaan. ilḥayaah ašbahit mustaḥiila
min šiddit izziḥaam.

Life has become most intolerable. Life has become
impossible because of overcrowding.

*** *** ***

٢٥٣ ظلّه خفيف .

253. ḡi!!!(u) xafiif.

+ His shadow is light (not heavy).

++ To be jovial.

+++ šaxš ḡaṛiif, ḡillu xafiif, dayman mubtasim, dayman
mabṣuuṭ.

He is a nice man, really nice, he is always smiling,
always happy.

*** *** ***

٢٥٤ ظُرَااطُ فِي قَفْصٍ .

254. zuraat fi ?afaṣ.

+ A fart in a cage.

++ An empty shell, of no substance.

+++ kalaam faaḍi. biyitkallim kida wbass. ilha?ii?a
til?aaha yeer kida xaaḷiṣ. aho zuraat fi?afaṣ.
Nonsense. It is just talk, but the truth must be
different. Well, (the whole thing) has no substance
to it.

*** **

٢٥٥ عامل أبو علي .

255. ṣaamil abu ṣali.

+ Acting like abu ṣali.

++ Stuck up, acting the big shot.

+++ axiina da ṣaamil abu ṣali, maḥaddiṣ ṣaarif yikallimu.
faakir innu ḥaaga kbiira.

Our friend here is acting like a big shot, no one can
talk to him. He thinks he is a big shot.

*** **

٢٥٦ عامل فلّوطة .

256. ṣaamil fa!luuṭa.

+ To act like a big shot (said sarcastically).

++ To be one's own glory.

+++ ṣaamil fa!luuṭa ṣala eeh ? inta faakir nafsak miin ?
Why are you acting like a big shot ? Who do you think
you are ?

*** **

٢٥٧ عضة خشنة .

257. řađma xiřna.

+ To be a rough bone.

++ To be of great stature, of great influence (such that he cannot be crossed).

+++ ya řammi matitkallimř mřaah. da řađma xiřna. da řaagil mařaamu kbiir, řaagil fi manřib řaali.

Well, don't argue with him. He is a man of great influence, of high position.

*** **

٢٥٨ على بابا .

258. řala baaba.

+ (It's) on daddy.

++ Go tell it to Sweeney !; tell it to the Marines ! Whom are you trying to kid !

+++ ilkalaam da řala baaba ! řuuħ ilřab. řuul ilkalaam da lřadd řeeri.

Whom are you kidding ? Get lost. Go tell someone else.

*** **

٢٥٩ على البلاطة (أو - على البلاط) .

259. řala lbařaařa (or řala lbařaař).

+ On the (bare) tile/s .

++ a) To go broke

b) To be absolutely frank with someone.

+++ itkallimt mřaah biřařaaha. gibtihaalu řala lbařaařa. řultilu kull řaaga břařaaha.

I was very frank with him. Completely frank. I told him everything frankly.

gawaazit bintu gabitu řala lbařaařa.

His daughter's wedding made him go broke.

*** **

٢٦٠ على الحديدية .

260. ṣala lḥadiida.

+ On the (naked) iron.

++ On the down and out.

+++ maṣaṣiif ilgamṣa btaaft ilʔawlaad xallitni ṣala lḥadiida.
The school expenses for the kids have wiped me clean.

*** *** ***

٢٦١ على قفا غيره (أو - على قفا فلان) .

261. ṣala ʔafa yeeru (or ṣala ʔafa fulaan).

+ On the back of someone else's neck.

++ At someone else's expense.

+++ biyaakul ṣala ʔafa axuuh. ṣaayiṣ ṣandu, waakil ṣaarib
wibyaaxud maṣṣuufu, waxuuh biyidfaʔlu lmaṣṣrubaat bitaft
ilgamṣa.

He lives off his brother. He lives with his brother;
his brother feeds him, gives him pocket money and pays
for his school.

*** *** ***

٢٦٢ على الريق (أو - على ريق النوم) .

262. ṣala rriiʔ (or ṣala rriiʔ innoom).

+ (Still) with the saliva (or with the saliva of sleep).

++ a) Without (or before) breakfast, on an empty stomach.

b) First thing in the morning.

+++ maḥibbiṣ asmaʔ ilkalaam da ṣala rriiʔ.

I don't like to hear this the first thing in the
morning.

*** *** ***

٢٦٣ على سنجة عشرة .

263. ʕala singit ʕaʕaʕa.

+ Weighed by the (number) ten weight.

++ Dressed to kill, elaborately made-up.

+++ ʕuftak imbaariḥ, kunt laabis ʕala singit ʕaʕaʕa:

badla gdiida, wʔamiḥ gidiid, wi gazma gdiida,

wkaʕavatta gdiida. ḥaaga aaxir wagaaha.

I saw you yesterday, you were all dressed up: new suit, new shirt, new shoes, new tie; very elegant.

*** *** ***

٢٦٤ على سن ورمح .

264. ʕala sinn wʕumḥ.

+ On the spear's point.

++ a) Very well known

b) For all to see.

+++ ya siidi da ʕumdit ilbalad ʕala sinn wʕumḥ laazim

tiftirimu.

My friend, he is the mayor of the village and nothing less. You have to show him respect.

*** *** ***

٢٦٥ عمل البحر طحينة .

265. ʕamal ilbaḥr ʕḥiina.

+ To turn the sea into sesame-seed paste.

++ To paint too rosy a picture.

+++ lamma kallimtu, ya salaam, ʕamalli lbaḥr ʕḥiina.

ʔalli ḥaʕmillak, waʕmillak, waʕmillak.

When I talked to him he painted a rosy picture for me. He said "I'll do this and that for you".

*** *** ***

عمل السبعة ودمتها . ٢٦٦

266. řamal issabřa wdimmitha.

+ To commit the seven (sins) including the very worst.

++ To do a snow job to attain one's goal.

+++ ya xuuya řařad yikallimni, wiřamal issabřa wdimmitha,
lyaaait ma xad illi huwwa řawzu.

He kept talking to me and did his act until he took
what he wanted.

*** *** ***

عمر الطاسة . ٢٦٧

267. řammař iřřaařa.

+ To fill up the cup (here refers to the head).

++ To get high (either on alcohol or narcotics).

+++ řařadu wřammařu řřaařa winbařařu, řirbu řizaazit wiski
kbiira břalha.

They stayed and drank and were happy. They drank a
whole big bottle of whiskey.

*** *** ***

عسل وطحينة . ٢٦٨

268. řasal wiřhiina.

+ Molasses and sesame seed paste.

++ Most suitable combination, made for each other.

+++ humma litneen řasal wiřhiina; ya salaam munsagimiin
mařa bařđ gidan.

They are made for one another; what great harmony they
show !

*** *** ***

٢٦٩ (عايزك في) كلمة ورد غطاها .

269. (ṣayzak fi) kilma wṛadd yaṭaaha.
 + (I want you for just) one word and the placing of its cover.
 ++ Just one word (with you).
 +++ laʔ, miš ḥatuʔṣud kitiir. ana ṣayzak fikilma wṛadd
 yaṭaaha. xamas daʔaayiʔ.
 No, you are not going to stay long. I want you for just
 a brief word. Just five minutes.

*** **

٢٧٠ عيني عينك .

270. ṣeeni ṣeenak.
 + My eye, your eye.
 ++ Openly, without shame, for all to see.
 +++ mašya wḍahṛaha ṣiryaan ṣeeni ṣeenak, matixtišiiš.
 ya salaam.
 She is going along with her back exposed with no
 shame. She is not ashamed ! My goodness !

*** **

٢٧١ عينه في ...

- 271 ṣeenu fi ...
 + His eye is in ...
 ++ His heart is set on ...
 +++ ʔaaʔid ṣeenu filʔakl, biybuṣṣ likull ḥaaga ṣala
 ṭṭarabeeza.
 He is sitting there with his mouth watering for the
 food, he is looking at everything that is on the table.

*** **

عرس جنب طهور . ٢٧٢

272. firs gamb t̥huur̥.

+ A wedding (celebration) alongside a circumcision.

++ To sieze upon the opportunity to do an additional thing on the side. To kill two birds with one stone.

+++ dayman bazuur̥ uxti, aštiri l̥haaga min gamb beetha, wahu firs ganb t̥huur̥.

I always visit my sister and do my shopping from a place near her house, just while I am at it.

*** *** ***

غسل و نشر . ٢٧٣

273. yasal winašar̥.

+ To wash someone and hang him up to dry.

++ To chew someone out.

+++ šala kilma ?ultihaalu, yasalni wnašar̥ni.

Just for one word that I said to him, he chewed me out.

*** *** ***

غسيل و مكوى . ٢٧٤

274. yasiil wimakwa.

+ Washing and ironing.

++ Very durable (although reference here is to cloth, it could refer to most merchandise).

+++ il?umaaš da yasiil wimakwa, yišis mašaak miit sana.

This is very durable cloth, you'll have it for a hundred years.

*** *** ***

٢٧٥ غيبة بالويبة .

275. yeeba bilweeba.

+ Absence by the "weeba" (a unit of dry measure).

++ Long absence.

+++ feenak ya šammi, eeh da, yeeba bilweeba. baʔaalak sana yaayib.

Where have you been; what is this long absence? You have been away for a year.

*** *** ***

٢٧٦ غرق في شبر مية .

276. yiri? fi šibr mayya.

+ To drown in a fist-deep amount of water.

++ To get bogged down by a small problem.

+++ miskiin axiina da, yiri? fi šibr mayya, mašrifš yitšarraf izzaay. maš innaha šaaga bašiita.

Poor man, he got bogged down in a small problem, he did not know what to do in spite of the fact that it is a minor thing.

*** *** ***

INDEX : PROVERBS

INDEX

The following proverbs and metaphoric expressions
are arranged as follows :

a b d đ e f g h ħ i k l !
m n o p q ? r ŕ s ş š t †
u v w x y z ž ž ŕ ȳ

The numbers in parentheses following the proverbs
correspond to the order in which the proverbs are
listed.

- aaxir xidmit ilyuzz sal?a. (475)
- abiib ṭabbaax ilṣinab wizzibiib. (492)
- ab?a sa??a,witrušš ṣalayya lmayya. (318)
- abuuk ilbaṣal wummak ittoom, mineen lak irriiḥa lḥilwa ya
mašuum ? (188)
- addib ṣiyaalak tinfaṣhum. (230)
- adṣi ṣala waladi, wakṛah min yi?uul amiin. (91)
- aflas min yahuudi nhaar issabt. (476)
- aftikirlik eeh ya baṣaḷa wkull ṣaḍḍa bdimṣa. (615)
- ahi leela wifra?ha ṣubḥ. (493)
- akbaṛ minnak biyoom, yiṣṛaf ṣannak bisana. (231)
- akl waahid yikfi ṣašṛa. (123)
- akl wmaṛṣa w?illit ṣanṣa. (289)
- aktaṛ ittuggaar fuggaar. (349)
- alḥas misanni wabaat mihanni. (255)
- aḷḷa gaab, aḷḷa xad, aḷḷa ṣaleeh ilṣawaḍ. (1)
- aḷḷa ygiss innabḍ wyiṣṭi iddawa. (2)
- aḷḷaah yisidd baab, wiyiftaḥ abwaab. (3)
- amšiiir, abu zzaṣabiib ilkitiir. (494)
- a?allaha mawwaal yinazzah ṣaḥbu. (221)
- a?raṣ winuzahi. (200)
- a?ullu ṭoor,yi?uul iḥlibu. (556)
- ardabb ma huu lak ma tiḥḍar keelu, titṣaffar da?nak wi titṣab
` fi šeelu. (387)
- as?alu ṣan abuuḥ, yi?ulli xaali šṣeeb. (189)
- aṣḥaab ilṣu?uul fiṛaaḥa. (656)
- aški lmiin wikull nnaas magariih. (437)
- awwil iṛra?ṣ tiḥangiil. (232)
- axrit ilḥayaah ilmoot. (33)
- axrit ilmaṣruuf idḍarḅ bilkufuuf. (388)
- aṣazz ilwild, wild ilwild. (92)
- aṣla ma fxeelak irkab. (557)
- aṣma wi yibargis finnaxl. (201)

aŋmil haḡti bʔiidi, wala aʔuul lilkaib ya siidi. (290)

-b-

baaba, zarŋu yiŋlib innahhaaba. (495)

baʔuuna lhaḡar. (496)

baḡamhaat, ruuḥ ilyeet wi haat. (497)

baḡamuuda, duʔʔ bilŋamuuda. (498)

baḡalit ilmuḥibb xaḡuuf. (124)

baḡans, abu ŋŋams, yiknis ilyeet kans. (499)

baḡaŋt ilwagh ŋaḡiyya tanya. (389)

baŋd ilŋiid mayitfattilŋ kaḥk. (485)

baŋd ummi wuxti lkull graani. (93)

baŋŋadu tibʔu ŋasal, ʔaḡḡabu tibʔu baḡal. (125)

been ilbaayiŋ wiŋŋaari, yiftaḥ aḡḡa. (256)

biiŋ bixamsa wiŋtiri bxamsa, yirzuʔak aḡḡah min been ilxamsiteen .
(257)

bilaad aḡḡaah lixaḡ aḡḡaah. (4)

bilfiluus ŋala aḥsan ŋeeʔ tiduus. (350)

bitiḥḡal fi aḥsan ilŋaʔilaat. (657)

biḡiinu wala ḡasiil ilbirak. (625)

buus iid ḡamaatak, wala tbuus miḡaatak. (161)

-d-

da fissuuʔ, wida fissuuʔ, wiḡḡakk ŋala nnaḡiib. (351)

daari ŋala ŋamŋitak tinawwaḡ. (658)

dabbaḡ ḡadaak, tilʔa ŋaḡaak. (626)

dabbuuḡ zann ŋala xaḡaab ŋiŋŋu. (558)

da??a ?a ssindaal, wida??a ?a lwatad. (291)
 deel ilkalb ?umru ma yit?idil. (559)
 duud ilmišš minnu fiih. (560)
 duxuul ilhammaan muš zayy t!uu?u. (659)

-d-

da?abni wbaka wsaba?ni wištaka. (390)
 da?b ilhabiib zayy akl izzibiib. (126)
 dayya? suu?ak, wala tdayya? fluusak. (352)
 di!! raagil, wala di!! heet. (162)

-e-

eeh lamm iššaami ?ala lmayrabi. (477)
 eeh ramaak ?a lmu?r, ?aal illi amar? minnu. (660)
 eeh ti?mil ilmašt?a filwišš il?ikir. (319)
 eeh yaaxud irriih min ilba!aat. (258)
 eeh ?arraf ilhimiir fi ?akl ilganzabiil. (561)
 eeh ya?ad? la?ma, ?aal ?uffit ?uyuun. (202)

-f-

fa?r bila deen, huwwa lyina lkaamil. (259)
 fa?r w?antaza. (260)
 fa?ha ma tammit, xadha lyu?aab wi?aar. (562)
 filwišš mraaya wfil?afa sillaaya. (516)

-g-

ga ytaagir filhinna kutrit lafzaan. (68)
 ga ykañhalha famaaha. (203)
 gaak ilmoot ya taarik iŝŝa!a. (34)
 gaarak il?ariib, wala axuuk ilbiŝiid. (113)
 gaarak ?uddaamak wi waraak, in maŝaaf wiŝŝak yiŝuuf ?afaak. (114)
 ganna min yeer naas, ma tindaas. (438)
 gat ilhaziina tifrañ mal?itlihaaŝ maṭrañ. (69)
 gawwizu miŝkaañ liriima, ma ŝala litneen ?iima. (645)
 gibaal ilkuñl tifniha lmaṛaawid, wikutṛ ilmaal tifniih
 issiniin. (353)
 gibt la?rañ yiwannisni, kaŝaf raasu wxawwifni. (204)
 guhannam goози wala gannit abuuяa. (163)
 guhannam mafihaaŝ maṛaawih. (5)
 gufa awla blañm ṭooru. (646)
 guñṛ diib yisaañ miit hañiib. (127)
 guuŝa ŝala guuŝa txalli iŝŝabiyяa zuuŝa. (546)

-h-

hatuur abu ddahab ilmantuur. (500)
 hiin ?irŝak, wala thiin nafsak. (261)
 hiyya l?uṭṭa taakul wiladha? (94)

-h-

habba tta??al ilmizaan. (262)

hadd yi?uul lilyuul seenak hamra ? (563)
 hakam ilfibaad fiima araad. (6)
 hakmak yariimak, win ma ṭiŋtu ydiimak. (453)
 halla wli?yit yaṭaaha. (128)
 hamaati mna?ra, ?aal ta!la? bintaha. (164)
 hamiiha haṭamiiha. (320)
 haṭaami bila bayyina su!ṭaan. (321)
 haṭṭas min ṣaḥbak, wala txawwinu. (391)
 haṭṭasu l?uṭṭ sala muftaah ilkaṭaar. (564)
 hasana wana siidak. (322)
 haṣiiṭit iṣṣeef wasfa. (501)
 hibb wwaari, wikṭah widaari. (129)
 hibbini wxudlak zaṭbuuṭ, ?aal hiyya lmaḥabba binnabbuut. (130)
 hubb ilwaṭan min il?imaan. (466)
 humaṭtak ilfarga, tiṅniik fan su?aal illa?iim. (565)
 husn issuu?, wala husn ilbuḡaaṣa. (263)
 huṭṭ ilhumaar fi riif ilbayl, in makaan yitṣallim ṣihii?u,
 yitṣallim nihii?u. (233)

-i-

ibliis mayixribṣ beetu. (45)
 ibn ilhabla yṣiiṣ aktar. (70)
 ibn yomeen mayfiṣṣ talaata. (71)
 iddayy sala lwidaan amaṭṭ min issiḥr. (517)
 iddi sirrak lilli yṣuunu. (392)
 iddihn filṣataa?i. (566)
 iddiik ilfaṣiif min ilbeeḡa yṣiif. (567)
 iddunya zayy ilṡaziyya, tuṭ?uṣ likull waahid ṣiwayya. (439)
 idduxxaan il?ariib yiṣmi. (95)
 idduṣa byu?ṣud liṣhaabu. (46)
 idḡaṭuura liha aḥkaam. (661)

- iddeef ilmagnuun yaakul wiy?uum. (627)
 iddiñk min yeer sabab, ?illit adab. (234)
 iddufr mayiñlañš min illahm, widdamm mayib?aaš mayya. (96)
 idrab ibnak wiñsin adabu, maymuut illa lamma yifray agalu. (235)
 iftakaṛna lbaaša baaša, atariih ṛaagil. (454)
 iftakaṛna l?uññ ga ynuññ. (568)
 ifdar maalak yiziid xaṛṛuuba. (354)
 iftaagu lyahuudi, ?aal ilyoom ñidi. (478)
 iftaṛt ya baxṛa abuusik mineen. (205)
 ifyiini nnaḥaṛda, wmaawitni buṛa. (35)
 iid wañda matsa??afš. (518)
 iid ñala iid tisaañid. (519)
 iksaṛ lilñayyil diññ yitñlañlu tneen. (236)
 ila?ṛañ maybaliiš min ?uuba. (206)
 ilbaani ñaaliñ, wilfaañit naazil. (47)
 ilbaañil maluuš rigleen. (48)
 ilbañṛ yñuuz izziyaada. (355)
 ilbala yñumm wiṛṛaḥma txuññ. (662)
 ilbalaaš kattaṛ minnu. (356)
 ilba??a tiwliid miyya wit?uul ya ?illit iddurriyya. (569)
 ilbaṛaka filbukuur. (292)
 ilbaṛaka fillamma. (131)
 ilbayra lbeet abuuha. (165)
 ilbeeḍa matikaṛš ilñagaṛ. (663)
 ilbiñiid ñan ilñeen, biñiid ñan ilñalb. (132)
 ilbu?? ilma?fuul mayxuññuuš iddibbaan. (570)
 ilbuñaañ aḥmadi. (133)
 ilfaaḍi yiñmil ?aaḍi. (323)
 ilfaaṛ ilmiddafla? min nañiib il?uññ. (571)
 ilfañiir riñtu wiñša. (264)
 ilfañṛ hišma wilñizz baḥdala. (265)
 ilfiluus maña ttiyuus. (357)
 ilfiluus zayy ilñañafiir, tiṛuuñ witiigi. (358)
 ilgaari fiñšañṛ nadmaan. (49)
 ilgaar awla biññufña. (115)

- ilgaar gaar, win gaar. (116)
 ilgary nuşş iššaṭaara. (293)
 ilgawaab yitʔiri min ōinwaanu. (664)
 ilgayyaat aktar min irṭayhaat. (665)
 ilgaṣaan yiḥlam bisuuʔ ilŋeeš. (222)
 ilguuŋ kaafir. (266)
 ilhi lkalb bŋaḍma. (572)
 ilḥagar iddawwaar labudd min laṭmu. (666)
 ilḥaṣaami ššaṭir mayisraʔš min ḥarṭu. (324)
 ilḥaya fi rrigaal yiwarris ilfaʔr. (207)
 ilḥazar mayimnaŋš min ʔadaṭ. (78)
 ilḥeeṭa lwaṭya tnuṭṭ ŋaleeha nnaas. (440)
 ilḥiddaaya matirmiiš katakiit. (573)
 ilḥiṭaan laha wdaan. (520)
 ilkaḥka fʔiid ilyatiim ŋagaba. (628)
 ilkalb fbeetu sabŋ. (574)
 ilkalb kalb walaw ṭawwaʔuuḥ biddahab. (575)
 ilkalb mayiṭšaṭṭarš illa ʔuddaam baab beetu. (576)
 ilkalb mayŋuḍḍiš fi widn axuuḥ. (577)
 ilkatṭa tiḡlib iššagaafa. (667)
 ilkull ymuut. (36)
 illayyin mayinkisirš. (668)
 illi beetu min ʔizaaz mayirmiš innaas bilḥigaara. (393)
 illi biddak tiṭhanu biiŋu. (359)
 illi biyṭuuḥ mabyirgaŋš. (669)
 illi faat maat. (394)
 illi fiddist, tiṭa!iŋu lmayṭafa. (629)
 illi fiiḥ ilxeer yiʔaddimu ṭabbina. (7)
 illi fiissuuʔ minnu, ma ṭiḥmil hammu. (360)
 illi fʔiidak aʔṭab min illi fgeebak. (521)
 illi fʔiidu lʔalam, mayiktibš nafsu šaʔi. (522)
 illi ḥabbu ṭabbu faṭṭagu ŋala mulku. (467)
 illi lak, muḥarram ŋala yeerak. (72)
 illi luh awwil luh aaxir. (37)
 illi luh ḍaḥṭ mayindiṭibš ŋala baṭnu. (523)
 illi ma hu lak yihuun ŋaleek. (361)

- illi ma yaxudni kuhi fseenu, maxdu şarfa frigli. (166)
 illi ma ydallil ũala bđastu tbuur. (362)
 illi ma yinfaf ũabla, yinfaf ũaar. (670)
 illi ma yirđa bhukm muusa yirđa bhukm fařafoon. (455)
 illi ma yirđa bilxoox, yirđa bşaraabu. (616)
 illi ma yismař kalaam waldeeh, yađab a!laah ũaleeh. (97)
 illi ma yiřraf iřsař yiřwiih. (578)
 illi ma yřuuf min ilyuřbaal, wa!la ařma. (208)
 illi ma yiřrafak yighalak. (441)
 illi ma yxaaf min a!laah xaaf minnu. (10)
 illi maalu xeer fidiinu, maalu xeer fi diin yeeru. (8)
 illi maluuř řadiim, maluuř gidid. (134)
 illi mamřahuuř mayilzamuur. (363)
 illi matiřdarř ũaleeh hiil řabbina ũaleeh. (9)
 illi matřallimuuř ummu wabuuh, tiřallimu lřayyaam willayaali. (237)
 illi mayiřrafř, yiřuul řads. (617)
 illi mřaah ilřamar, maybaliiř binnuguum. (671)
 illi mřaah řirř yiswa řirř, willi mamřahř řirř mayiswaař
 řirř. (267)
 illi řaayil řuffa maxřuuma, txuřř ũala řaasu. (524)
 illi tgiibu rriyaah taxdu zzawaabiř. (268)
 illi tigmařu nnamla fsana, yaxdu lgamal fixuffu. (579)
 illi tiřbal billeel, tiwliid binnahaar. (502)
 illi tikřah wiřřu yiřwigak izzamaan liřafaah. (525)
 illi tikřahu nta yhibbu yeerak. (135)
 illi tistahařbu, yiřlibak. (672)
 illi tiřraf diyyitu řtilu. (395)
 illi tiřrafu ařsan min illi matiřrafuuř. (136)
 illi třuul ũaleeh muusa, yiřlař fařafoon. (647)
 illi tuřřuřu lřayya yxaaf min gařřit ilřabl. (580)
 illi txaaf minnu, maygiiř ařsan minnu. (673)
 illi wařaah ilmařy, ilgary ařsanlu. (294)
 illi xala? lařdaa?, mitkaffil bilarzaa?. (73)
 illi yaakul balaař mayiřbařř. (295)

- illi yaakul halawitha, yithammil maḡarītha. (630)
 illi yaakul ḡala dirsu yinfaḡ nafsu. (526)
 illi yaaxud ilbeeḡa, yaaxud ilfarxa. (581)
 illi ybuṣṣ lfoo? tiwgaḡu rʔabtu. (527)
 illi yduʔʔ yitṡab. (396)
 illi yfakkaḡ yitṡakkaḡ. (223)
 illi yfattiṡ waḡa nnaas, tifattiṡ innaas waḡaah. (442)
 illi yhibb nafsu tikḡahu nnaas. (443)
 illi yhibbu ḡabbu, ygiblu ḡagtu lḡaddu. (11)
 illi yibki ḡa ddunya ydawwaḡ ḡaleeha. (444)
 illi ygamaḡu ḡabbina, mayiʔdaḡṡ yfarraʔu insaan. (12)
 illi yiggawwiz ummi, aʔullu ya ḡammi. (98)
 illi yiḡḡaḡ issuu? yibiiḡ wiyiṡtiri. (364)
 illi yiḡḡi firriiṡ baʔṡiiṡ. (582)
 illi yiḡḡi min iṡṡaḡayda fayda. (479)
 illi yikdib nihaaḡ ilwaʔfa, yiswadd wiṡṡu nhaaḡ ilḡeed. (486)
 illi yikḡahu ḡabbina, ysaḡḡaḡ ḡaleeh lisaanu. (528)
 illi yilṡab bilʔuṡṡa, mayiṡlamṡ min xarabiṡha. (583)
 illi yistihī min bint ḡammu, maygibṡ minha yulaam. (167)
 illi yitgawwiz akbaḡ minnu, ya kutr hammu. (168)
 illi yitgawwiz biddeen yibiiḡ awlaadu bilfaayiz. (169)
 illi yitgawwiz itneen, ya ʔaadir ya faagir. (170)
 illi yithaama fyaziyya tihmiih. (325)
 illi yitsahḡaḡ maṡa lḡiyaal, yiṡbaḡ faaṡiḡ. (487)
 illi yixzilu ḡḡabb mayuṡuḡuuṡ ilḡabd. (13)
 illi yizraḡ xeer, yilaaʔi xeer. (50)
 illi yiḡmil ḡahḡu ʔanṡaḡa, yistahmil iddoos. (529)
 illi yiḡmil gamal maybaḡbaḡṡ min ilḡamal. (584)
 illi yiḡmil gimiiḡ, yitimmu. (397)
 illi yiḡḡaf iṡṡihḡaat baabu, ya ṡuuḡ ḡazaabu. (326)
 illi yʔuul limḡaatu ya haanim, yiʔabluuha ḡala ssalaalim. (171)
 illi yʔuul limḡaatu ya ḡooḡa, tiiṡab biha nnaas ilḡooḡa. (172)
 illi yḡuuh issuu? yissawwaʔ. (365)
 illi yṡaṡilha tfuut. (674)
 illi yuxḡug min daaḡu, yitʔall miʔdaaḡu. (468)

- illi yxaaf min ilfirsaa, mayrabbiis katakiit. (585)
 illi yxaaf min fafriit yiṭlaṭlu. (224)
 illi yxuṣṣ beet ilʔimaara, yxayyaṭ buʔʔu bidbaara. (456)
 illi yṣaffar fafara tiṭlaṭ sala daʔnu. (398)
 illi yṣiis yiṣuuf kitiir, ʔaal willi yimṣi yṣuuf aktar. (238)
 illi sala lbaṛṛ fawwaam. (675)
 illi sala raasu baṭha yḥassis faleeha. (530)
 illi faleek ifmilu, wilbaaʔi sala llaah. (296)
 illi sand al-laah, maydiṣ. (14)
 illi sand ummu mayithimilṣ hammu. (99)
 illuʔma lhanniyya tʔaddi miyya. (137)
 ilmaal illi ma titṣab fiih ilyadd, mayifzan faleeh ilʔalb. (366)
 ilmaal issaayib yiṣallim issirʔa. (367)
 ilmaktuub maminnuus mahruub. (74)
 ilmarkib illi liha rayyiseen tiyraʔ. (327)
 ilmaṣruuṭa mahṭuuṭa. (399)
 ilmatuus matuus walaw fallaʔu sala raasu fanuus. (75)
 ilmayya tkaddib ilyaṭṭaaṣ. (328)
 ilmayya winnaar wala hamaati fiddaar. (173)
 ilmifallis yalab iṣṣuṭaan. (269)
 ilmityaṭṭi bibtaaṣ innaas firyaan. (270)
 ilmityaṭṭi bilʔayyaam firyaan. (15)
 ilmixoozaʔ yiṣtim iṣṣuṭaan. (457)
 ilmiṣza lṣayyaata mayakulṣ ibnaha ddiib. (586)
 ilmiṣza tṣallim ummaha rrafiyya. (239)
 ilmoot kaas daayir (sala lfiibaad). (38)
 ilʔadab faḍḍaluuh sala lfilm. (240)
 ilʔahbal rizʔu waasiṣ. (76)
 ilʔaki fiṣṣabsaan xusaara. (631)
 ilʔalb yḥinn. (225)
 ilʔarzaaʔ sala lxaallaʔ. (77)
 ilʔarṣa titbaaha bṣaṣṣ bint uxtaha. (190)
 ilʔaxd hilw, wilṣaṭa murṛ. (400)
 ilʔayyaam izzift fayditha nnoom. (503)
 ilʔaṣamaal binniyyaat. (51)

ilʔaʕmaar biyad illaah. (39)
 ilʔibra lli fiiha xeṭeen matxayyaṭš. (676)
 ilʔiid ilbaṭṭaala nigsa. (297)
 ilʔiid illi taaxud matiddiiš. (531)
 ilʔirš labyaḍ yinfaʕ filyoom liswid. (368)
 ilʔirš şayyaad. (369)
 ilʔism lṭuuba, wilfiʕl lʔamšiiir. (504)
 ilʔuffa lli liiha widneen, yišiluuha tneen. (298)
 ilʔuṭṭ mayhibbiš illa xannaaʔu. (401)
 ilwiḥda ʕbaada. (138)
 ilxabaar ilmašuum yiwşal bilʕagal. (52)
 ilxeer ʕala ʔduum ilwardiin. (53)
 ilxiira fiima xtaarahu !!aah. (16)
 ilxusaara tʕallim iššataara. (271)
 ilʕaagiz ʕan ittadbiir, yiḥiil ʕala lmaʔadiir. (17)
 ilʕaarif la yuʕarraf. (241)
 ilʕabd fittafkiir, wiṛṛabb fittadbiir. (18)
 ilʕagala min iššitʕaan. (299)
 ilʕaṭšaan yiksar ilḥood. (632)
 ilʕaya ṭṭifis, liih iddawa nnigis. (547)
 ilʕeen baṣiiira wilyadd ʔaṣiiira. (272)
 ilʕeen matikrahš illa illi aḥsan minha. (532)
 ilʕeen matiʕlaaš ʕa lḥaagib. (533)
 ilʕeen ʕaleeha ḥaaris. (534)
 ilʕilm biššeeʔ wala lgahl biih. (242)
 ilʕilm firraas miš filkarraas. (243)
 ilʕirʔ dassaas. (191)
 ilʕirʔ ymidd lsaabiʕ gidd. (100)
 ilʕiyaal aḥbaab a!!aah. (101)
 ilʕumr muš baʕzaʔa. (40)
 ilʕumr waahid, wiṛṛabb waahid. (41)
 ilʕaali tamanu fiih. (370)
 ilʕaayib ḥiggitu mʕaah. (402)
 ilʕaayib maluuš naayib. (403)

- ilyariib aſma walaw kaan baſiir. (209)
- ilyariib laazim yikuun adiib. (469)
- ilyazzaala tiyzil birigl hmaar. (329)
- ilyuuraab mayxallifš ſa?r. (587)
- ilyuuba tſallim. (470)
- ilyuubaal ilgidiid luh ſullaa?a. (677)
- imsik ilbaaſil lamma ygiik ilha??. (54)
- imsik ?uſſa txarbiſak. (588)
- imſi duyri, yiftaar ſaduwwak fiik. (139)
- imſi fganaaza, wala timſi fgawaaza. (174)
- imſi ?uddaam ſaduwwak gaſaan, wala timſiiſ ?uddaamu ſiryaan. (140)
- imſi sana wala txaſſi ?ana. (678)
- in daxalt balad bitiſbid ilſigl, hiſſ wirmiilu. (458)
- in dibil ilward rihtu fiih. (192)
- in faatak zarſ hatuur uſbur lamma ssana tduur. (505)
- in gaar ſaleek gaarak, hawwil baab daarak. (117)
- in habbitak hayya ſſawwa? biiha. (589)
- in haar ilſeeſ yib?a lmalh ſabra?a. (633)
- in kaan gaarak bala, huk biih giſmak. (118)
- in kaan gaarak fi xeer, ifraſ lu. (119)
- in kaan ilkalaam min faſda, yib?a ssukuut min dahab. (679)
- in kaan lak haaga ſand ilkalb ?ullu ya siidi. (590)
- in kaan lak ſaahib, la tſarku wala tnaſbu. (404)
- in kaan liiki maſa xuſſi, win kaan liiki raagil ixruqi. (175)
- in kuntum ixwaat iſhaſbum. (405)
- in kutur ſuylak farra?u ſala ayyaam. (300)
- in libsit xeeſa baſdaha ſeeſa. (193)
- in makanſ lak ahl, naasib. (194)
- in ma ſaka lſayyaan, haalu ybaan. (548)
- in ſabaſtum niltum wi?amr a!laah naafiz, win ma ſabaſtum
kafaſtum wi ?amr a!laah naafiz. (19)
- in ſifi lmaſiid, min baxt iſſabiib. (549)
- in ſiilil ilſeeb min ahl ilſeeb mahuuſ ſeeb. (195)
- in ſiſiſt iſſa? ?amaſ, win ſiriſt iſra? gamal. (176)
- innaar matiſra?ſ illa lli kabiſha. (680)

innaar tixallif rumaad. (196)
 innadaafa min il?imaan. (550)
 innahaar luh seneen. (506)
 i?taf lisaan saduwwak bisalaamu faleekum. (141)
 irrigl tdibb ma?raah ma thibb. (142)
 irriz? yhibb ilxiffiyya. (79)
 irriyiif ilmi?ammaar li?saahib illi ydawwar. (301)
 is?al migaar?ab wala tis?al tabiib. (551)
 issalaf talaf wi?radd xsaara. (406)
 issafd wafd. (80)
 issukuut salaamit irriida. (407)
 isfa ya sabd wana asfa msaak. (302)
 isrif ma filgeeb yi?tiik ma filyeeb. (81)
 isrif ma filgeeb, yi?tiik ma filyeeb. (371)
 is?abar muftaah ilfa?ag. (681)
 is?ada?a lmistixabbiyya filbee? wi??ira. (273)
 is?iit wala iyina. (274)
 is?u?taan illi mayi?raf? is?u?taan. (459)
 is?u?taan min hebtu yit?itim fi yebtu. (460)
 is?aafi huwwa !?aah. (552)
 is?aga?ra lli ma tda?!!il sala ahlaha yhill ?a?aha. (102)
 is?aga?ra lli tda?!!il faleek, matid?iis? faleeha bil?a??. (618)
 is?ahhaat luh nu? iddunya. (330)
 is?akwa lyeer a?aah mazalla. (20)
 is?iriik ilmixaalif, ixsa? wixassa?u. (408)
 is?tiri ilgaar ?abl iddaar. (120)
 is?tiri matbi??. (143)
 is?ar? in baat faat. (55)
 itmaskin lamma titmakkin. (409)
 ittaagir lamma yfallis, yifatti? fidaftru l?adiima. (331)
 ittikraar yi?allim ilhumaar. (244)
 ittuxn sa lgimmez. (210)
 it?ab tirtaah. (303)
 it?ab sala ??ee? tila?iih. (304)
 it?allim issihr wala ti?milbuu?. (245)

itfallim izziyaana f̣ruus ilyataama. (332)
 itɣadda witmadda witɣašša witmašša. (553)
 iṭbuxi ya garya, kallif ya siid. (275)
 iṭtamaŋ yi?ill ma gamaŋ. (682)
 iṭtašaaš wala lɣama. (211)
 iṭtayyib ahsan. (56)
 iṭtiina min iṭtiina, willatta min ilɣagiina. (197)
 iṭtuyuur ɣala aškaaliha taqaŋ. (144)
 iṭɣim ilfumm, tistihi lɣeen. (410)
 iza haɗaṛat ilmalayka zahabit iššayaɗiin. (57)
 iza kaan biddak yuɣaab ilbeen, itgawwiz itneen. (177)
 iza štadd ilkaṛb haan. (683)
 iza štareet, iftikir issuu?. (372)
 iza wašaɗt wsallim aɗ!ah, biiŋ bima ʔasam aɗ!ah. (373)
 izraŋ ibn aadam yi?laŋak. (445)
 izraŋ kull yoom, taakul kull yoom. (305)
 izzammaaṛ mayxabbiš daʔnu. (333)
 izzeen mayikmalš. (58)
 izzibda matiɗ!aŋš illa bilxaɗɗ. (634)
 izzibuun izzift, ya ybaddaṛ ya yʔaxxaṛ. (374)
 izzaahiṛ lina wilxaafi ɣala !!ah. (21)
 iɣmil bixamsa ẉhaasib ilbaɗɗaal. (306)

-k-

kaan fi gaɣra wxaṛag baṛra. (276)
 kalaam illeel madhuum bizibda, yiɗ!aŋ ɣaleeh innahaaṛ yisiif. (507)
 kalb hayy wala sabŋ mayyit. (591)
 kaṛaamit ilmayyit dafnu. (42)
 keed innisa ɣalab keed irrigaal. (178)
 kidb msaawi wala šid? mbaŋza?. (411)

kilmit ilha?? tu?af fizzoor. (59)
 kilmit yareet fumaaha ma tammaar beet. (307)
 kiyaak, sabaahak misaak, ti?uum min faršak tihaddar fašaak. (508)
 kul akl ilgimaal, wi?uum ?abl irrigaal. (635)
 kul illi yi?gibak, wiibis illi yi?gib innaas. (412)
 kull baryuut fala ?add dammu. (277)
 kull fuula, wliha kayyaal. (619)
 kull lu?ma tnaadi akilha. (636)
 kull šee? bi awaan. (509)
 kull šee? fi awwilu ša?b. (308)
 kull šeex wi luh ?ar?i?a. (246)
 kull ta?xiira wfiiha xiira. (309)
 kull waahid yinaam fala lganb illi yrayyaahu. (535)
 kull fu?da wliha fand ilkariim hallaal. (22)
 kullu salaf wideen hatta lmaši fala rrigleen. (413)
 kullu fand ilfa?ab šabuun. (480)
 kutr ilhi?aar yi?ill ilma?aam. (414)
 kutr ilhuzn yi?allim ilbuka. (247)
 kutr il?asiyya ti?ta? furuu? ilmahabba. (145)
 kutr ifitaab yifarra? lahabbaab. (415)
 kutr issalaam yi?ill ilmi?rifa. (416)
 kuwayyis wirxayyis wibn naas. (375)

-|-

la ahibbak wala a?dar fala bu?dak. (146)
 la minnu wala kfaayit šar?u. (60)
 la tzimm wala tuškuur illa ba?id sana wsitt ušhur. (417)
 la tšayirni wala ašayarak, da lhamm ?ayilni w?aylak. (418)
 la ?aa! ?inab ilyaman, wala bala? iššaam. (620)
 labbis ilbuša, tib?a fa?uusa. (684)
 lagl seen tukram alf seen. (536)

- lamma nta amiir, wana amiir, ummaal miin raah yisuu? ilhimiir. (278)
- lamma tfarra?it il?u?uul kull waahid sagabu sa?lu, wlamma
tfarra?it il?arzaa? mahaddiŝ sagabu riz?u. (82)
- lamma titxaani? ilhaaramiyya ybaan ilmasruu?. (334)
- lamma tu?aŝ ilba?aara tiktara sakakinha. (592)
- lamma yiŝbaŝ ilhumaara, yibaŝza? salii?u. (593)
- law kaan da t?ahy ŝala da nnahy, la ramadaan xaaliŝ wala lfiid
gayy. (488)
- law kaan fiih xeer ma kaan ramaah i?teer. (594)
- law kaan lilbeeda widneen, kaan yiŝilha tneen. (310)
- law taagir ilmanhuus fi t?awaa?i, kaan rabbina yixla? innaas
min yeer ruus. (83)
- law yiddu lmagnuun miit sa?i ŝala sa?lu, mayiŝgibuuŝ illa
sa?lu. (226)
- lawla lkasuura ma kaanit ilfaxuura. (279)
- lawla xtilaaf innazaara labaarit issilaŝ. (685)
- lik akl, walla baŝla?a. (637)
- lulaak ya isaani, ma tsakkeet ya ?afaaya. (537)

-m-

- ma balaaŝ, illa lŝama wi?tuuraŝ. (212)
- ma been ilxayyiriin hisaab. (419)
- ma gammaŝ illa lamma waffa?. (147)
- ma mahabba illa baŝd ŝadaawa. (148)
- ma naabu min yurbitu illa ŝawgit dabbitu. (471)
- ma sxam min sitti lla siidi. (103)
- ma ŝatamak illa lli ballayak. (420)
- ma tiigi i?tuuba illa filmaŝtuuba. (213)
- ma tiŝraf xeeril illa lamma tŝuuf yeeri. (421)
- ma wara ŝŝabar illa l?abar. (686)
- ma ygibha lla rgalha. (311)

- ma yiħmil hammak illa lli min dammak. (104)
 ma yimla ŕeen ibn aadam illa ttuŕaab. (446)
 ma yimsaħ dimŕitak illa iidak. (312)
 ma yiŕgibak ŕuxŕu, tirmi nuŕŕu. (376)
 ma ynuub ilmixaŕlaŕ illa taŕŕiif huduumu. (422)
 ma yuŕaŕ illa ŕŕaaŕiŕ. (687)
 ma yuŕŕud ŕala lmadaawid illa ŕaŕŕ ilbaŕaŕ. (595)
 ma yuŕkuŕ iŕŕuuŕ illa min kiŕib. (377)
 ma yaŕni lla aŕlaah. (280)
 maal ilkunazi linnuzahi. (378)
 maal laħmitak miŕŕayyata ŕaah min gazzaaŕ miŕriŕa. (149)
 maalin tigiibu rriyaah, taxdu zzawaabiŕ. (379)
 mafiiŕ duxxaan min yeer naaŕ. (688)
 maħaddiŕ yiŕdaŕ yiŕuul ya ĕindi yaŕŕi daŕnak. (461)
 maŕdirŕ ŕala lħumaaŕ, itŕaŕŕaŕ ŕala lbardaŕa. (596)
 maŕr umm iddunya. (472)
 maŕafuħŕ bilŕeen, ŕirfuuh bilŕaŕi. (23)
 maŕafuħuħŕ whumma byiŕraŕu, ŕafuuhum wi humma byithaŕabu. (423)
 matifŕaħuuŕ filli nŕazaŕ, lama tŕuufu lli nizil. (462)
 maŕŕaħ ma tŕaamin xaaf. (689)
 mayiŕŕaŕŕŕ ŕuŕŕ min subħaan aŕlaah. (248)
 mayŕuħŕŕ min riŕŕak ĕaaga. (84)
 miin yiŕdaŕ yiŕun ilbaŕl fi labriiŕ. (597)
 miin yiŕŕaŕ ŕeeŕa ŕŕuuŕ ilŕaŕiŕ? (648)
 mikassaħ ŕiliŕ yitfaŕsaħ, ŕaah bi fluusu. (214)
 min addib awlaadu, aŕŕam ĕuŕŕaadu. (249)
 min aminak lam tixuunu, wala law kunt xawwaan. (424)
 min daŕnu wiftillu ĕabl. (538)
 min faat ŕadiimu taah. (150)
 min faatak fuutu. (425)
 min gaawir ilħaddaad yithiriŕ binaaŕu. (335)
 min gaawir iŕŕaŕiŕid yiŕŕad. (121)
 min ilŕalb ilŕalb ŕaŕuul. (151)
 min iŕtaŕaŕ ŕumuusu, kaŕ ĕaaf. (638)
 min kirhu ŕabbu ŕaŕlaŕ ŕaleeh baŕnu. (539)

min kutur xuṭṭabha, baarit. (179)
 min naṣaḥ gaahil ṣadaah. (426)
 min ʔaal ilḥamdu lillaah ṣibiṣ. (24)
 min ʔaddim issabt, yilʔa lḥadd ʔuddaamu. (510)
 min ʔall ṣaʔlu tiṣbit rigleeh. (540)
 min ʔarṣ bzanbu ʔafaṣ aḷḷah luh. (25)
 min raadak riidu, wmin ṭalab buṣdak ziidu. (152)
 min sallim silaahu huṣum ʔatlu. (153)
 min saraḥ badri rigiṣ badri. (380)
 min sawaak binafsu ma ʔalamak. (427)
 min ṣaaf balwit ʔeeru, haanit ṣaleeh balwitu. (447)
 min ṣaaf ḥaalu nṣayal baalu. (227)
 min ṭaṣam ibni balaḥa, nizlit ḥalawitha fbaṭni. (105)
 min xadam innaas ṣaarit innaas xuddaamu. (448)
 min xallif ma maat. (106)
 min yaakul muluxiyya fʔabiib, yigiib libaṭnu ṭabiib. (511)
 min yoom liyoom yiʔti llaah bilfaṣag ilʔariib. (26)
 min ʔaab ṣannak aṣlu, dalaayil nisbitu fiṣlu. (198)
 mirayt ilḥubb ṣamya. (154)
 misiiṣ ilḥayy yitlaaʔa. (155)
 misra tigrī fiiha kull tirṣa ṣisra. (512)
 miṣ kull maṣṣa tiṣlam ilgaṣṣa. (690)
 miṣ kull iṭṭeer illi yittaakil laḥmu. (598)
 miṣza walaw ṭaarit. (599)
 muluxiyya wṣeeṣ layyin, ya xaṣaabak ya mzayyin. (336)

-n-

naas yaklu lbalah, winaas yitrimu bnawaah. (621)
 naʔaaya tiṣnid izziir. (691)
 noom izṣaalim ṣibaada. (61)
 nuṣṣ ilbalad ma yiṣgibni, wana aṣgib miin ? (449)

nus̄s̄ il̄ḡama, wala l̄ḡama kullu. (215)

-?-

?aalu l̄gamal ṭ̄iliḡ innaxla, ?aalu aadi l̄gamal waadi nnaxla. (600)

?aalu liddiib ḡaysarraḡuuk filiḡanam, ?aam ḡayyaṭ. ?aluulu

da ṡee? tiḡibbu. ?aal xaayif yikuun ilxabaṭ kidb. (601)

?aalu l̄ilḡaḡaan ilwaahid fi waahid bikaam ? ?aal biryiif. (228)

?aalu l̄ilḡaḡaami ihlif, ?aal ga lfaṭag. (337)

?aalu ya guḡa eeh aḡsan ayyaamak? ?aal lamma kunt baḡabbi

ttuṭaab fiṭṭa?iyya. (649)

?aalu ya guḡa feen baladak, ?aal illi mṭaati fiiha. (650)

?aalu ya guḡa mṭaat abuuk tiḡibbak, ?aal hiyya itganninit? (651)

?aalu ya guḡa ḡidd moog ilbaḡṭ, ?aal ilgayyaat aktaṭ min

iṭṭayḡaat. (652)

?aalu ya guḡa ḡidd ḡanamak, ?aal waḡda nayma wwaḡda ?ayma. (653)

?aalu ya lli abuuk maat min ilguuḡ, ?aal huwwa ṡaaf ṡee? wala

kaḡṡ. (281)

?abl ma yiṭṭaḡ hina, yiwṡil hina. (27)

?add innamla wtiḡmil ḡamla. (602)

?alb ilmu?min daliilu. (229)

?albi ḡala waladi nfaṭaṭ, wi?alb waladi ḡalayya ḡagaṭ. (107)

?allil minnadr wiwfi. (428)

?aṡṡiṡ ḡala mayyitak tisxan. (313)

?ird mwaali, wala ḡazaal ṡaarid. (603)

?ullu fwiṡṡu wala tyiṡṡu. (429)

?ulna kida, ?ultu xṭugu min ilbalad. (450)

?uḡaad ilxazaana, wala gawazt innadaama. (180)

-r-

riḡḡit riima lḡaditha lḡadiima. (654)
 rikib ilxaliifa winfaḡḡ ilmuulid. (489)
 rizḡ ilhubl ḡala lmagaaniin. (85)

-r-

ḡaaḡit innaas, wi fiḡil innisnaas. (451)
 ḡabb hina, ḡabb hnaak. (28)
 ḡabbak maḡa lmunkasiriin gaabir. (29)
 ḡabbak ḡabb ilḡaḡa, yiddi lbard ḡala ḡadd ilḡaḡa. (86)
 ḡabbak wiḡaḡbak, la tikdib ḡaleeh. (156)
 ḡabbina mawguud fi kull ilwuguud. (30)
 ḡiḡiina bilhamm wilhamm miḡ ḡaaḡi biina. (430)

-s-

saaḡa lḡalbak, wisaaḡa lḡabbak. (513).
 sabaḡ ḡanaayif wilbaxt ḡaayif. (338)
 sayyidu lqawmi xaadimuhum. (431)
 saḡt ilbuḡuun, tituuh ilḡuḡuul. (639)
 sikitnaalu daxal biḡmaaru. (432)
 sikkit abu zeed kullaha masaalik. (655)
 sitt wgaryiteen ḡala ḡaly beḡteen. (640)

-s-

ḡaaḡib baleen kaddaab, wiḡaaḡib talaata mnaafiḡ. (314)

şaaḥib ilḥa?? ňeenu ?awiyya. (62)
 şaaḥib ilmaal taḥbaan. (381)
 şaam şaam, wi fiṭiṛ ňala başala. (641)
 şabaah ilxeer ya gaari, ?aal inta fdaarak wana fdaari. (122)
 şanfa bila ustaaz, yidrikha lfasaad. (315)
 şanfa filyadd amaan min ilfa?r. (316)

-š-

şaabit liḥaahum, wilḥa?l lissa magaahum. (250)
 şahḥaat wiňeenu ya!iida. (339)
 şahḥaat yikrah şahḥaat, wişaaḥib ilbeet yikrah litneen. (340)
 şarṭ ilmiraf?a lmuwaf?a. (157)
 şayyilni waşayyilak. (433)
 şaňra min gild ilxanziir maksab. (282)

-t-

taḥt ilbaraa?iň simm naa?iň. (434)
 tannak waṛa lkaddaab, liḥadd baab iddaar. (63)
 tibaat naar tişbaḥ ṛamaad, liha ṛabb ydabbaṛha. (31)
 tiigi maňa lňuur ṭabaat. (216)
 tiigi tşiidu yşiidak. (435)
 tikuun fi?iidak, witi?sam liyeerak. (87)
 timuut iṛra??aaşa wwişṭaha byilňab. (341)
 tiṛuuh feen ya zaňluuk been ilmuluuk. (283)
 tiňallim filmitballim yişbaḥ naasi. (251)
 tiňraf fulaan? aywa. ňaşırtu? la?. yib?a matiňrafuuş. (158)
 tixani?ni fzaffa, witişaliḥni fhaaṛa. (436)
 toob yeerak mayxilş ňaleek. (692)

tuut, ilkatkuut yaakul wiymuut. (514)

-ṭ-

ṭabbaax issimm biyduu?u. (642)

ṭiṭiṭ min ilmuulid bila hummus. (490)

ṭuuba, tixaalli ṣṣabiyya karkuuba. (515)

ṭuulit ilṣumṣ tiballay il?amal. (43)

-u-

ugrit ilxayyaat taht ?iidu. (342)

umm laxṣaṣ tiṣṣaf biluṣa bnaha. (217)

uṣṣuṣ lil?ird fdawlitu. (463)

uṣṣruk bilaadak, tubluṣ muṣṣaadak. (473)

-w-

waahid ṣṣaayil da?nu, wittaani taṣṣbaan leeh ? (541)

wagaṣ saaṣa wala kull saaṣa. (554)

-x-

xaalif tuṣṣṣaf. (452)

xadu gooz ilxaṛṣa tkallimit. (218)
 xalli lṣasal fiḡraaru, lamma tiigi asṣaaṛu. (382)
 xaṭabuuha tṣazzizit, fatuuha tnaddimit. (181)
 xeerin tiṣmil ṣaṛṛin tilṭa. (64)
 xud ilmiliih wistariih. (383)
 xud ilṭaṣiila, walaw kaanit ṣa lḥaṣiira. (199)
 xud irrafii? ṭabl iṭṭariii?. (159)
 xud lak min kull balad ṣaaḥib, wala taxudlak min kull iqliim
 ṣadu. (160)
 xud min ittall yixtall. (384)
 xud min izzaṛaayib, wala taaxud min ilṭaṛaayib. (108)
 xud min ṣabda!!a, wittikiil ṣala !!a. (555)
 xudi ṣaayib yidallaṣik, wala taxdi ṣabi ylawwaṣik. (182)
 xudu falkum min ṣiyalkum. (88)
 xuduuhum fuṭaṛa, yiṣniikum a!!a. (183)
 xunfisa ṣaafit bintaha ṣa lḥeeṭ, ṭaalit di luliyya fxeet. (109)

-y-

ya baxt min kaan innaṭiib xaalu. (110)
 ya faṛaṣoon eeṣ faṛṣanak? ṭaal malṭitṣ ḥadd yruddini. (464)
 ya mṛabbi fyeer ibnak, ya baani fyeer milkak. (111)
 ya ṣaari lxabaṛ bifluus, bukṛa ygiilak balaaṣ. (693)
 ya waaxid ilṭird ṣala kutṛ maal, bukṛa yṛuuh ilmaal wiyifḍal
 ilṭird ṣala ḥaalu. (184)
 yaama filḥabs maṣaliim. (694)
 yaama lḥigg mṛbuṭlu gmaal. (491)
 yaretni beeḍa wliyya ḍabb, wa!!a lbayaad ṣand irrigaal yithabb. (185)
 yiddi ḍḍaṣiif lamma yistaṣgib ilṭawi. (89)
 yirzu? ilhaagiṣ winnaagiṣ winnaayim ṣala widnu. (90)
 yiṣa!!i lfaṛḍ, wyinṭub ilṭard. (65)
 yiwdaṣ sirru fṭadṣaf xalṭu. (32)

yiŋmil min ilgilla kaŋamilla, wi min mayyit ilfisiix ŝarbaat. (317)
 yiŋmil min ilhabba ?ubba. (622)

-Z-

zaani may?aamin ŋala mŋaatu. (186)
 zayy fu?ara lyahuud, la dunya wala axra. (481)
 zayy gidy ilmarkib, in ŋaamit ?ar?iŝ, win yir?it ?ar?iŝ. (604)
 zayy hzaar ilhimiir, kullu ŋaŋd wŋafŋ. (605)
 zayy ilgamal, illi yihritu ybaŋŋaŋu. (606)
 zayy ilmalh mahŝuur fi kull taŋaam. (643)
 zayy ilmarakbiyya, mayiftikruuŝ ŋabbina lla fi wa?t ilyara?. (343)
 zayy ilmizayyin, yidhak ŋa lla?raŋ biŋa?ŋa?t ilmi?aŝŝ. (344)
 zayy il?arŋ yimidd baŋŋa. (623)
 zayy il?unfid la yithidŋin wala yitbaas. (607)
 zayy il?uŋaŋ, yi?ru min yeer ŋilm. (608)
 zayy itturki lmarfuud, yiŝa!li ŋala ma yistaxdim. (482)
 zayy ilwizz hinniyya bila bizz. (609)
 zayy issamak, in ŋiliŋ min ilmayya maat. (610)
 zayy issamak yaakul baŋdu. (611)
 zayy kaŋabiig ilhaakim, illi yfuutak ahsan min illi yhaŝŝa!ak.
 (465)
 zayy salaam ilmawardi ŋala lfasaxaani. (345)
 zayy ŝahhaat itturk, gaŋaan wiy?uul muŝ laazim. (483)
 zayy ŋagaayiz ilfaŋah, akl wna?wara. (219)
 zetna fid?i?na. (644)
 zibla wiy?aawih ittayyaar. (284)
 ziyaadit ilxeer xereen. (66)

-ز-

zammaar ilhayy mayiṭṭribš. (346)

-س-

Ṣala ma titkaḥḥal ilṢamša, ykuun issuu? xirib. (220)
 Ṣala ṭadd lḥaafak, midd rigleek. (285)
 Ṣala wiššak yibaan, ya maddaay illibaan. (542)
 Ṣallimnaahum iššihāata sabaṭuuna Ṣa llibwaab. (347)
 Ṣalṭa tfuut wala ḥadd ymuut. (44)
 Ṣandu bḍaaṣa winnaas gawaaṣa. (385)
 Ṣaṣfuurṭ filyadd aḥsan min Ṣašṭa Ṣala ššagaṭ. (612)
 Ṣašaan ilward, yinsiṭi lṢulllee?. (624)
 Ṣaššimtini bilḥala? xaṭṭamt ana wdaani. (543)
 Ṣawiil bilaadu, Ṣawiil bilaad innaas. (474)
 Ṣeeb ilwalad min aḥlu. (252)
 Ṣeen filganna wṢeen finnaaṭ. (544)
 Ṣeen ilḥuṭṭ mizaanu. (545)
 Ṣiṣ filṢizz yoom, wala tṢiṣ fiṣzull sana. (286)
 Ṣinda lṭimtiḥaan yukṭamu lmaṭṭu aw yuhaan. (253)
 Ṣir? gamb widnuhum, mayḥibbiš miṭṭaat ibnuhum. (187)
 Ṣumṭ iddam ma yibṭa mayya. (112)
 Ṣumṭ ilmaal ilḥalaal ma yḍiiṣ. (386)
 Ṣumṭ ilmaṭa ma ṭṭabbi Ṣigl wyiḥrit. (254)
 Ṣumṭ iššaṭi baṭi. (67)
 Ṣuud fi ḥizma, yiṣmil eeh? (695)

-ط-

yaab ilṭuṭṭ, ilṢab ya faar. (613)

yani maat garru lḫabaṭ, faṭiir maat mafiiš xabaṭ. (287)

yaassilu wiŕmillu ŕimma. ʔaal, ana myaasil wiɗaamin ganna? (348)
yina nnafs huwwa lɣina lkaamil. (288)
yuɗaab ɗaman hiɗdaaya, ʔaal litneen ɗayyaɗiin. (614)
yuzz ilkira mayharbuuŕ. (484)

INDEX : METAPHORIC EXPRESSIONS

PROVERBIAL AND METAPHORIC EXPRESSIONS

aadi wišš iddøef.
 agr mnaawil.
 akal laħmu.
 akal wiššū.
 aktaṛ min ilhamm ōala lʔalb.
 baaṭu winnigma (aw - winnigm).
 baḡitlu filʔafaṣ.
 bala ʔafya.
 balaŝ riiʔu.
 baŝd xaṛaab maṭṭa.
 beenhum ma ṣanaŝ ilħaddaad .
 beetu maftuuħ.
 biddiraaŝ (or bilbaaŝ widdiraaŝ).
 bilhabulli.
 bilkoom.
 bilŝaṛabi.
 biʔalŝ iddirs.
 binnabbuut (aw - biddiraaŝ).
 bitaaŝ kullu.
 biyaakul fi ʔatta maħluula.
 biyšimm ōala ḡaħṛ iidu.
 biywallid ilbayla.
 biyŝiiš ōala lhawa.
 bizzoofa.
 biŝaraʔ ilgibiin.
 daayir ōala ħall šaŝṛu.
 dafniinu sawa.
 dahya msayyaħa.
 dammu tʔiil.

dammu yu!tuš.
da?? ilhamm wnaxalu.
daxal bilhangil wilmangil.
daxal fi zawarii?u.
ɗarab iddunya ŝarɗa.
ɗarab iddunya ɗabanga.
ɗarab madfaŋ.
ɗifik ŋala da?nu.
faatuu nuŝŝ ŋumru.
faraŝit l (-u) lmiilaaya.
faŝkit kaŋb.
faŝŝ malh wdaab.
fatahlu ŋibbu.
fi haalu.
filmiŝmiš.
ga fgamaI.
ga na?bu ŋala ŝuuna.
gaab daayu (l?arɗ).
gaab ilxabaɗ min bizz ummu.
(gaay) iid (min) waɗa w?iid (min) ?uddaam.
garhu ɗaɗi.
gass ilmaxaaɗa.
gawaaz naŝaara.
hara wnakat (fi...).
huff ɗi!iŋ innahaar.
hablu ŋala ɗahrɗu.
halla whuwwa mayɗafitha.
hamaatu bithibbu.
hammaɗha (aw - hammaɗu).
hara?lu l?axɗaɗeen.
hasablu alf hsaab.
haɗɗ fbaɗnu baɗɗiixa ŝeefi.
haɗɗ hammu (fi...).
haɗɗ ilhamm fittirbaas.
haɗɗ raasu filgiraab.
haɗɗ ŝubaaŋu fiŝŝa?? (min...).

haṭṭaha (aw - gabha) fraʔabtu (aw - ʔabbitu).
 hoṣaltu dayyaʔa.
 huṭṭ filxuṛg.
 huṭṭi kalamun.
 ibn haṛaam.
 iddunya btidṛab witiʔlib.
 iddunya waʔfa ʔala rigl.
 ihna bniʔra fsuurit ʔabas ?
 iidak wilʔaṛḡ minnu.
 iidi ʔala kitfak.
 iidu maftuuha.
 iidu maxṛuuma.
 iidu naʕfa.
 iidu wriḡlu.
 iidu xafiifa.
 ila haysu alqat.
 ilbaab yifawwit gamal.
 ilfaaṛ liʔib fiʔibbu.
 illi nbaat fiih niṣbaḥ fiih.
 ilxaaliʔ innaaṭi ʔ(...).
 ilʔaatil ʔala lbaaṭil.
 ilʔadad fillamuun.
 inʔaṭaʔ sabhu.
 iṣṣabaah ṛabaah.
 iṣṛab min ilbaḥṛ !
 it!axbaṭ yazlu.
 ittiʔiil waṛa.
 kaʔa ʔala lxabar maguur.
 kaffu maftuuḥ.
 kasaṛ waṛaah ʔawwaaṛa.
 kasaṛ ʔala manaxiiru baṣa!a.
 kassaṛ maʔadiifu.
 katam iddamm ʔala lʔeeḥ.
 kilma tgiibu wkilma twaddiih.
 kull min habb wmin dabb .
 kullu yiṭ!aʔ filyaasiil .

la hina wala hnaak.
 la yhill wala yirbuṭ.
 la yinfaṣ ṭabla wala ṭaar.
 lamma yʔuul ṛayyaani ya figl.
 lamuuna fbalad ʔarfaana.
 latt wṣagn.
 lazʔa byira.
 libanitha zarʔa.
 lirrukab.
 lisaanu maluuš tuʔʔaala.
 lisaanu ṭwiil.
 laʔaṭ ilfuula.
 maaši ṣala ʔiṣr beed.
 maat fi gildu (min ilxoof -aw- min ilkusuuf)
 madaxalš dunya.
 mafiiš sarriix ibn yomeen.
 maḥaddiš yiṣraf yiʔallib waṛaah ṭihiin.
 malaykitu haffit.
 malaykitu xafiifa.
 maluuš tagza.
 maluuš wišš .
 maluuš (ṣarḡ wala) tana.
 manʔuuṣ filhamm.
 maṛbaṭ ilfaṛas.
 masaḥlu guux.
 masaṣṣaruuš.
 mashuub min lisaanu.
 matitballiš fi buʔʔu fuula.
 matxuṛriš min iidu lmayya.
 mayinbiliṣ.
 mayinhiḡimš.
 mayinzilš min izṣoor.
 mayiʔdarš yiʔuul tiit ittalaata kaam.
 mayiswaaš malw widnu nxaala.
 mayiṣrafš issama min ilṣama.
 mayuxṛugš min iidu (yiṣmil...).

mayya min taft tibn.
 maŋdinu kwayyis.
 min nu?ra lduhdeera.
 min ta?ta? lissalaamu ŋaleekum.
 mi?at?taŋ issamaka wdelha.
 misik ilŋaŋaaya min ilwist.
 miš gayibha lbaŋr.
 miš min toobu.
 miš min wa?mu.
 mitŋallim ilkaŋb wilxanŋar ~ yiŋraf ilkaŋb wilxanŋar.
 moot wi xaŋaab diyaar.
 naaŋim.
 nafas fi ?afaŋ.
 nafxa kaddaaba.
 namusiyitu kuhli.
 naššif irrii?
 ?aal waaŋid wisittiin.
 ?aaŋid yinišš.
 ?add (---) wi?duud.
 ?aliiil i?tahy.
 ?ataŋ dabru.
 ?ataŋ ilhaliiba wirŋayba.
 ?at?taŋ (fi) faŋwitu.
 ?atŋa bila waŋla.
 ?aŋad(lu) filxaŋt.
 ?uul ya baaŋit.
 rama ŋubtu.
 rama waŋaa (h) ?awwaara (aw - ?ulla).
 rigŋit ilmayya lmagariiha (been ...).
 rii?u byigri (ŋala...).
 raagil ?add il?ool.
 raah balaaš.
 raah fi šarbit mayya.
 raah filhawa.
 raah raas fi rigleen.
 roheen fi?zaaza.

ʕooḥu ʕwiila.
 saaʔ ilhabaala ʕala ʕʕayʕana.
 sabʕ walla ɖabʕ.
 sakʕit yanni.
 sallimu daʕnu.
 samak laban tamr hindi.
 samn ʕala ʕasal.
 sanatak beeɖa.
 sarʕaah issikkiina.
 ʕaafi ya laban.
 ʕaarib min bizz ummu.
 ʕaarib min kiʕaanu.
 ʕaayil iddunya ʕala ʕaasu (aw - ʕala ʕaʕnu).
 ʕaayil ʕabd ilʕaadir.
 ʕamm nafasu.
 ʕammaʕ ilfatla.
 ʕatamni min ilbaab liʕʕaaʕ.
 ʕaxxa fhammaam (aw ʕaah ʕaxxa fhammaam).
 ʕurʕaabit xurɖ.
 ʕuyil ilmiʕallim libnu.
 tilif amalu.
 tiʕuʕʕ ilmalh mayinzilʕ.
 tiʕidd ʕawabʕak (baʕd ma tsallim ʕaleeh).
 ʕaar min ilfaʕah.
 ʕaayih ibn ʕaayih.
 ʕabax iʕʕabxa.
 ʕallaʕ fihi ilʕuʕaʕ ilfaʕʕaana (aw - ilfaʕʕa).
 ʕa||aʕ zaʕabiinu (ʕala...)
 ʕawwil baalu (ʕala).
 ʕawwil raʕabtu.
 ʕiliʕ min ʕeenu (aw - min ʕineeh).
 ʕiliʕ ʕafaah yiʕammaʕ ʕeeʕ.
 ʕintu kwayyisa.
 ʕoor a||aah fi barslimu.
 ʕubul ʕablu wizumuʕ zamʕu.
 ʕuzʕ fiʕʕ.

waaxid (aw - faamil) issikka ?iyaasa.
 (walad) kahraaba.
 wallaaf.
 warraah nuguum idduhr.
 (warraalu) Ileen ilhamra.
 wassamaa?i waqtaariq.
 widn min tiin wi widn min fagiin.
 (wikalna Ifaša wišribna ššaay) wallazi minnu...
 wi?iif lišuštu.
 wiššu yi?taaf ilxamiira min ilbeet.
 wiššu yi?taaf irriz?.
 xabaar abyad.
 xad biha??u halfa.
 xadu fdooka.
 xaduuh min iddaar linnaar.
 xallaaha ba?n hmaar.
 xallaaha xall.
 xarg beet.
 xa?ag min iid.
 xisir (aw - fidim) ilgild wišša?at.
 xul?u dayya?.
 ya mawlaaya kama xala?tini.
 ya nahaar abyad.
 yiddan fi ma?ta.
 yifhamha whiyya tayra.
 yifhat ilbiir bi?ibra.
 yilfab bilbeeda wil?ada? (aw wilhagar).
 yinfux fi ?irba ma?tuufa.
 yisra? ilkuhl min illeen.
 yitlaffa? bilsaanu aw mitlaffa? bilsaanu.
 yi?a?la? filkirša fa?m.
 yiwaddiik ilba?r wiygiibak fa?šaan.
 yixalliih (aw - yisiibuh) yirinn.
 yi?raf ilkuft.
 yoom ilhukuuma bsana.
 zanbu fala ganbu.

zaraŋ(u) zarŋ baŋa|.

 zawwid iŋŋiin balla.

 zayy illi ddaaya gaŋŋaah min lisaanu.

 zayy innaas.

 zayy iŋŋaŋŋa min ilŋagiin.

 zayy izzift.

 zift wŋaŋŋaan.

 zii!!(u) xafiif.

 zuŋaaŋ fi ŋafaŋ.

 ŋaamil abu ŋali.

 ŋaamil fa!!uuŋa.

 ŋaŋma xiŋna.

 ŋala baaba.

 ŋala lba|aaŋ (aw - ŋala lbalaaaŋa).

 ŋala lħadiida.

 ŋala ŋafa yeeru (aw - ŋala ŋafa fulaan).

 ŋala rrii? (aw - ŋala rii? innoom).

 ŋala singit ŋaŋaŋa.

 ŋala sinn wŋumħ.

 ŋamal ilbaħŋ ŋħiina.

 ŋamal issabŋa wdimmitha.

 ŋammaŋ iŋŋaaŋa.

 ŋasal wiŋħiina.

 ŋayzak fi kilma wŋadd yaŋaaha.

 ŋeeni ŋeenak.

 ŋeenu fi...

 ŋirs ganb ŋħuuŋ.

 ŋasal winaŋaŋ.

 ŋasiil wimakwa.

 ŋeeba bilweeba.

 ŋiri? fi ŋibr mayya.



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الأمثال والكنيات العامية

إرنست توفيق عبد المسيح
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بالاشتراك مع

إرنست مكار يوس



مَرْكَزُ دِرَاسَاتِ الشَّرْقِ الْأَوْسَطِ وَشَمَالِ افْرِيقَا

جَامِعَةُ مِيشِجَان

آن آربر

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