A Comprehensive Study of Egyptian Arabic

Volume Two

a preliminary edition

Proverbs and Metaphoric Expressions

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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 metaphorlic expressions play in everyday speech in Egyptian Arabic. Proverbs, in general, are representatives of cultures, and Egyptians use proverbs and metaphorlic 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 metaphorlic 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 metaphor 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,

565. قم و تجنيب عملك السوء.
- 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

81. تصرف ما فيه الجيب ما في الغيب.
- 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 metaphorical 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 metaphorical 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 metaphorical 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:

306. išmall bixamsa ṭaasib 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.

*** *** ***

244. yoom ilḥukuma 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 ṭalʔaan fašaan maqalakš gawabaat min wizarṭ izziřaafa. matiʔlaʔš, ma nta ʕaarif.
yoom ilḥukuma 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:

7. 但是对于你，你应顺从他。
   - What is best God will do.
   = Trust in God; He always does what is best.

III III III

16. 一切都是出自安拉的拣选。
    - 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.

III III III

19. 无论你满足于什么，安宁都属于安拉的旨意。
    - 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.

***  ***  ***

31. tībaat naaṣ tīṣbaḥ ɣamaad, liha ɣaab ɣdabbaɣha.
- 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:

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

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

***  ***  ***
41. ilṣūm waḥīd, wiḥcaff waḥīd.
- 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:

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

*** *** ***

50. illi yizar biʿbreex, yilaa biʿbreex.
- 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:

73. ۲۳ إللى خلق الانداق، مكلف بالرزاق.
- He who created mouths has undertaken to provide (for them).
= God will always provide at the time of need.

77. ۲۷ الزيار على الخلاق.
- All bounty comes from the Creator.
= Trust in God and He will provide.

86. ۸۶ ربك رب الحظ، يبني البرد على قد الغطا.
- 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:

93. bašd ummi wuxti ikull 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.

96. îdgûfû mayîlalâš min illâ̄hm, widdâmnm mayîbâaš mayya.
- A fingernail does not leave the flesh and blood does not turn into water.
= Blood is thicker than water.

100. îlṣîrî ymîdd Isâabilî 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:

113. gaarak il?awiib, wala axuuk ilbi?iim.
- 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.

*** *** ***

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

*** *** ***

120. ilsti?i 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:

124. باطلت وستًة ودَّع وفَوف.
   - 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.

139. اسْمٌ دَيْرٌ ٍ ِبِنَتْ أَنَّهُ وْقَاتً فَيْكَ.
   - 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!

144. ِتَّعْلُوُّوْرُ ِتُعَمَاكَ لَا شَكْلاً تَالَانَ.
   - 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:

161. buus iiid ƙamaataku, wala tabuus miraataku
   - (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.

*** *** ***

162. ga'll ƙaagii, wala ga'll ƙee'.
   - (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 preferrable to being on the shelf.

*** *** ***

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

172. ills uulu limmaatu ya ullo, tilab biha nnaas ilkooraa.
- 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.

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

184. ya waxsid il?irid ulla kutu maaloo, bukra ghuuq illaaal wiyifdal il?ird ulla haalu.
- 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:

191. iłfi? dassaas.
- The vein buries itself deep.
= Like father, like son. (Children inherit qualities of their parents and their grandparents.)

*** *** ***

199. xud iłʔašila, walaw kaanit ʕa.ʔašišiga.
- 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:

200. aʔraʃ wınuzaḥı.
- Scabby-headed (having ringworm), but sociable.
= This proverb is said of someone who does not realize his shortcomings.

*** *** ***

209. ilɣariib afma walaq kaan baʃliɣ.
- 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:

222. ilgaʃaan yiʔlam bisuu? ilʃeeʃ.
- A hungry man dreams about the bread market.
= Pressing needs will control one's thoughts.

*** *** ***
227. min šaaf ḥaalu nṣayal 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:

230. addīb šiyyaalak 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.

*** *** ***

240. il?adab faqqaluuw ṣala ililm.
- Good manners are preferred to knowledge.
= Good manners, rather than knowledge, are
  important.

*** *** ***
244. ḳāra ḡiṣallim ilḥumağār.
- 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:

444 - الفقير ريحه وحشة.

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

*** *** ***

267 - إلي معاه قرش يسو قرش، و إلي ما معاشت قرش ما يساوش قرش.

267. illi miθaθ shir ylsaθ shir, illi mamiθalθ shir mayiswaθ shir.
- 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.

*** *** ***
288. ḳn
nafs ḳuwwa ḳn Ikaamil.
- 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 :

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

*** *** ***

294. ḳll Ṽaraah Ṽilmaya, Ṽlgary aḥsan lu.
- 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.

*** *** ***
296. iṣṣāli ẓaleek iṣmulu, wilbaa?i ẓala iṣṣaah.
- 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.

*** *** ***

298. iṣuwa ẓu iṣiha wiṣeen, yiṣi̱luuha 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:

318. aša sa??a, witrušš ẓalayya 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.

*** *** ***
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 : 

353. ـ جبال الكحل تغنيها المراعون ، وكثير المال تغنيه السبائل.
ـ 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.

*** *** ***

386. ـ في المعالي ليس لها ما يغني.
ـ 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:

- 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.

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

403. ٤٠٣. ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ 
- 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:

438. ganna min yeer naas, ma tindaas.
- A paradise without people is not worth setting foot in.
= Woe to him that is alone.

*** *** ***

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.

*** *** ***

452. xaalif tuffaf.
- 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:

456. illi yxušš beet il?i?imaara, yxayaṭ 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.

*** *** ***

458. in daxait balad biṭiṣbiid ili?igl, biṭšš
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.

*** *** ***

459. iṣṣuṣṭaan illi mayiẓrafš iṣṣuṣṭaan.
- 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:

466. حب الوطن من الإيمان.
- The love of one's homeland is akin to the love of God.
= Love of one's homeland is a form of religious belief.

470. عيوب علم.
- Being away from home is education.
= Travel makes a wise man better.

472. مصر أم الدنيا.
- 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 لمو النامي على الغربي ؟
477. eeh lamm iššaami ūlā lmaγrabi ?
- 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.

*** *** ***

٨٤٨ - زي التركي المرفوع، يصلي على ما يستخدم.
482. zayyy llturki lmarfuud, yiša'lli ūlā ma yistaxdīm.
- 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 يفتّش كحك.
485. ba'id ilīlīd ma ijtattīlīš kakhk.
- After holidays (feast days) no cakes are to be rolled.
490. ṭi’īf min ilmuulid bila ḥummuṣ.
- 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:

497. ba’ramhaat, ḫuṣr ilyeṣ ḥi 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.

*** *** ***

506. ḫnahaar luh ḡeneen.
- 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:

517. iddayy ṣala lwidaan amarr min issifr.
- (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.

*** *** ***

519. iid ṣala iid tisaaqid.
- 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.
549. in ṣiš ḥmašlīq, min bat x iṭṭabiib.
- 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).

*** *** ***

551. iṣiṣal miṣaṣrab wala tisal ṭabiib.
- 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.

*** *** ***

552. iṣṣaṣaf hixwaa Ӏlaah.
- God is the curer.
= Though the doctor has been the instrument, it is only God who actually provides the cure.

*** *** ***

553. iṭyadda witsmadda, witsaṣṣa witsmāṣṣa.
- 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:

556. a?ullu ṭoor, yi?ulu iñlibu.
- 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.

*** *** ***

557. a?la ma fxeelak irkab.
- The tallest of your horses, ride it !
= Enjoy the best of things around you.

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

*** *** ***

576. ilkalb mayitsha'arash 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.

*** *** ***

600. ?aalu Igmal ilili f innaxla, ?aalu aadi Igmal
waadi innaxla.
- 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:

616. illi ma yiirda bilxoox, yiirda bshaaraabu.
- 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.

*** *** ***

623. zayy ilʾaṣṣ yimidd barṣa.
- 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.

*** *** ***

624. ṭašaan ilward, yinsīʾi lʾullee?.
- 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:

626. dabbār yaḍaak, tilʾa ṭašaak.
- Plan for your dinner (the noon meal) and
you will find your supper.
Plan for today and tomorrow will plan for itself.

İl?akî fiššabâan xusaâra
- Feeding a satiated person is a dead loss.
- Assistance should go to those who need it.

Shaam shaam, wi fiṭir şala başala.
- 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:

645. gawwizu miškaah lirirma, ma ṣala litneen ṭirma.
- They married off Mishkah to Rima (two nobodies). No value is attached to either.
  = One is as bad as the other.

*** *** ***

646. guha awla blahm ṭooru.
- Goha is the most deserving of the meat of his own ox.
  = Charity begins at home.

*** *** ***

648. miin yiṣṣaf ṣeeša fsuu? ilyazl?
- 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:

658. daari ṣala ŵamitak tinawwar.
- Shelter your candle and it will give light.
= Keep your business to yourself if you want to get somewhere.

*** *** ***

659. duxuul ilhammaam muš zayy ˍlunuʃu.
- Going into the public bath is not like coming out of it.
= Terminating something is not as easy as starting it.

*** *** ***

683. iza štadd ilkaʃb haan.
- If the hardship increases, it (is a sign that it) will become lighter.
= The darkest hour is just before dawn.

*** *** ***

693. ya šaari lxabar bifuus, bukça ygilak balaaʃ.
- 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. اِلّا گاب، اِلّا ھاد، اِلّا ھالیخ، اِلّا ھالیخ.
   - 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.)

2. اِلّا یگسس ینناد یویسیتی یدداو.
   - God takes the pulse and provides the medicine.
   = All cures are from God.
3. الله يسد باب، ويفتح أبواب.
   - God closes one door, (only) to open others.
   = God sees to it that things always turn out for the best.

*** *** ***

4. بلاد الله لخلق الله
   - 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.)

*** *** ***

5. جهنم ما فيه من راح.
   - 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.

*** *** ***

6. حكم الله متى أراد.
   - He rules the mortals as He wants.
   = God works his miracles in mysterious ways.

*** *** ***
   - What is best God will do.
   = Trust in God; He always does what is best.

*** *** ***

8. illi maalu xeer fidinu, 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.

*** *** ***

   - 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.

*** *** ***

10. illi ma yxaaf min allaaah 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.

*** *** ***
11. illi yhibbu ṭabbu, ygiiblu ḥagtu lhaddu.  
- 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.  
*** *** ***

- What God brings together, a human cannot separate.  
= What God has brought together let no man rend asunder.  
*** *** ***

13. illi yixzilu ṭarrab mayunṣurūwūṣ ilṣabd.  
- 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.  
*** *** ***

14. illi ḥand al?):aah, mayḏi?’ik.  
- What God has (i.e. the charity given for His sake) is never lost.  
= Good deeds never go unrewarded by God.  
*** *** ***
15. ilmityaṭṭi bilayyam ẓiryaan.
- 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.

*** *** ***

16. ilxiira fima xtaṣaḥahu させて頂.
- 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.

*** *** ***

17. ilaagiz ẓan ittadbiir, yihiil ẓala ẓaṣa İmaṭadiir.
- 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).

*** *** ***

18. iliṣabd fittafkiir, wirrabb fittadbiir.
- (While) man (slave of God) is thinking about a problem, God takes care of it for him.
= Man proposes, God disposes.

*** *** ***
19. In šabařtum niltum wiʔamr aʔl|$ah naafiz, win mašabařtum kafařtum wiʔamr aʔl|$ah 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.

*** *** ***

20. iššakwa lēeer aʔl|$ah 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.

*** *** ***

21. iżẓaahir lina wilxaafi $ala-ʔ|lah.
- 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.

*** *** ***

22. kull ūʔda wliha ūand ilkariim ūallaal.
- 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.

*** *** ***
23. mašafuḥūs bilšeen, širfuḥ bilša?l.
   - (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.

*** *** ***

24. min ?a'al ilhamdu lillaah šibīl.
   - He who praises The Lord (for what he gets) (i.e. be
     grateful for whatever he recieves and says "I have had
     enough") reaches contentment (is satiated).
   = God blesses those who appreciate His bounty.

*** *** ***

25. min ?arr bzanbu yafar al'laah 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).

*** *** ***

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

*** *** ***
27. tabl ma yi'ta3 hina, yiw9il 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.

*** *** ***

28. rabb hina, rabb 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)

*** *** ***

29. rabbak ma7a 1munkasirin 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 /gaabir/ meaning 'to mend a
   broken bone').

*** *** ***

30. rabbina mawguud fi kull ilwuguud.
   - God is present everywhere.
   = Depend on God, He is always watching over the universe.

*** *** ***
31. tibaat na'ar tisbaah ramaad, liha rabb ydabbarha
   - 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).

*** *** ***

32. yiwdaaf sirru f'adafi'ak xal?u.
   - 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

33. axrit ilhayaah ilmoot.
- At the end of life is death.
= No matter how one lives, death comes at the end all the same.

*** *** ***

34. gaak ilmoot ya taarik isaga.
- Death has come to you, you who have neglected your prayers.
= Time has come for you to pay for your bad deeds.

*** *** ***
35. ihya’ini nnahard, wmaawitni bukça.
- (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.

*** *** ***

36. ilkull ymuut.
- All things (and persons) must die.
= All men are mortal.

*** *** ***

37. illi luh awwil luh aaxir.
- What has a beginning has an end.
= Everything will come to an end.

*** *** ***

38. ilmoot kaas daayir (Sala Isbaad).
- Death is a cup that goes around (to every human).
= Death devours lambs as well as sheep.

*** *** ***
39. یَسَمَا بَيْت الَّذِيَانَ
    Life (and death) are in God's hand.
    = No one dies before his time (so being a coward is meaningless).

*** *** ***

40. یَسَمَا مِنْ ذَيْتْ باَثْرَةَ
    (One's) life is not to be squandered (i.e. risked).
    = You should not run risks with your life.

*** *** ***

41. یَسَمَا وَالَّذِيْنَ رَبَّ وَالَّذِيْنَ
    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.

*** *** ***

42. کَرَاءَاتِ الْمَتْنِ دَفْنِهِ
    The (only worthwhile) respect you may accord a dead person is to bury him.
    = A dead person should be buried as soon as possible.

*** *** ***
43. \( 
\text{\`\text{"uulit i\text{"um\text{" elic tiballay il\text{"amal}.} \\
- Longevity helps (one) realize (his) wishes.} \\
= He who has time has everything.} \\
\)

44. \( 
\text{\`a\text{"al\text{"a t\text{"fuut wala hadd ymuut.} \\
- A sound beating will pass and no one will die.} \\
= All hardships pass (used in situations which appear difficult but whose effects will be short-lived).} \\
\)
45. Ḣblīṣ máyixribš 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.

*** *** ***

46. Idduṣa byuʔṣud ỉṣḥaabu.
   - Curses remain with their owner (i.e. the ones who produced them).
   = Curses come back to those who utter them.
47. [NUMERICAL] the builder goes up; the digger goes down.
= Doing good has its built-in reward while evil-doing harms the doer in the process.

*** *** ***

48. [NUMERICAL] Evil has no feet.
= Evil has no legs to stand on and thus cannot go far.

*** *** ***

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

*** *** ***

50. [NUMERICAL] He who plants good will find good.
= As you sow, so shall you reap.
51. ilʔašmaal binniyyaat.
   - Deeds (are to be judged) by the intention.
   = Deeds are to be measured by the intent of the person who performed them.

*** *** ***

52. ilxabağ ilmašuum yiğal bi{lʔagal.
   - Bad news arrives quickly.
   = Bad news travels fast.

*** *** ***

53. ilxeer fiša 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.

*** *** ***

54. imsik ilbaṭil lamma ygiik ilʔa??.
   - 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.

*** *** ***
55. یش‌اریل بئت فات.
- 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.

*** *** ***

56. یت‌اییب انسان.
- (Opting for) good is better.
= It costs more to do ill than to do well.

*** *** ***

57. یزا ھاچاکت یلماعکا وحابت یش‌اّتیکین.
- When angels come in, devils depart.
= This proverb is said jokingly when someone prepares to leave at the arrival of another.

*** *** ***

58. یزیئن مایکمالش.
- The good is never perfect.
= No one is perfect.

*** *** ***
59. kilim ilha?? tuwaaf fii?z-zoor.
- The word of truth sticks in the throat.
= It is hard to tell the truth sometimes.

*** *** ***

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

*** *** ***

61. noom izzaalim gibaada.
- 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.

*** *** ***

- He who is in the right, has a strong eye (fears nothing).
= People are bold when they are right.

*** *** ***
63. tannak waṣa lkaddaab, liḥadḍ baab idḍa an.
   - 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.

   *** *** ***

64. xeer in tiṣmil ūar in til? a.
   - (For the) good you do, you will meet with evil.
   = Ingratitude is the usual reward of those who do good.

   *** *** ***

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

   *** *** ***

66. ziyaadit il xeer xereen.
   - An increase of goodness is doubly good.
   = There is always room for more goodness.

   *** *** ***
67. تعيين أشجار البذور.
- 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

68. ga ytaagir fil'hnna kutrit lahzaan.
   - (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.

*** *** ***

69. gat il'hniza tifraḥ mal?tlihaaṣ maṭraḥ.
   - A sad (miserable) woman came to join in the gaiety, but found no place for herself.
   = Fate cannot be escaped.

*** *** ***
70. ibn ilhabla γığık aktar.
   - 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.

*** *** ***

71. ibn yomeen mayğiğ kalata.
   - A person who is destined to live (only) two days will not live for three.
   = Fate cannot be escaped.

*** *** ***

72. illi lâk, muhrâgam ƙala yeerak.
   - 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.

*** *** ***

73. illi xala? lašdaa?, mitkafl bilarzaa?.
   - He who created mouths has undertaken to provide (for them).
   = God will always provide at the time of need.

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

*** *** ***

75. ilmatũuš matũuš walaw ᵇaŀaʔu ᵇaŀa ῶaasu fanuus.
   - The unlucky remains unlucky even if they hang a lantern over his head.
   = Fate cannot be escaped.

*** *** ***

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

*** *** ***

77. ilʔarzaʔ ᵇaŀa ˡxallaʔu.
   - All bounty comes from the Creator.
   = Trust in God and He will provide.

*** *** ***
78. یلغار ما يمنعش من قدر.
  - Being cautious does not stop what fate has stored for you.
  = Precaution does not change destiny.

*** *** ***

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

*** *** ***

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

*** *** ***

81. یضریف ما في الجیب یانیک ما في الغیب.
  - 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.

*** *** ***
82. Ilma tfar-rat il fi\$u?uu\$ kull waahid S\$abtu S\$alu, w\$lamma tfar-rat il il\?arzaa\$ ma\$hadili\$ S\$abtu riz\$u.
   - 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.

83. Ilaw taagir il\$ama\$uus fi \$\$awaa\$i, kaan \$rabbina yixla\$ innaas min yer\$u\$us.
   - If an unlucky person takes up trading in caps, God would start creating people without heads.
   = No one can escape his fate.

84. May\$u\$h min riz\$ak \$\$aaga.
   - 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.

85. Riz\$ il\$hul S\$ala Il\$manlin.
   - 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.
86. ṭabbak ṭabb ymbola, yidd ḫab ymbola ṭadd ymbola.
   - 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.

   *** *** ***

87. tikun ỉlìdak, witìsam 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.

   *** *** ***

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

   *** *** ***

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

   *** *** ***
90. يرزق الناجع والنائج والتأييم على ودنه.

- 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.

*** *** ***
91. adfi šala 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.

   ***   ***   ***

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

   ***   ***   ***
93. baʿid 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.

*** *** ***

94. hiyya l?uṭṭa taakul wiladha ?
   - Can a cat eat its own kittens ?
   = A parent never lets his children down.

*** *** ***

95. idduxxaan il?ariib yiṣmi.
   - Nearby smoke blinds (you).
   = Family problems affect one the most.

*** *** ***

96. iddūf mayiṭlaḥs min illaḥm, widdamm mayiḥʔaaš mayya.
   - A fingernail does not leave the flesh and blood does not
turn into water.
   = Blood is thicker than water.

*** *** ***
97. illi ma yisma' kalaam waldeeh, yadaab allaah ullaah.
   - He who doesn't obey his parents will incur God's wrath.
   = Honor your father and mother so as to avoid God's anger.

*** *** ***

98. illi yiggawwi' ummi, a?ullu ya ullaah.
   - He who marries my mother, I'll address as my uncle.
   = A dog in office is always obeyed.

*** *** ***

99. illi ?and ummu mayithimilh hammu.
   - He who lives with his mother is not to be worried about.
   = A mother's care is the best care.

*** *** ***

100. illi ymidd ullaah gidd.
    - The vein reaches back to the seventh ancestor.
    = Birth tells.

*** *** ***
101. ايل احل في الابه الله.
   - Children are the beloved of God.
   = Children are innocent creatures.

*** *** ***

102. السجرة الما متطتل على أهلها يحل قطعها.
   - The tree which does not provide shade for its owners should be cut down.
   = One should be loyal and helpful to one's family.

*** *** ***

103. ما أسخم من شيء إلا سيدي.
   - None is worse than my grandmother except for my grandfather.
   = Each one is worse than the other.

*** *** ***

104. ما يلمحه ايل الا التي يملك.
   - No one but your own (flesh and) blood really cares about your problems.
   = Blood is thicker than water.
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.

*** *** ***

106. min xallif ma maat.
   - He who leaves children behind him, is not dead.
   = One's children carry the family name.

*** *** ***

107. ṭalbi ṣala waladi nfaṭar, wiʔalb waladi ṣalayya ḥagār.
   - 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.

*** *** ***

108. xud min izzaraayib, wala taaxud min ilʔaraayib.
   - 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.

*** *** ***
109. xunfisa šaafit bintaha qa lweeney, qaalit di luliyya fxeeṭ.
   - 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.

*** *** ***

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

*** *** ***

111. ya mrabbī 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.

*** *** ***

112. Sumr iddamma yibqa mayya.
   - Blood never turns into water.
   = Blood is thicker than water.

*** *** ***
113.  gaараk ỉl?ąrilił, ỉwała ażuuk ỉlbiţilıd.
    - 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.

***  ***  ***

114.  gaараk ỉuddaamak ỉi wa раak, ỉi mašaaf ỉişişiık ỉišuuf ỉaфаak.
    - 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.

***  ***  ***
115. ilgār awla biṣṣūffa.
- 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.

*** *** ***

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

*** *** ***

117. in gaar ʕaleek gārak, ḫawwil baab daaṣāk.
- 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.

*** *** ***

118. in kaan gārak bala, hukk biḥh gismak.
- (Even) if your neighbor is a skin disease, rub your body with him.
- Stick by your neighbor no matter what.

*** *** ***
119. in kaan gaa ā r fi xeer, ifrař 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).

   ***  ***  ***

120. ištiiri ilgaæ ābl iddaæ.
   = 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.

   ***  ***  ***

121. min gaawir issālīd yisād.
   = He who lives next door to a fortunate man becomes
     fortunate himself.
   = The fortunes of one's neighbor rub off on one.

   ***  ***  ***

122. šabaañ ilxeer ya gaarī, ?aal īnta fdaarāk wana fdaarī.
   = 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

123.  إلا واحد يكفي عضوة.
- A meal made for a single person will suffice for ten.
  = Good company is preferable to good (or a lot of) food.

*** *** ***

124.  يطلب بصلة الحب خروف.
- 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.

*** *** ***
125. باساردِ تَبَّعُ عسلَ، تارَّضَعُ تَبَّعُ باْسلَ.
- 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.

*** *** ***

126. جَرِبْ اْمَلِبَب زْايِ اْكِلْ اْزيَبَبَ.
- To be beaten by one's love is as (enjoyable as) eating raisins.
= From one's love, anything is welcome.

*** *** ***

127. غِرِبْ دَيْب يِسَآَبْ مِيْل اْمَلِبَبَ.
- (Even) a wolf's lair will accommodate a hundred friends.
= In the company of a friend, hardship is never felt.

*** *** ***

128. هَالَّا وْلِيْ يتَ ياْثاْحَا.
- A cooking pot that has found its cover.
= They are two of a kind.
129. ḥibb wwaari, wikrah widaari.
    * Show your love discreetly but hide your hate completely.
    * Discretion should be exercised in matters of one's sentiment.

*** *** ***

130. ḥibbīni wuxdik żaṣbuṭ, ?aal hiyya ?aḥhabba 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.

*** *** ***

131. ilybaṣaka fillaamma.
    * (God's) blessing is with the gathering (group).
    * The more, the merrier.

*** *** ***

132. ḥibbiṣid ʕan ilʔeen, biṣid ʕan ilʔaib.
    * What is distant from the eye is distant from the heart.
    * Out of sight, out of mind.

*** *** ***
133. ilbuṣaṭ ahmadi.
- 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.

*** *** ***

134. illi maluuṣ ṭadiim, maluuṣ gidid.
- 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.

*** *** ***

135. illi tikrahu nta yhibbu ṣeerak.
- What you dislike, someone else will like.
= There is no accounting for tastes.

*** *** ***

136. illi tikrāfu aḥsan min illi matikrāfuṣ.
- What you know is better than what you do not know.
= The devil you know is better than the devil you don't know.

*** *** ***
137. illu?ma lhaniiya t?aqqi 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.

*** *** ***

   - To be on your own is (a form of) worship.
   = Staying away from people is a sure way of keeping out of trouble.

*** *** ***

   - 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!

*** *** ***

   - 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.

*** *** ***
141. یتاف لیسان ژادووک بسلام عليكم.
- 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.

*** *** ***

142. اریگل تدیب ماترما تیبب.
- The foot treads where it finds love is (i.e. where one's friends are).
= The heart lives where it loves.

*** *** ***

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

*** *** ***

144. یتیویووو ژلا اکالیها طاقب.
- Birds alight on their own type.
= Birds of a feather flock together.
- Excessive ill-treatment will sever the veins of love.
- Love withers away with bad treatment.

*** *** ***

146. la ahbbak wala a?dar ?ala bu?dak.
- I neither like you nor am I able to stay away from you.
- Comment on people who do things while admitting to disliking them.

*** *** ***

147. ma gamma? illa lamma waaffa?.
- He (God) only brings together those who are compatible.
- Birds of a feather flock together.

*** *** ***

148. ma mahabba illa ba?d fadaawa.
- It is not a real friendship that has not been preceded by animosity.
- Comment on people who became very close friends after animosity.

*** *** ***
149. maal laḥmitak mišayyata?  qaal min gazaar miṣrīfa.
- "Why is your meat so gristly?", they asked. "The butcher is an acquaintance!", he replied.
= Do not do business with friends.

*** *** ***

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

*** *** ***

151. min il?alb il?alb ṭasuul.
- From one heart to another there is a messenger.
= One can intuitively tell how someone feels about him.

*** *** ***

152. min raadak riidu, wmin ṭaʻalab buḍdak 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.

*** *** ***
153. min sallim siljaumu hurum atlalu.
- He who hands over his weapon should not be killed.
= Once a person gives up dissention, one should make peace
  with him.

*** *** ***

154. mirayt ilhubb Çamya.
- The mirror of love is blind.
= Love is blind.

*** *** ***

155. misliç ilhayy yitlaaq 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.

*** *** ***

156. ṭabbak wişahbak, la tikdir Çalleeh.
- Do not lie to your Lord or to your friend.
= Loyalty to a friend is as essential as being sincere
  with the Lord.

*** *** ***
157. ۱۵۷ ـ شرط الرافقة الوافية.
- Being in harmony is a condition for accompanying people.
  = If you accompany someone, you should both agree to
certain terms before setting out.

158. ۱۵۸ ـ تعريف فلان ؟ أبوه. عاشره ؟ لا. يبقى ما تعرفوش.
- "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).

159. ۱۵۹ ـ خذ الرفيق قبل الطريق.
- Select the companion before (you select) the route.
  = The type of partner you have will determine the outcome
of an enterprise.

160. ۱۶۰ ـ خذ لك من كل بلد صاحب، ولا تأخذ لك من كل إظلم عدو.
- 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

161. buus iid ḥamaatak, wala tбуус мiрњааtак.
 - (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.

*** *** ***

162. ḥi|| raagil, wala ḥi|| heet.
 - (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.

*** *** ***
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.

*** *** ***

- "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.

*** *** ***

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

*** *** ***

166. illi ma yaxudni kuhl fïeenu, maxdu šarma 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.

*** *** ***
167. illi yistifi min bint sammu, maygibsh minha yulaam.
- 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.

*** *** ***

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

*** *** ***

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

*** *** ***

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

*** *** ***
171. illi yūul limṣaatu ya haanim, yi?ablūhu ʾaala 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.

*** *** ***

172. illi yūul limṣaatu ya ʾooṛa, tiliṣab biḥa nnaas ilḵoṛa.
- 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.

*** *** ***

173. ilmayya winnaaṛ wala ḥamaati fiddaṛ.
- (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.

*** *** ***

174. imši fganaaaza, wala timši 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.
175. In kaan liiki maţa xuţţi, win kaan liiki qaajil irţugi.
   - 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.

   - 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.

177. Iza kaan biddak yuţaab ilbeen, itgawwil 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.

178. Keed innisa yalab keed irrîgaal.
   - The scheming of women surpasses that of men.
   = No man is a match for a woman in scheming.
179. min kutur xuțtabha, baarit.
   - 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.

*** *** ***

180. ʔuʕaad Ixazaana, 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.

*** *** ***

181. xațabuuka tassizit, fatuuha tnaadimit.
   - (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.

*** *** ***

182. xudi šaayib yidallašik, wala tuxdi šabi ylawwašik.
   - 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).

*** *** ***
183. xuduuhum fuʔaɾa, yiŋnɪlɪkum aʔa.
   - 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.

*** *** ***

184. ya waaxid ilʔiɾd ʕala kutɾ maalu, buktə yɛuŋh immaal wiɣiɾəl ilʔiɾd ʕala ʕaaalu.
   - 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.

*** *** ***

185. yaretni beeɡa wliyya ʔabb, waʔa ibaʃaad ʕand irriɡaal yitfabb.
   - 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).
186. zaanī mayʔaamin ūla mraatu.
- The adulterer does not trust his wife.
= An evil person always thinks ill of others.

*** *** ***

187. ūrī gamb widnuhum, mayhibbiʔ miʔaat 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.

*** *** ***
188. abuuk ilbaṣāl wummak ittoom, mineen lak irriña lhiilwa 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.

189. asʔaʔu ʔan abuuḥ, ʔiʔulli xaʔal ʔiʔeeb.
- 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.
- 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.

*** *** ***

- The vein buries itself deep.

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

*** *** ***

192. in dibil ilward rihtu fili?h.
- (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.

*** *** ***

193. in libsit xeex?a bar qa?ha xeex?a.
- (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.

*** *** ***
194. In makanš lak ahīl, naasib.
- If you do not have a (worthy) family, marry (into one).
  = Family status is a great asset.

*** *** ***

195. In  türlü līseeb min ahīl līseeb mahuwē țeeb.
- Shameful deeds coming from bad people are not (to be considered) shameful.
  = An insult from a bad person should be no surprise to anyone.

*** *** ***

196. Innaar țixallif rumaad.
- Fire leaves ashes behind.
  = Great men's sons seldom do well.

*** *** ***

197. Ițṭilina min Ițṭilina, willatta min ilfagilina.
- (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.

*** *** ***
198. min yaab ḫannak ašlu, dalaayil nisbitu fišlu.
- 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.

*** *** ***

199. xud ilʔašiila, walaw kaanit ʕa lhašiira.
- 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.

*** *** ***
200. "aʔraʃ winuzahī.
- Scabby-headed (having ringworm), but sociable.
= This proverb is said of someone who does not realize his shortcomings.

201. "afma wiybargas fīnnašī.
- (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.
202. ech yaraa laima, ʔaaal ʔuffit ʔuyuun.
- "What does a blind man (most) desire?"
  "A basketful of eyes!", he said.
= People desire most what they lack in themselves.

*** *** ***

203. ga ykaanha la samaaha.
- 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.

*** *** ***

204. giba laʔraa ʔiwanisni, kaʔaʃ raasu ʔxawwifni.
- 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.

*** *** ***

205. ihtarət 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).
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.

*** *** ***

207. ilhaya fi rrigaal yiwarris ilaʔraʔ.
- Bashfulness in men bequeathes poverty.
  = You have to take the bull by the horns if you wish to
    get somewhere in this world.

*** *** ***

208. illi ma yšuuf min ilyurbaal, wailla afma.
- 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.

*** *** ***

209. ilaʔarlib afma walaw kaan başiiɾ.
- A stranger is blind even if he can see.
  = Allowances should be made for a stranger should he err.

*** *** ***
210. یتۆئن یا یگیمیئز.
- 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.

*** *** ***

211. یتئاشاش ولئا ییام.
- Rather weak vision than complete blindness.
  = Half a loaf is better than none.

*** *** ***

212. ما یلئاش، یلئا ییام ویئئعااش.
- Nothing is free except blindness and deafness.
  = You don't get something for nothing.

*** *** ***

213. ما تییگی یئئوویا یلئا یلمائئوویا.
- 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).

*** *** ***
214. mikassah ʧīliʃ yitfassah, 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.

*** *** ***

215. nuʃɔ ilʃama, wala ilʃama 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.)

*** *** ***

216. tiilgi maʃa lʃuʃur ʧabaat.
= A one-eyed person may make a perfect toss in the chance game of /ʧabaat/. (Thus defeating others with perfect sight.)
= It is unwise to underestimate an opponent no matter how little his chances of winning may seem.

*** *** ***
217. ʿumma ʿlaẖrāṣ tisrāf bilūya bnahā.
   - 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.

*** *** ***

218. xadu gooz ilḵaṛa taḵallimit.
   - They took away the mute woman's husband and she began to speak.
   = In a crisis, people can perform miracles.

*** *** ***

219. zayy ʃaɡaayiʒ ilfaṛaḥ, akl wnaʔuwaɾa.
   - 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.

*** *** ***
220. Ṣala ma titkahhal ilṣamša, 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.
221. ِأَقَرْبَاءِ الوَلَدِ يَنْزُحُ صَاحِبٌ
- The least significant song pleases its singer.
= Each person is pleased with his own qualities.

*** *** ***

222. ِالجَعْمَانُ يَحْلُمُ بِسَوقِ العَيْضَ.
- A hungry man dreams about the bread market.
= Pressing needs will control one's thoughts.

*** *** ***
223. illi yfakkar yitfakkar.
- He who thinks (too much about something) becomes troubled.
= Worry-warts live in misery.

*** *** ***

224. illi yxaaf min ʕafriit yitlaʔlu.
- He who fears a ghost will find it in front of him.
= The faint-hearted will always create their own ghosts.

*** *** ***

225. ilʔelb yhinn.
- 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.

*** *** ***

226. law yiddu Imagnuun miiṯ ʕaʔì ʕala ʕaʔìlu, meyifgiłbuus illa ʕaʔìlu.
- 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.

*** *** ***
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.)

- They asked a hungry man, "How much is one times one ?"
  He answered, "One loaf of bread".
= Personal preoccupations divert people's attention.

229. ?alb ilmu?min dalilu.
- 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

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

*** *** ***

231. ʕalbar minnag ʔiγoom, yisγaf ʕannak bisana.
   = A person older than you by one day knows more than you
     by a whole year.
   = The older the wiser.

*** *** ***
232. اِخْتِلَافُ الرَّقَصِ تَحْنِيْلٌ.
   - At the initial stage, dancing is (mere) hopping.
   = A long journey begins with the first step.

*** *** ***

233. حَلَّ الحَمْرَةَ فِي رِيحِ البَغلِ، إِن مَا كَانَ يَتَعْلَمُ نَهْبَهُ، يَتَعْلَمُ نَبِيقَهُ.
   - 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.

*** *** ***

234. إِذْ لْهَكِمْ مِنْ يَئِيرِ سَابِبُ، ْيَلْلِهِتِّ ادَابٍ.
   - Laughing for no reason is a sign of bad manners.
   = It's not polite to laugh without obvious reason.

*** *** ***

235. اِغْرَبِ ِبِنَكَ وَهُمْنَ أَدِبُهُ، مَا يَبْعُدُ إِلَّا لَمْ يَرْغِبْ أَجْلَهُ.
   - 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.)

*** *** ***
236. ikṣār ʿiṣṭaṣ yiṭṭaṣaṭ 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.)

237. ʿillī matṭaliμuš ummu wabuuḥ, tiṣallimu ʿalayyaam 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.

238. ʿillī yēṣuuf kithīr, ʿaaal willī ylimki yēṣuuf aktar.
   - "He who lives (for a long time) sees a lot".
   "But the one who travels, sees even more!", he answered.
   = Travel is education.

239. ilmiṣza tiṣallim ummahā ẓuṭṭaṭaṭ.
   - 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.
240. ilʔadab faʔdaluuh ʔala ʔilm.
   - Good manners are preferred to knowledge.
   = Good manners are even more important than knowledge.

*** *** ***

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.

*** *** ***

242. ilʕilm biššee? wala igahl bih.
   - 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.

*** *** ***

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.

*** *** ***
244. Ittikraar yi'f'allim ilhumaa'r.
   - Repetition teaches (even) a donkey.
   = By repetition, a person eventually learns no matter how
dumb he may be. Practice makes perfect.

*** *** ***

245. Itf'allim issihr wala tifmilbwood.
   - 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.

*** *** ***

246. Kull sheex wi luh tarri'a.
   - Every master has his own method.
   = People differ in the ways they handle matters.

*** *** ***

247. Kutur ilhuzn yi'f'allim ilbuka.
   - Excessive grief teaches one how to weep.
   = Practice makes perfect.

*** *** ***
248. 

\[
\text{مَا يُعْرَفُ طَأْطُعٌ مِنْ سَبِيحِ اللَّهِ}
\]

- 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.

*** *** ***

249. 

\[
\text{مِنْ أَلْبِ أَوْلَادِهِ ، أَرْغَمُ حَسَانَهُ}
\]

- 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.

*** *** ***

250. 

\[
\text{شَابِتِ لَعَاهِمُ ، وَالْمَلَكُ لَسْتَ مَا جَاهِمُ}
\]

- (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.

*** *** ***
251. تَسْلَمْ فِي الْعَلَمَ يُصِبْتُ نَاسِئًا.
   - (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.

*** *** ***

252. ذِيِّب الْوَلَادُ مِنَ الْأَهْلِ.
   - 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.

*** *** ***

253. غِنَى الْمِثَابُ يُعْلِنُ الْإمْرَ عَلَى الْخَيْرَ.
   - 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.

*** *** ***

254. ذِيِّب الْبَمْرَةْ مَا نَرَبِّي عِبَادَةً وَحَرَثِ.
   - A woman never trains a calf to plough.
   = A boy (always) needs a father.

*** *** ***
255. al İhas misannî 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.

256. been ilbaayî' wişšaari, yiifta'h alla.
   - 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.
257. biiṣ bixamsa wištiri bxamsa, yirzuʔak allaḥ 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.

258. eeh yaaxud irriḥ min ilbaʔaat.
   - What can the wind get off the tile?
   = You cannot get blood from a turnip.

259. faʔʕ bila deen, huwwa lyiʔa lkaamll.
   - (Being in) poverty without being in debt is the height of wealth.
   = Being free of debt is great wealth.

260. faʔʕ wʕanʕaʔa.
   - (Both) poverty and pomposity.
   = This proverb is said in situations where a poor person displays haughty demeanor.
261. hiin ʔiršak, wala thiin nafsak.
   - Lean on your money rather than on yourself.
   = Money is to serve us not the other way around.

*** *** ***

262. ḥabba tta??al ilmizaan.
   - A single grain increases the weight on the scales.
   = Nothing is so insignificant that it does not make a
difference of some kind.

*** *** ***

263. ḥusn issuu?, wala ḥusn ilbuḍaaʔa.
   - 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 mar-
   ket than in good products.

*** *** ***

264. ilfaʔilr rihtu wihša.
   - The poor man has a foul odor.
   = Poor people are usually avoided like the plague.
265. ilfaʔ rīšma wilfizz 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.

*** *** ***

266. ilguuʕ kaafir.
- Hunger is godless.
= A hungry man will do anything.

*** *** ***

267. illi miʕah ʔiʔrš yiswa ʔiʔrš, willi mamʕah ʔiʔrš mayiswaʕ ʔiʔrš.
- 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.

*** *** ***

268. illi tglibu rriyaʕah taxdu zzawaabif.
- What winds bring, storms take away.
= Easy come, easy go. This proverb is generally said of great wealth easily spent and squandered.

*** *** ***
269. ilmifallis yalab ıṣṣulṭaan.
   - The penniless man got the better of the sultan.
   = If you have nothing you have nothing to lose.

270. ilmITYatti bibtaaf innaas ıkiryaan.
   - 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.

271. ilxusaara ta'llim iššataara.
   - Loss teaches cleverness.
   = By losing one learns how to be clever.

272. ilšeen bašiira wilyadd ʔašiira.
   - The eye sees but the arm is short (cannot reach).
   = This proverb is said when someone wishes for something beyond his means.
273. ḫṣadaʔa ḫmistixabiyya filbeeʕ wiḍžira.
- The hidden charity is in buying and selling.
= Allowing oneself to be over-charged by a poor vendor is a form of hidden charity.

*** *** ***

274. ḫṣiit wala lyina.
- 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.

*** *** ***

275. ḫṭbuxi ya garya, kallif ya sild.
- "Cook, slave girl!"
  "Furnish the money, master!"
= You can obtain whatever you want so long as you pay for it.

*** *** ***

276. kaan fi garra wxarag barra.
- It was in a pitcher and it came out.
= It became known suddenly.

*** *** ***
277. kull bar'yut  ᵇala ῃadd dammu.
   - Every flea is (measured) according to (the quantity of)
     blood.
   = Everyone should spend according to his own means.

*** *** ***

278. lamma nta amlir, wana amlir, ummaal miin ῃaah yisuu?
   ilhimmir?
   - 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.

*** *** ***

279. lawla lakasu'rā ma kaanit ilfaxu'rā.
   - But for breakage there would be no pottery.
   = Continual use leads to more production.

*** *** ***

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

*** *** ***
281. حنوا يا اللي أبوك مات من الجوع، قال هو شافني ولا كناش.
- 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.

*** *** ***

282. صفراء مين غلد ألونزيير مكساب.
- (Even) a single hair from a pigs' hide is a profit.
- Anything that comes your way, insignificant though it might be, should be welcome.

*** *** ***

283. ترور فين يا زعلوك بين الطوق.
- Where do you go among kings, you vagabond?
- You are completely out of your league.

*** *** ***

284. زيلا ويجياه، يتماها.
- 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.
285. ۲۸۵ - على الله حافك، مداد رجليك.
   - According to the size of your quilt stretch out your legs.
   = Cut your coat according to your cloth.

*** *** ***

286. ۲۸۶ - عيش في العزر يوم ولا تعيش في الدل سنة.
   - Rather live one day with dignity than a whole year in humiliation.
   = Living in humiliation is no living at all.

*** *** ***

287. ۲۸۷ - غني مات جروا الخبر، فقير مات ما فين خبر.
   - 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.

*** *** ***

288. ۲۸۸ - غنى النفس هو الغنى الكامل.
   - The wealth of the soul is the perfect wealth.
   = He who is content in his poverty is wonderfully rich.

*** *** ***
289. *akl wmarā? w?illum 'sanī?*

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

*** *** ***


- 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.

*** *** ***
291. da??a ạ ssindaal, wida??a ạ wātad.
   - 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.

*** *** ***

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

*** *** ***

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

*** *** ***

294. illi waṣṣaah ilmaṣy, ilgary aḥsānlù.
   - 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.

*** *** ***
295. illé yaakul balasš mayišbatš.
- He who eats for free never becomes sated.
= Something gained too easily never satisfies a person.

*** *** ***

296. illé Çaleek ismilu, wilbaa?i Çala ilâah.
- 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.

*** *** ***

297. ilisé ilbaṭṭaala nigsa.
- The idle hand is contaminated.
= Idle hands are the devil's tools.

*** *** ***

298. il?uffs ilí líiha widneen, yišiluuha tneen.
- The basket that has two ears (i.e. handles) should be carried by two persons.
= Many hands make light work.

*** *** ***
299. Iliṣagala min Iššiṭaän.
   = Haste is from the devil.
   = Haste makes waste.

*** *** ***

300. In kutur šuylak farraʔu ġala ayyašm.
   = 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.

*** *** ***

301. Irippilif ilmiʔammar liṣṣaahib illi ydawwar.
   = 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.

*** *** ***

302. Iṣṣa ya Šabd wana asṣa mʕaak.
   = (God says) strive, you mortal, and I'll strive with you.
   = God helps him who helps himself.

*** *** ***
303. itṭab tirtaḥ.
- Work hard and you will rest.
  = He who labors and thrives spins gold.

*** *** ***

304. itṭab ᶜala ᵗšee? ᵙila?iḥh.
- 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.

*** *** ***

305. izraḥ 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.

*** *** ***

306. iifmil bixamsa ṭhaasib ilbaṭṭaalah.
- 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.

*** *** ***
307. kilmīt yāreeta ṭumraḥa ma tāmmara beet.
   - The phrase "I wish" never causes a home to prosper.
   = Wishes never can fill a sack.

*** *** ***

308. kull šee? ʃi awwilu ṣaib.
   - Everything is difficult in its early stages.
   = All things are difficult at first.

*** *** ***

309. kull ta?xiira wfilha xiira.
   - There is an advantage in every bit of delay.
   = Sometimes delay can be a blessing.

*** *** ***

310. lāw ʃa?en lilbeeda widneen, kaan yišilha tnee.
   - If an egg had two ears (i.e. handles) two (persons) would carry it.
   = Many hands make light work. (Said in praise of cooperation.)

*** *** ***
EGYPTIAN ARABIC

PROVERBS 311 - 314

311. ma y gibha lla ragalha.
- 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.

*** *** ***

312. ma yimsaḥ dimṣitak illa lidak.
- Nothing can wipe away your tear except for your own hand.
= Would you best be served, serve yourself.

*** *** ***

313. ṭaṣšíq ṭalaumaytak tisxaḥ.
- 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.

*** *** ***

314. ṣaḥāb baleen kaddaib, wiṣaḥāb talaata mnaanfī?.
- A person of two minds (i.e. who divides his attention
  between two matters) is a liar (i.e. he lies to him-
  self) 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.

*** *** ***
315. ṣanṭa bila ustaaaz, yidrikha Ifasaad.
- 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.

*** *** ***

316. ṣanṭa fiiyyadd amaan min ilfa?r.
- A skill in the hand (i.e. to have a skill) is security against poverty.
= Knowledge of a skill is insurance against poverty.

*** *** ***

317. yiṣmil min ilgilla kārāmilla, wi min mayyit ilfisiix šaṛbaat.
- 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

318. ab?a sa??a, witrug sīlayya lmaya!
   - 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.

*** *** ***

319. eeh tifmil ilmasha filwid silikir.
   - What can a beautician do for an ugly mug?
   = You cannot make a silk purse out of a sow's ear.

*** *** ***
320. ّهَامِيْهَا ّهَرامْيِهَا.
- 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.)

*** *** ***

321. ّهَراميْ بِلَا بَيْنَة سُلَّتَان.
- 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.

*** *** ***

322. ّحَسَانَا وَنَا سَيدُك.
- (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.

*** *** ***

323. ّيِلْفَؤْدِي يِقِمْلُ ّؤاْدِي.
- 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.

*** *** ***
324. ilhaaami ššaatir mayisraʔ min haʁtu.
- A smart thief does not steal from his own neighborhood.
- One ought to respect one's neighborhood.

*** *** ***

325. illi yithaama fyaziyya tiḥmih.
- He who seeks protection from a (female) dancer (not a highly-regarded profession) will be protected.
- We should assist those who seek our help.

*** *** ***

326. illi yiṣra ifiṣhiḥuat baabu, ya ʕuul ʕazaabu.
- 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.

*** *** ***

327. ilmarkib illi liha ḥayyiseen tiɣraʔ.
- The boat that has two captains sinks.
- Too many cooks spoil the broth.

*** *** ***
328. ilmayya tkaddib ilyaṭṭaṣṣ.
   - 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.

*** *** ***

329. ilyażzaala tiyżil birigl ḥmaar.
   - A (good) spinner (of yarn) can (equally well) spin with
     (even) a leg of a donkey.
   - With experience and ability nothing is too difficult.

*** *** ***

330. iḍšahhaat luh nuṣṣ iddynya.
   - 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.

*** *** ***

331. ittaaqir lamma yfallis, yifattis fidafatru iʔadlima.
   - When a businessman goes bankrupt he searches in his
     old ledgers.
   - A drowning man will reach for a straw.

*** *** ***
332. Itfallim izziyaana frous ilyataama.
   - He learned barbering on the heads of orphans.
   = He took advantage of the defenseless.

*** *** ***

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

*** *** ***

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

*** *** ***

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

*** *** ***
EGYPTIAN ARABIC

PROVERBS 336 - 339

336. muluxiya wfeeš layyin, ya xaɾaabak 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.

*** *** ***

337. qaalu ilaɾasaami ilaɾif, qaal ga Ifaɾag.
- 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.

*** *** ***

338. sabaɾ qaɾaayiʔ wilbaɾt qaɾaayiʔ.
- (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.

*** *** ***

339. xaɾhaat wiʃeenu yaʃiida.
- 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.

*** *** ***
340.  ṣaḥḥaḥat yikraḥ ṣaḥḥaḥat, wiṣaahib 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.

*** *** ***

341. timuut iṣṣa aaṣa wwiṣṭaḥa baylṣab.
- A dancer dies while her waist continues to wiggle.
= Old habits die hard.

*** *** ***

342. ugrit ilxayyaat taḥt ildu.
- 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.

*** *** ***
343. زِّيّ الْمَراكِبَةَ، ما يَفْتِكُونَ رَبّٰنَا إِلَّا فِي وَقِتِّ الْغَرَقِ.
- 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.

344. زِّيّ الْمَزْيِن، يَحَلُّكُ عَلَى الأَقْرَع بِطَفَقَةِ السَّقَهِ.
- 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.

345. زِّيّ سَلَام الْمَوَارِي عَلَى الدِّخَانِي.
- Like a rosewater-distiller's greeting to a fish curer.
= From a distance.

346. زَمَانِقِ الْحَيّ ما يَطْرِبَ.
- The town piper (i.e. the local one) cannot please (his own people).
= A prophet is without honor in his own country.
347. 3allimnaahuum idshiihaata sabaa’uuna Sa liibwaab.
- We taught them how to beg, and they beat us to the doors.
= To bite the hand that feeds you.

*** *** ***

348. yassilu wismillu simma. ?aal, ana myassil wiidaamin ganna ?
- "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

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.

*** *** ***

- With money you can trample on the best of things.
- Money will do anything.

*** *** ***
351. da fissuu?, wida fissuu?, wirraak šala nnašiib.
   - 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.

*** *** ***

352. ḍayyaš suu?ak, wala ḍayyaš 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.

*** *** ***

353. gibaal ilkuḥl tifniilha ḫmašawid, wikuṭ ilmaal tifnihil 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.

*** *** ***
354. یبداّ مالک یزيد خروبة.
   - Be present and your money will turn out to be more by a groat.
   = The plough goes not well, if the ploughman holds it not. Everyone must attend to his business.

*** *** ***

355. یلبارّ يفعز عزياذة.
   - (Even) the sea needs more (water).
   = a) No one can be self-sufficient.
      b) People never have enough.

*** *** ***

356. یلبلاش كتار ونن.
   - What is for free, acquire a lot of it.
   = You cannot have too much of what costs you nothing.

*** *** ***

357. یلفلوع معا تتييوع.
   - (The most) money is with billy-goats (i.e. the unworthy).
   = Comment (usually) by the less fortunate about rich people.

*** *** ***
358. ilfiluus zayy ilfaafir, tiiruuh 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.)

*** *** ***

359. illi biddak tiirhanu bilfu.
- 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.

*** *** ***

360. illi fissuu? minnu, ma tiimil hammu.
- What is available in the market, do not worry about it.
= What money can buy the heart should not be broken over.

*** *** ***

361. illi ma hu laq yluuhuun Saleek.
- What you do not own, you do not mind what happens to it.
= A person does not treasure other people’s property.

*** *** ***
362. illi ma y dallil fala bâṣtu t buur.  
- He who does not cry out to sell his wares, will be stuck with them. 
= Every merchandise needs a crier (advertiser). 
  ***  ***  ***

363. illi mamfahuuš mayilzamuűš.  
- 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. 
  ***  ***  ***

364. illi yîndar issuu? yibiiʃ wiyiʃtiri.  
- 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. 
  ***  ***  ***

365. illi y ruushing issuu? yissawwa?.  
- He who goes to the market deals. 
= If you go to the market, you are bound to buy something. 
  ***  ***  ***
366. Ilmaal illi ma titaṣab fiih ilyladd, mayīṣan Qaleeh 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.

*** *** ***

367. Ilmaal issaayib yiṣallim issuʔa.
   - Unguarded money teaches stealing.
   = An open door may tempt a saint.

*** *** ***

368. Ilʔirṣ labyaḍ yinfaʃ filikiym liswid.
   - A white piaster (coin; equivalent to saying "a red cent")
     will come in handy on a black day.
   = Save something for a rainy day.

*** *** ***

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

*** *** ***
370. ilyaali tamani fihih.
   - 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.

*** *** ***

371. isrif ma filgeeb, yitlik ma filiyeed.
   - 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.

*** *** ***

372. iza štareet, 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.

*** *** ***

373. iza wasaalit wsallim allah, bilj bima tasam allah.
   - 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.

*** *** ***
374. iizzibuun izzift ya ybadar, ya y?axxa?.
- The bad customer either comes too early or too late.
= Comment on people who always choose the wrong time to ask for something.

*** *** ***

375. kuwayis wi?xayiwi? wibn naas.
- Of good quality, inexpensive, and of good origin.
= An excellent deal.

*** *** ***

- 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.

*** *** ***

- None praise the market but those who have made profit.
= People see things in terms of their own interests.

*** *** ***
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.

379. maalin tigibu rriyaah, taxdu zzawaabiṣ.
- Money brought by winds will be taken away by storms.
- Easy come, easy go.

380. min sarah badri rigiṣ 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.

381. šahaḥib ilmaal taṣbaan.
- The possessor of wealth is uneasy.
- Much coin much care.
382.  خلي العسل في جراحه، لا تجي أسعاره.
- Keep the honey in its pitchers until its price comes.
  (i.e. until the market is right.)
  = Better lose the market than the goods.

*** *** ***

383.  خذ الطبيخ و إستريح.
- 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.

*** *** ***

384.  خذ من التلال يختال.
- Take from the hill and it will lose its balance.
  = No matter how great your wealth may be, squandering will
  melt it away.

*** *** ***

385.  فدوى بقاها، و ناس جواها.
- 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.

*** *** ***
386. ّعَمَّرَ یَلْمَل یَلْهَلَل یَم یِیَیِیَ.
- The legitimately-earned money is never lost.
= Money unlawfully acquired, vanishes; but well-earned
money is never wasted.

*** *** ***
#17 DEALING WITH OTHERS

387. ardbb ma huu lak ma tihdar keelu, titaffar da'nak wi titfah fi sela.
- 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.

*** *** ***

388. axrit ilmafroof igdarb bilkufuuf.
- The reward of a good deed is a slap in the face.
= Sometimes a good deed is met with malice.

*** *** ***
Egyption Arabic

PROVERBS 389 - 392

389. baṣaṭt ilwagh ʕaṭiyya tanya.
   - The friendliness shown in the face is an additional
gift (from God).
   = A pleasant countenance is a great gift from Heaven.

*** *** ***

390. darabni wsaka wsabaʔni wiʃtaka.
   - 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.

*** *** ***

391. ḥaṛras min šaḥbak, wala txawwunu.
   - 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.

*** *** ***

392. iddi sIRRak llili yшуunu.
   - Give your secret to him who would keep it.
   = Only reveal your secrets to those you know you can trust.

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

*** *** ***

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

*** *** ***

395. illi tiğiqaf 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.

*** *** ***

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

*** *** ***
397. illi γίσιλ γιμιλ, γιτίμμυ.
   - He who (starts to) do a favor should complete it.
   = A good deed is not a good deed until it is complete.

*** *** ***

398. illi γαφαρ γαφα τίτλας γαλα δα?νυ.
   - 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.

*** *** ***

399. ilmaʃruuṭa maŋtuuṭa.
   - 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.

*** *** ***

400. ilʔaxd ʔilw, wilfaṭa maʔḥ.
   - Taking is sweet, giving is bitter.
   = People are more eager to receive than to give.

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

*** *** ***

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

*** *** ***

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

*** *** ***

404. in kaʔn lak ʃaahib, la ṭʃarku wala ṭnasbu.
- 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.

*** *** ***
405. in kuntum ixaat ithasbum.
    - (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.

    *** *** ***

406. issalaf talaf wirradd x̱aara.
    - 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.

    *** *** ***

407. issukuut ṣalaamit irrīda.
    - Silence is a sign of consent.
    = Silence indicates consent.

    *** *** ***

408. ỉṣṣiriik ilmixaalif, ixsaṛ wixassaṛu.
    - (With) a (stubborn always) contradicting partner, lose and have him lose (as well).
    = Upon me and upon my enemies.

    *** *** ***
409. itmaskin lamma titmaakkin.
   - Act meekly until you gain control.
   = A comment on the behavior of those who show their true
     color once they are in power.

*** *** ***

410. ittim ilfumm, tistihi lseen.
   - 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.

*** *** ***

411. kidb msaawi wala sid? mbaafa?.
   - Rather neat lies than garbled truth.
   = When you have a story to tell get it in plausible shape
     otherwise you will not be believed.

*** *** ***

412. kul illi yigibak, wibis illi yigib 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.

*** *** ***
413. kullu salaf wideen  хatta llmaši  سالا  ررلقان.  
- 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.

***  ***  ***

414. kutr  ilhiqaar  yiʔill ilaʔmaʔaam.  
- Much clowning undermines one's dignity.  
- Too much joking precludes one from being taken seriously.

***  ***  ***

415. kutr  ilšitaab yifarra?  lahbbaab.  
- Too much scolding separates loved ones.  
- It is advisable not to blame others excessively.

***  ***  ***

416. kutr  issalaam yiʔill ilmiʃriʃa.  
- Too many greetings (to people) make one have less friends.  
- Familiarity breeds contempt.

***  ***  ***
417. la tzimm wala tuṣkur illa baḍd sana wsitt uṣhur.
- 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.

*** *** ***

418. la tfayirni wala asayrak, da lhamm ṭayilni wṭaylak.
- 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.

*** *** ***

419. ma been ilxayiriin 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.

*** *** ***

420. ma ṣatamak 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.

*** *** ***
421. ma tiṣrāf xeeri illa lamma tšuuf yeeri.
- You will not appreciate my good points until you have come across someone else.
= Comparison reveals the worth of things.

*** *** ***

422. ma ynuub ilmixa'as illa taṭṭiṣ 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.

*** *** ***

423. mašafuhum šhumma byisra'u, 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.

*** *** ***

424. min amminak 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.

*** *** ***
425. min faatak fuutu.
  - He that deserts you, desert him.
  = Do not care for those who do not care about you.

*** *** ***

426. min naṣaḥ gaahil ʿadaah.
  - He who offers advice to an ignorant person incurs
    his animosity.
  = Be careful as to whom you offer advice.

*** *** ***

427. min sawaak binafsu ma ḥalamak.
  - 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.

*** *** ***

428. ṭallil 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.

*** *** ***
429. ۰۱۲۹- قول له في وشة ولا تعشه.
- 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.

*** *** ***

430. ۰۲۲۳- رضينا بالهم والهم موش راضي بنا.
- 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.

*** *** ***

431. ۰۳۴۱- سيئ القوم خادمهم.
- 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.

*** *** ***

432. ۰۴۲۲- سكنا له دخل بحاره.
- 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.

*** *** ***
433. Šayyilni wašayyilak.
    - You load me and I'll load you.
    = Scratch my back and I'll scratch yours.

*** *** ***

434. taht ilbaraa?i? simm naa?i?.
    - Under the veils (the wearing of which is a sign of modesty) there is lethal poison.
    = Appearances may very well deceive.

*** *** ***

435. tiiɡi tʃiitud yʃiidayak.
    - You attempt to catch him and he catches you.
    = Many go out for wool and come home shorn.

*** *** ***

    - (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.

*** *** ***
437. aški lmlin wikull nnaas magarilh.  
- 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.

*** *** ***

438. ganna min yeer naas, ma tindaas.  
- A paradise without people is not worth setting foot in.  
= Woe to him that is alone.

*** *** ***
439.  iddunya zayy il'ayziyya, tuqr'us likul waa'id shiwayya.
- This world is like a belly dancer; it dances a while for everyone.
= No one's luck holds forever.

*** *** ***

440.  il'heeta lwa'tya tnu'tt Saleeha nnaas.
- People scale a low wall.
= A low hedge is easily leaped over. A weak person invites exploitation.

*** *** ***

441.  illi ma yiir'afak 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.

*** *** ***

442.  illi yfatti sh waara nnaas, tifatti sh innaas waaraah.
- He who snoops into other peoples' secrets, others will snoop into his.
= Those who rake up dirt will soon land in the mire themselves.

*** *** ***
443. يلي يحب نفسه تكره الناس.
   - He that loves himself, people hate him.
   = No one likes a selfish person.

*** *** ***

444. يلي يبكي يا الدنيا يدوار عطشها.
   - 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.

*** *** ***

445. إزرع ابن آدم يلصق.
   - Plant a human being and he will uproot you.
   = People flourish by displacing others.

*** *** ***

446. ما يملأ العين ابن آدم إلا التراب.
   - 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.

*** *** ***
447. min ṣaaf balwit ｙeeru, haanit ｆaleeh balwitu.
   - He who sees other peoples' distress thinks less of his own.
   = Two in distress makes sorrow less.

*** *** ***

448. min xadam innaas ｑaarat innaas xuddaamu.
   - He who serves others, others become his servants.
   = If you want people to serve you, you must serve them first.

*** *** ***

449. nuṣṣ ilbalad ma yiṣgibni, wana aṣgib mi'n?
   - 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.

*** *** ***

450. ʿulna kida, ʿultu ｒṣugu min ilbalad.
   - We said "such-and-such", (but) you said "Get out of town !"
   = I told you so ! (but you would not believe me !)
451. ḥaḥit innaas, wi fiḏil innisnaas.
- People have perished; (only) monkeys remained.
= The past generations are far better than the present one.

*** *** ***

452. xaalif tuṣraf.
- Be different and you will become known.
= The easiest way to become noticed is to go against the trend.

*** *** ***
453. حكماك يراهمك، وين مي تفيت يديهمك.
- 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.

*** *** ***

454. ىفتاكرنا لباشا باشا، آخرهم راجل.
- 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.

*** *** ***
455. یلی مأ یروع بحکم موسی بروع بحکم فرعون.

- 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.

*** *** ***

456. یلی یکر فئت یلیماارا، یخایف با؟ع بیدبارا.

- 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.

*** *** ***

457. یلیمیخوؤز ییشتم یسعلتاان.

- 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.

*** *** ***
458. **in daxalt balad bitifbid ilfigl, hiṣṣ wirmilu.**
- If you enter a country that worships a calf, cut grass and throw it to him.
= When in Rome do as the Romans do.

*** *** ***

459. **iṣṣuṭṭa'an illi mayiẓraf š iṣṣuṭṭa'an.**
- The sultan is the one who does not know the sultan.
= This proverb is advice to minimize contact with people in power.

*** *** ***

460. **iṣṣuṭṭa'an min hebtu yitṣitlim fi yebtu.**
- 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.

*** *** ***

461. **maḥaddiš yi?dar yi?uul ya gindi yaṭṭi da?nak.**
- 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).

*** *** ***
462. matifrahuušfillinazal,lammațuufullinizil.
- 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.

*** *** ***

463. ʊɾʔʊɾ lillʔirdfawliltu.
- Dance for the monkey in his own kingdom.
= You have to go along with the wishes of the one in power.

*** *** ***

464. ya faʔaʔoon eeʃ faʔfanakʔ? aal malʔitʔḥaddyruddini.
- "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.

*** *** ***

465. zayykaɾabbiqilhakaʔim,illiʔyuutakʔahsanminilliyʔhaʃšajak.
- 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.).

*** *** ***
466. ḥubb ilwaṭan min il?imaan.
    - The love of one's homeland is akin to the love of God.
    = Love of one's homeland is a form of religious belief.

*** *** ***

467. illi ḥabbu ḍabbu farḥagu ẓala mulku.
    - He whom God loves, He shows him around His Kingdom.
    = Lucky is he who gets the chance to see other lands.

*** *** ***
= 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.)

*** *** ***

469. il?ariib laazim yikuun adiib.
= In a foreign land, a person should be very careful not to offend local people or customs.

*** *** ***

470. il?urba ?allim.
= Travel makes a wise man better.

*** *** ***

= 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.

*** *** ***
472. มำṣr umm ʾiddunya.
- Egypt is the mother of the world.
- There is no place like Egypt.

*** *** ***

473. utrūk bilaadak, tublūy muḏaadak.
- Leave your country, and you will realize your wishes.
- This proverb denotes the great benefits derived from travel.

*** *** ***

474. ʾawliy bilaadu, ʾawliy 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

475. aaxir xidmit ilayuzz saiz a.
- 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.)

*** *** ***

476. aflas min yahuudi mhasar issabt.
- More penniless than a Jew on a Saturday.
= Absolutely broke. (Note that Orthodox Jews carry no money on their Sabbath.)

*** *** ***
477. eeh lamm iššaami ḏala lmayrabî?
- What brought together a Syrian and a Moroccan?
= This is a comment on the friendship between two very
different types of people.

*** *** ***

478. īnṣaagu iyahuudi, ?aal īlyoom ṣiiḍi.
- 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.

*** *** ***

479. ʾilli yiği min iṣṣaīyda 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).

*** *** ***

480. kullu ṣand iṣṣařab ṣabuun.
- 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.

*** *** ***
481. zayy fuʔara lyahuud, la dunya wala axra.
   - Like poor Jews, getting neither earthly nor Heavenly rewards.
   = A rotten deal indeed.

*** *** ***

482. zayy itturki lmarfuud, yiʕala!i ʕala ma yistaxdim.
   - Like a dismissed Turk, he prays until he finds another job.
   = To know God only in time of need.

*** *** ***

483. zayy šahhaat itturk, gaʕaan wiʔuu muʃ 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.

*** *** ***

484. yuzz ilkira maʃarbuʃ.
   - Hired Turks do not fight.
   = Mercenaries have no loyalty to the cause they fight for.

*** *** ***
#22 HOLIDAYS & FEASTS

485. bašd ilṣīid mayitfattilš kaňk.
- After holidays (feast days) no cakes are to be rolled.
= Things are done in their own time.

*** *** ***

486. ills yikdib nhaař ilwaʔfa, yiswadd wiššu nhaař ilṣīid.
- 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.

*** *** ***
487. illi yitsahhar mafa isiyaal, yishba h faatir.
   - 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.

*** *** ***

488. law kaan da ṭṭahy ṣala da nnahy, la ṭamaḍaan xaalish wala
     ƙiili garyy.
   - 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.

*** *** ***

489. rikib ilxaliifa winfaqq iłmuulid.
   - The leader of the mystical order has mounted and the
     saint's anniversary celebration is over.
   = It is all over now.

*** *** ***
490. ُليل ي من الولد بلا حمص.
- He came out of the saint's anniversary celebration without chick-peas.
= To come out of a deal empty-handed.

*** *** ***

491. يا ما الحج مربوط له جمال.
- How many tied-up camels there are for the performance of the pilgrimage!
= Big occasions call for big preparations.

*** *** ***
#23 DAYS & MONTHS

492. ablib ṭabbaax ilfinab wizzilib.
- (The month of) Ebee (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.

***  ***  ***

493. ahī leela wifra?ha șubh.
- 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.

***  ***  ***
494. **amšiIr, abu ẓzaʕablīb ilkītīr.**
   - (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.

   *** *** ***

495. **baaba, zarʕu yiʃlib 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.

   *** *** ***

496. **baʔuunsa lḥaʃar.**
   - (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.

   *** *** ***

497. **baɾamhaat, ḥuʔ liʃeemoji 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.

   *** *** ***
498. bar'amūda, du?u bīlamūda.
- (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 ، يكن الغيط كنس .

499. bašans, abu ǧšams, yiknis ilyêt 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 المنثور .

500. hatūr abu ddahab ilmantuuar.
- (The month of) Hatoor (which begins the second week of November) is the month of the scattered gold.
- In Hatoor wheat is sown.

*** *** ***

٥٠١ - حصيره الصيف واسعة .

501. hašliyiṭ iššeef 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).

*** *** ***
502. illi tiḥbal billeel, tiwliid binnahaar.  
- She that becomes pregnant during the night, will deliver  
  the baby during the daytime.  
= What is hidden today becomes known tomorrow.

*** *** ***

503. ilʔayyaam izzift fayditha nnoon.  
- 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.

*** *** ***

504. ilʔism ʾtuuba, wilfišíl iʔamšiir.  
- 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.

*** *** ***

505. In faatak zarʕ hatuur uṣbuʔ lamma ssana ʾtduur.  
- 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.

*** *** ***
506. "Innahar luh ʔeneen.
- The daylight has eyes.
= Things will be better judged in the daytime; sleep on it.

*** *** ***

507. Kalam illeel madhuun bizlbda, ʔitʕaʕ ʕaleeh innahar ʔisilh.
- 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.

*** *** ***

508. Kiyak, ʕabaʕak misaak, titʔum min farshak tihdqar xašaak.
- (In the month of) Kiyak (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.

*** *** ***

509. Kull ʕeeʔ bi awaan.
- Everything has (its) allotted time.
= To everything there is a season.

*** *** ***
510. min ʔaddim issabt, yilʔa lʔadd ʔuddaamu.
   - 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.

*** *** ***

511. min yaakul muluxiyya fʔabiib, yigib libatnu ṣabiib.
   - He who eats jweds mallow in (the month of) Ebeer (which begins the second week of July), calls a doctor to (treat) his stomach.
   = At this time of the year, jweds mallow, a favorite vegetable in the summer, is so tough that it should not be eaten fresh.

*** *** ***

512. misra tigri fiilha kull tirṣa ʔisra.
   - (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.
513. saa'ā lʔalbak, wisaa'ā lţabbak.
   - (There is) an hour for your heart and an hour for your Lord.
   = For every endeavor there is a proper time.

*** *** ***

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.

*** *** ***

515. ťuuba, tixalli ʂəbliyya 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.

*** *** ***
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.

*** *** ***

517. liddayy ِala lwoaan amarr min issihr.
- (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.

*** *** ***
518. i'id wa'nda mātsaʔaʔafš.
   - One hand (alone) cannot clap.
   = Listen to the sound of one hand clapping (denoting the benefits of cooperation).
   *** *** ***

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

520. ilḥītān laha wdaa'n.
   - Walls have ears.
   = This is cautioning to someone who speaks loudly on confidential matters.
   *** *** ***

521. illi ʕilḏak aʔrab min illi ʕjeebak.
   - 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).
   *** *** ***
522. یلی فی‌النفل، ما یکنی اسفی‌که.
- 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.

*** *** ***

523. یلی لِه ضرر ما یضربش یلی‌که.
- 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 یاحر: "back" (part of the body) and "backing" (political or other support)).

*** *** ***

524. یلی شاپل قفه متروکه، یلی‌که راسه.
- 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.

*** *** ***

525. یلی تکره وتشه بحیجک یلمان لقفاه.
- 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.
526. illi yaakul ʔala 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.

*** *** ***

527. illi ybuṣṣ ifoo? tiwgaʕu r?abtu.
   - He who looks above his head, his neck will hurt him.
   = Keeping up with the Joneses is a painful exercise.

*** *** ***

528. illi yikrahu ṭabbina ysaʕlaʕ ʕaleeh isaanu.
   - He whom God hates, He puts his tongue as his master.
   = One's tongue can be one's worst enemy.

*** *** ***

529. illi yiʕmil ʕahru ḍanʕaʕa, 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.

*** *** ***
530. illi ḥa ṭaasū baṭḥa yḥassīs ṭaleēha.
- 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.

*** *** ***

531. illī ḫill ญā ṭāaxūd matīddīlīš.
- The hand that takes does not give.
= It is very hard for the selfish to start giving.

*** *** ***

532. illēn matīkrahš illa illī aḥsan minha.
- The eye does not hate except what is better than itself.
= Nobody wants to see anyone better than himself.

*** *** ***

533. illēn matīflaaš fa ṭaḥaagīb.
- 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.

*** *** ***
534. illsen saleha 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).

*** *** ***

535. kull waahid yinaam ̣ala Iganb illi yrayyahu.
- Each one lies down on the side most comfortable to him.
= To each his own.

*** *** ***

536. laqal feen tukram elf feen.
- 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.

*** *** ***

537. lulaak ya Isaan, ma tsakkeet ya ̣afaaya.
- 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.

*** *** ***
538. min daʔnu wiftîlî ʔâbl.
- (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.

*** *** ***

539. min kirhu ʔâbbu ʕalîlaʔ ʕâleeh baʔnu.
- He whom God hates, He enslaves to his stomach.
  = Gluttony is a curse from God.

*** *** ***

540. min ʔall ʕâlu tîṣbit 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.

*** *** ***

541. waʔhîd ʕâayîl daʔnu, wittaانl taʔbaan 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 !

*** *** ***
542. ثقة فيك يا مداي الغبان.
- 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.

*** *** ***

543. ىاشرتي بالخلق خرت أنا وداك.
- 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.

*** *** ***

544. ىيئن في الجنة وعين في النار.
- (To have) one eye in paradise and the other in hell.
= To be of two minds.

*** *** ***

545. ىيئن الحاسة ميالد.
- 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.
546. غذاء غذاء تخلى غضبيّة زوعة.
   - 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.

*** *** ***

547. إصابات تفيض، فيه الدواء النجس.
   - A terrible illness requires vile medicine.
   = A boisterous horse must have a rough bridle.

*** *** ***
548. in ma ставка ḥayya, ḥaalu 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.

*** *** ***

549. in ṣifi имальق, min baxt  onViewCreated.
   - 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).

*** *** ***

550. یناقصافا min ilʔimaan.
   - Cleanliness is from belief in God.
   = Cleanliness is next to Godliness.

*** *** ***

551. isʔal migarrab wala tisʔal ʔablīb.
   - 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.

*** *** ***
552. یشسائی هو الوه.
- God is the curer.
  ─ Though the doctor has been the instrument, it is only
      God who actually provides the cure.

553. یتاءدلا ویتماددا، ویتاشنا ویتمادنا.
- 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.

554. وغاا شاءا وا لا كل شاءا.
- (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.

555. خد من عبد الله، وإتكيل على الله.
- Take (the medicine) from Abdullah and place your trust
  in God.
  ─ This proverb is used by someone when administering
    medicine to another.
#26 ANIMALS, BIRDS, & INSECTS

556. aʔuλu ţoʔr, yʔuul iʔlibu.
- 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.

*** *** ***

557. aʔla ma fxeelak īrkab.
- The tallest of your horses, ride it!
= Enjoy the best of things around you.

*** *** ***
558. dabbūr zann ʕala xaʔrab ʔiʃšu.
   - A hornet that brought the destruction of its nest through its own buzzing.
   = You have brought all this upon yourself through your own actions.

*** *** ***

559. deel ilkāb ʕumru ma yitsidil.
   - A dog's tail can never be straightened.
   = Crooked persons never become honest. A leopard never changes its spots.

*** *** ***

560. duud ilmišš minnu fiḥh.
   - Worms of the fermented whey grow from it and in it.
   = The rot starts from within.

*** *** ***

561. eeh ʕarraf išhimiir fi ʔakl ilganzabil
   - What do donkeys know about eating ginger? (considered a luxury item)
   = This matter is completely over your head!

*** *** ***
562. faṛḥa ma τammit, xadha lyaṛaab wiṭṣar.
   - 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.

*** *** ***

563. ḥadd yiʔuul lilyuul ḥeenak ḥamra?
   - Dare anyone say to an ogre: your eye is red?
   = It is rather difficult to call a spade a spade.

*** *** ***

564. ḥarrasu lʔutṭ ṣala muftaah ilkaṛar.
   - They put the cat as guard over the pantry key.
   = To set the wolf to keep the sheep.

*** *** ***

565. ḥumärṭak ilfarga, tyniik ᵯan suʔaal illaʔiim.
   - 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.

*** *** ***
566.  ṭidḥn fīlātā’i.
       - (The best) fat is in old hens.
       = Experienced people always offer the best advice and help.

*** *** ***

567.  ṭidīk ʾilfāṣīh mīn ʾilbeega ʾyṣīh.
       - An eloquent (bright) rooster starts to crow while still
         in the egg.
       = Intelligence shows early in children.

*** *** ***

568.  ʾiftakarna l?uṭṭ ga ynuṭṭ.
       - We thought of the cat, and he came jumping.
       = Talk of the devil and he is sure to appear.

*** *** ***

569.  ilbaʔʔa tiwilid miyya witʔuul ya ?illit iددurriyya.
       - 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.

*** *** ***
570. ilbu?? ilma?fuul mayxuššuš iiddibbaan.
   - Flies do not enter a closed mouth.
   = Sometimes it is better to keep quiet.

*** *** ***

571. ilfaar ilmiddafla? min našlib il?uutta.
   - A reckless mouse is fated to be the cat's share.
   = Recklessness leads to trouble.

*** *** ***

572. ili hi ilkalb ḍa₃ma.
   - Distract a dog with a bone.
   = Little things can distract little brains.

*** *** ***

573. ilhiddaaya matirmiš katakkiit.
   - The kite does not throw away chicks.
   = One should not expect to get something from someone who has obvious need for it.

*** *** ***
574. .ilkalb fbeetu sabq.
   - A dog in his own house is a lion.
   = Being in his own domain gives courage even to a coward.

*** *** ***

575.  ilkalb kalb walaw tawwa?uuh 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.

*** *** ***

576.  ilkalb mayitšatšarš 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.

*** *** ***

577.  ilkalb mayu?uqdiš fi wldn axuuh.
   - A dog does not bite its brother's ear.
   = Two people of a kind do not trick or hurt one another.

*** *** ***
578. illi ma yi'iras Isa'at yilswihih.
   - 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).

*** *** ***

579. illi tigmfu n namaa lfsana, yaaxdu 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.

*** *** ***

580. illi tu?ru?u thayya yxaaf min garrit ilhabl.
   - 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.

*** *** ***

581. illi yaaxud ilbeeda, yaaxud 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.

*** *** ***
582. illi yilgi firriš ba?šliš.
- (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.

*** *** ***

583. illi yilhab bi?uṭṭa, mayislanš min xarabīšha.
- He who plays with a cat is not safe from her claws.
= If you play with fire, you are likely to get burned.

*** *** ***

584. illi yilmil gamal mayba?ba?š min illsamal.
- 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.

*** *** ***
585. illi yxaaf min ilfirs, mayrabbiliš 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.

*** *** ***

586. ilmišza ilayyaaša mayakulš ibnaha ddlib.
- The wolf does not eat the kid of the goat that bleats.
  = The squeaky wheel gets the grease.

*** *** ***

587. ilyuralab mayxallifš šaʔr.
- The crow does not breed a hawk.
  = You cannot make a silk purse out of a sow's ear.

*** *** ***

588. imšik ʔuṭṭa txarbišak.
- Catch a cat and it will scratch you.
  = Anyone will defend himself against an attack.

*** *** ***
589. in ḥabbitak ḥayya ʕawwaʿ biḥa.
   - If (even) a serpent loves you, put it around your neck
     (i.e. return its love).
   = A person should treasure people's affection.

*** *** ***

590. in kaan lak ḥaaga ʕand ilkalb ʔullu ya si idi.
   - If you need something from a dog, address him as "Sir".
   = One should be respectful to someone (in power) whom
     he has need of.

*** *** ***

591. kalb ḥayy wala sabī mayyit.
   - (Rather) a living dog than a dead lion.
   = A live chicken is better than a dead duck.

*** *** ***

592. lamma tuʔaʃ ilaʔara tiktar sakakhin.
   - When a cow falls, knives become plentiful.
   = When the tree is fallen, everyone runs to it with his axe.

*** *** ***
593. lamma yišbaṭ ilhumār, yilbaʔa? ʔallīʔu.
   - When a donkey has eaten his fill, he scatters his fodder all over the place.
   = A fool does not think of tomorrow.

594. law kaan fiḥ 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.

595. ma yuʔuḍ ʔala imadaawlid illa šarr ʔilbaʔar.
   - 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.

596. maʔdirš ʔala ilhumār, itšaṭṭar ʔala ildardaʔa.
   - 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.
597. miin yi?dar yi?uul ilbayl fi labrii?.
   - Who can say the mule is in the pitcher?
   = No one can claim the impossible.

*** *** ***

   - 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.

*** *** ***

599. mi?za walaw ?aarit.
   - (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.)

*** *** ***

   - 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.

*** *** ***

- 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.

*** *** ***

602. ᵇadd ᵇinnamlα wtiṯfiṯil ᵇamlα.

- 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.

*** *** ***

603. ᵇird ᵇwaαllı, wala ᵇazaαl ᵇaarıḍ.

- 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.

*** *** ***
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EGYPTIAN ARABIC PROVERBS 604 - 607

604. zayy gidy ilmarkib, in ʔaamit ʔarʔiš, win yirʔit ʔarʔiš.
   - 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.

*** *** ***

605. zayy ḥṣaʕr ilḥimilir, kullu ʕaḍḍ wraʃʃ.
   - 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.

*** *** ***

606. zayy ilgamal, illi yifrītu ybaṭṭatu.
   - 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.

*** *** ***

607. zayy ilʔunft lа yithiqin 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.

*** *** ***
608. zavw il?uṭaṭ, yārī?ru min āyīr film.
   - Like cats, they read without learning.
   = This is a comment on those who read and discuss things
     that are beyond their intellectual capabilities.

*** *** ***

609. zavw ilwizz ḥinnīyya bīla 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.

*** *** ***

610. zavw issamak, in ḥāl?ī min ʿilmāyya maṭ.
   - Like fish, they die if they come out of the water.
   = Like a fish out of water.

*** *** ***

   - Like fish, they eat one another.
   = People (of the same type or group) who are intent on
     destroying each other (slandering, gossiping, etc.).

*** *** ***
612. .byte fizyadd ahson min əqəşə əala ərəgağ.
= A sparrow in the hand is better than ten on the tree.
= A bird in the hand is worth two in the bush.

*** *** ***

613. əyəb əlləuji, əyəb ya faar.
= The cat has gone away, (now), you mouse, play.
= When the cat is away the mice will play.

*** *** ***

614. əyəb dəman hiddaaya, əaal litneen əyyarəiin.
= 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.

*** *** ***
615. aftikirlik eeh ya başaşa wkull faqqa bdimza.
   - 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.

*** *** ***

616. illi ma yirqa bilxoox, yirqa bšašaaba.
   - 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.

*** *** ***
617. illi mayifiťafš, yiʔuul ʕads.
   - He who does not know, says lentils.
   = Those who do not know (e.g. what has actually taken place), say just anything.

*** *** ***

618. iššaga-ra illi tgaːliʃ qaleek, matidiʃš qaleeħa bilʔaʃiʃ.
   - A tree that provides shade for you, do not pray for it to be cut down.
   = Do not bite the hand that feeds you.

*** *** ***

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.

*** *** ***

620. la ʔaʃ ʕinab ilyaman, wala baalah iššaam.
   - He neither got the grapes of the Yemen nor the dates of Syria.
   = He fell between two stools. He came up empty-handed.

*** *** ***
621. naas yaklu ibalah, winaas yi'timu bnawaah.
   - Some eat the dates; others are pelted by their stones.
   = Some people seem to have all the luck.

*** *** ***

622. yi'mil min illahba ?ubba.
   - He makes a dome out of a grain.
   = To make a mountain out of a molehill.

*** *** ***

   - 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.

*** *** ***

624. Ta'saan illward, yinsi?i illilee?.
   - 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.

*** *** ***
625. biṭli nu wala yaslik 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.

*** *** ***

626. dabbar yadaak, til)?a qashaak.
- Plan for your dinner and you will find your supper.
= Plan for today and tomorrow will plan for itself.

*** *** ***
627. ʼiğdeef ʾlmagnuun yaakul wiyyuum.
   - (It is) a mad guest that eats and (immediately) leaves.
   = This is advise on correct behavior. (Don't) eat and run.

*** *** ***

628. ʾlkafka fīliḏ ilṭalīm ʿagaba.
   - A cake in the hand of an orphan is a wonder.
   = A thing out of context may be a source of wonder.

*** *** ***

629. ʾlli fiddist,tiṭalāžu ʾlmayrafida.
   - What is in the cooking pot, the ladle will bring out.
   = People cannot hide their nature from their associates for long.

*** *** ***

630. ʾlli yaakul ḥalawitha, yithammīl maṣṣāritha.
   - 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.

*** *** ***
631. إلکل في الشبع خسارة.
- Feeding a satiated person is a dead loss.
- Assistance should go to those who need it.

*** *** ***

632. يكسر الود.
- 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.

*** *** ***

633. إن حضر العيش يبقى الحل غيرفة.
- If bread is available, (even) salt would be considered a luxury.
- The necessities of life are but very few.

*** *** ***

634. الزبدة ما تطبع إلا بالخض.
- Butter does not appear (is not obtainable) except by churning.
- It is only through hard work that we should expect good results.

*** *** ***
635. kul akh ilgmaal, wi?uum tabl irri qaal.
   - 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.

*** *** ***

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.

*** *** ***

637. lik akh, walla ba?la?a ?
   - Do you want to eat or to stare ?
   = A person should concentrate his efforts on what matters.

*** *** ***

638. min istakta? yumuusu, kal haaf.
   - He who considers his relish plentiful (will find that he)
will have to eat without.
   = Plenty makes poor. Waste not, want not.

*** *** ***
639. saît ilbuţuun, tituuh ilûu?uul.
- At the time of the tummies (i.e. eating), minds boggle.
= The call of the stomach is loudest.

*** *** ***

640. sitt wgaryiteen Ŝala ?aly begteen.
- 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.

*** *** ***

641. šaam šaam, wi fiṭir Ŝala başaļa.
- 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.

*** *** ***

642. Ŵabbaax issîmm biydu?u.
- (Even) the cook of poison samples it.
= The one who supervises an activity, generally knows more
about it than anyone else.

*** *** ***
643. zayy ilmah mafṣūr fī kull ṭaṣa'am.
- Like salt; it goes into every food.
= This is a description of those who interfere in everybody else's business.

*** *** ***

- (Let us keep) our oil in our flour.
= To marry in the family (thus keeping the family wealth from going out).

*** *** ***
645. gawwizu miškaḥ lirliima, ma yala litneen ṭiima.
   - They married off Mishkah to Rima (two nobodies). No
     value is attached to either.
   - One is as bad as the other.

646. guḥa awla blaḥm ṭoṛu.
   - Goha is the most deserving of the meat of his own ox.
   = Charity begins at home.

*** *** ***
647. Ili t'ul yaleeh muusa, yi'raf fa'afoon.
- 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.

*** *** ***

648. miin yi'raf 3eeša fsuu? Ilyazl?
- Who can tell who is Aysha in the yarn market?
= Who can find a needle in a haystack?

*** *** ***

- 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.

*** *** ***

650. ?aalu ya guña feen baladak, ?aal illi mraatī fiiha.
- They said "Where is your hometown, Goha?" He said "Where my wife is".
= A man's comfort is ultimately with his wife.

*** *** ***
651. ?aalu ya guña mṛaat abuuk tiḥbbak, ?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.

*** *** ***

652. ?aalu ya guña ẓidd moog ilbahr, ?aal ilgayyaat aktař min
     irgayyaat.
   - 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!

*** *** ***

   - 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.

*** *** ***
654. rig לת רימה ל siti 1adi 1adi לא.
- Rima has reverted to her old habit.
  - This is said of someone who quits a bad habit and then
goes back to it.

*** *** ***

655. slikת אבו ציד קולה קולה מсистем.
- Abu Zeid's route is full of paths (alleys).
  - There is more than one way to the woods. All roads lead
to Rome.

*** *** ***
656. ḥaabb illuul fiṣaaḥa.
    - 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.

*** *** ***

657. biṭihṣal fi aḥsan ilfa?ilaat.
    - It (such a thing) happens in the best of families.
    = Unusual things happen in the best of families.

*** *** ***
658. daari ʕala šaṣ'itak tinawwar.  
- Shelter your candle and it will give light.  
= Keep your business to yourself if you want to get somewhere.

*** *** ***

659. du xuul ilhammaan muʃ zayy ʔˈnuʃu.  
- Going into the public bath is not like coming out of it.  
= Terminating something is not as easy as starting it.

*** *** ***

660. eeh ramaak ʕa lmuʁr, ʔaal illi amarʃ 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.

*** *** ***

661. ʔidḏarurra liha ankaam.  
- Necessity has (abides by) its own laws.  
= Necessity knows no law.

*** *** ***
662. ilbala yūm wārāma tixuṣṣ.
- 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.

*** *** ***

663. ilbeeda matikasr ilhagar.
- 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.

*** *** ***

664. ilgawaab yitiri min zinwaanu.
- A letter is read from the address.
= A book is read by its cover.

*** *** ***

665. ilgayyaat aktar min irsayaat.
- Future opportunities are greater than the lost ones.
= There will always be another time.

*** *** ***
666. Il ḥağar id-dawwār labudd min laṯmu.
- A rotating stone must (one day) get a knocking.
= Evildoers will meet with their fate sooner or later.

*** *** ***

667. Ilkatra tiylib id-ḥağaṣaṣa.
- Number defeats courage.
= Safety in numbers.

*** *** ***

668. Il layin mayinkisirṣ.
- The soft does not break.
= Flexibility helps a person to survive in the face of problems.

*** *** ***

669. Illi biyruḥ mabyirgaṣṣ.
- What goes, does not come back.
= One should not cry over spilled milk.

*** *** ***
670. illi ma yinfaṭ tabla, yinfaṭ taṣar.
- What is no use as a tambourine, may be of some use as a drum.
= Nothing is without value.

*** *** ***

671. illi miṣaḥ ilʔamar, maybališ 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.

*** *** ***

672. illi tistahtarbu, yiğlibak.
- What you take lightly will defeat you.
= Underestimating others is a sure way of losing.

*** *** ***

673. illi txaaf minnu, maygilš 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.

*** *** ***
674. illi yṭāṭiḥa 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.

*** *** ***

675. illi ṣala ibur्र fawwaam.
   - He that is on the shore is a master swimmer.
   = Easier said than done.

*** *** ***

676. ilʔiбра illi fiḥa xeteen matxayyatṣ.
   - A needle with two threads in it, does not sew.
   = Too many cooks spoil the broth.

*** *** ***

677. ilγurʔbaal ilgidiid luh ʔullaaʔa.
   - A new seive has a hanger (so as to have it carefully stored).
   = New things are treated with extra care.

*** *** ***
678. ɪmši sana wala txaatṭi ?ana.
- Walk for a year rather than cross over a canal.
  = It is safer to travel by land than by sea.

*** *** ***

679. in kaan ilkalaam min faḍḍa, yib?a ssukuut min dahab.
- If speech (talking) is made of silver, (then) silence
  is made of gold.
  = Silence is golden.

*** *** ***

680. innaar matihra?š illa ỉli kabiśha.
- 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.

*** *** ***

681. ḥṣabr muftaa? ilfaṛag.
- Patience is the key to deliverance.
  = A hardship endured is soon over.

*** *** ***
682. iṭṭamaḥ yī?iḥā ma gamaḥ.
   - Greed leads to the loss of what has been already gathered.
   = A greedy person is eventually bound to lose everything.

***  ***  ***

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.

***  ***  ***

684. labbis ilbuṣa, ṭib?a ṣāʾuussa.
   - Dress up a piece of reed and it will become a doll.
   = Clothes make the man.

***  ***  ***

685. lawla xtīlaaf innaẓar labaariṭ issīlaḥ.
   - 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.

***  ***  ***
686. ma wa$a ššafr illa l?abfr.
- (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.

*** *** ***

687. ma yu?a$ illa ššaatir.
- No one falls but the clever.
= Even clever people (or picky people) may still be taken for a ride.

*** *** ***

688. mafliš duuxaan min yeer naafrican
- There is no smoke without fire.
= Rumors always have a foundation. Where there is smoke there is fire.

*** *** ***

689. mafr från ma t?aamin xaaf.
- Be cautious where you think you are safe.
= Most dangers come from unexpected sources.

*** *** ***
690. miš kull marra tislam ilgarra.
- Not every time, the pitcher will escape damage.
- A person will not get away every time with taking repeated risks.

*** *** ***

691. na'aaya 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.

*** *** ***

692. toob yeerak mayxilš alezaek.
- Other persons' attire will not look its best on you.
- Be yourself if you want to impress others.

*** *** ***

693. ya šaari lxabar bifluus, bukra ygilak balaaS.
- 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.

*** *** ***
694. yaama fiḥabs maⱤallim.
- How many innocent people there are in prison!
= Never be hasty in condemning a person because of appearances.

*** *** ***

695. ḫuud fi ḥizma, yiⱤmil 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

1. ḍādi wīṣṣ iđđeef.
   + There goes the face of the guest.
   ++ ... and never showed up again, disappeared from the face of the earth!
   +++ xađ ikkitaab, ḍādi wīṣṣ iđđeef. ṭaāً ḍī wī maḥaddiḥṣ ṣaāfu ṭaāni.
      He took the book and nothing has ever been heard from him since. He went away and no one saw him again.

*** *** ***

2. agr mnaawil.
   + (Only) the fee (recompense) of the delivery man.
   ++ (Playing) the role of a mere messenger.
   +++ maliḥṣ filmawḍūuṣ da yeer agr mnaawil. maliḥṣ ayy mašlaḥa ẓaxṣiyya.
      I have nothing to do with it, except that I am a go-between. I have no personal interest.

*** *** ***
3. أكل لحم.
+ To eat someone's flesh.
++ To gossip about someone.
+++ ِاِذْدِلِينَ يَكُلُّ فِلَاحِمٍ إنَّهَا; ِحاَاَأَّ وَحْشَا. ِاِذْدِلِينَ يَتْكَلْلِيمُو ِاَّأَلَا ِداَ وَداَ.
They are there sitting gossiping about everyone (others); really terrible. They are sitting talking about everybody.

*** *** ***

4. أكل وَشْعٍ.
+ To eat someone's face.
++ To criticize someone harshly.
+++ ِيَا بَنِي ِشَهْبٍ; ِمَلِيْقُ مِنْ ِشَهْبٍ ِكِداَ، ِإنَّهَا ِاَكَلَّ وَشْعِيْنَا.
ِهَا ِآَبِيْلٍ ِ إنَّهَا ِيْزَااَيُ؟
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?

*** *** ***

ه أكثر من الهم على القلب.

5. َأَكَّتَرْ مَنْ ِوَلَّامَ ِنَاَلَا ِوَلَا ِنَبْلَ.
+ More (numerous) than concern (worry) over the heart.
++ Plentiful.
+++ ِرَفْعَه اِتْجَرَّيْئٍ ِ ِبَّاَانَااَتْ ِأَكَّتَرْ مَنْ ِوَلَّامَ ِنَاَلَا ِوَلَا ِنَبْلَ.
Go get married (said to a young man)! There are plenty of girls around.

*** *** ***
6. baṭu winnigma (or - winnigm).
+ Nothing is between his arm-pit and the star(s).
++ To be absolutely broke.
+++ waṭṭaahī ma aḍdar ašṭri ḥaaga dilwaṭ; mifallis;
   baṭi winnigma, māmāsīsh filuus.
   I swear I can't buy anything now; I am bankrupt;
   broke, I have no money.

*** *** ***

7. baḍitlu filaṭaṣ.
+ 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 maḥṣūut ya ḫamm ! baḍitlak filaṭaṣ. kull ma
   taaxūd nimra ilāaḥa kasbaana.
   You're happy, man ! You are lucky ! Everytime you
   take a number, you win.

*** *** ***

8. baLa ?afya.
+ Without any word-play (rhyme).
++ Quite seriously, excuse the term.
+++ yaɡni baLa ?afya kida, mumkin tinādqaflina ilwasaxa di.
   Honestly (seriously) (excuse the term). Can you clean
   this dirt for us ?

*** *** ***
9. balaf ri'i?u.
+ To gulp.
++ To sigh with relief.
+++ kaan xaayif, wi lamma ŋafr ni balaf ri'i?u. inbaṣaţi ?awi. He was afraid, but when he saw me, he felt better. He was real happy.

*** *** ***

10. bafr xaaraab maʃta.
+ After the destruction of Malta.
++ Too late. Like locking the barn door after the horse has been stolen.
+++ gayy dilwa?t t?ulli yaʃʃa nruut niʃti?i likutub. bafr xaaraab maʃta. il?iʃti'aan kaan imbaari?i. Now you're telling me "Let's go buy the books". It's too late. The examination was yesterday.

*** *** ***

11. beenhum ma şanaʃ ilḥaddaad.
+ (Between them exists) what the blacksmith made.
++ To be on very bad terms (with each other).
+++ ma בליקليموۇ bafr. beenhum ma şanaʃ ilḥaddaad. yikrahu bafr ?awi. They don't talk to each other. They are on very bad terms. They really hate each other.

*** *** ***
12. 
+ His house is open.
++ He is a hospitable man.
+++ ḫuwwā ṣāxṣ kāliim. beetu maftuḥ linnaas kullaha.
He is a generous man; hospitable to everybody.

*** *** ***

13. biddiraaš (or bīlbaaš widdiraaš).
+ By the arm (or by the span of the two arms and the arm).
++ By sheer force. (either physical or through authority)
+++ ana mahībbuūṣ. waaxid kull ḥaaga biddiraaš. kull ḥaaga ṣaawīz yaxudha bīlṣafya.
I don't like him. He takes everything by sheer force.
He wants to take everything by force.(bīlṣafya = biddiraaš)

*** *** ***

14. bīlhabulli.
+ Senselessly, without any control.
++ By the bushel (of quantity), thoughtlessly (of talk or behavior).
+++ bīyiṣṭif bīlhabulli, bīyiṣṭif min yeer hisaab, bīlṣabaṭ
He squanders his money, he spends money unwisely.
(bīlṣabaṭ = bīlhabulli)

*** *** ***
15. bilkoom.
+ By the heap.
++ By the bushel.
+++ ʕandu ʕuws bilkoom, filuws kitiiɾ ʔawi.
He has piles of money, a lot of money.

*** *** ***

16. bilʕarabi.
+ In Arabic.
++ In plain language, in plain English.
+++ bilʕarabi mış ʕāyiʃ wayyaakum.
"Frankly (plainly), I am not going with you".

*** *** ***

17. biʔallʕ iddiɾs.
+ With the uprooting of a molar.
++ With great difficulty.
+++ biyakula bʔallʕ iddiɾs.
He earns his living with great difficulty. (biyakulha =
to earn one's living)

*** *** ***

18. binnabbuut (aw - biddiraʃ).
+ (To live) with the cudgel (or - by the arm).
++ To force one's way through life.
+++ axliña da ʕāyiʃ binnabbuut (biddiraʃ).
Our friend here bullies his way through life.
(binnabbuut = biddiraʃ = bilʕafya)

*** *** ***
19. bitaaʃ kullu.
+ Of everything.
++ ... without principles, ready to do anything.
+++ da raagil ʕafrīlt. bitaaʃ kullu.
He is a devil; he is ready to do anything. (for recognition)

*** *** ***

20. biyyaakul 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
byidfaʃ.
He is living off the fat of the land. His father pays.

*** *** ***

21. biyyiʃimm ʕala ʔahra lidu.
+ To smell (things) off the back of one's hand.
++ To tell the unknown (usually with the implication of
being crafty).
+++ ʕayyib wana eeh ʕaqrəfni ! huwwa ana baʃimm ʕala
ʔahra lidi.
How would I know! Do I tell the unknown?

*** *** ***
22. biywaliyd ilbayla.
+ To claim that a female mule can give birth (to young ones).
++ To tell tall tales.
+++ da ṭaagil mubaaliyy; matismaāṣ kalaamu, da ywallid ilbayla.
He exaggerates a lot; don’t listen to what he says;
he tells tall tales.

*** *** ***

23. biyiīsh ḥala -placeholder.
+ To live on air.
++ To live on next to nothing, particularly as far as food
is concerned.
+++ miskīn ! mamṣahuus wała malliim. ṭaayīsh ḥala -placeholder.
Poor man! He does not have a penny. He is living
on nothing.

*** *** ***

24. bizoofa.
+ By the heap.
++ By the bushel.
+++ ṭandu fīluus bizoofa. yani ṭawi.
He has piles of money. He is very rich.

*** *** ***
25. biṣara? ilgiblin.
+ By the sweat of one's brow.
++ By hard work.
+++ biyiksab lu?mitu bīṣara? gībīlinu, biyiṣṭayal kitiir, wibźimma.

He earns every cent he gets, he works a lot (hard)
and honestly.

*** *** ***

26. daayir ṣala hall ẓafrū.
+ He is going around as far as the length of his untied
hair (will allow him).
++ He is bumming around.
+++ sitt miš kuwayyiša. daýra ṣala hall ṣafrәaha.
She is a bad woman. She just bums around.

*** *** ***

27. dafniinu sawa.
+ We've buried it together.
++ We are in it together, I know as much about the matter
as you know.
+++ yә ẓamm balaaš kalaam faariy. ana faahim kull ūnāga.
bīt?ulli ana ikalaam da ? ṭuń ṭašuš ḫaad ẓeeri.
iḥna 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.

*** *** ***
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!

*** *** ***

29. dammu t?i’il
+ His blood is heavy.
++ To be a bore; doltish; not pleasant to have around.
+++ ya salaam! dammu t?i’il ?awi, maḥibbiś aʔud maʔaah kitilir.
Boy! He is such a bore. I don’t like to spend a lot of time with him.

*** *** ***

30. dammu yuţuṣ.
+ His blood smacks (one) on the face.
++ To be boorish; doltish.
+++ ya buuya! dammu yuţuṣ, ya saṭṭir maḥibbiś aʔuuufu.
Oh boy! He is really a bore, my goodness, I don’t like to see him.

*** *** ***
31. da?? il hamm wna xalu.
+ He's ground misery and sifted it.
++ He's been living with misery for a long time, misery is nothing new to him.
+++ misklin! wa'llaaahi misklin. da?? il hamm wna xalu, yalbaan.
Poor man! By God he is (really poor). He is really miserable, poor man.

*** *** ***

32. daxal bil'hangil wil mangil.
+ 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 sa'lla ti'srif il fulusuus bil'hangil wil mangil.
May you spend the money in complete misery!

*** *** ***

33. daxal fi zawarli?u.
+ To enter into someone's pores.
++ To worm oneself into someone's favor.
+++ daxal fi zawarli? il mudliir, wi dihiik saleeh. kull haa ga yi'tlubha byil'milhaalu.
He got in good with the director, and pulled a fast one on him. Everything he asks for, (the director) does for him.

*** *** ***
34. /lists/da3ab-iddunya-sarma.
+ To hit the world with an old shoe.
++ To have a devil-may-care attitude towards life.
+++ mi3 fawza tiggawwiz. da3ba iddunya sarma. mi3 hamimha.
She doesn't want to get married. She doesn't really care. She just doesn't care.

*** *** ***

35. /lists/da3ab-iddunya-tabanga.
+ To shoot at the world with a pistol.
++ To have a devil-may-care attitude toward life, not to care about things.
+++ mi3 hamimhum haaga. da3blin iddunya tabanga. wala humma hina.
They don't really care. They just don't care- not at all.

*** *** ***

36. /lists/da3ab-madfaa.
+ To fire a gun.
++ To go bankrupt or to avoid paying.
+++ miskiin. kaan fandu tgaara kuwayyisa, wifallis. da3ab madfaa lituggaaru ilgumla.
Poor man. He had a good business going but went bankrupt. He left the wholesalers without payment.

*** *** ***
37. ぢひき صلا دانع.
+ To laugh at someone's beard.
++ To fool someone.
+++ ぢひく صلا دانع وخدو ۍپړابییا رخیشا، یا ۍبیت!
They fooled you and took the car cheap. You fool!

*** *** ***

38. فائنا نقن عمره.

39. فراهیت ی (ع) لیلمایا.

*** *** ***
40. farikat kaib.
+ The rub of a heel.
++ A hop, skip, and a jump.
There is a very short distance between where I live and
the university; it is very close.

*** *** ***

41. faqq malh wdaab.
+ A grain of salt that melted away.
++ a) To disappear without a trace.
b) To take to one's heels.
+++ masmiitlis minnu ba?aal? shahreen, faqq malh wdaab.
I haven't heard from him for two months, he disappeared
completely. (In some contexts synonymous with #1)

*** *** ***

42. fatahlu bibbu.
+ To open one's neckline for someone.
++ To be too accommodating with someone for an ulterior
motive.
+++ fatahlu bibbu lyayit maxad i?wiylaana.
He went along with him(went out of his way to please
him) until he got the job.

*** *** ***
43. fi ḥaalu.
+ All by himself.
++ Minding one's own business.
+++ kun āqīd fiḥāalī ga ẓatamnī.
   I was sitting minding my own business when he came and
   insulted me.
   xallik fiḥaalak!
   Mind your own business!

*** *** ***

44. filmīšmiš.
+ In (the season of) apricots!
++ Never! Fat chance! A likely story!
+++ a. hāksāb ʕasrā gineeh fillutarīyya bitaasīt bukrā.
   b. filmīšmiš (or filmīšmiš in ʕaa? aḷlaah).
   a. I'll win ten Egyptian pounds in tomorrow's lottery.
   b. Fat chance!

*** *** ***

45. ga fgamal.
+ (As if) he had asked for a camel.
++ Not that he'd asked for too much. By all means.
+++ a. mumkin astilīf il kitaab da minnak?
   b. ya siidi bašīta. yaʃni nta giit fi gamal.
   a. May I borrow this book from you?
   b. That is easy. You haven't asked for too much.

*** *** ***
46. ga na?bu ṣāla šuuna.
+ 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.
+++ fakkar innhum ḥayyadduuh, laakin ga na?bu ṣāla ṣoona, nizil min yeer ḥatta ma ẓaddimuulu fingaal ṭahwa.
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.

*** *** ***

47. gaab daayu (l?arq).
+ To bring someone's branding-iron (to the ground).
++ To rub someone's nose in the dirt.
+++ ahmad kaan ṣallil ḍadab, bas ṣali gaab daayu l?arq, addibu tamaam.
Ahmed was rude, but Ali rubbed his nose in the dirt; he taught him a good lesson.

*** *** ***

48. gaab ilxabar 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 ilxabar da min bizz ummu; min ilmu diir nafsu.
I got this news item from the horse's mouth; from the director himself.

*** *** ***
49. (gaay) i'id (min) wa'ra w'iid (min) ?uddaam.
+ To come with one hand in the front and one hand in the back.
++ To come empty-handed.
+++ rigiŋ fa'agī; i'id wa'ra w'iid ?uddaam, mamṣahš wala ḥaaga.
He came back empty-handed. He got nothing.

*** *** ***

50. garḥu ūカリ.
+ His wound is still soft.
++ He is newly-afflicted.
+++ matkalimuuš dilwāt. ḥayitdaayiʔ; lissa garḥu ūカリ,
ibnu mayyit awwil imbaarih.
Don't talk to him now. He'll be annoyed; he is still newly-afflicted. His son just died the day before yesterday.

*** *** ***

51. gass ilmaxaadā.
+ To gauge the bottom of the waterway.
++ To feel one's way around.
+++ gassu ilmaxaadā liʔyu mafiš fayda ?amu saḥabu ẗṭalab.
They made discrete inquiries and found there was no use so they withdrew the application.

*** *** ***
52. "gawaaz našaara."
   + A Christian marriage (no divorce).
   ++ A permanent association.
   +++ ḫīṣīrka lī lī beenhum gawaaz našaara.
      The association that is between them is a permanent one.

*** *** ***

53. "hara wnakat (fi...).
   + To wear out and become unsettled (over).
   ++ To fret.
   +++ intu ?aṣdīn tihrū wtīnkutū fnafṣkum, wī huwwa wala
      saa?il fīlikum.
      You are here sitting fretting and he does not care a bit.

*** *** ***

54. "huff ṯīlis ʿinnahaar."
   + Day came before you could say "huff".
   ++ Before you know it.
   +++ la, da nta matilhaʔ?ṣ. huff ṯīlis ʿinnahaar witkuun
      xīlisit.
      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").

*** *** ***
55. ḥablū ᵉala ḏahrū.
+ His leash is on his back.
++ He is responsible for (or to) no one.
+++ da ṭaagīl ḥablū ᵉala ḏahrū, maḥaddīš biyʔullu la aḥyād wala swid.
   He is on his own, nobody questions him.

*** *** ***

56. ḥalla whuwwa maɣrafītha.
+ (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 ṭaagīl ᵉugga. ḥalla whuwwa maɣrafītha filmawḍuuḍ da.
   He is an authority. He is the last word on this matter.

*** *** ***

57. ḥamaatu biṭḥibbu.
+ 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.
+++ uʔṣud kul! ḥamaatāk biṭḥibbak!
   Sit down and eat! The food is just ready. (You came at the right time.)

*** *** ***
58. ḥammaḏa (or ḥammaḏu).
+ He caused things to go bitter (acid).
++ He's gone too far.
+++ ya axi skut ba?a. da nta ḥammaḏtaha.
Stop it! You have gone too far.

*** *** ***

+ 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 ṭara?lu l?aḵdaɾeen.
My goodness! When he saw him, he gave him a tongue-lashing.

*** *** ***

60. ḥasablu aif ḥsaab.
+ He calculated a thousand (times) calculations for him.
++ To be very careful and prudent.
+++ lamma bašτaɣal maʃaah baʃəblu aif ḥsaab ʃaʃan iʃʃuɣi yikuun maʃbuɣi.
When I work with him I am very careful to make sure the work is precise.

*** *** ***
61. ٌفُرَتُ الفَبَتْنَوُ بَنْتَيْلا ُعُفِيٌ.
+ He put a summer watermelon in his tummy.
++ To rest assured.
+++ ٌفُرَتُ فُربَتْنَوُ بَنْتَيْلا ُعُفِيٌ مِنْ نَدَمْحُجُوعٌ دَأٌ.
Rest assured as far as this subject is concerned!

*** *** ***

62. ٌفُرَتُ هَمْمَوُ (ٍفٍ...).
+ To place one's worry (in...).
++ a) To take it out on someone.
b) To concentrate one's attention upon something.
+++ ٌفُرَتُ هَمْمَوُ فَمْجُراَثَوُ.
He vented his anger upon his wife.
ٌفُرَتُ هَمْمَوُ فَمْجُماً.
He devoted himself to the work.

*** *** ***

63. ٌفُرَتُ أَهْمِمَوُ فِتْتِرَباَثٌ.
+ He vented his anger upon the door bolt.
++ He took it out on someone who has nothing to do with the matter.
+++ ٌفُرَتُ مَأْفَتَوُ زَاذِبَتٌ وَوْهُوُا مِسْكِيٌ مَالٌوُسْ زَنَبٌ، يَأْذَنُ ٌفُرَتُ أَهْمِمَوُ فِتْتِرَباَثٌ.
When she saw him, she shouted at him. Poor man, it wasn't his fault. She just took it out on him.

*** *** ***
64. حطّ رأسه في الجراب.
+ To put someone's head inside the ruck-sack.
++ To deceive or trick someone.
+++ fiğil yikallimha kalaam µaçiif lamma dihik Saleeha
w̸̸aṭṭ rasha filgiraab.
He kept talking nice to her until he tricked her.

*** *** ***

65. حطّ صباعه في الشقّ (من ...).
+ To stick one's finger inside the hole (from...).
++ To give up (on someone or something).
+++ ana ḥaṭṭeet subaagh fig̸̸a?? min innaas dool.
I have had it with those people.

*** *** ***

66. حطّها (أو جابها) في رقبته (أو قتته).
+ 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'llaahi ana maçuuum whuwwa ḥaṭṭaha fir?abti !
By God, I am the victim and he blamed it all on me !

*** *** ***
67. ḥoṣaltu dāyya?a.a.
+ His gall bladder is narrow.
++ He is peevish.
  I don't like to discuss things with him because he is quick to take offense.

*** *** ***

68. ḥuṭṭī filxūrg.
+ Stuff (it) inside the saddle bag.
++ Add to the heap.
+++ ḥawiznī aḥmilak dī kamaan. yālīla ya siidi, ḥuṭṭī filxūrg.
  You want me to do this for you too, OK, add it to all that I have to do.

*** *** ***

69. ḥuṭṭī 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).
+++ ḥaagīl ḥuṭṭī kalamun.
  He is an ignorant man. A dolt of a man.

*** *** ***
70. ʿibn ʿaṟaḥam
+ The son of the forbidden.
++ a) Bastard (literally).
  b) Cunning
  c) Artful
+++ axīna da ʿafriʿit; ʿibn ʿaṟaḥam.
  Our friend here is a devil; he is a bastard. (This can be taken as a very serious insult.) (for recognition)

71. ʾiddunya btiḍrab witiʔlib.
+ The world is rocking and churning.
++ Everybody is in an uproar over it, in a stew.
+++ daxalt ilbeet laʔeet ʾiddunya btiḍrab witiʔlib.
  Upon entering the house I found great excitement all around.

72. ʾiddunya waʔfa ʾala rigl.
+ The (whole) world is standing on one foot.
++ There is a great excitement all around.
+++ daxalt ilbeet laʔeet ʾiddunya waʔfa ʾala rigl.
  Upon entering the house I found great excitement all around.
+ Are we reading the (Quranic) surah of ?abas?
++ Do we have to say it over and over again?!
Why don't you understand? Do we have to say it a million times? (for recognition)

+++ *** *** ***

74. iIdak wil?ar?d 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)
You can't depend on him. I doubt that he'll do it.

+++ *** *** ***

75. iIdi ?ala 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 ?ala kitfak!
Well, I am ready to cooperate with you!
76. ildu maftuḥa.
+ His hand is open.
++ To be generous or spendthrift.
+++ ʿumrū maḥawwiš ʿirš. da ildu maftuḥa.
   He never saved a penny. He is a spendthrift.

*** *** ***

77. ildu maxẖuma.
+ His hand is perforated.
++ He is a spendthrift.
+++ axuways ildu maxẖuma.
   My brother is a spendthrift. Money goes through his
   hands like water.

*** *** ***

78. ildu našfu.
+ To be dry-handed.
++ To be tight-fisted.
+++ maymkinš taaxud minnu malliim waahid. da ildu našfu.
   It is not possible to get a penny out of him. He is
   tight-fisted.

*** *** ***
79. ḫidi wrīglū.
+ His hand and foot.
++ To be someone's right hand.
+++ maḫdarš aṣṭaṣna ṣanū. da ḫidi wrīglī.
    I can't do without him. He is my right hand.

    *** *** ***

80. ḫidi xalīla.
+ 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.).
+++ ḫīlid ṣanū da ḥarāami. da ḫidi xalīla.
    Stay away from him. He is a thief.

    *** *** ***

81. ʿila ḥaysu alqat.
+ To wherever it landed.
++ To hell with (the person(s) in question).
+++ xallīḥ yṛuḥ fīdāhya. ʿila ḥaysu alqat.
    Let him go to hell! The hell with him. (an insult)

    *** *** ***
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!
+++ ﺭﻉﻉיך يمسى یزا کآن میش ﯨاگبک. یلبااب ییفاويت گامل.
Go! Leave if you don't like it! The door is wide open.

***  ***  ***

83.  ilfaar ۳۳۳۲ feit fiifiibbu.
+ To have a mouse wriggling inside the front of one's clothes.
++ To become suspicious (of an individual or a situation).
+++ مین ساااگت مار ۳۸فت, ییفناار ۳۳۳۲ ۳۳۳۲ ۳۳۳۲.
The minute I saw him, I became suspicious.

***  ***  ***

84.  illi nbaat fiih nišbah fiih.
+ What we sleep with at night, we wake up with in the morning.
++ The same thing is being said over and over again.
+++ مافیاگ ۳۸یاا, یلی نبآت ۳۳۳۲ میش ۳۳۳۲.
There's no use; it's the same thing over and over again.

***  ***  ***
85. یلخالیٰ؟ إنهاتی؟ (...).
+ The Creator and Bestower of intelligence.
++ The spitting image of ...
+++ یرگاگیل دا یلخالیٰ؟ إنهاتی؟ اکثراک.
This man looks exactly like your brother.

*** *** ***

86. یلیاَتیل یِلاٰ لباَتیل.
+ The idler together with the loiterer.
++ To sweep down on everyone without discrimination.
+++ یاد یلیاَتیل یِلاٰ لباَتیل.
He acted indiscriminately.

*** *** ***

87. یلیدادد فُللاموون.
+ Counting up (rather than weighing) is (used) in the case of limes.
++ Without count; numerous.
+++ یندث لیال یلیدادد فللاموون.
He has a lot of children.

*** *** ***
88. إن أتَف صحبَه.
+ His swimming ceased.
++ To reach the end of one's rope, or to get tired.
+++ مسكت التيّر كيتل؟اوي، فديل ييّتالي لامم ناتفا صحبه.
 Poor man! He worked a lot; he kept working until he got tired.

*** *** ***

89. يشبةك رابه.
+ The morning is a profitable affair.
++ Let us sleep on it.
+++ يستنة لبعنف. دلوا؟ت حدنها ليل. يشبةك رابه.
 Wait for tomorrow. It's night time now. Better sleep on it.

*** *** ***

90. اشرب من البحر!
+ Drink from the sea!
++ Get lost; go jump in the lake! (an insult)
+++ راعي إشرب من البحر! "Get lost!"

*** *** ***
91. itlaxbat yazlu.
+ To have one's yarn all tangled up.
++ To get utterly confused.
+++ miskiin awwil ma šafha, itlaxbat yazlu.
    Poor man, as soon as he saw her, he got utterly confused.

*** *** ***

92. ittiilil waɾa.
+ The heavy (part) is (still) behind.
++ The worst is yet to come.
+++ lamma ?allī nnu xaɿ̄las. ?ultilu "la, liṣsa baḍrī.
    ittiilil waɾa".
    When he told me that he had finished, I said to him,
    "No, not yet. The worst is yet to come."

*** *** ***

93. kafa ʕala ɿxabar magūr.
+ To turn a magūr (pottery kneading trough) over a piece of news.
++ To keep an item of news under one's hat.
+++ ikfi ʕalxbar magūr!
    Don't tell anyone!

*** *** ***
94. kaffu maftuuh.
+ The palm of his hand is open.
++ To be generous.
+++ ya salaam ! ṭaagil kariim ! kaffak maftuuh !
     alf ūkr !
     Oh ! How generous ! You're so generous ! A million
     thanks (to you) !
*** *** ***

95. kasar waṣaḥah ʔawwaṣaḥa.
+ To break a fragment of pottery behind a departing
   person.
++ To say "Good riddance !" to a departing person.
+++ ana ma saddaʔt innuhum miṣyu, wkasarṭ waṣaḥahum
     ʔawwaṣaḥa.
     Was I happy (I couldn't believe that) they left and I
     said "Good riddance" to them !
*** *** ***

96. kasar ḡala manaxii̇ru baṣaļa.
+ To break an onion against someone's nose.
++ To compel someone to do something against his will. To
   force someone to swallow his pride.
+++ itzal miṣkiin ! kasar ḡala manaxii̇ru baṣaļa wʕamalha.
   Poor man ! He is humiliated. He did it against his will.
*** *** ***
97. كسر مقدايفه.
+ To break someone's oars.
++ To take the wind out of someone's sails.
+++ كنعت نازز الفتللما نجزاى، باسب والدى كاسر مقدايف.
I wanted to be a pilot but my father discouraged me.

*** *** ***

98. كنم الدم على الفح.
+ To suppress the blood over the puss.
++ To suppress one's bad feelings.
+++ سكبت وفكرت الدم على الفح.
He kept silent and suppressed his disappointment.

*** *** ***

99. كلمة تجيه وكلمة توريه.
+ One word brings him along and another one takes him away.
++ Having no mind of his own.
+++ دا راجح ميا مبوعخ كلمة تجيح، كلمة تورى.
That man has no substance; he has no mind of his own.

*** *** ***
100. kull min habb wmin dabb.
   + All that jumps up or goes on foot.
   ++ Every Tom, Dick and Harry.
   +++ ilgam\'a lyomeen dool biyudxulha kull min habb wdabb.
       Practically anybody goes to the university these days.

*** *** ***

101. kullu yi\'la\'f fi\'yas\'a\'.
   + It all comes out in the wash.
   ++ Don't worry ! Things will work out.
   +++ mayhimmak\' kullu yi\'la\'f fi\'yas\'a\'.
       Don't worry about it. Everything will be fine (taken care of).

*** *** ***

102. la hina wala hnaak.
   + Neither here nor there.
   ++ Useless; unimportant. No big deal.
   +++ da \'sax\'\' taafih. la hina wala hnaak.
       He is an unimportant person. He is of no consequence.

*** *** ***
103. la yāḥill wala yirbuṭ.
+ He neither unties nor ties.
++ To be indecisive; to be spineless.
+++ da ḥaxṣ maluṣ ʔīlmama, wala ʕaʔy. la yāḥill wala yirbuṭ.
He is an unimportant person; he has no opinion of his own. He can't do anything (here).

*** *** ***

104. la yinfaš ʔalba wala ʔaaras.
+ 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 ʔimtu? da la yinfaš ʔalba wala ʔaaras.
What good is this? It can't help in any way.

*** *** ***

105. lamma yʔuul ʔayyaani ya fil.
+ (Not even if he would cry out) "Luscious fresh radishes" (vendor's cry).
++ (Not even if he would)scream his head off.
+++ muʃ ħataaxud ʔuluus wala lamma tʔuul ʔayyaani ya fil.
You will not get the money whatever you may do.

*** *** ***
106. lamuuna fbalad ṭaṛfaana.
+ A lime in a nauseated town.
++ To be in great demand; said of a simple or trivial thing that performs the required task.
+++ ʿanduhum ṭaṛabiyya ʿadliima, wikulluhum biyistaʿmiluwa wi muṣṭamidiin ʿaleeha. ahi lamuuna fbalad ṭaṛfaana.
They have an old car, and all of them use and depend on it; it does the job.

*** *** ***

107. latt wṣagn.
+ Kneading and beating.
++ To run off at the mouth; to talk too much.
+++ ya axi uskut. baṭṭal latt wṣagn.
Keep quiet! Stop blabbering!

*** *** ***

108. laz?a byira.
+ A gluey adhesive.
++ Someone who sticks around and you cannot get rid of him.
+++ ʿaḥibna da laz?a byira!
He sticks to you like glue. You can't get rid of him.

*** *** ***
++ Her chewing gum is blue.
++ She is a terrible gossip.
+++ di sitt ṣaḥba ṣawi. libanitha zar?a.
    She is a difficult woman; a terrible gossip.

+++ +++ +++

للركب.

110. lirrukab.
+ Up to one's knees.
++ Abundant, up to one's neck.
+++ ilfirax kaanit figgamliyya lirrukab.
    Chickens were plentiful at the Co-op.

+++ +++ +++

لساله ما لوه نقالة.

111. lisaanu maluuš tu??aala.
+ His tongue has no (counter) weight.
++ He has a loose tongue; he talks too much.
+++ maṭullaš ḥaaga; da lisaanu maluuš tu??aala.
    Don't tell him anything; he has a loose tongue.

+++ +++ +++
112. lisaanu ʔwiiлл.
   + To be long-tongued.
   ++ To be insolent, be rude; be sharp-tongued.
   +++ xuft akallimha liʔannī ūaarlīf inn isanha ʔwiiлл.
       I was afraid to talk to her because I know she has a
       sharp-tongue.

*** *** ***

113. ʔaʔat ʔlfiula.
   + To pick up the bean.
   ++ To see through the trick.
   +++ walsd ʕafriit. ǧawīlta alʕāb ʕaleeh liʔba, ʔanifiktš
       ʔaʔat ʔlfiula.
       He is a devil, I tried to play a trick on him; no way -
       he saw through the trick.

*** *** ***

114. maašί ʕala ʔîšr beeq.
   + To walk on egg shells.
   ++ To walk slowly.
   +++ ya axi mši bsurʕa ! maalak maašί ʕala ʔîšr beeq kida !
       Come on ! Walk quickly ! Why are you so slow !

*** *** ***
+ To die inside one's skin (out of fright or out of shame).
++ To be terribly frightened or utterly ashamed.
+++ lamma šuftaha btaakul žilaatī fiššaariš maatit figildaha min ilkusuuf.
When I saw her eating ice cream in the street, she was mortified.

*** *** ***

116. *madaxalš dunya*.
+ He hasn't entered the world.
++ He never got married.
+++ miskiš, maat sinnu fišriš sana, madaxalš dunya.
Poor man, he died at the age of 20, and he never got married.

*** *** ***

117. *mališ sarriš ibn yomeen*.
+ There isn't even a two-day old screecher.
++ (Not) a living soul.
+++ ṭuňna hnaak maš?inaš hadd, wi dillwaṭ ṭuňt taani -
wilissa mališ sarriš ibn yomeen.
We went and there was no one there. I went just now
and there wasn't anyone there.

*** *** ***
118. maḥaddiš ḳiṣraf yīallāb waṣaḥaḥ ṭīḥiin.
+ No one knows how to turn wheat flour over behind him.
++ Said of a talkative, argumentative person.
+++ ṭaагi ṣaλaаawi, maḥaddiš ḳiṣraf yīnaqṣu ᵃḥaаa, wala yīalīb waṣaḥaḥ ṭīḥiin.
He talks a lot. No one can discuss anything with him; there is no way you can argue with him.

*** *** ***

119. malaykītu ḥaffīt.
+ His (guardian) angels are felt around the place.
++ To have strong feelings that someone is shortly to arrive.
+++ malaykītha ḥaffīt ẓaḥayya ẓnḥaāda ẓṣubḥ; wīdīḥuḥī ẓbaṣṣeet liʔiθa daxła.
I thought of her this morning and she came in at noon.

*** *** ***

120. malaykītu xafīlīf.
+ His (guardian) angels are light.
++ He's nice company.
+++ ṭaагi ẓafīlīf. ẓumḥu ma daayiʔ ᵃhadd. malaykītu xafīlīf.
He is a nice man; he has never bothered anyone. He is very pleasant.

*** *** ***
121. maluuš tagza.
+ He has no base.
++ Having no opinion of his own. Like a reed in the wind.
+++ matismāš kalāamu; da ṭaagīl māyiṣṣafṣ ḥaaga; maluuš
tagza.
Don't listen to him; he does not know anything; he
is unprincipled.

*** *** ***

122. maluuš wiṣṣī.
+ He has no face.
++ To be too embarrassed (to) ...
+++ maluuš wiṣṣī yibī ṭaḏad līli ṭamālu. makṣuuf.
He wouldn't have the gall to come after what he has
done. He is ashamed.

*** *** ***

123. maluuš (ʕarḍ 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 ṭaagīl maluuš aṣl; ṭaagīl saaβil, maluuš ʕarḍ wala
tana.
He is base; the lowest of the low, he is devoid
of all honor.

*** *** ***
+ Steeped in worry.
++ To be surrounded with problems.
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.

*** *** ***

125. mar?bat ilfa?ras.
+ The horse's hitching post.
++ The point, e.g. of an argument.
There! You have hit the nail on the head, this is exactly it.

*** *** ***

126. masaafaru guux.
+ To remove the lint from somebody's woolen clothes.
++ To butter someone up, to polish the apple.
+++ raagil munaafiq; biyimsaaf guux likull waahid.
He is a hypocrite; he butters everyone up.

*** *** ***
127. masaʔʔaruuš.
+ Not to place any price on ...
++ Not to give a damn about ..., not to care about ...
+++ ana masaʔʔaruuš figgazma, da ṣaagil saaﬁl.
      I wouldn't give him as much respect as I would to a
      pair of shoes, he is a base person.

*** *** ***

128. masʔuuub min līsaanu.
+ 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 masʔuuub min līsaanu.  ḥayrūuh
      yiʔulha ikull waaﬁd.
      Don't tell him anything. He is a chatter box; he'll
      go and tell it to everyone.

*** *** ***

129. matitballiš fi buʔʔu fuula.
+ A bean wouldn't get wet in his mouth.
++ He cannot keep a secret.
+++ ʕumri ma ?ultilha sIRR. di matitballiš fi buʔʔa
      fuula.
      I never told her a secret. She can't keep a secret.

*** *** ***
130. matxrgiš min iidi Imaya.
   + Water would not leak through his hand.
   ++ To be tight-fisted.
   +++ da raagil baxiil. matxrgiš min iidi Imaya.
       He is stingy; he's really tight-fisted.

131. mayinbiliz+iš.
   + It cannot be swallowed.
   ++ It cannot be believed.
   +++ da kalaam mayinbiliz+iš, mañaddiš yisadda? ilkalaam
       ilfaagi da.
       No one can swallow that, no one will ever believe
       this nonsense.

132. mayinhiqimš.
   + Cannot be digested.
   ++ Cannot be tolerated.
   +++ ilbint di matinhiqimš, saxiifa.
       I can't stand this girl, she is silly.
133. mayinzilš min ỉzzoor.
+ Wouldn't pass down the throat.
++ Cannot be swallowed (of persons or things).
+++ ilgadaš da mayinzilliš min ẓoor.
    I can't stand that guy.
    ilhikaaya btaštu manizlitliš min ẓoor.
    I couldn't swallow his story.

*** *** ***

134. mayi?darš yì?uuł tìlt 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 ilwašl, ma?dirš yì?uuł tìlt ittalaata
    kaam.
    When I showed him the receipt, he couldn't say a word.

*** *** ***

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).
+++ iṛçaagil da mayiswaaš malw widnu nxaala, mayi?darš
    yì?fmi lil haaga fimawduš bitašna.
    This man is of no importance. He can't help in anyway
    with our problem.

*** *** ***
136.  ما يعرف السماء من العمي.
+ 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; mayīṣrafš issama min ilšama, mayifhamš ḥaaga fitṭibb.
He is the most ignorant medical doctor; He is completely ignorant; he does not know anything about medicine.

*** *** ***

137.  ما يخرج من يده (يعمل ...).
137. mayuxrugš min iidu (yiśmil...).
+ It doesn't come out of his hand (to do ...).
++ It is beyond his ability (to do ...).
+++ mayuxrugš min idha tuṭbux ṭabxa ħilwa zayy di.
It is beyond her ability to cook a good meal like this.

*** *** ***

138.  مياة تحت نين.
138. mayya min taḥt tībīn.
+ Water seeping under straw (i.e. it cannot be detected).
++ A snake-in-the-grass.
+++ da yitxaaf minnu tamaam. da mayya min taḥt tībīn, ṭaaqil laʔiilm.
He is a man to be feared. He is a snake-in-the-grass, very cunning.

*** *** ***
139. mādīnu kwāyyīs.
+ To be of good metal (of a person).
++ To be a good sort, from a good family.
+++ Ḱāaḡīl da ṭaḡīl amiīr, mādīnu kwāyyīs, ṭaḡīl mumtaaz.
This man is a good man, he is of good origin, an excellent person.

*** *** ***

140. mīn nuʔra ʾlūfdeera.
+ (Emerging) from a pothole onto a steep slope.
++ From bad to worse, from the frying pan into the fire.
+++ miskiin, ḫaltu zift, ṣammaal yiṭlaʔ mīn nuʔra ʾlūfdeera.
Poor man, he is in a terrible state, he is going from bad to worse.

*** *** ***

141. mīn ṭaʔṭaʔ līsalaamu ʾraleekum.
+ 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 ṣaarrif ilmawdūuʔ mīn ṭaʔṭaʔ līsalaamu ʾraleekum,
Ṣaarrif kull ḥaaga.
I know the whole story, I know everything.

*** *** ***
142. miʔaṭṭaʕ issamaka wdelha.
+ To cut the fish and its tail.
++ To be a playboy, immoral.
+++ waʃlaahi ma agawwizu binti abadan. da ḥaagil miʔaṭṭaʕ
issamaka wdelha.
I would never let my daughter marry him. He is a
playboy.

*** *** ***

143. misik ilʕaʃaaya min ilwiʃt.
+ To hold the stick at the middle.
++ To keep all the options open. To take a moderate stand.
+++ ya siidî xalli-na nimsik ilʕaʃaaya min ilwiʃt winhili
ilmawdjuʃ. inta ṭaalib miit gineeh. ana kunt ṭultilak
xamsiin. laʔ. ḥaddilak xamsa wsabliin.
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.

*** *** ***

144. miʃ gayibha ɻbaʃ.
+ Not leading things to the (safety of the) shore.
++ To go too far.
+++ ya axi uskut, matikkaлимš kida ! inta miʃ ḥatgibha
ɻbaʃ. ḥatindam.
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.

*** *** ***
145. \( \text{miš min toobu.} \)
+ Not of one's material.
++ Beneath someone.
+++ \( \text{đi ḍāāgā miš min toobāk. ḍāāgā bāšiṭa.} \)
This thing is beneath you. It is a simple (small) thing.

146. \( \text{miš min wa?mu.} \)
+ Not of one's value or stature.
++ Not befitting one's position, beneath one.
+++ \( \text{đi ḍāāgā miš min wa?maha, ḍāāgā ḍāqīira giddan.} \)
This thing is beneath her, it's something very base.

147. \( \text{mutfaṭṭim ikūṣāb wilxanṣar} \sim \text{yiṣrāf ikūṣāb wilxanṣar.} \)
+ 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.
+++ \( \text{raağil kuwayyīs ṭawi. ṭaarrīf šuγlu. mutfaṭṭim ikūṣāb wilxanṣar.} \)
He is a very good man. He knows his job. He is an expert (in his field).
Also \( \text{yiṣrāf ikūṣāb wilxanṣar.} \)
He knows the heel and the little finger. To know everything. To know the matter backwards and forward. He knows his onions.

*** *** ***
148. moot wi xaɾaab diyaar.
+ Death and destruction of houses.
++ A terrible disaster.
+++ maʃkiin, ſuuf illi haʃalluhum, maʃaayib kiʔiira.
zayy ma biyʔuulu moot wi xaɾaab diyaar, haʃallu haʃaat
wiʔšaʔawi.
Poor people! See what happened to them! Calamities.
As they say "a terrible disaster".

*** *** ***

149. naʔim.
+ (A) smooth (man).
++ A smooth operator.
+++ ſumqi ma sadaʔt kalaam, liʔanni ſarfu raagil naʔim.
I have never believed him because I know that he is a
smooth operator.

*** *** ***

150. naʃas fiʔaɾaʃ.
+ A (mere) breath inside a (rib) cage.
++ In very poor health.
+++ maʃkiin, baʔa naʃas fiʔaɾaʃ, ſaggiz wiʃaklu baʔa wiʔš
ʔawi.
Poor man, his health has deteriorated, he grew old
and he looks terrible.

*** *** ***
151. nafxa kaddaaba.
+ A false inflation (blowing up).
++ Hot air, pomposity.
+++ manfuux nafxa kaddaaba.
He is very pompous.
Ṣala eeh ṭin nafxa ṭkaddaaba di.
Why this vanity? Why all these airs?

*** *** ***

152. namusiyyitu kuhlī.
+ His mosquito net is navy blue.
++ He is a very late riser; an afternoon farmer.
+++ ṣīhi issaaḏa ṭnaašaḏ igḏuhr, aṣlu namusiyyitu kuhlī.
He woke up at 12:00 noon; he is a very late riser.

*** *** ***

153. naššif irrii?.
+ To cause someone's saliva to dry up.
++ To give someone a real hard time.
+++ di ḥaaga ṭnaššif irrii?, ḥaaga ṣaśba ṭawi.
This is really tough, something really difficult.

*** *** ***
154. ʔaːl waaḥîd wîsîttiːn.
+ He said "Sixty-one".
++ He took to his heels, he made a break for it.
+++ sâafît ma ʔaːf īfâskârī ʔaːl waaḥîd wîsîttiːn.
   As soon as he saw the policeman, he took off
   (he took off like the wind).

*** *** ***

155. ʔaːfîd yînîšš.
+ He is sitting there whisking (flies).
++ He is out of business, he is having a lean time, he has nothing to do.
+++ xullîh yîfìmillak ħaaga. aŋo ʔaːfîd mabîštâxâlš.
   ʔaːfîd yînîšš.
   Ask him to do something for you. There he is sitting not working, doing nothing.

*** *** ***

156. ʔadôd (---) wîʔduud.
+ To be the size of ... and more.
++ More than the match of ...
+++ da ana ʔadak wîʔduud.
   I am head and shoulders better than you.

*** *** ***
+ To be of little ability at cooking.
++ To be unpolished, uncouth.
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.

*** *** ***

158. ?a?af dabru.
+ To cut of someone's tail.
++ To stop someone from coming to a place by severing his
connections with it.
She threw his things in the street; she kicked him out;
she made sure he wouldn't come back.

*** *** ***

+ To cease giving (both) fresh and curdled milk.
++ To cut off all connections and thus no longer be
friendly (no room for reconciliation).
I tried to make peace with him, but it was no use.

*** *** ***
160. ٰفاٰتُ (في) فَرِّخُتِ.  
+ To tear up someone's hide (here sheep skin).  
++ To speak ill of someone in his absence.  
+++ باَذل ٰسِطًت ما مَيَّزُت، ٰفاٰدُ ٰفاٰتُ عفَرِّخُتِا.  
After the lady left, they spoke ill of her.

*** *** ***

161. ٰفاٰدُ بَلَا وَرَّيْلَةُ.  
+ A severance without a connecting piece (coupling).  
++ Two out of the same mold.  
+++ ٰحمَّا ٰلَتْنَٰهُ ثَبَٰبُ باَذل ٰتَماٰمٰ. ٰفاٰدُ بَلَا وَرَّيْلَةُ.  
They both look alike. Exactly like each other.

*** *** ***

162. ٰفاٰدُ (لَهُ) فَلَخَاتُّ.  
+ To sit down (for him) in the furrow.  
++ To show disobediance, to stage a sit-down strike. To twiddle one's thumbs.  
+++ ٰرَاٰهُ ٰهِناٰكَ وٰفاٰدُ فَلَخَاتُّ; مَيَتْ ٰفاَوِيَقٰ ٰيِٰشَتْٰاٰلٰ; مَيَتْ ٰفاَوِيَقٰ يٰیِشَملْ ٰفاَقَاٰ.  
He went there and just did nothing; he did not want to work; he did not want to do anything.

*** *** ***
163. \textit{?uul ya baa\v{s}it.}

\begin{itemize}
  \item Say (to God) O Benevolent One!
  \item Leave well enough alone!
  \item I found him very upset. (So) I told him "Thank God for what you have!".
\end{itemize}

*** *** ***

164. \textit{rama \textasciitilde{t}ubtu.}

\begin{itemize}
  \item To discard someone's brick.
  \item To give up on someone.
  \item I gave up on him long ago. I tried to help him but it was no use.
\end{itemize}

*** *** ***

165. \textit{rama wa\textasciitilde{r}aa(h) ?a\textasciitilde{wa}ra\textasciitilde{r}a (aw - \textit{?ulla}).}

\begin{itemize}
  \item 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).
  \item To say "Good riddance" after someone has departed.
  \item When he left, they said "Good riddance"!
\end{itemize}

*** *** ***
166. **rigît ilmâyya lMagariîha (been) ...**

+ The water returned to its channels (between) ...

++ To return to being on good terms.

+++ ilâhâmu illâha, ištâlafu, wrigît ilmâyya lMagariîha, dîlwa?t bâ?u ašâaâb min taânî.

Thank God, now they are reconciled, and are on good terms; they are friends again.

***  ***  ***

. 167 ريقه بجري (على ...).

167. **rii?u byigri (fâla...).**

+ To have one's saliva running.

++ To make one's mouth water, to wish for something.

+++ ri'i?i byigri fâla lbamya, nîfsî moot fi ṭaba? bamya.

Ah, for a meal of okra! I am craving (for) a plate of okra.

***  ***  ***

. 168 راجل قتّرثالول.

168. **raagîl ?add il?'ool.**

+ To be the size of the utterance.

++ To be man enough, generous enough, as good as one's word.

+++ izâ kaan wašadak innu ḥayî”milha, yîb?a ḥayî”milha.

da raagîl ?add il?'ool.

If he promised you he would do it, then he will do it. He is a man of his word.

***  ***  ***
169. َرَاهِ فِ بَلَاغ.
+ To go for nothing.
++ To be spent (life, property, effort, etc.) in vain.
+++ مَكَلَّ عَلاَسُ وَمَا فَنُفَ اللَّدَدٌ وَمَا يَسَبُّ تَمَلَّتْ. ِنَّاَفِغِلْعِلْمِيِتْ مِثْعَهْرِا.
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.

*** *** ***

170. َرَاهِ فِ شَرْبِتْ مَيْيَأِ.
+ To go in a drink of water.
++ To die of a very simple illness or a minor accident.
+++ مَكَلَّ مَيْيَتْ مِنْ شَرْبِيْتْ صَيْحُنَا، كَانَ سَكَنْ دُوُرْ بَدَّ بَشْرِتْ. َرَاهِ فِ شَرْبِتْ مَيْيَأِ.
Poor man, he died of a slight temperature, he had a simple cold and died of (such) a trivial thing.

*** *** ***

171. َرَاهِ لَيْلَةِ.
+ To go in the air.
++ To be gone with the wind.
+++ مَكَلْ حَلَتْ لَيْلَةُ لَمَّا لَمْ تَلْبُرْ فِي مِئْلاَنَانِ.
His expectations were frustrated when he failed the exam.

*** *** ***
172. ṭråh ṭaas fi rigleen.
+ To go head in feet (i.e. one's head falls towards or between one's feet).
++ To faint.
+++ kuntu ṭaibbaan ?awi, ḥṣṭayált kṭiir xalīf, wīḥasṣeet nafsi ḏayīx, wī bāddeen baṣṣeet liʔiit nafsi ruḥt ṭaas fi rigleen.
I was very tired, I worked a lot, and I felt myself dizzy and then I fainted.

*** *** ***

173. ṭoḥeen fiʔzaaza.
+ (The two of them are) two souls in one bottle.
++ They are like two peas in a pod.
+++ humma ḥitneen ṭoḥeen fiʔzaaza, maysībuš bād abadan.
The two of them are very close, they are always together.

*** *** ***

174. ṭoḥu ṭwīla.
+ His soul (breath) is long (referring to the intervals between breaths. He takes his time.)
++ To be patient.
+++ ṣūmru ma yīzīl, ṭoḥu ṭwīla; ᵇaḥbuɾ ᵃwī.
He never gets mad, he is patient; really patient.

*** *** ***
175. saa? ilhabaala fala šayṭāna.
+ To drive simplicity along with mischief.
++ To act the fool.
+++ ya bni uskut ! balaaš šabaţ ! matsu?q ilhabaala fala šayṭana !
Be quiet ! Don't be silly ! Don't act foolish !

*** *** ***

176. sabf walla qabf ?
+ A lion or a hyena ?
++ Successful or a failure ?
Tell me, did he give you the money or not ? Speak up, fellow ! Talk ! Did you succeed or not ?

*** *** ***

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 mbaarih, širibna ktiir ?awi ?awi. We got really drunk yesterday, we really drank a lot.

*** *** ***
178. sallīmu dā?nu.
+ To give someone (control of) one's beard.
++ To foolishly give someone complete control over one's affairs.
+++ sallīmha dā?nu, wāḍīkit ṭaleeh.
   He trusted her totally, and she made a fool of him.

*** *** ***

179. samak laban tamr ḥindi.
+ Fish, milk and tamarind.
++ A holy mix-up, hodgepodge.
+++ di ḥaaga samak laban tamr ḥindi, ḥaaga tğiib ilginaan.
   It's a crazy thing, something that can drive you crazy.

*** *** ***

180. samn ʕala ʕasal.
+ Ghee (i.e. clarified butter) (mixed) with honey.
++ Complete harmony.
+++ aḥmad wī?amlīna samn ʕala ʕasal; aṣḥaab ?awī.
   Ahmed and Amina are very good friends; very close friends.

*** *** ***
181. sanatak beeqa.
+ (May) your year (be) white (as a euphemism for "black").
++ Have a bad year! (A very mild imprecation).
+++ kasaar iltinggaal! sanatak beeqa! walditak hateddlik fa'ila suxna.
   You broke the cup! Darn you! Your mother will give you a sound beating.

*** *** ***

182. sar?aaq 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 circumstances.
+++ misklin, mi's daryaan billbalwa lil huwwa filha. sar?aaq
   issikkiina.
   Poor man, he is not aware of the calamity surrounding him, totally unaware.

*** *** ***
183. ʂaafı ya laban.
++ Clear and pure, you milk!
+++ baʃd ma txanʔu ?aatlu ʂaafı ya laban, wirigʔu aşhaab taani.
   After they quarreled they made up, and now they are
   (good) friends again.

*** *** ***

184. ʂaarib min bizz ummu.
++ He drank from his mother's breast.
+++ raagil ʂaarib min bizz ummu. mayxafʃ min ḥadd, raagil
   ʂugaaʃ.
   He is a tough man. He fears no one, he is a brave man.

*** *** ***

185. ʂaarib min kisaanu.
++ Drinking through his elbows.
++ Having a hard time.
+++ ṭooʔo ẓalaʔ nharda. ʂaarib min kisaanu. ịaʃid ẓanu.
   He is upset today. He had a hard time. Stay away from
   him!

*** *** ***
186. šaayil iddunya ṣala ṣaasu (aw - ṣala ?arūnu).
+ 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 šuftu kaan šaayil iddunya ṣala ṣaasu.
   When I saw him, he was worried sick.

*** *** ***

187. šaayil ṣabd ilʔaadir.
+ To be carrying Abdel Qaadir (the name of a Muslim saint).
++ To be worried sick.
+++ maalak šaayil ṣabd ilʔaadir kida ! ya axi farfišt ! ģahak.
   Why are you so worried! Take it easy! Smile!

*** *** ***

188. šamm nafasu.
+ To take one's breath.
++ To prosper, to feel relief.
+++ ilmuważżaf šamm nafasu lamma lmudhir itnaʔal.
   The employee began to breathe easy when the director was transferred.

*** *** ***
189. شماتش ابناة.
+ To wax the thread.
++ To make a break for it, to beat a hasty retreat,
to run fast (e.g. after someone).
+++ اشولی ابناة ما شاف ابناة، شماتش ابناة.
As soon as the thief saw the policeman, he beat it.

*** *** ***

190. هتمش من الباب للطاق.
+ He cursed me from the door to the window.
++ Straight away, without any antecedents.
+++ ماش ماعول يكعون هتمش من الباب للطاق. لازم
inta ہماتیلے ہاگا.
It is inconceivable that he should have insulted you
just like that for no reason. You must have done
something to him.

*** *** ***

191. حماه فماوم (او راح حماه في حماة).
+ (Like) urinating in the bath.
++ To die unnoticed, or of a simple illness.
+++ مسکلین، راا حماه فماوم. ییل تلاد ییام بأس
؟ابل ما یموعت.
The poor man, he passed away unnoticed. He was sick
for just three days before he died.

*** *** ***
192. ʃuŋraabīt xuŋ.  
+ (Like the) tassle on a saddlebag.  
++ Someone who has no opinion of his own.  
+++ ʃaŋibna da ʃuŋraabīt xuŋ filbeet. miŋaatu hiyya ʃkull filkull.  
Our friend here is mere nothing at home (a "yes" man). His wife is the whole show.

*** *** ***

193. Ŝuŋ1 ʃlimiʃallim lubnu.  
+ The product of the skilled man for his own son.  
++ Very well made.  
+++ karaasi Ŝuŋ1 ʃlimiʃallim lubnu. ahsan haaga. haaga mumtaaza.  
Beautifully made chairs. The best. Excellent thing.

*** *** ***

194. tint amalu.  
+ To have one's expectations frustrated.  
++ To come on bad times, to go astray.  
+++ tint̲ amalu min yoom abuu ma maat. biŋyuh ʃɛʃuŋ1 mit̲aŋxar, wisaʃaat mayr̲uŋ1 xaaliks.  
He went to the dogs since his father died. He goes to work late and sometimes he does not go at all.

*** *** ***
195. tīṣūḏš ilmaḥ mayinzīlš.
+ (So crowded) if you threw salt (over the crowd) none of it would reach the ground.
++ Very crowded indeed.
+++ ya buyu ʕala nnaas illi kaanit hinaak. zaḥma ṣawi. tīṣūḏš ilmaḥ mayinzīlš.
My goodness ! What a big crowd there was. Really crowded. Very crowded. Packed like sardines.

*** *** ***

196. tīṣidd šawabʃak (baʃd ma tsallim ʕaleeh).
+ You count your fingers after you have shaken hands with him.
++ A light-fingered person, a compulsive thief.
+++ da min illi tīṣidd šawabʃak baʃd ma tsallim ʕaleehum. hafaːami kblir.
You'd better count your fingers after you shake hands with him. He's a big thief.

*** *** ***

197. Ŧaṛ min ilfareh.
+ To fly with joy.
++ To jump for joy; to throw up one's cap.
+++ lamma simiʃ inn ibnu nigiʃ, Ŧaṛ min ilfareh.
When he heard that his son had succeeded, he jumped for joy.

*** *** ***
198.  frags ibn frags.
+ 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 flüssu kṭira. filuus bitlīgi bishuula, mabyitḥabš fiḥa, ẓašaani kida bitṭīir ẓawaam. frags ibn frags.

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.

*** *** ***

199. ṭbabax iṭṭabixa.
+ To cook the meal.
++ To cook up the whole plan.
+++ ma xaʃaash ḍiḥik Saaleeh, wi ṭtabax iṭṭabixa, wintaka lamwduuf. That is it, finished; he fooled him, and cooked up the whole thing; and that is that.

*** *** ***

200. ẓalḥaʃ fiih ʾlʔuṭaʃ ʾlfaṭṣaana (aw-ʾlfaṭṣa).
+ To find strangled cats in something or somebody.
++ To heap dirt upon (usually unfairly).
+++ baʃd ma staʔaal ẓallafaʃ fiih ʾʔuṭaʃ ʾlfaṭṣa. After he resigned, they attributed all kinds of faults to him.

*** *** ***
201. тяжла зрабину (على).
+ To take one's wrath out on ...
++ To vent one's anger on ...
+++ тяжла зрабину ُعِلَيْهِ, زفَّاً لها من يِهَرَ سَبَابَ.
He took it out on his wife. He shouted at her for no reason.

*** *** ***

202. َتَأْوِيل بَالِعُ (على).
+ He extended his patience.
++ To be patient (with), sit and wait.
+++ َتَأْوِيل بَالَعَ ُعِلَيْهِ ِنَوْذَ، خَالِيْكَ شَبَعْرَ مَعَّاهِ.
Give the boy a chance, be patient with him.

*** *** ***

203. َتَأْوِيل راَبِطُ.
+ 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.
+++ َتَأْوِيل راَبِطُ ُعِلَيْهِ, ُقِينَتَ َتَأْوِيل بَالَعَ ُعِلَيْهِ; َتَأْوِيل راَبِطُ.
Thank God, he is at the top of his class; we are proud of him.

*** *** ***
204. ١ُلِیِّف مِن ِیَئِنَع (أو - مِن ِیَئِنَع).
+ To come out of someone's eye/s.
++ To be done against someone's will.
+++ یادت مینِّئیِّلیِّیِّروون یّلِّیِّیِّکُنِّیِّس یّسَّیِّب یّسَّانِّدِّوُ. یَمَانِّسْ یِّسَّئِّیِّس یّیِّدِّیِّیِّنِّلِّیِّ یّبِّادِّانِّ. ١ُلِیِّف مِن ِیَئِنَع.
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.

*** *** ***

205. ١ُلِیِّف یِّیِّفَّاَه یِّیِّیِّمَّمَّر یِّیِّسِّ.
+ The back of his neck (is so hot it) can toast bread.
++ To be subdued.
+++ یِّلِیِّف یِّیِّفَّاَه یِّیِّیِّمَّمَّر یِّیِّسِّ. یَکِّان یَفَّاَکِّیر یِّنِّیِّحِّمِّ یِّنَّایِّیدِّدِّوُلِّیِّمِّینِّنِّا. یِّمَادِّدِّلِّیِّعَش یِّلِّاِّلِّ یِّلَّاِّگا. He left with his tail between his legs. He thought they would give him the fellowship. They didn't give him anything.

*** *** ***

206. یِّلِیِّنِّو یِّوَّاِّیِّیِّسِّا.
+ To be of good clay.
++ To be a good sort.
+++ یِّقِّرِّاَقِّیِّلِّدَ یِّقِّرِّاَقِّیِّلِّیِّمِّیِّر، یِّلِیِّنِّو یِّوَّاِّیِّیِّیِّسِّا. یِّمِّمَّتَّاَذ. یِّفِِّلِّتِّو یِّوَّاِّیِّیِّیِّیِّسِّا. This man is a good man, he is of good origin. Excellent. His family is good (of good origin).

*** *** ***
207. ūrūr al'laah fi barṣilīmu.
++ God's ox (grazing) in His clover.
+++ One who is totally ignorant of a subject under discussion.
wa'laahī ma yifham  хаaga filmawduuff. da ūrūr al'laah fi barṣilīmu.
I swear he does not understand anything on the subject.
It is over his head.

*** *** ***

208. ūbul ṭablū wizumūr zamrū.
++ His drums have been sounded and his horns have been blown.
+++ To come up in life, to rise in the world.
+++ da samīr dilwāt bā'a muhimm ṭawīl. ūbbaal ṣandak.
da ūbul ṭablū wizumūr zamrū.
Samir now is a very important person (in society). May God give you a similar position. He has a very high position.

*** *** ***

209. ūuzz fīšš.
++ (Onomatopoetic words meaning something extremely trivial).
+++ Pooh, fiddlesticks, nonsense.
+++ilmawduuff kullu țiîlîf ūuzz fīšš. wala ḥaaga. kalaam faaql.
The whole matter came out to nothing; just nothing.
Nonsense.

*** *** ***
210. waaxid (or Šamil) issikka ?iyaasa.
+ To be hard at it measuring the road.
++ To be coming and going all the time.
+++ axiina da ḥaayiḥ, gaay ma been maṣr wiskindiriyya kull yoom. Šamil issikka ?iyaasa.
He goes from Cairo to Alexandria every day. Coming and going all the time.

*** *** ***

211. (walad) kahrebā.
+ (An) electricity-like (boy).
++ (A boy who is) on the ball.
+++ walad ṣaatir, kahrebā. yiṣraf yiṣmil kull ḫaaga.
He is a clever boy; on the ball. He knows how to do everything.

*** *** ***

212. wallaf.
+ To burst out in flames.
++ To take to one's heels; to get excited.
+++ lamma ḥaraami ṣaaf il'išaskarī, wallaf.
When the thief saw the policeman, he ran away.

*** *** ***
213. warraah nuguum iqquhr.
+ To show someone the noon stars (or the stars at noon).
++ To give someone a hard time.
+++ miskiina, iyya?ilit minnu li?annu šaxš fažil?,
warraha nuguum iqquhr, ġazziba.
Poor woman she got divorced from him because he is a
terrible person, he gave her a hard time and tortured her.

*** *** ***

+ To show someone the red eye.
++ To clench one's fist at someone.
+++ ilbiit xaqit lamma warraaha li?een ilhamra, miskiina,
xawwi?ha ?awi.
The girl was frightened when he acted tough with her,
poor girl, he really scared her.

*** *** ***

+ The sky and the comet. (Reference here is made to a
Koranic phrase).
++ To have absolutely nothing.
+++ ya siidi ana xaqaq bi?iit wassamaa?i wa?taarîq. ša?ait
kul illi kunt m?awwi?u.
Well, I am (really) broke. I spent all I had saved.

*** *** ***
216. wādīn min ṭīīn wi wādīn min ḏalīn.
+ An ear (made) out of mud and another ear (made) out of dough.
++ Not caring; not paying attention.
+++ kull ma kallimu, yišmilī wi wādīn min ṭīīn wi wādīn min ḏalīn. yišmil īnu miš saamiš.
Whenever I talk to him he never listens. He pretends not to hear.

*** *** ***

217. (wikalna ʔaša wišribna ʔašay) wallazi minnu ...
+ (We ate dinner, drank tea) and so on.
++ And so on and so forth.
+++ yā siidi baḏ ma ʔaṣadna ʔawayya, witkallimna, wqabilna ʔaḥwa, witʔaššiina wallazi minnu, ʔallī nnu ʔaawiz yišṭiri ʔarabiyyiti 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.

*** *** ***

218. wiʔiʃ lišuštu.
+ To fall to the crest of one's head.
++ To get in trouble up to one's ears.
+++ wiʔiʃ lišuštu fḥubbaha. biyḥibbahā moot. mayiʔdārṣ yuʔūud dīʔiʔa waḥda bšlid šanha.
He fell head over heels in love with her. He loves her a lot. He can't stay away from her for a minute.

*** *** ***
219. ِّيِّهِشُو َيِّتَتافِ ِّيِلخاميِّرِا ْمِّن ِّيِلبيِّتِ.
+ 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.
+++ ِّمَاِّبَأْهِبْبِيِّشْ ِّأِّضَعُعُعُفُو، ِّدَأَيُّمَأْنَ ِّمِّيِّكَأْشِّشْأَرِ. ِّيِّهِشُو َيِّتَتافِ
    ِّيِلخاميِّرِا ْمِّن ِّيِلبيِّتِ.
    I don't like to see (this face), he is always frowning.
    His face would turn milk sour.
    *** *** ***

220. ِّيِّهِشُو َيِّتَتافِ ِّيِرِّزِّرِ.
+ 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.
+++ ِّيِّلَاِّشَأَتِرِ ِّيِّلَٰغَأْداَفِ ِّدَأَيُّمَأْنَ ِّمِّيِّكَأْشِّشْأَرِ. ِّيِّهِشُو
    َيِّتَتافِ ِّيِرِّزِّرِ.
    My goodness. This man is always frowning. His face
    would turn milk sour.
    *** *** ***

221. ِّخَابْأَرِ أَبْيَأَدِ.
+ A piece of white (euphemistic for black) news.
++ What a terrible thing!
+++ ِّيِّخَابْأَرِ أَبْيَأَدِ ِّيِّلِّزَأْيِّ ِّهَأْشَأَل ِّدَأَفِ ِّيِّيِّلَٰلَلِ ِّغَأْرَاِ؟
    ِّيُّلَٰلِ ِّيِّلِّزَأْيِّ ِّكَأْشَأَّتِ ِّدَرِّافَأَكِ.
    How terrible! How did this happen? What happened?
    How did you break your arm?
    *** *** ***
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 siiddi inta xatt biḥa??ak ḥalfa. xaļaaṣ matitkallimš. uskut.
You have exacted every penny that is due you. Don't say a word. Keep quiet.

*** *** ***

223. xadu f’dooka.
+ To take someone into a hullabaloo, i.e. cause a hullabaloo for someone.
++ To overwhelm someone with a lot of talk.
+++ xadítñi f’dooka, maṣriftiš akallimha. maṣriftiš a?ullahah eeh.
She met me with such a hullabaloo I couldn't get one word in, I didn't know what to say to her.

*** *** ***
224. xaduuh min iddaar linnaar.
+ They took him from the (sanctity of his) house into hell.
++ To involve an innocent bystander in the midst of the fray.

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.

*** *** ***

225. xallaaha ba'na fi'maar.
+ To turn the situation into "a donkey's belly".
++ To go too far, to drive things beyond the limits.
+++ matxallahaas ba'na fi'maar ba?awa ??eeb ?aleek tililaalim kida ma?aa waldak!
Don't be so unreasonable! It's shameful that you talk like this to your father!

*** *** ***

226. xallaaha xall.
+ To cause things to turn into vinegar.
++ To go too far.
+++ la, la, la! inta xalletha xall! ??eeb mat?u?l fi?ad llli akbaru minnak!
Oh no! You've exceeded the limits! Don't speak like this to your elders!

*** *** ***
227. xarg beet.
+ (Articles) thrown out of the house; i.e. garbage.
++ Second-hand.
+++ di kullaha hagaaat xarg beet, matinfaṣṣ, ṭadlima, miš kuwayyisa.
These are all second-hand articles, useless, old things, they are no good.

*** *** ***

228. xarag min iid...
+ To go out of someone's hand.
++ To remove the traces of someone's authority.
+++ ilwalad xarag min iid abuuh, ḫaagil miš ṭaadir ṭaleeh.
The boy went against his father's will, the man can't do a thing with him.

*** *** ***

229. xisir (or ḥidim) ilgild wiṣṣa?aṭ.
+ To lose (or be deprived of) both hide and tripes.
++ To lose everything, to lose heavily.
+++ ilfabiyya di xasṣaṣitni ggild wiṣṣa?aṭ. dafaṣṭ fala taṣliха aktar min tamanha.
This car has cost me every cent I had; I paid more than its price for repairs.

*** *** ***
230. xu$l?u dayya$.
+ His temper is narrow.
++ He is short-tempered.
+++ lw$a titkallim ma$aa$h. da raagil qasabi wxu$l?u dayya$.
hayzaaffa$ak.
Watch out, don't talk to him. He is a nervous person; he is short-tempered; he'll shout at you.

*** *** ***

231. ya mawlaaya kama xala$tini.
+ As the day you created me, God!
++ Completely down and out.
+++ il$fash iggidliid xallaani ya mawlaaya kama xala$tini;
yaali giddan, dafa$t kull illi kunt m$nawi$su.
The new furniture left me absolutely broke, it was very expensive. I spent all my savings for it.

*** *** ***

232. ya nhaar abyad.
+ What a white (euphemistic for black) day!
++ What a terrible thing!
+++ ya nhaar abyad! inta muta$akkid min ilkalaam da?
sha$hah it$ayyawara $atat axxa r talat sa$saa?
What a terrible thing. Are you sure of what you are saying? Is it true the plane will be three hours late?

*** *** ***
233. yiddan fi maţta.
+ To call (Muslims) to prayer in Malta.
++ To cry out to the moon.
+++ maţliş fayda. inta btiddan fi maţta, maţaddiš hayisma\农作物
kalaamak.
There is no use ! You're wasting your breath. No one
is going to listen to you.

*** *** ***

234. yifhamma whiyya taɣra.
+ To comprehend (a matter) while it is in mid-flight.
++ To be sharp-witted.
+++ da ṭaagal nablînh ?awi, zaki. yifhamma whiyya taɣra,
hayifhamak ṭala tawil awwil ma tītkallim maṣaah.
He is very smart, intelligent, sharp, he'll understand
you right away.

*** *** ***

235. yifḥat ilbiir biʔibra.
+ 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 bšlid šannu. da ṭaagil makkaar.
yawiţ. yifḥat ilbiir biʔibra.
Well I would like to stay away from him. He is a cun-
nning man, secretive, very artful.

*** *** ***
236. يَلْعَبُ مَعَ البَيْضَةِ وَ الْقَدْحِ (أو - والحجر).
+ To be able to juggle an egg and a tumbler (or a stone).
++ To be crafty.
+++ دَخَلْتُ مَعَ نَفْسِي، شَتَّيْرَ غِدَانَ، يَلْعَبُ مَعَ البَيْضَةِ وَ الْقَدْحِ، مِنْصِفٌ وَ سَأَلَ.
He is a devil, very clever, very artful. He is not easy (to deal with).

*** *** ***

237. يَنْفَخُ فِي قَرْبَةٍ مَقْطَعَةٍ.
+ To blow (air) in a torn water skin.
++ To do something (particularly give advice) in vain; to carry water in a sieve.
+++ إِلْمُدَارِسُ يَتَقَلَّبُونَ بِفِينْفَخَتِهِمْ فِي قَرْبَةٍ مَقْطَعَةٍ.
يلفَعَوْنِ المَعْتَرَجَةَ، مِنْصِفٌ وَ سَأَلَ. 
Teachers these days see their efforts going down the drain, the classrooms are overcrowded and the students do not want to work.

*** *** ***

238. يَسْرَأُ الْكُحْلَ مِنْ الْيَنْسِ.
+ To be capable of) stealing kohl from the eye.
++ To be light-fingered, a con artist.
+++ دَخَلْتُ مَعَ نَفْسِي. يَسْرَأُ الْكُحْلَ مِنْ الْيَنْسِ.
لَيْكِنَّ الْعِطْسَ يَخَافُ مِنْ نَفْسَهُ. 
He is a big thief, really light-fingered. A real big thief, one ought to watch out for him.

*** *** ***
239. يلقع بلسانه أو ملقع بلسانه.
+ To be able to use one's tongue as a neck wrap.
++ To be sharp-tongued.
+++ أنا ماعلبة أتکلم مالاه. قاگيل میتلاف‌اف بیلسانو. امیل میتکلمو يزاذا؟لاک.
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.

*** *** ***

240. يلقع في الكرهمة عصم.
+ To pick a bone from tripe.
++ To find fault even in simple matters; to be pedantic, picky, fussy.
+++ دا مایشگیبیووش ایو هاگا ماهم کانیت کوياویسا.
یلقات‌اف هیلیرشا ئاگم. لااژیم ییلا ئیه بیفکول هاگا.
He never likes anything no matter how good it is. He would find fault even in something perfect; he must find fault in everything.

*** *** ***

241. يوسف البحر و يبيك عطمان.
+ To be capable of taking you to the Nile and bringing you back thirsty.
++ To be very cunning, very devious.
+++ میلفاکارش يننی آهبا. دا يلقات‌اف هیلیربی هیلیرشاان.
Don't think he is a simpleton! He is very cunning.

*** *** ***
242. ٌيغتٌللٌ (أو ـ يسيٌه) برن.
To leave someone ringing.
To ignore someone.
matkallimuš, xalliih (siibu) yrinn. siibu kida
matruddiš šaleeh.
Don't speak to him! Let him go hang! Just don't
answer him!

*** *** ***

243. ييغضٌف ٍلٍكٍفت.
He knows the tiny threads in a worn out garment.
He knows everything.
da šafriit, yišraf ilkuf, faahim kull haaga fiddunya di.
He is a devil; he knows everything, he understands
everything in this world.

*** *** ***

244. يوم الحكمه يبسة.
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 ?al?aan šašaan magalakš gawabaat min
wizarš iizzirRAša. mati?la?š , ma nta šaariš. yoom
ilhukuma 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.

*** *** ***
245. "Zanbu šala ganbu."
+ His guilt is on his side.
++ He'll have only himself to blame.
+++ in ma gitš filmaʃaad, yibʔa zanbak šala ganbak,ḥamši wasiibak.
If you don't come in time then it will be your own funeral, I will leave you behind.

246. "Zaraʃ(u) zafʃ baʃaʃ."
+ To plant (someone) like (spring) onions.
++ To knock someone down to the ground.
+++ misku kida, wi zaraʃu zafʃ baʃaʃ.
He held him like this, and decked him.

247. "Zawwad iṭṭiln balla."
+ To increase the wetness of a muddy spot.
++ To add insult to injury. To make it worse.
+++ ṭanaʃ zawwad iṭṭiln balla. IRRADyu kaan flilha ʃamba waʃda maʃruʔa, ḥara? ʃamba tanya wkasar zuɾareen flilha wi huwwa biyfaawi yisaʃaʃaʃu.
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.
248. zavy 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?i?i?a. zavy illi ddaaya garraah min lisaanu.
He is really talkative. He talks at a speed of a thousand words a minute; very talkative.

*** *** ***

249. zavy innaas.
+ Like people.
++ Properly.
+++ ismil ishyyl zavy innaas!
Do the work properly!
Note, however, this idiomatic usage:
biismil zavy innaas.
He goes to the bathroom (toilet) (euphemistic).

*** *** ***

250. zavy ishaara min ilagijn.
+ 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.
+++ Samal samlitu w?illi minha zavy ishaara min ilagijn.
He did what he did and came out of it smelling like a rose.

*** *** ***
251. zayy izzift.
+ Like pitch (tar).
++ Terrible.
+++ ẖaxallī nhaarāk zayy izzift in maskittiš. uskut aḥsanlak.
   I'll make your day miserable if you don't shut up.
   You'd better shut up.

*** *** ***

252. zift w?aṭṭaam.
+ Pitch and tar.
++ Very bad indeed.
+++ ẖallīa baʔit zift w?aṭṭaam. ilḥayaah ašbaḥit mustaΗiila
   min šiddit izziłlun.
   Life has become most intolerable. Life has become
   impossible because of overcrowding.

*** *** ***

253. žill(u) xaflif.
+ His shadow is light (not heavy).
++ To be jovial.
+++ ẖaxṣ žarīlif, žillu xaflif, dayman muβtaςim, dayman
   mabṣuʔūt.
   He is a nice man, really nice, he is always smiling,
   always happy.

*** *** ***
254. ṣuṣraṭ fi ḥafaṣ.
+ A fart in a cage.
++ An empty shell, of no substance.
Nonsense. It is just talk, but the truth must be different. Well, (the whole thing) has no substance to it.

*** *** ***

255. Ṣaamil abu Ṣali.
+ Acting like abu Ṣali.
++ Stuck up, acting the big shot.
+++ axiina da Ṣaamil abu Ṣali, maa?addiš Ṣaarîf 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.

*** *** ***

256. Ṣaamil faḷḷuuṭa.
+ To act like a big shot (said sarcastically).
++ To be one's own glory.
+++ Ṣaamil faḷḷuuṭa Ṣala eeh ? inta faakir nafsak miin ?
Why are you acting like a big shot? Who do you think you are?
257. ʕaḏma xišna.
+ To be a rough bone.
++ To be of great stature, of great influence (such that he cannot be crossed).
+++ ya ʕammi maṭikallim ʕaḏmā. da ʕaḏma xišna. da ʕaḏgil maʔəamu kbiir, ʕaḏgil fi manšīb ʕaali.
Well, don't argue with him. He is a man of great influence, of high position.

*** *** ***

258. ʕala baaba.
+ (It's) on daddy.
++ Go tell it to Sweeney!; tell it to the Marines! Whom are you trying to kid!
+++ ilkalaam da ʕala baaba! ṭuuf ilʃab. ʔuul ilkalaam da ṭhadd yeeri.
Whom are you kidding? Get lost. Go tell someone else.

*** *** ***

259. ʕala ʔabalaaṭa (or ʕala ʔabalaaṭ).
+ On the (bare) tile/s.
++ a) To go broke
   b) To be absolutely frank with someone.
+++ ikkalimt ʕaḏm biʃaɾaahah. gibtihaalu ʕala ʔabalaaṭa. ʔultilu kull haaga biʃaɾaahah.
I was very frank with him. Completely frank. I told him everything frankly.
gawaazit bintu gabitu ʕala ʔabalaaṭa.
His daughter's wedding made him go broke.

*** *** ***
260. uesta lihadida.
+ On the (naked) iron.
++ On the down and out.
+++ masariif ilgama btaasit il?awlaad xalitni uesta lihadida.
The school expenses for the kids have wiped me clean.

*** *** ***

261. uesta tafa yeeru (or uesta tafa fulaan).
+ On the back of someone else's neck.
++ At someone else's expense.
+++ biyaakul uesta tafa axuuh. Saayi? sandu, waakil sharib
wibyaaxud ma?ruufu, waxuuh biyidfa?lu imasrufaat btaasit
ilgama.
He lives off his brother. He lives with his brother;
his brother feeds him, gives him pocket money and pays
for his school.

*** *** ***

262. uesta rii? (or uesta rii? 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.
+++ mahibi? asma? ilkalaam da uesta rii?.
I don't like to hear this the first thing in the
morning.

*** *** ***
263. ƙala singit ƙaʃaƙa.
+ Weighed by the (number) ten weight.
++ Dressed to kill, elaborately made-up.
+++ šuƙtak imbaariƙ, kunt laabis ƙala singit ƙaʃaƙa:
badla gdiida, w?amiƙ gdiid, wi gazma gdiida,
wkaɾavatta gdiida. ƙaƙa aaxir wagaƙa.
I saw you yesterday, you were all dressed up: new
suit, new shirt, new shoes, new tie; very elegant.

*** *** ***

264. ƙala sinn wƙumƙ.
+ On the spear's point.
++ a) Very well known
    b) For all to see.
+++ ya siidi da ƙum dịt ilbalad ƙala sinn wƙumƙ laażim
    tʃiƙirimu.
My friend, he is the mayor of the village and nothing
less. You have to show him respect.

*** *** ***

265. Ťamalli ilbaŋ ťiƙiŋa.
+ To turn the sea into sesame-seed paste.
++ To paint too rosy a picture.
+++ lamma kallimtu, ya salaam, Ťamalli ilbaŋ ťiƙiŋa.
?allī hambilak, wambilak, wambilak.
When I talked to him he painted a rosy picture for me.
He said "I'll do this and that for you".

*** *** ***
266. ʕamal issabʕa wdimmitha.
+ To commit the seven (sins) including the very worst.
++ To do a snow job to attain one's goal.
+++ ya xuuya ʔafad yikallimni, ʔawamal ʔissabʕa wdimmitha, lyaayit ma xad illi huwwa ʔawzu.
He kept talking to me and did his act until he took what he wanted.

*** *** ***

267. ʕammar ʔitʔaṣa.
+ To fill up the cup (here refers to the head).
++ To get high (either on alcohol or narcotics).
+++ ʔafadu ʔawammaru ʔitʔaṣa winbaṣatu, ʔirbu ʔiżaażit wiski kbiira bḥalha.
They stayed and drank and were happy. They drank a whole big bottle of whiskey.

*** *** ***

268. ʔasal wiḥliina.
+ Molasses and sesame seed paste.
++ Most suitable combination, made for each other.
+++ humma litneen ʔasal wiḥliina; ya salaam munsagimīn maʕa baʃ aggressive.
They are made for one another; what great harmony they show!
269. (Sāyazak fi) kīlama wṛadd yāṭaḥaḥa.
+ (I want you for just) one word and the placing of its cover.
++ Just one word (with you).
+++ laʔ, miš ḥatuʔuḍ kitiʔir. ana Sāyazak fikīlama wṛadd yāṭaḥaḥa. xamas daʔaayiʔ.
No, you are not going to stay long. I want you for just a brief word. Just five minutes.

*** *** ***

270. Šēnī Šēnak.
+ My eye, your eye.
++ Openly, without shame, for all to see.
+++ mašya wḏahrāha ʔɪryaan Šēnī Šēnak, matixṭišiš. ya salaam.
She is going along with her back exposed with no shame. She is not ashamed! My goodness!

*** *** ***

271 Šēnu fi ...
+ His eye is in ...
++ His heart is set on ...
+++ ṭaʔⱩid Šēnu fiʔakl, biybuṣṣ li kull ḥaagra Šala ṭṭarabeeza.
He is sitting there with his mouth watering for the food, he is looking at everything that is on the table.

*** *** ***
272. ۲۷۲ عرس جنب ظهور.
+ A wedding (celebration) alongside a circumcision.
++ To seize upon the opportunity to do an additional thing on the side. To kill two birds with one stone.
+++ ۲۷۲ عرس جنب ظهور.
I always visit my sister and do my shopping from a place near her house, just while I am at it.

*** *** ***

273. ۲۷۳ غسل ونشر.
+ To wash someone and hang him up to dry.
++ To chew someone out.
+++ ۲۷۳ غسل ونشر.
Just for one word that I said to him, he chewed me out.

*** *** ***

274. ۲۷۴ غسيل ومكوى.
+ Washing and ironing.
++ Very durable (although reference here is to cloth, it could refer to most merchandise).
+++ ۲۷۴ غسيل ومكوى.
This is very durable cloth, you'll have it for a hundred years.

*** *** ***
275. yeeba bilweeba.
+ Absence by the "weeba" (a unit of dry measure).
++ Long absence.
+++ feenak ya’ammI, eeh da, yeeba bilweeba. ba’alak sana ya’ayib.
Where have you been; what is this long absence? You have been away for a year.

*** *** ***

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, ma’rifš yitṣarrraf izzay. ma’ innaha ṣaaga baṣlīta.
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.

*** *** ***
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INDEX

The following proverbs and metaphoric expressions are arranged as follows:

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The numbers in parentheses following the proverbs correspond to the order in which the proverbs are listed.
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mašuum? (188)
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kut? ilʔuzn yiʃallim ilbûka. (247)
kut? iʃitaab yifarra? laňbaab. (415)
kut? issalaam yi?ill ilmiʃrifa. (416)
kwayyis wiʃxayyis wiibn naas. (375)

-1-

la aŋibbak wala aʔdaŋ ŋala buʃdak. (146)
la minnu wala kfaayit šarţu. (60)
la tʃimm wala tušku? ilλ baʃd sana wsit tushur. (417)
la tʃayiʔri wala aʃayarak, da lhanm ŋayilni wʃaylak. (418)
la ŋaʔl ŋinaab ilyaman, wala balaŋ iʃaʔam. (620)
labbis ilbusa, tiʔa šaruusa. (684)
lagl ŋeen tukram ālf ŋeen. (536)
lamma nta amii, wana amii, ummaal miin ṣaaq yisu? ilhimmii. (278)
lamma tfarra?it illu?uul kull waa?iid ṣagabuu ṣa?lu, wlamma
tferra?it il?arzaa? mañaddii ṣagabu rız?u. (82)
lamma titxaani? ilhañamiyya ybaan ilmasruuu?. (334)
lamma tu?aâ ilba?ara tiktaâ sakakinha. (592)
lamma yišbaâ ilhumaâr, yibañza? ŋalli?u. (593)
law kaan da ḫtahy ŋala da nnahy, la ḥamaďaan xaâliš wala lįlid
gayy. (488)
law kaan fiil xeer ma kaan ramaah ḡtteeër. (594)
law kaan ilbeedā widneen, kaan yišilha tneen. (310)
law taagir ilmanhuus fi ḫtawaa?i, kaan ḡábbina yixla? innaas
min yeer ḡuus. (83)
law yiddu ḫmagnuun miit ṣa?i ŋala ṣa?lu, maiñgibuûš illa
ŋa?lu. (226)
lawla ikasuurça ma kaanit ilfaxuurrça. (279)
lawla xtilaaf innaâąr labaağıt issilaâç. (685)
lik akl, walla bañlaʔa. (637)
lulaak ya 鲭anî, ma tsakkeet ya ḧaâaça. (537)

---

ma balaaš, illa ƙama wiįtu加上š. (212)
ma been ilxayyiriilin ḥisaab. (419)
ma gannaâ illa lamma waffaâ?. (147)
ma mañabbâ illa bañd ŋadaawa. (148)
ma naabu min ḡurbitu illa ʂawgît ḡabbîtu. (471)
ma sxam min sitti illa ʂiiidi. (103)
ma šatamak illa ili ballayak. (420)
ma ṭiiɡli ḫtuuba illa filmañtuuba. (213)
ma ḡaf xeeri illa lamma ṭuuf yeeri. (421)
ma waːa ʂaʁ bi illa ɬab bi. (686)
ma ygiḥha illa rgalha. (311)
ma yihmil hammak illa lli min dammak. (104)
ma ylimla seen ibn aadam illa ttu'aaab. (446)
ma yimsah dimkitak illa illdak. (312)
ma yiigibak ruxs, tirmi nu'usu. (376)
ma ynuub ilmixaallas illa ta?tilif hudoumu. (422)
ma yu?alill illa 'sahaa?at. (687)
ma yu?ud sala lmadaawiil illa 'sarr ilba?ar. (595)
ma yuuskur issuu illa min kisiib. (377)
ma yanilla aalaaah. (280)
maal ilkunazi linnuzahii. (378)
maal lahkmitak mi?ayyata ?aal min gaszara? mi?rifa. (149)
maalin tigiiibu rriyaah, taxdu zzawaabi. (379)
matifex duxaaan min yeer naaar. (688)
ma?r umm iddunya. (472)
ma?shafuuhiim whumma byisra?u, 'safuuhum wi humma byit?asabu. (423)
ma?r?a? ma t?aamin xaaf. (689)
mayi?haf? tuzz min subhaan aalaaah. (248)
mayi?h? min riz?ak haaga. (84)
miin yi?haf feexa fusu? ilyazl? . (648)
mikassah tili? yitfassah, ?aal bi fluuu. (214)
min addib awlaadu, a?yam hussuadu. (249)
min amminak lam tixuuunu, wala law kunt xawwaan. (424)
min da?nu wiftilluu ?abl. (538)
min faat ?adlimu taah. (150)
min faatak fuutu. (425)
min gaawir ilhaddaad yithiri? binaaru. (335)
min gaawir issa?iid yis?ad. (121)
min ll?alb ill?alb rasulu. (151)
min istakta? yumuusu, kal haaf. (638)
min kirhu ?abbu sa?laat qaleeh ba?nu. (539)
min kutur ḥuṭṭahba, baarit. (179)
min naṣah gaaḥil ṣadaah. (426)
min ṭaal llamdu lillaah ṣibiy. (24)
min ṭaddim issabt, yilʔa lʔadd ṭuddaamu. (510)
min ṭaall ṣaʔlu tiʔbit rīgleen. (540)
min ṭarʔa bzaanbu yafar aʔlaah luh. (25)
min raadak riidu, wmin ṭalab bufdak ziidu. (152)
min sallim silaahu ḥurum ṭatlī. (153)
min sarah badri rīgiḥ badri. (380)
min sawaak binafsu ma ṣalamak. (427)
min ṣaaf balwit yeeru, haanit ᵽaleeh balwitu. (447)
min ṣaaf haału nʔayal baalu. (227)
min ṭaʔam inbi balana, niẓit ḥalawitha ṭbaʔnī. (105)
min xadam innaas ḡaarit innaas xuddaamu. (448)
min xallīf ma maat. (106)
min yaakul muluxiyya fʔabliib, yiğiib liɓātņu ṭablīb. (511)
min yoom liyoom yiʔti llahā bilfaʔag ilʔariib. (26)
min yaab ṣannak aʔalu, dalaayil nisbiit fiʔlu. (198)
mirayt ilhubb ᵽamya. (154)
misiʔ ilhāyy yiṭlaʔa. (155)
miṣra tigri fliha kull tirfa ʕisra. (512)
miʃ kull marrα tiʃlam ilgaaʔa. (690)
miʃ kull iʔṭeeʔ ˈlili yitṭaakil łaʔmu. (598)
misza walaʔ ṭaarit. (599)
muluxiyya wʕeeʃ layyin, ya xaʔraabak ya mzaʔyaʔ. (336)

- n -

naas yaklu ibalaʔ, winaas yitrimu bnawaah. (621)
aʔaʔayya tiʃnid izziir. (691)
noom ʔiẓʔaalim ʕibaada. (61)
nuṣq ilbalad ma yiẓgiʔni, wana aʔgih miʔn? (449)
nuṣṣ ilšama, wala ilšama kullu. (215)

-?-?

?aalu igamal ḏiḷi ḏinnaxla, ?aalu aadi igamal waadi nnaxla. (600)
?aalu liddilib ḥaysarrāh-unuk filyān, ?aam ḏayyaṯ. ?aluulu
da ṣee? tihibbu. ?aal xaayif yikuun ilxabar kidb. (601)
?aalu lillgašan ilwaḥid fi waḥid bi’kaam ? ?aal biryliif. (228)
?aalu lilḥaraami īhilif, ?aal ga ḏafaqag. (337)
?aalu ya guña eeh ḍhansan ayyyaamak? ?aal lamma kunt baṭabbī
 ṭurqaab fiṭṭa?iyya. (649)
?aalu ya guña feen baladak, ?aal illi mṛaati fiiha. (650)
?aalu ya guña mṛa-at abuuk tihibbak, ?aal hiyya itganninit? (651)
?aalu ya guña lidd moog ilbaḥṣ, ?aal ilgayyaat aktar min
iḍrayḥaat. (652)
?aalu ya guña lidd yanaamak, ?aal waḥda nayma wwaḥda ?ayma. (653)
?aalu ya illi abuuk maat min ilguw?, ?aal huwwa ṣaaf ṣee? wala
kalš. (281)
?abl ma yiṭaʃ hina,yiwiṣil hina. (27)
?add innamla wiṭṣmil ūamla. (602)
?alb ilmu?min dalililu. (229)
?albi ūala waṣali nfaṭar, wi?alb waladi ūalayya ūaghar. (107)
?allil minnad wiwi. (428)
?aṣṣiṣ ūala mawiyitak tisxan. (313)
?ird mwaali, wala yaczal ẓaariid. (603)
?ullu wwiṣṣu wala ṭyiṣṣu. (429)
?ulna kida, ?ultu xṛugu min ilbalad. (450)
?ūfadd ilxazaana, wala gawazt innadaama. (180)
rigsit riimah Iṣaditha Iṣadilmah. (654)
rikib ilxalifah winaad ilmuullid. (489)
riiz ilhubl Ilaa Imaqaniin. (85)

-.-

raahit innaas, wi fiqil innisnaas. (451)
rab hina, rab hnaak. (28)
rabbaa maafa Imsuksiiraan gaabir. (29)
rabbaan rab ilnaata, yiddi Ibard Ilaa Ilaa ilnaata. (86)
rabbaan wisaaqbaak, la tikdiib Ilaah. (156)
rabbiina maawguud fi kull ilwuguud. (30)
fiqilina bilhamm wilhamm miis raagii biina. (430)

-.-

saafa laa'albaak, wisaaqa laa'rabbaak. (513).
saab gabaanayaas wilbaax gaayiga. (338)
sayyidu Iqawmi xaadimiirum. (431)
saat ilbaatuun, tituuh ilfuuruul. (639)
sikituunaal u daxal bihaaraaj. (432)
sikkit abu zeed kullaha masaaliik. (655)
sitt wgaryiteen Ilaa Ilaa be'itteen. (640)

-.-

saahib baleen kaddaab, wiisaaqib talaata mnaafee. (314)
ṣaḥib ilḥa?? ἰeenu ᾣawiyya. (62)
ṣaḥib ilmaal taṣbaan. (381)
ṣaam ἰṣaam, wi fīṭiḥ ḍala baṣaḥa. (641)
ṣabaḥ ilxeer ya qaari, ḍaal inta ḍdaarrak wana ḍdaarī. (122)
ṣanṣa bila ustaaaz, yidrihka ḍfasaad. (315)
ṣanṣa filiyadd amaan min ilfaʔī. (316)

-

ṣaabit ilḥahum, wilṣaʔi lissa magaahum. (250)
ṣaḥḥaat wiṣeenu yaṭliida. (339)
ṣaḥḥaat yikraḥ ḍaḥḥaat, wiṣaḥḥib ilbeet yikraḥ litneen. (340)
ṣarḥ ilmirafʔa lmuwafʔa. (157)
ṣayyilni waṣayyilak. (433)
ṣafra min gild ilxanziir maksab. (282)

-

taḥt ilbaraʔiif simm naʔiif. (434)
tannak waʔa ikaddaab, ilḥadd baab iddaar. (63)
tibaʔt naʔar tisbaʔ ramaad, liha ṣaabb ydabbahha. (31)
tiigig maʕa lswur ṣabaat. (216)
tiigig tsiidu wsiiadak. (435)
tikuun fiʔiiddak, witisiʔam liyeerak. (87)
timuut irqaʔaʔaṣa wwiṣṭahaa byilʔab. (341)
tiruun feen ya zaʃluuk been ilmuluuk. (283)
tiʃallim filmitbdlim yiʃbaʔ naaʃi. (251)
tiʃraʃ fulaanʔ aywa. ʃaʃirtuʔ laʔ. yibʔa matiʃraʃuʃ. (158)
tixaniʔni fzzaʃfa, witsaliini fhaara. (436)
toob yeerak mayxilš ʃaleek. (692)
tuut, ilkatuut yaakul wiymuut. (514)

-ț-

ṭabbaax issimm biyduʔu. (642)
ṭiˈiʃ min iilmul Supporters bilaa ḥumμus. (490)
ṭuuba, tixaallī ʔšābiyya karānuba. (515)
ṭuulit ilfiˈum r tiballay iʔamal. (43)

-u-

ugrit ilixaayyaʕ taht ʔilidu. (342)
umm laxʕaʃ tiʕʕaf biluʕa bnaha. (217)
uɾʔuʃ liʔiɾd fdaültu. (463)
ūɾruk bilaadak, tubluʕ muʕaadak. (473)

-w-

waaʃid ʃaayil daʔnu, wittaani taʔbaan leehʔ. (541)
wagaʃ saaʃa wala kull saaʃa. (554)

-x-

xaalif tuʕʕaf. (452)
xadu gooz ilxaṛṣa tkallimit. (218)
xalli làsasal figraṛṣu, lamma tli gi asṛṇaṛṣu. (382)
xatḥabuuha ṭfazzilit, fatuuhu tnaddimit. (181)
xeerin tiẓmil ṣaṛrin til?a. (64)
xud ilmilili ḳwiṣtarlii. (383)
xud ilʔašiila, walaw kaanit ḳa ḳaḥašiira. (199)
xud irrafiʔ? ḳaabl ʾittarriʔ?. (159)
xud lak min kull balad ṣaʔniib, wala taxudlak min kull iqliim ḳadu. (160)
xud min ittall yixtall. (384)
xud min izzarayib, wala taaxud min ilʔaраayib. (108)
xud min ṣabda‼a, wittikil ḳala ḳa‼a. (555)
xudi ẓaayib yidallaʃik, wala taxdi ṣabi ylawwaʃik. (182)
xudu falkum min ṣiyalkum. (88)
xuduuhum fuʔara, yiyniikum ḳa‼a. (183)
xunfisa ṣaʔfit bintaha ḳa lheet, ṭaaliit di luliyya fxeet. (109)

-y-

ya baxt min kaan innaʔiib xaalu. (110)
yə faṛaʔoon eeʃ faṛaʔanak? ṭaal malʔiʃ hadd yruddini. (464)
yə mrabbi fyeer ibern, ya baani fyeer milkak. (111)
yə ẓaari lxabaʃ biﬄuus, bukrə ygiilak balaaš. (693)
yə wxaxid ilʔiɾd ḳala ḳutʃ maalu, bukrə yruʔuŋ immaal wiyifdaʃ ilʔiɾd ḳala ḳaalu. (184)
yamaa filhabs maṭaliim. (694)
yamaa lḥigg maṛbuʃtu gmaal. (491)
yaretni beeḍa wliyya ḳabb, wa‼a lbaayaʃ ḳand irrigaʃl yithabb. (185)
yiddi ḳḍaʃif lamma yistaʃgib ilʔawî. (89)
yirzuʔ ilhaagiʃ winnaagiʃ winnaayim ḳala widnu. (90)
yiṣa‼i ifaṛq, wyinub ilʔaɾq. (65)
yiwaʃʃ sirru fʔaḍʃaf xaʔu. (32)
yiṣmil min ilgilla kaɾamilla, wi min mayyit ilfisiliṣ šarḥbaat. (317)
iṣmil min ilḥabba ʔubba. (622)

-z-
zaani mawʔaamin ʃala mraatuf. (186)
zayy fuʔara iyahuud, la dunya wala axra. (481)
zayy gidy ilmarkib, in ʃaamit ʔarʔiš, win yirʔit ʔarʔiš. (604)
zayy ʔaʔaɾ ilhiimir, kullu ʃaדי却没有 ᵐaʔaf. (605)
zayy ʔilgamal, ʔill yihritu ybaʔitaʔu. (606)
zayy ʔilmalil maʔšuuʕ fi kull taʕaam. (643)
zayy ʔilmarakbiyya, mayiftikruš ᵐaʔa ibnina ʃa la fi waʔt ilyaraʔ. (343)
zayy ʔilmizayyin, yiʔaʔak ʃa ʃaʔaʔaʔ biʔaʔitaʔaʔt ilmiʔasš. (344)
zayy ilʔaʔaʔ yimidd baʔa. (623)
zayy ilʔunfid la yiʔaʔiʔin wala yitbaas. (607)
zayy ilʔutat, yiʔaʔu min yeer ʃilm. (608)
zayy itturki ilmarfuud, yiʔašii ʃala ma yistaxdim. (482)
zayy ilwizz hiʔniyya biila bizz. (609)
zayy issamak, in ʃiʔiliʔ min ilmayya maat. (610)
zayy issamak yaakul baʔaʔa. (611)
zayy kaɾaʔabilg ilhaakim, ʔill yiʔaʔutak ahṣan min ʔill yiʔaššaʔalak. (465)
zayy salaam ilmawardi ʃala ʃafasaxaani. (345)
zayy šaʔhaat itturk, ʃaʔaan wiʔuul muš laazim. (483)
zayy ʃaʔaʔaʔaʔ ilfaʔaʔ, akl wnaʔaʔa. (219)
eztna fidʔiʔna. (644)
zibla wiʔaʔawiʔ ittaʔaʔaʔ. (284)
ziiyaadit ilxeer xereen. (66)
385
-

zillaaa r illaayy mayitihib. (346)
-

Sala ma titkahal illamša, ykuu nu issu? xirib. (220)
Sala ?add ilhaafak, midd rigleek. (285)
Sala wiššak yibaan, ya maddaay illibaan. (542)
Sallimnaahum iùšihaata saba?uuna za ilibwaab. (347)
Sala ta tfuu wala hadd ymuut. (44)
Sandu b'daa?a winnaa?a gawaa?a. (385)
Sašfuur filyadd ahsan min Saa?a Sala ëšagar. (612)
Sašaan ilward, yinsi?i išullee?i. (624)
Saššimtini bilhala? xičcati ana wdaani. (543)
Sawii bilaadu, Sawii bilaad innaas. (474)
Seeb ilwalad min ahl. (252)
Seem filganna w?een finnaar. (544)
Seen ilìjah mizaanu. (545)
Sii? fiiqizz yoom, wala tfii?i fiiqizz sana. (286)
Sinda l?imtihaan yukramu lmar?u aw yuhaan. (253)
Siri? gamb widnuhum, maybibi?i miqaat ibnuhum. (187)
Sumr? iddam ma yib?a mayya. (112)
Sumr? ilmaal ilhalaal ma yiwi?i. (386)
Sumr? ilmar?a ma trabbi yiig yiwihr. (254)
Sumr? isësa?i ba?i. (67)
Suu?d fi hizma, yišmil een? (695)
-

yaab il?u?i?i, illaab ya faar. (613)
yani maat garru 1xabar, fa?iir maat mafiis xabar. (287)
γασσίλου χιονίλου ζίμμα. Πιθανώς, ανα μαυρίζει χιόνι ακόμα γίνεται; (348)
γίνεται φτάνουν ήτοι ή καμιά. (288)
γεραμέν ή δαμαν ζηδαία, Πιθανώς έχει θάψει. (614)
γίζει άλλα μεγάλα μπορεί. (484)
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aadi wišši liddéef.
agrl mnaawil.
akal laňmu.
akal wiššu.
aktař min ilhimm ąala ąalb.
bəaťu winnigma (aw - winnim). 
baqitlu fil?afaš.
bala ąafya.
balař ril?u.
baď xaraab maļta.
beenhum ma šanař ilhaddaad.
beetu maftuňh.
biddirař (or bilbaari widdirař).
bilhabulli.
bilköom.
bilaqabi.
bil?alš i-scrollbar.
binnabbuut (aw - biddirař).
bitař kullu.
biyakul fi ḋatta maļluula.
bıyšimm ąala ḋahř ilidu.
bıywallid ilbayla.
bıyliš ąala Ihawa.
bizzoofa.
birára? ilgibiin.
daayir ąala ḋall ąařu.
dafniñu sawa.
dahya msayyaňa.
dammu t?ill.
dammu yuțuš.
da?? ilhamm wnaxalu.
daxal bilhangil wilmangil.
daxal fi zawarii?u.
гараб ıddunya șarma.
гараб ıddunya țabanga.
гараб madfaś.
țihiq țala da?nu.
faatu nuṣṣ țumru.
farašit l (-u) imilaaya.
faṛkilt kaβb.
faṣṣ malh wdaab.
fatahlu țibbu.
fi ḥala.
filmišmiš.
ga fgamal.
ga na?bu țala șuuna.
gaab daayu (l?arq).
gaab ilxabar min bizz ummu.
(gaay) iid (min) waça w?iid (min) țuddaam.
garḥu țaři.
gass ilmaxaağa.
gawaaz nașaağa.
hara wnakat (fi...).
huff țiiři innaaḥaṛ.
ḥablul Sally șahru.
halla whuwwa maqṣafitha.
ḥamaatu bițibbu.
ḥammaďha (aw - ḥammaďu).
hara?lu l?axdařeen.
ḥasablu alf ḥsaab.
ḥaṭṭ faṣtu baṭṭliixa șeefi.
haṭṭ ḥammu (fi...).
haṭṭ ilhamm fittirbaas.
haṭṭ ṣaasu filgiraab.
haṭṭ șubaaçu fiṣša?? (min...).
hošaltu dayya?a.
huṭṭ filxurg.
huṭṭi kalamun.
ibn haṣraam.
iddunya btidrab witi?lib.
iddunya wa?fa ṣala rigl.
iḥna bni?ra ṣuuṣit ᵆabas ?
iidak wil?arḍ minnu.
iidi ṣala kitfak.
iidu maftuuha.
iidu maxruuma.
iidu naṣfa.
iidu wriglu.
iidu xaflifa.
illa haṣyu alqat.
ilbaab yifawwit gamal.
ilfaar liṣib fiṣibbu.
illi nbaat fiih niṣbaḥ fiih.
ilxaali? innaatī ?(...).
ilsaatil ᵆala ḫbaatil.
ilṣadad fillamuun.
in?aṭaṣ sabḥu.
isṣabaḥ ᵆabaḥ.
iṣṣab min ilbaḥṣ !
itlaxbaṭ yazlu.
ittiʔiil waṭa.
kafa ᵆala lxabarr maguṣ.
kaffu maftuḥ.
kasar waṭaah ᵆawwaara.
kasar ᵆala manaxiiru baṣaḷa.
kasar maʔadiifu.
katam iddam ᵆala ᵆeeḥ.
kilma ṣgilbu wkilma twaddilīh.
kull min habb wmin dabb.
kullu yiṭṭaṣ filɣasiil.
la hina wala hnaak.
la yihill wala yirbuq.
la yinfaq tabla wala taar.
lamma yuuul rayyaani ya figl.
lamuna tablad ?arfaana.
latt wfiqan.
laz?a byira.
libanitha zar?q.
lirrukaab.
liisaanu maluuq tu?aaala.
liisaanu ?wiil.
la?at ilfuula.
maaqi qala ?i?r beeg.
maat fi giltu (min ilxooof -aw- min ilkusuf)
madaxaliv dunya.
mafilis sarriix ibn yomeen.
malaykitu haffit.
malaykitu xafilifa.
maluuq tagza.
maluuq fi?i.
maluuq (qar?i wala) tana.
man?uuq filhamm.
marbaat ifarqas.
masa?lu guux.
masa?laaruq.
masfurub min liisaanu.
matitballiis fi buuuu fuula.
matxurriis min liidu Imayya.
mayinbiliis.
mayinhiiqimis.
mayinziliis min izzoor.
mayi?darqis yisuuul tilitt atticataa kaam.
mayiswaaqis malw widnu nxaala.
mayyifrafis issama min ilSama.
mayuxrugis min liidu (yi?mil...).
mayya min taḥt tibn.
maḍdinu kwayyis.
min nu?ra immutable.
min ṭaʔtaʔ lissalaamu ṣaleekum.
iʔatθaʔ issamaka wdelha.
misik ilθaʔaaya min ilwišt.
iθ gayibha iberå.
iθ min toobu.
iθ min waaμu.
mitθallim ilaθb wilxanšaθ - yιfθaf ilaθb wilxanšaθ.
moot wi xaρaab diyaar.
nasim.
nafas fi θafaθ.
nafxa kaddaaba.
namusiyitu kuθlı.
nasθif irrill?.
ʔaal waaθid wisittiin.
ʔaaθid yiniθš.
ʔadd (---) wiʔduud.
ʔaliiθ iʔʃahy.
ʔaθaθ dabru.
ʔaθaθ ilθalilba wiʔθayba.
ʔatθaθ (fi) fawwitu.
ʔaθla bila wašla.
ʔaθad(lu) filxatθ.
ʔuul ya baasθıt.
rama θubtu.
rama waθaa (h) θawwaaθa (aw - θulla).
rigθit ilmayya Imgarıihıha (been ...).
riʔu bylgré (θala...).
θaagil θadd illʔool.
θaθ baθaaš.
θaθ fi šarθbıt mayya.
θaθ filhawa.
θaθ raas fi rıgleen.
çoneen fiʔzaaza.
waaxid (aw - Saamil) issikka ?iyaasa.
(walad) kah'aba.
wallaaju.
warraah nuguum idguur.
(warraalu) liseen ilhamça.
wassamaa?i wa?taariq.
widn min ?iiin wi widn min Sagiiin.
(wikalna lisa?sa wi?ribna ?shaay) wallazi minnu...
xaba? abyaa?.
xad bii?u? halfa.
xadu fooka.
xaduuh min iddaar? linnaar.
xallaaha ba?n ?maar.
xallaaha xall.
xarg beet.
xarag min iil.
xul?u dayya?.
ya mawlaaaya kama xala?tiini.
ya nahaar? abya?.
yiddan fi ma?ta.
yifhamha whiyya ?ayra.
yiffaat ilbiir bi?ibra.
yisra? ilku?h min il?een.
yitallaaj? filkiirs?a Sa?d?m.
yi?raf ilkuft.
yoom ilhu?uuma bsana.
zanbu ?ala ganbu.
zarad(u) zarfi baasha.
zaawid inshiin balla.
zayy illi daaya garshaah min lisaanu.
zayy innaas.
zayy ishaar min ilfiin.
zayy iizift.
zift wataa'an.
ziyi(u) xafiif.
zuqaaq fi qafaq.
Saamil abu Qali.
Saamil fa'luutaa.
Saama xishna.
Sala baba.
Sala Ibaaata (aw - Sala Ibaataa).
Sala Ibbada.
Sala qafa yeeru (aw - Sala qafa fulaan).
Sala rii? (aw - Sala rii innoom).
Sala signite Faasha.
Sala sinn wrumi.
Saamal ilbaqti hiiina.
Saamal issabta wdimmitha.
Saamarr iishaascha.
Sasal witihiina.
Saayzak fi kilma wradd yataaha.
Seeni Seenak.
Seenu fi...
Sirs ganb thuur.
Yasal winasaar.
Yasii il wimakwa.
Yeeba bilweeba.
Yiri? fi shibr mayya.
EGYPTIAN ARABIC

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MOROCCAN ARABIC

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ADVANCED MOROCCAN ARABIC

PAN-ARABIC

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بحث شامل في اللغة العربية المصرية الأمثال والكُنایات العامة

إرنست توفيق عبد المسيح
السعيد محمد بدوي
زيكي عبد الملك

بالاشتراك مع
إرنست مكار يوس

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