

**A comprehensive study of Egyptian Arabic / Ernest T. Abdel-Massih,
A. Fathy Bahig ; in association with El-Said M. Badawi and Carolyn
G. Killean**

Abdel-Massih, Ernest T.

Ann Arbor, Mich. : Center for Near Eastern and North African Studies, University of Michigan,
1981-

<https://hdl.handle.net/2027/mdp.39015031297875>



Open Access

http://www.hathitrust.org/access_use#oa

This work is protected by copyright law (which includes certain exceptions to the rights of the copyright holder that users may make, such as fair use where applicable under U.S. law). It is made available from HathiTrust with explicit permission of the copyright holder. Permission must be requested from the rights holder for any subsequent use.

A Comprehensive Study Of Egyptian Arabic

Volume Two

a preliminary edition

Proverbs and Metaphoric Expressions

Ernest T. Abdel-Massih

El-Said M. Badawi

Zaki N. Abdel-Malek

in association with

Ernest N. McCarus



Center for Near Eastern and North African Studies

The University of Michigan

Ann Arbor

1978

A Comprehensive Study Of Egyptian Arabic

Volume Two

a preliminary edition

Proverbs and Metaphoric Expressions

Ernest T. Abdel-Massih

El-Said M. Badawi

Zaki N. Abdel-Malek

in association with

Ernest N. McCarus



Center for Near Eastern and North African Studies

The University of Michigan

Ann Arbor

1978

FOURTH PRINTING

NOVEMBER 1992

Copyright (c) 1978 by Ernest T. Abdel-Massih

Library of Congress Catalog Card No.: 76-24957

ISBN: 0-932098-12-6

This work was developed under a grant from the U.S. Office of Education, Department of Health, Education and Welfare.

However, the content does not necessarily reflect the position or policy of that agency, and no official endorsement of these materials should be inferred.

Tapes accompanying this textbook will be available from the University of Michigan Language Laboratory, 2018 Modern Languages Bldng., Ann Arbor, MI 48109-1275, 313-764-0424

الإهداء
إلى مصر
مهد الحضارة والمدنية

A Study Dedicated To
EGYPT
The Cradle Of Civilization

FOREWORD

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

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

W.D. Schorger

Director

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

November 1978

Ernest T. Abdel-Massih

TABLE OF CONTENTS

Dedication	iii
Foreword	iv
Introduction	v
 PROVERBS AND METAPHORIC EXPRESSIONS IN EGYPTIAN ARABIC..	 3-38
 PROVERBS	 41-259
#1 God and Religion	41-50
#2 Life and Death	51-54
#3 Good and Evil	55-61
#4 Destiny, Bounty and Luck	63-69
#5 Kinship	71-76
#6 Neighbors	77-79
#7 Friends and Enemies	81-90
#8 Men and Women	91-98
#9 Birth and Origin	99-102
#10 Personal Characteristics and Defects	103-109
#11 Emotions and Mental Notions	111-113
#12 Education	115-121
#13 Wealth, Poverty and Social Classes	123-131
#14 Work	133-140
#15 Professions	141-149
#16 Money and Commerce	151-161
#17 Dealing with Others	163-175
#18 The Individual and the World	177-181
#19 Ruler and Government	183-186
#20 Homeland and Travel	187-189
#21 Ethnic Groups	191-193
#22 Holidays and Feasts	195-197
#23 Days and Months	199-205

#24	Human Body	207-214
#25	Health and Disease	215-217
#26	Animals, Birds, and Insects	219-234
#27	Flowers, Fruits, Grains and Vegetables	235-237
#28	Meals and Food	239-244
#29	Goha and Other Characters	245-248
#30	Wisdom	249-259
METAPHORIC EXPRESSIONS		263-355
INDEX: PROVERBS		361-386
INDEX: METAPHORIC EXPRESSIONS		389-396

PROVERBS AND METAPHORIC EXPRESSIONS
IN
EGYPTIAN ARABIC

PROVERBS AND METAPHORIC EXPRESSIONS IN EGYPTIAN ARABIC

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

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

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

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

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

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

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

٥٦٥ - حمارك العرجة ، تغنيك عن سوء ال اللئيم .

565. humaṛtak ilʕarga, tiṇiik ʕan suʔaal illaʔiim.

- Your lame donkey will spare you (the unpleasantness of) asking a mean person (for his assistance).
- = Do with what you have rather than ask others for favors.

*** *** ***

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

٨١ - إصرف ما في الجيب يأتيك ما في الغيب .

81. iṣṛif ma filgeeb yiʔtiik ma filyeeb.

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

*** *** ***

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

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

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

٣٠٦ - إعمل بخسة وحاسب البطال .

306. iʕmil bixamsa wħaasib ilbaṭṭaal.

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

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

*** *** ***

٢٤٤ يوم الحكومة بسنة .

244. yoom ilħukuuma bsana.

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

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

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

I see that you are worried because you haven't

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

*** *** ***

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

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

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

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

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

1. God and Religion

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

Examples :

٧ - إلهي فيه الخير يقدمه ربنا .

7. illi fiih ilxeer yi?addimu ṛabbina.

- What is best God will do.

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

*** *** ***

١٦ - الخيرة فيما اختاره الله .

16. ilxiira fiima xtaarahu llaah.

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

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

*** *** ***

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

19. in ṣabaṛtum niltum wi?amṛ al!aah naafiz,

win ma ṣabaṛtum kafaṛtum wi?amṛ al!aah naafiz.

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

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

*** *** ***

٣١ - تَبَات نَارٌ تَصْبِحُ رَمَادًا لَهَا رَبٌّ يَدَبِّرُهَا .

31. tibaat naar tiṣbaḥ ṛamaad, liha ṛabb ydabbarḥa.
- A fire left overnight, turns into ashes with
the morning, (likewise) it (i.e. the seem-
ingly 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 encour-
ages the individual to face danger with equanimity.

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

Examples :

٣٩ - الْأَعْمَارُ بِيَدِ اللَّهِ .

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

*** *** ***

٤١ - العمر واحد و الربّ واحد .

41. ilṣumr waahid, wiṛṛabb waahid.

- Life is but once and God is one.

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

*** *** ***

3. Good and Evil

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

Examples :

٤٩ - الجاري في الشرّ ندمان .

49. ilgaari fiššarṛ nadmaan.

- He who runs after evil will (live to) regret it.

= Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ - إلهي يزرع خير يلاقي خير .

50. illi yizraʔ xeer, yilaaʔi xeer.

- He who plants good will find good.

= As you sow, so shall you reap.

*** *** ***

4. Destiny, God's Bounty and Luck

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

Examples :

٧٣ - إلهي خلق الانساق ، متكفل بالارزاق .

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

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

= God will always provide at the time of need.

*** *** ***

٧٧ - الأرزاق على الخلاق .

77. il?arzaa? šala lxallaa?.

- All bounty comes from the Creator.

= Trust in God and He will provide.

*** *** ***

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

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

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

= God tries people in accordance with their strength.

*** *** ***

5. Kinship

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

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

Examples :

٩٣ - بعد أمّي وأختي الكلّ جيرانسي .

93. baʔd ummi wuxti lkull graani.

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

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

*** *** ***

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

96. idḍufr mayiṭlaʔš min illaḥm, widdamm
mayibʔaaš mayya.

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

= Blood is thicker than water.

*** *** ***

١٠٠ - العرق يمدّ لسابع جدّ .

100. ilʔirʔ ymidd lsaabiʔ gidd.

- The vein reaches back to the seventh ancestor.

= Birth tells.

*** *** ***

6. Neighbors

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

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

Examples:

١١٣ - جارك القريب ، ولا أخوك البعيد .

113. gaarək ilʔariib, wala axuuk ilbiʔiid.

- Your nearby neighbor rather than your far-away brother.

= When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

١١٦ - الجار جار ، وإن جار .

116. ilgaar gaar, win gaar.

- A neighbor is a neighbor, even if he goes beyond the limits.

= Love your neighbor, no matter how he treats you.

*** *** ***

١٢٠ - إشتري الجار قبل الدار .

120. ištiri ilgaar ʔabl iddaar.

- Buy the neighbor before (you buy) the house.

= When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

7. Friends and Enemies

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

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

Examples :

١٢٤ - بطة المحبّ خروف .

124. baṣalit ilmuḥibb xarūuf.

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

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

*** *** ***

١٣٩ - إمشي دغري ، يحنار عدوك فيك .

139. imši duḡri, yiḥtaar ṣaduwwak fiik.

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

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

*** *** ***

١٤٤ - الطيور على أشكالها تقع .

144. iṭṭuyuur ṣala aṣkaaliha taqaṣ.

- Birds alight on their own type.

= Birds of a feather flock together.

*** *** ***

8. Men and Women

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

Examples :

١٦١ - بوس إيد حمااك ، ولا تبوس مراتك .

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

*** *** ***

١٦٢ - ضلّ راجل ، ولا ضلّ حيط .

162. dil!l raagil, wala dil!l 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 any man, is preferable to being on the shelf.

*** *** ***

١٧٠ - إللي ينجوّز اتنين ، يا قادر يا فاجر .

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

= Marrying more than one wife raises problems.

*** *** ***

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

172. illi y?uul limṣaatu ya ṣooṛa, tilṣab biiha
nnaas ilkooṛa.

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

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

*** *** ***

١٨٠ - قعاد الخزانة ، ولا جوازة الندامة .

180. ṭuṣaad ilxazaana, wala gawazt innadaama.

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

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

*** *** ***

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

184. ya waaxid ilṭird ṣala kutṛ maalū, bukrā
yṛṣuuh ilmaal wiyifḍal ilṭird ṣala ḥaalū.

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

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

*** *** ***

9. Birth and Origin

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

Examples :

١٩١ - العرق دساس .

191. ilʕir? dassaas.

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

*** *** ***

١٩٩ - خد الأصلية ، ولو كانت ع الحصيرة .

199. xud ilʔaʕiila, walaw kaanit ʕa-l-ʕaʕiila.

- Take (in marriage) a girl from a good family even if she (were) (so poor as to be) sitting on a mat.
- = Marry a girl from a good home no matter how poor she may be.

*** *** ***

10. Personal Characteristics and Defects

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

Examples :

٢٠٠ - أفرع ونزهى .

200. aʔraʔ winuzahi.

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

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

*** *** ***

٢٠١ - الغريب أعمى ولو كان بصير .

209. ilɣariib aʔma walaw kaan baʃiir.

- A stranger is blind even if he can see.

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

*** *** ***

11. Emotions and Mental Notions

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

Examples :

٢٢٢ - الجمان يحلم بسوق العيش .

222. ilgaʃaan yiɥlam bisuu? ilʕeeʃ.

- A hungry man dreams about the bread market.

= Pressing needs will control one's thoughts.

*** *** ***

٢٢٧ - من شاف حاله انشغل باله .

227. min šaaf haalu nšaya! baalu.

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

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

*** *** ***

12. Education

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

Examples :

٢٣٠ - اُتَب عيالك تنفعهم .

230. addib šiyaalak tinfaṡhum.

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

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

*** *** ***

٢٤٠ الأرب فضلوه على العلم .

240. ilʔadab faḡḡaluuh šala lʔilm.

- Good manners are preferred to knowledge.

= Good manners, rather than knowledge, are
important.

*** *** ***

٢٤٤ - التكرار يعلم الحمار .

244. ittikraar yiṣallim ilḥumaar.

- Repetition teaches (even) a donkey.

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

*** *** ***

13. Wealth, Poverty, and Social Classes

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

Examples :

٢٦٤ - الفقير ريحته وحشة .

264. ilfaʔiir riḥtu wiḥṣa.

- The poor man has a foul odor.

= Poor people are usually avoided like the plague.

*** *** ***

٢٦٧ - إلهي معاه قرش يسوى قرش ، وإلهي ما معاهش
قرش ما يسواش قرش .

267. illi mṣaah ʔirš yiswa ʔirš, willi mamṣahš ʔirš
mayiswaaš ʔirš.

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

= People are judged by how much money they have.

*** *** ***

٢٨٨ - غنى النفس هو الغنى الكامل .

288. yīna nnafs huwwa l'yīna lkaamil.

- The wealth of the soul is the perfect wealth.

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

*** *** ***

14. Work

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

Examples :

٢٩٢ - البركة في البكور .

292. ilbaṛaka filbukuur.

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

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

*** *** ***

٢٩٤ - إلی وراه المشي ، الجري أحسن له .

294. illi waṛaah ilmašy, ilgary aḥsanlu.

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

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

*** *** ***

٢٩٦ - إلهي عليك إعمله ، والباقي على الله .

296. illi ʕaleek iʕmilu, wilbaaʔi ʕala ʔ!aah.

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

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

*** *** ***

٢٩٨ - القفّة إلهي لها ورنين ، يشيلوها إثنين .

298. ilʔuffa lli lliha widneen, yiʕiluuha tneen.

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

= Many hands make light work.

*** *** ***

15. Professions

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

Examples :

٣١٨ - أبقي سقّا ، وترشّ عليّ الميّه .

318. abʔa saʔʔa, witrušš ʕalayya lmayya !

- I am a water carrier and yet you sprinkle water at me ! (i.e. in order to upset me.)

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

*** *** ***

٣١٩ - أيه تعمل المنطه في الوشّ العكر .

319. eeh tiṣmil ilmašṭa filwišš ilṣikir.

- What can a beautician do for an ugly mug.

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

*** *** ***

٣٢٥ - إللي يتحامى في غزّية تحميه .

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.

*** *** ***

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

343. zayy ilmarakbiyya, mayiftikruuṣ ṛabbina lla fi waṭt ilṡara?.

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

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

*** *** ***

16. Money and Commerce

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

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

Examples : جبال الكحل تفنيها المراء ، و كتر
المال تفنيه السنين .

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

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

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

*** *** ***

٣٨٦ - عمر المال الحلال ما يضيع .

386. ṣumṛ ilmaal ilḥalaal ma yḍiif.

- The legitimately-earned money is never
lost.

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

*** *** ***

17. Dealing with Others

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

Examples :

٣٩٩ - المشروطة مخطوطة .

399. ilmašruuṭa maḥṭuuṭa.

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

*** *** ***

٤٠٢ - الغائب حجّته معاه .

402. ilṡaayib ḥiggitu mṡaah.

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

*** *** ***

٤٠٣ - الغائب مالوش نايب .

403. ilṡaayib maluuš naayib.

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

*** *** ***

18. The Individual and the World

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

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

Examples :

٤٣٨ - جنة من غير ناس ، ما تنداس .

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

*** *** ***

٤٤٨ - من خدم الناس ، صارت الناس خدامه .

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

*** *** ***

٤٥٢ - خالف تعرف .

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

*** *** ***

19. Ruler and Government

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

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

Examples :

٤٥٦ - إلی یخس بیت الإمارة ، یخیط بقه بدبارة .

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

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

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

*** *** ***

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

458. in daxalt balad bitiṭbid ilṭigl, ḥišš
wirmiilu.

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

= When in Rome do as the Romans do.

*** *** ***

٤٥٩ - السلطان إلی ما يعرفش السلطان .

459. iṣṣuṭṭaan illi mayiṭrafš iṣṣuṭṭaan.

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

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

*** *** ***

20. Homeland and Travel

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

Examples :

٤٦٦ - حبّ الوطن من الإيمان .

466. ḥubb ilwaṭan min 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.

*** *** ***

٤٧٠ - الغربة تعلّم .

470. ilḡurba tʿallim.

- Being away from home is education.

= Travel makes a wise man better.

*** *** ***

٤٧٢ - مصر أمّ الدنيا .

472. masr umm iddunya.

- Egypt is the mother of the world.

= There is no place like Egypt.

*** *** ***

21. Ethnic Groups

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

Examples :

٤٧٧ - ايه لم الشامي على المغربي ؟

477. eeh lamm iššaami šala lmayṛabi ?

- What brought together a Syrian and a Moroccan ?

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

*** *** ***

٤٨٢ - زي التركي المرفور ، يملّي على ما يستخدم .

482. zayy ltturki lmarfuud, yiṣa!li šala ma yistaxdim.

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

= To know God only in time of need.

*** *** ***

22. Holidays and Feasts

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

Examples :

٤٨٥ - بعد العيد ما بتفتّلش كحك .

485. baʿd ilʿiid mayitfattilš kaḥk.

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

٤٩٠ - طلع من المولد بلا حمص .

490. ṭīlīṣ min ilmuulid bila hummuṣ.

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

= To come out of a deal empty-handed.

*** *** ***

23. Days and Months

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

Examples :

٤٩٧ - برمهات ، روح الغيط وهات .

497. baṛamhaat, ruuḥ ilṡeet wi haat.

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

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

*** *** ***

٥٠٦ - النهار له عين .

506. innahaar luh ʕeneen.

- The daylight has eyes.

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

*** *** ***

24. Human Body

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

Examples :

٥١٧ - الذي على الوران أمر من السحر .

517. iddayy ʕala lwidaan amaɽɽ 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.

*** *** ***

٥١٩ - إيد على إيد تساعد .

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

*** *** ***

25. Health and Disease

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

٥٤٩ - إن شفي المريض ، من بخت الطبيب .

549. in šifi lmaṛiḍ, min baxt 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).

*** *** ***

٥٥١ - إسأل مجرب ولا تسأل طبيب .

551. isʔal migaṛṛab wala tisʔal 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.

*** *** ***

٥٥٢ - الشافي هو الله .

552. iššaafi huwwa llaah.

- God is the curer.

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

*** *** ***

٥٥٣ - إتغدا وإتدا ، وإتغشا وإتشا .

553. ityadda witmadda, witṭašša witmašša.

- Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body; eat dinner (light meal, usually around 9:00 p.m.) and take a walk.

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

*** *** ***

26. Animals, Birds, and Insects

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

Examples :

٥٥٦ - أقول له طور ، يقول إحلبه .

556. aʔullu ʔoor, yiʔuul iħlibu.

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

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

*** *** ***

٥٥٧ - أعلى ما في خيلك إركب .

557. aʕla ma fxeelak irkab.

- The tallest of your horses, ride it !

= Enjoy the best of things around you.

*** *** ***

٥٦١ - أيه عرّف الحمير في أكل الجنزبيل ؟

561. eeh ʔaɾɾaf ilḥimilr fi ʔakl ilganzabiil ?

- What do donkeys know about eating ginger ?
(considered a luxury item).

This matter is completely over your head !

*** *** ***

٥٦٦ - الكلب ما يتشطرش إلا قدام باب بيته .

576. ilkalb mayitšatṭarš illa ʔuddaam baab beetu.

- A dog does not show courage except in front
of the door of his own house.

= This proverb refers to cowards and mean
people who become brave in their own domain.

*** *** ***

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

600. ʔaalu lgamal ṭiliʔ innaxla, ʔaalu aadi lgamal
waadi nnaxla.

- They said, "A camel climbed a palm tree !"
The others answered, "Here is the camel and
there is the tree. (show us!)"

= The proof of the pudding is in the eating.

*** *** ***

27. Flowers, Fruits, Grains, and Vegetables

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

Examples :

٦١٦ - إللي ما يرضى بالخوخ ، يرضى بشرايه .

616. illi ma yirḍa bilxoox, yirḍa bšaraabu.

- He who does not find peaches acceptable,
will (reach a state when he has no alternative

but to) accept (even) the juice.

= The conditions you turn down today, you may have to accept less than them tomorrow.

*** *** ***

٦٢٣ - زَيّ القَرع يَمْدُ بَرّا .

623. zayy ilʔarʕ yimidd barʕa.

- Like pumpkin bushes; they grow (i.e. spread) to the outside.

= This is a comment on the behavior of a certain type of people who are very helpful to everyone except their own. Fools give to please all but their own.

*** *** ***

٦٢٤ - عِشان الورد ، يَنسَقِي العَلِيق .

624. ʕaʕaan ilward, yinsiʔi lʕulleeʔ.

- For the sake of roses, creepers are watered.

= A person will do things he does not ordinarily do for the sake of those he likes.

*** *** ***

28. Meals and Food

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

Examples :

٦٢٦ - دَبّر غداك ، تَلقَى عِشاكَ .

626. dabbar ʕadaak, tilʔa ʕaʕaak.

- Plan for your dinner (the noon meal) and you will find your supper.

= Plan for today and tomorrow will plan for itself.

*** *** ***

٦٣١ - الأكل في الشبعان خسارة .

631. ilʔakl fiššabʕaan xusaʕa

- Feeding a satiated person is a dead loss.

= Assistance should go to those who need it.

*** *** ***

٦٤١ - صام صام ، وفطر على بطة .

641. ʕaam ʕaam, wi fiṭiṛ ʕala baṣaḷa.

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

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

*** *** ***

29. Goha and Other Characters

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

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

Examples :

٦٤٥ - جَوَزُوا مَشْكَاحَ لَرِيْمَةَ ، مَا عَلَى الْإِثْنَيْنِ قِيَمَةٌ .

645. gawwizu miškaah liriima, ma ʕala litneen
ʔiima.

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

*** *** ***

٦٤٦ - جَا أَوْلَى بِلَحْمِ طَوْرِهِ .

646. guha awla blaḥm ṭooru.

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

*** *** ***

٦٤٨ - مِين يَعْرِفُ عَيْشَةَ فِي سَوَقِ الْفَزْلِ ؟

648. miin yiʕraf ʕeeša fsuu? ilʔazl ?

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

*** *** ***

30. Wisdom

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

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

Examples :

٦٥٨ - داري على شمعك تنور .

658. daari ʔala šamʔitak tinawwaṛ.
 - Shelter your candle and it will give light.
 = Keep your business to yourself if you want to get somewhere.

*** *** ***

٦٥٩ - دخول الحمام موش زّي طلوعه .

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

*** *** ***

٦٨٣ - إذا اشتد الكرب هان .

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

*** *** ***

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

693. ya šaari lxabaṛ biṭluus, buṛṛa ygiilak balaaš.
 - You who are buying news for money today,

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

*** *** ***

PROVERBS

#1 GOD AND RELIGION

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

1. a||a gaab, a||a xad, a||a faleeh ilṣawaḍ.

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

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

*** *** ***

٢ - الله يجس النبض، ويعطي الدواء.

2. a||a ygiss innabḍ wyiṣṭi iḍdawa.

- God takes the pulse and provides the medicine.

= All cures are from God.

*** *** ***

٣ - الله يست باب ، ويفتح أبواب .

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

*** *** ***

٤ - بلاد الله لخلق الله .

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

*** *** ***

٥ - جهنم ما فيهاش مراوح .

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

*** *** ***

٦ - حكم العباد فيما أرا .

6. ḥakam ilṣibaad fiima aṣaad.
 - He rules the mortals as He wants.
 = God works his miracles in mysterious ways.

*** *** ***

٧ - إلهي فيه الخير يقدمه ربنا .

7. illi fiih ilxeer yi?addimu ʔabbina.

- What is best God will do.

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

*** *** ***

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

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

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

= Everyone should respect his own religion.

*** *** ***

٩ - إلهي ما تقدرش عليه حيل ربنا عليه .

9. illi mati?daʔš ʔaleeh hiil ʔabbina ʔaleeh.

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

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

*** *** ***

١٠ - إلهي ما يخاف من الله خاف مثه .

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

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

= Fear him who does not fear God.

*** *** ***

١١ - إلهي يحبّه ربّه ، يجب له حاجته لحدّه .

11. illi yḥibbu ṛabbu, ygiblu 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.

*** *** ***

١٢ - إلهي يجمعه ربنا ، ما يقدرش يفرقه إنسان .

12. illi ygammaṣu ṛabbina, mayiḏdaṛṣ yfarraʔu insaan.

- What God brings together, a human cannot separate.

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

*** *** ***

١٣ - إلهي يخلّصه الربّ ما ينصروش العبد .

13. illi yixzilu ṛṛabb mayunṣuruuṣ 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.

*** *** ***

١٤ - إلهي عند الله ما يضعش .

14. illi ṣand aḷḷaah, mayḏiṣṣ.

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

= Good deeds never go unrewarded by God.

*** *** ***

١٥ - المتغصّي بالأيام عريان .

15. ilṣimīṭṭi bilṭayyaam ṣiryaan .

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

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

*** *** ***

١٦ - الخيرة فيما اختاره الله .

16. ilṣiira fiima xtaarahu ṭṭaah .

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

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

*** *** ***

١٧ - العاجز عن التدبير ، يحيل على المقادير .

17. ilṣaagiz ṣan ittadbiir, yiḥiil ṣala ṭmaʔadiir .

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

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

*** *** ***

١٨ - العبد في التفكير ، والربّ في التدبير .

18. ilṣabd fittafkiir, wiṭṭabb fittadbiir.

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

= Man proposes, God disposes.

*** *** ***

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

19. in ṣabarṭum niltum wiʔamṛ aḷḷaah naafiz, win maṣabarṭum
kafarṭum wiʔamṛ aḷḷaah naafiz.

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

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

*** *** ***

٢٠ - الشكوى لغير الله مذلة .

20. iṣṣakwa lyeer aḷḷaah mazalla.

- Complaining to any but God is a humiliation.

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

*** *** ***

٢١ - الظاهر لنا والخافي على الله .

21. iẓẓaahir lina wilxaafi ṣala-ḷḷah.

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

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

*** *** ***

٢٢ - كل عقدة ولها عند الكريم حلال .

22. kull ʔuʔda wliha ʔand ilkariim ḥallaal.

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

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

*** *** ***

٢٣ - ماشافوهش بالعين ، عرفوه بالعقل .

23. mašafuhš bilʕeen, ʕirfuuh bilʕaʔl .

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

*** *** ***

٢٤ - من قال الحمد لله شبع .

24. min ʔaal ilḥamdu lillaah šibiʕ.

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

*** *** ***

٢٥ - من قرّ بذنبه غفر الله له .

25. min ʔarʕ bzanbu ʔafar alʕah luh .

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

*** *** ***

٢٦ - من يوم يأتي الله بالفرج القريب .

26. min yoom liyoom yiʔti llaah bilfaʕag ilʔariib .

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

*** *** ***

٢٧ - قبل ما يقطع هنا ، يوصل هنا .

27. ʔabl ma yiʔṭaʃ hina, yiwṣil hina.

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

*** *** ***

٢٨ - رَبِّ هَنا رَبِّ هَناكَ .

28. ʔabb hina, ʔabb hnaak.

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

*** *** ***

٢٩ - رَبِّكَ مَعَ الْمُنْكَسِرِينَ جَابِرٌ .

29. ʔabbak maʃa lmunkasiriin 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 /gabar/ meaning 'to mend a
broken bone').

*** *** ***

٣٠ - رَبَّنَا مَوْجُودٌ فِي كُلِّ الْمَوَاقِفِ .

30. ʔabbina mawguud fi kull ilwuguud.

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

*** *** ***

٣١ - تَبَات نَار تَصْبَح رَمَاد لَهَا رَبٌّ يَدَبِّرُهَا .

31. tibaat naar tiṣbaḥ ṛamaad, liha ṛabb ydabbaḥa

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

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

*** *** ***

٣٢ - يَوْضِع سِرَّهُ فِي أَوْعْفِ خَلْقِهِ .

32. yiwḍaʿ sirru fʔaḍʿaf xalʔu.

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

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

*** *** ***

#2 LIFE AND DEATH

٣٣ - آخره الحياة الموت .

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

*** *** ***

٣٤ - جاك الموت يا تارك الصلاة .

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

*** *** ***

٣٥ - إحييني النهار ، وموتني بكرة .

35. iḥyiīni nnahaṛda, wmawwītni bukra .

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

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

*** *** ***

٣٦ - الكل يموت .

36. ilkuḥl ymuut .

- All things (and persons) must die.

= All men are mortal.

*** *** ***

٣٧ - إلهي له أول له آخر .

37. illi ḥuh awwīl ḥuh aaxir .

- What has a beginning has an end.

= Everything will come to an end.

*** *** ***

٣٨ - الموت كأس داير (على العباد) .

38. ilmoot kaas daayir (ṣala ḥṣibaad) .

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

= Death devours lambs as well as sheep.

*** *** ***

٣٩ - الأعمار بيد الله .

39. ilʔaʕmaar biyad illaah .

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

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

*** *** ***

٤٠ - العمر موش بعزقة .

40. ilʕumr muʕ baʕzaʔa .

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

= You should not run risks with your life.

*** *** ***

٤١ - العمر واحد والربّ واحد .

41. ilʕumr waahid, wiʕrabb waahid .

- Life is but once and God is one.

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

*** *** ***

٤٢ - كرامة الميّت دفنه .

42. kaʕaamit ilmayyit dafnu .

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

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

*** *** ***

٤٣ - طولة العمر تبليغ الأمل .

43. ṭuulit ilṣumr tiballay ilʔamal .

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

= He who has time has everything.

*** *** ***

٤٤ - علقة تفوت ولا حد يموت .

44. ʕalʔa tfuut wala ḥadd ymuut.

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

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

*** *** ***

#3 GOOD AND EVIL

٤٥ - إبليس ما يخرِبُ بيتَه .

45. ibliis mayixribš beetu.

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

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

*** *** ***

٤٦ - الدعا بيَقعد لصاحبَه .

46. idduša byuʔʔud liṣḥaabu.

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

= Curses come back to those who utter them.

*** *** ***

٤٧ - الباني طالع ، والفاحت نازل .

47. ilbaani ṭaaliṣ, wilfaaḥit naazil .

- The builder goes up; the digger goes down.

= Doing good has its built-in reward while evil-doing harms the doer in the process.

*** *** ***

٤٨ - الباطل مالوش رجلين .

48. ilbaaṭil maluuṣ rigleen .

- Evil has no feet.

= Evil has no legs to stand on and thus cannot go far.

*** *** ***

٤٩ - الجاري في الشرّ ندمان .

49. ilgaari fiššarṭ nadmaan .

- He who runs after evil will (live to) regret it.

= Evil-doers will be caught up in their evil deeds.

*** *** ***

٥٠ - إللي يزرع خير يلاقي خير .

50. illi yizraʿ xeer, yilaaʿi xeer .

- He who plants good will find good.

= As you sow, so shall you reap.

*** *** ***

٥١ - الأعمال بالنيات .

51. ilʔaʕmaal binniyyaat.

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

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

*** *** ***

٥٢ - الخبر المشوم يوصل بالعجل .

52. ilxabaṛ ilmašuum yiwṣal bilṣagal.

- Bad news arrives quickly.

= Bad news travels fast.

*** *** ***

٥٣ - الخير على قدوم الواردين .

53. ilxeer ṣala ʔduum ilwardiin.

- Goodness comes with the newly-arrived.

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

*** *** ***

٥٤ - إمسك الباطل لما يجيك الحق .

54. imsik ilbaaṭil lamma ygiik ilḥaʔʔ.

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

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

*** *** ***

٥٥ - الشرّ إن بات فأت .

55. iššaṛṛ in baat faat.

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

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

*** *** ***

٥٦ - الطيّب أحسن .

56. iṭṭayyib aḥsan.

- (Opting for) good is better.

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

*** *** ***

٥٧ - إذا حضرت الملائكة ذهب الشياطين .

57. iza ḥaḍarat ilmalayka zahabit iššayaṭiin.

- When angels come in, devils depart.

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

*** *** ***

٥٨ - الزين ما يكملش .

58. izzeen mayikmalš.

- The good is never perfect.

= No one is perfect.

*** *** ***

٥٩ - كلمة الحقّ تقف في الزور .

59. kilmit ilḥa?? tuʔaf fiẓẓoor .

- The word of truth sticks in the throat.

= It is hard to tell the truth sometimes.

*** *** ***

٦٠ - لا منّه ولا كفاية شرّه .

60. la minnu wala kfaayit šarṛu .

- Neither (good comes) from him nor is his evil being spared.

= He neither does good nor leaves well enough alone.

*** *** ***

٦١ - نوم الظالم عبادة .

61. noom iẓẓaalim ʔibaada .

- For the oppressor to go to sleep is a kind of worship (for he then won't be committing any more atrocities).

= For some people, the most good they can do is to refrain from doing evil, if only for a while.

*** *** ***

٦٢ - صاحب الحقّ عينه قويّة .

62. šaahib ilḥa?? ʔeenu ʔawiyya .

- He who is in the right, has a strong eye (fears nothing).

= People are bold when they are right.

*** *** ***

٦٣ - تَنَّاكَ وَرَا الْكَدَّابَ ، لِحَدِّ بَابِ الدَّارِ .

63. tannak wara lkaddaab, lihadd baab iddaar .
 - Follow the liar until he reaches the door of the house
 (i.e. go along with him until he can find no more lies).
 = If you follow a liar long enough, the truth of the matter
 usually becomes apparent.

*** *** ***

٦٤ - خَيْرَ تَعْمَلُ شَرًّا تَلْقَى .

64. xeerin tiṣmil šarṣin tilʔa .
 - (For the) good you do, you will meet with evil.
 = Ingratitude is the usual reward of those who do good.

*** *** ***

٦٥ - يَصَلِّي الْفَرِضَ ، وَيَنْقُبُ الْأَرْضَ .

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

*** *** ***

٦٦ - زِيَادَةُ الْخَيْرِ خَيْرِينَ .

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

*** *** ***

٦٧ - عمر الشقي بقي .

67. ʕumr iššaʔi baʔi.

- The devilish (person) lives longer.

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

*** *** ***

#4 DESTINY, BOUNTY AND LUCK

٦٨ - جا يتاجر في الحنة كترت الأحران .

68. ga ytaagir filhinna kutrit laḥzaan.

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

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

*** *** ***

٦٩ - جت الحزينة تفرح ما لقتلهاش مطرح .

69. gat ilḥazlīna tifraḥ maḥ?itliḥaaʃ maṭraḥ.

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

= Fate cannot be escaped.

*** *** ***

٧٠ - ابن الهبله يعيش أكثر .

70. ibn ilhabla yſiiſ 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.

*** *** ***

٧١ - ابن يومين ما يعيش ثلاثة .

71. ibn yomeen mayſiſſ talaata.

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

= Fate cannot be escaped.

*** *** ***

٧٢ - إلهي لك ، محرم على غيرك .

72. illi lak, muḥarṣam ſala 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.

*** *** ***

٧٣ - إلهي خلق الأشداق ، متكفل بالارزاق .

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

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

= God will always provide at the time of need.

*** *** ***

٧٤ - المكتوب ما متوش مهروب .

74. ilmaktuub maminnuuṣ mahṛuub.

- What has been destined cannot be escaped.

= No one can escape his destiny.

*** *** ***

٧٥ - المتعوس متعوس ولو علّقوا على راسه فانوس .

75. ilmatṣuus matṣuus walaw ṣallaʔu ṣala ṛaasu fanuus.

- The unlucky remains unlucky even if they hang a lantern over his head.

= Fate cannot be escaped.

*** *** ***

٧٦ - الأهل رزقه واسع .

76. ilʔahbal rizʔu waasiṣ.

- Idiots are abundantly provided for (by God).

= Fortune favors fools.

*** *** ***

٧٧ - الأرزاق على الخلاق .

77. ilʔarzaaʔ ṣala lxallaaʔ.

- All bounty comes from the Creator.

= Trust in God and He will provide.

*** *** ***

٧٨ - الحذر ما يمنع من قدر .

78. ilḥaẓar mayimnaš min ʔadar.

- Being cautious does not stop what fate has stored for you.

= Precaution does not change destiny.

*** *** ***

٧٩ - الرزق يحبّ الخفيّة .

79. irriz? yḥibb ilxiḥfiyya.

- Earning one's living requires agility.

= You cannot sit idle and hope to survive. God helps him who helps himself.

*** *** ***

٨٠ - السعد وعد .

80. issaʔd waʔd.

- Fortune is a matter of luck.

= You may try very hard but you need luck to succeed.

*** *** ***

٨١ - إصرف ما في الجيب يأتيك ما في الغيب .

81. iṣṛif ma filgeeb yiʔtiik ma filyeeb.

- Spend whatever is in your pocket, you will get what is in the unknown (i.e. what is fated as yours).

= Don't worry about financial matters, God always provides.

*** *** ***

٨٢ - لَمَّا اِنْفَرَقَتِ الْعُقُولُ كُلَّ وَاحِدٍ عَجِبَهُ عَقْلُهُ وَلَمَّا اِنْفَرَقَتِ الْأَرْزَاقُ
مَا حَدَّثَنَ عَجِبَهُ رِزْقُهُ .

82. lamma tfarraʔit ilʕuʔuuʔ kull waahid ʕagabu ʕaʔlu, wamma
tfarraʔit ilʔarzaaʔ maḥaddiʕ ʕagabu rizʔu.

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

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

*** *** ***

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

83. law taagir ilmanḥuus fi ṭṭawaaʔi, kaan ṛabbina yixlaʔ
innaas min ʔeer ṛuus.

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

= No one can escape his fate.

*** *** ***

٨٤ - مَا يَرُوحُشُ مِنْ رِزْقِكَ حَاجَةٌ .

84. mayruḥṣ min rizʔak ḥaaga.

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

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

*** *** ***

٨٥ - رِزْقُ الْهَبِلِ عَلَى الْمَجَانِينِ .

85. rizʔ ilhubl ʕala lmaganiin.

- The idiot is provided for by the mad.

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

*** *** ***

٨٦ - رَبِّكَ رَبَّ الْعَطَا ، يَدِّي الْبَرْد عَلَى قَدِّ الْغَطَا .

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

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

= God tries people in accordance with their strength.

*** *** ***

٨٧ - تَكُون فِي إِيْدِكَ وَتَقْسَم لِفَيْرِكَ .

87. tikuun fiʔiidak, witiʔsam liyeerak.

- You may have something in your hand, but then fate decrees
that it goes to another.

= Many a slip between the cup and the lip.

*** *** ***

٨٨ - خُذُوا فَالْكُمْ مِنْ عِيَالِكُمْ .

88. xudu falkum min ṣiyalkum.

- Take your omens from your children.

= From the mouths of babes ...

*** *** ***

٨٩ - يَدِّي الضَّعِيفَ لَمَّا يَسْتَعْجِب الْقَوِي .

89. yiddi ḍḍaṣiif lamma yistaṣgib ilʔawi.

- He (God) gives (so much) to the weak, that the strong are
left stunned.

= God favors with his bounty whomever he wishes.

*** *** ***

٩٠ - يرزق الهاجع والناجع والنايم على ورنه .

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

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

= God provides for all of us no matter what.

*** *** ***

#5 KINSHIP

٩١ - أدعي على ولدي واكره من يقول أمين .

91. adʕi ʕala waladi, wakrah min yiʔuul amiin.

- I may curse my own child but I hate those who say "amen".

= One always has a tender feeling for one's children no matter how angry he may be with them.

*** *** ***

٩٢ - أعزّ الولد ، ولد الولد .

92. aʕazz ilwild, wild ilwild.

- The dearest of children is the child of one's child.

= One's grandchildren are the dearest to one's heart.

*** *** ***

٩٣ - بعد أمّي وأختي الكلّ جيرانى .

93. baʕd ummi wuxti lkull graani.

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

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

*** *** ***

٩٤ - هي القطّة تاكل ولارها ؟

94. hiyya lʔuṭṭa taakul wiladha ?

- Can a cat eat its own kittens ?

= A parent never lets his children down.

*** *** ***

٩٥ - الدخان القريب يعمى .

95. idduxxaan ilʔariib yiʕmi.

- Nearby smoke blinds (you).

= Family problems affect one the most.

*** *** ***

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

96. iḍḍufr mayiṭlaʕš min illaḥm, widdamm mayibʔaaš mayya.

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

= Blood is thicker than water.

*** *** ***

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

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

*** *** ***

٩٨ - إللي يجوز أمي ، أقول له يا عمي .

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

*** *** ***

٩٩ - إللي عند أمه ما يتحطش همّه .

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

*** *** ***

١٠٠ - العرق يمدّ لسابع جدّ .

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

*** *** ***

١٠١ - العيال أحب الله .

101. iłłiyaal aḥbaab alḷaah.

- Children are the beloved of God.

= Children are innocent creatures.

*** *** ***

١٠٢ - الشجرة إلی ما تظل على أهلها یحل قطعها .

102. iṣṣagaṛa lli ma tḍaḷḷil ṣala ahlaha yḥill ṭaṭṣaha.

- The tree which does not provide shade for its owners should be cut down.

= One should be loyal and helpful to one's family.

*** *** ***

١٠٣ - ما أسخّم من ستّی إلا سیّدی .

103. ma sxam min sitti lla siidi.

- None is worse than my grandmother except for my grandfather.

= Each one is worse than the other.

*** *** ***

١٠٤ - ما یحمل همّک إلا الّلی من رمّک .

104. ma yiḥmil hammak illa lli min dammak.

- No one but your own (flesh and) blood really cares about your problems.

= Blood is thicker than water.

*** *** ***

١٠٥ - من طعم إبني بلحة نزلت حلاوتها في بطني .

105. min ṭaṣam ibni balaha, nizlit ḥalawitha fbaṭni.

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

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

*** *** ***

١٠٦ - من خلف ما مات .

106. min xallif ma maat.

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

= One's children carry the family name.

*** *** ***

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

107. ṭalbi ṣala waladi nfaṭar, wiṭalb waladi ṣalayya ḥaḡar.

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

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

*** *** ***

١٠٨ - خد من الزرايب ، ولا تاخذ من القرايب .

108. xud min izzaṛaayib, wala taaxud min ilṭaṛaayib.

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

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

*** *** ***

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

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

*** *** ***

١١٠ - يا بخت من كان النقيب خاله .

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

*** *** ***

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

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

*** *** ***

١١٢ - عمر الدّم ما يبقّى مية .

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

*** *** ***

#6 NEIGHBORS

١١٣ - جارك القريب ، ولا أخوك البعيد .

113. gaarak ilʔariib, wala axuuk ilbiʕiid.

- Your nearby neighbor rather than your far-away brother.

= When assistance is needed in a hurry, it is your next-door neighbor who matters most.

*** *** ***

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

114. gaarak ʔuddaamak wi waʕaak, in maʕaaf wiʕʕak yiʕuuf ʔafaak.

- Your neighbor is both in front of and behind you. If he is unable to see your face he will see your back.

= You cannot hide your affairs from your neighbor.

*** *** ***

١١٥ - الجار أولى بالشفعة.

115. ilgaar awla biššufṣa.

- A neighbor should be given the right of pre-emption (as if he were a partner in one's property).

= One's neighbor, in some ways, has priority over one's relatives.

*** *** ***

١١٦ - الجار جار ، وإن جار .

116. ilgaar gaar, win gaar.

- A neighbor is a neighbor, even if he goes beyond the limits.

= Love your neighbor, no matter how he treats you.

*** *** ***

١١٧ - إن جار عليك جارك ، حوّل باب دارك .

117. in gaar ṣaleek gaarak, ḥawwil baab daarak.

- If your neighbor mistreats you, move the door of your house (to the other side).

= Avoid causes of trouble with your neighbor as much as possible.

*** *** ***

١١٨ - إن كان جارك بلا ، حكّ به جسمك .

118. in kaan gaarak bala, ḥukk bih gismak.

- (Even) if your neighbor is a skin disease, rub your body with him.

= Stick by your neighbor no matter what.

*** *** ***

١١٩ - إن كان جارك في خير ، إفرح له .

119. in kaan gaarak fi xeer, ifraḥ lu.

- If your neighbor is happy (and affluent), rejoice for him.

= Share the happiness of your neighbor (advising one to feel for one's neighbor and not to be jealous of him).

*** *** ***

١٢٠ - إشتري الجار قبل الدار .

120. ištiri ilgaar ʔabl iddaar.

- Buy the neighbor before (you buy) the house.

= When buying a house to live in, the neighborhood deserves as much consideration as the house itself.

*** *** ***

١٢١ - من جاور السعيد يسعد .

121. min gaawir issaʕiid yiṣʕad.

- He who lives next door to a fortunate man becomes fortunate himself.

= The fortunes of one's neighbor rub off on one.

*** *** ***

١٢٢ - صباح الخير يا جاري ، قال أنت في دارك وأنا في داري .

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

- Good morning, neighbor! "You are in your house and I am in mine", he said.

= Being polite to your neighbors from a distance is the best way to remain on peaceful terms with them.

*** *** ***

#7 FRIENDS AND ENEMIES

١٢٣ - أكل واحد يكفي عشرة .

123. akl waahid yikfi ʕašra.

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

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

*** *** ***

١٢٤ - بصلة الحبّ خروف .

124. baṣalit ilmuḥibb xaṛuuf.

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

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

*** *** ***

١٢٥ - بعدوا تبقوا عسل ، قربوا تبقوا بصل .

125. baʕʕadu tibʔu ʕasal, ʔaqrabu tibʔu baʕaʔ.

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

= Don't wear out your welcome.

*** *** ***

١٢٦ - ضرب الحبيب زيّ أكل الزبيب .

126. ɖarɓ ilħabiib zayy akl izzibiib.

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

= From one's love, anything is welcome.

*** *** ***

١٢٧ - جحر ريب يساع مية حبيب .

127. guħɾ diib yisaaʕ miit ħabiib.

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

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

*** *** ***

١٢٨ - حلّة ولقيت غطاها .

128. ħalla wliʔyit ɣaṭaaha.

- A cooking pot that has found its cover.

= They are two of a kind.

*** *** ***

١٢٩ - حَبِّ وَوَارِي ، وَإِكْرَه وَوَارِي .

129. ḥibb wwaari, wikraḥ widaari.

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

*** *** ***

١٣٠ - حَبْنِي وَخَدْ لَكَ زَعْبُوط ، قَالَ هِيَ الْمَحَبَّةُ بِالنَّبْوت .

130. ḥibbini wxudlak zaʿbuuṭ, ʔaal hiyya lmaḥabba binnabbuut.

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

*** *** ***

١٣١ - الْبَرَكَةُ فِي اللَّمَّةِ .

131. ilbaraka fillamma.

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

*** *** ***

١٣٢ - الْبَعِيدُ عَنِ الْعَيْنِ ، بَعِيدٌ عَنِ الْقَلْبِ .

132. ilbiʿiid ʔan ilʔeen, biʿiid ʔan ilʔalb.

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

*** *** ***

١٣٣ - البساط أحمدى .

133. ilbuṣaaṭ aḥmadi.

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

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

*** *** ***

١٣٤ - إلهى مالوش قديم ، مالوش جديد .

134. illi maluuš ʔadiim, maluuš gidiid.

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

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

*** *** ***

١٣٥ - إلهى تكرهه أنت يحبه غيرك .

135. illi tikrahu nta yhibbu yeerak.

- What you dislike, someone else will like.

= There is no accounting for tastes.

*** *** ***

١٣٦ - إلهى تعرفه أحسن من إلهى ما تعرفوش .

136. illi tiṣrafu aḥsan min illi matiṣrafuuš.

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

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

*** *** ***

١٣٧ - اللقمة الهنيئة تقضي مئة .

137. illu?ma lhaniyya t?adḍi miyya.

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

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

*** *** ***

١٣٨ - الوحدة عبادة .

138. ilwiḥda ṣbaada.

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

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

*** *** ***

١٣٩ - إمشي دغري ، يحتر عدوك فيك .

139. imšī duyri, yiḥtaar ṣaduwwak fiik.

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

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

*** *** ***

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

140. imšī ?uddaam ṣaduwwak gaṣaan, wala timšīiṣ ?uddaamu ṣiryaan.

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

= Do not reveal your weaknesses to your enemy.

*** *** ***

١٤١ - إقطع لسان عدوك بسلام عليكم .

141. iʔṭaʔ lisaan ʔaduwwak bisalaamu ʔaleekum.

- Cut the tongue of your foe by saying "Peace be upon you" (i.e. by greeting him when you encounter him).

= Cordiality disarms one's enemies.

*** *** ***

١٤٢ - الرجل تدبّ مطرَح ما تحبّ .

142. irriḡl tdibb maṭṭraḥ ma tḥibb.

- The foot treads where it finds love is (i.e. where one's friends are).

= The heart lives where it loves.

*** *** ***

١٤٣ - إشتري ما تبعش .

143. ištiri matbiʕš.

- Buy, do not sell.

= In general, it is better to take advice of others rather than offer them advice.

*** *** ***

١٤٤ - الطيور على أشكالها تقع .

144. iṭṭuyuur ʔala aʕkaaliha taqaʕ.

- Birds alight on their own type.

= Birds of a feather flock together.

*** *** ***

١٤٥ - كتر الأسية تقطع عروق المحبة .

145. kutr ilʔasiyya tiʔtaʃ ʃuruuʔ ilmaḥabba.

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

= Love withers away with bad treatment.

*** *** ***

١٤٦ - لا أحبك ولا أقدر على بعدك .

146. la aḥibbak wala aʔdaʃ ʃala buʃdak.

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

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

*** *** ***

١٤٧ - ما جمع إلا لما وفق .

147. ma gammaʃ illa lamma waffaʔ.

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

= Birds of a feather flock together.

*** *** ***

١٤٨ - ما محبة إلا بعد عداوة .

148. ma maḥabba illa baʃd ʃadaawa.

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

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

*** *** ***

١٤٩ - مال لحمك مشقّة؟ قال من جزّار معرفة .

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

*** *** ***

١٥٠ - من فات قديمه تاه .

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

*** *** ***

١٥١ - من القلب للقلب رسول .

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

*** *** ***

١٥٢ - من رارك ريده ، ومن طلب بعدك زيده .

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

*** *** ***

١٥٣ - من سلم سلاحه حرم قتله .

153. min sallim silaahu ḥurum ?atlu.

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

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

*** *** ***

١٥٤ - مراية الحب عمية .

154. mirayt ilḥubb ṣamya.

- The mirror of love is blind.

= Love is blind.

*** *** ***

١٥٥ - مصير الحي يتلقى .

155. misiir ilḥayy yitlaa?a.

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

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

*** *** ***

١٥٦ - ربك وصاحبك ، لا تكذب عليه .

156. ṛabbak wiṣaḥbak, la tikdib ṣaleeh.

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

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

*** *** ***

١٥٧ - شرط المرافقة الموافقة .

157. Šarṭ ilmirafʔa lmuwafʔa.

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

*** *** ***

١٥٨ - تعرفى فلان ؟ أيوه . عاشرته ؟ لا . ييقى ما تعرفوش .

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

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

*** *** ***

١٥٩ - خد الرفيق قبل الطريق .

159. xud irrafi? ʔabl iṭṭarfi?.

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

*** *** ***

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

160. xud lak min kull balad ʔaafiḥ, wala taxudlak min kull iqlim ʔadu.

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

*** *** ***

#8 MEN AND WOMEN

١٦١ - بوس إيد حمامك ، ولا تبوس مراتك .

161. buus iid hamaatak, wala tbuus miṛaatak.

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

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

*** *** ***

١٦٢ - ضل راجل ، ولا ضل حيط .

162. ḍi|| ṛaagil, wala ḍi|| 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.

*** *** ***

١٦٣ - جهنم جوزي ولا جنة أبويا .

163. guhannam goozi wala gannit abuuuya.

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

*** *** ***

١٦٤ - حماني منافرة ، قال طلق بنتها .

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

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

*** *** ***

١٦٥ - البائرة لبيت أبوها .

165. ilbayra lbeet abuuha.

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

*** *** ***

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

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

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

*** *** ***

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

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

*** *** ***

١٦٨ - إلهي يتجوز أكبر منه ، يا كتر هممه .

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

*** *** ***

١٦٩ - إلهي يتجوز بالدين يبيع أولاده بالفايظ .

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

*** *** ***

١٧٠ - إلهي يتجوز اتنين ، يا قادر يا فاجر .

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

*** *** ***

١٧١ - إللي يقول لمراته يا هانم ، يقابلوها على السلام .

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

*** *** ***

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

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

*** *** ***

١٧٣ - المية والنار ، ولا حماتي في الدار .

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

*** *** ***

١٧٤ - إمشي في جنازة ، ولا تمشي في جوازة .

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

*** *** ***

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

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

*** *** ***

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

176. in ūiṣiṭt iṣṣa? ṭamaṛ, win siriṭt isra? gamal.
 - If you must fall in love, fall in love with a moon (i.e.
 a very pretty woman), and if you want to steal, (you
 should) steal a camel (no less).
 = Always aim very high.

*** *** ***

١٧٧ - إذا كان بيدك غراب البين ، إتجوز اتنين .

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

*** *** ***

١٧٨ - كيد النساء غلب كيد الرجال .

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

*** *** ***

١٧٩ - من كثر خطّابها ، بارت .

179. min kutuṣ xuṭṭabha, baarīt.

- She who has (too) many suitors, never gets married.

= Sometimes a commodity that has a great number of customers looking at it winds up not being sold.

*** **

١٨٠ - قعاد الخزانة ، ولا جوازة الندامة .

180. ʔuṣaad ilxazaana, wala gawazt innadaama.

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

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

*** **

١٨١ - خطبوها اتعزّزت ، فاتوها اتندّمت .

181. xaṭabuuha tʕazzizit, fatuuha tnaddimit.

- (When) they asked for her hand in marriage, she shunned their advances (but when) they left her, she regretted (the loss of the chance).

= You may be left high and dry if you go on playing hard to get.

*** **

١٨٢ - خدي شايب يدّلعك ، ولا تاخدي صبي يلّوعك .

182. xudī šaayib yidallaṣik, wala taxdi ṣabi ylawwaṣik.

- Take an old man (in marriage) to pamper you, rather than a young one to torture you.

= There is an advantage in marrying a much older man than yourself (better to be an old man's sweetheart than a young man's fool).

*** **

١٨٣ - خدوهم فقرا ، يغنيكم الله .

183. xuduuhum fuʔara, yiḡniikum aḷḷa.

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

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

*** *** ***

١٨٤ - يا واخذ القرد على كتر ماله ، بكرة يروح المال و يفضل القرد على حاله .

184. ya waaxid ilʔird ʕala kutṛ maalū, bukra yṛuuḥ ilmaal wiḡifḍal ilʔird ʕala ḥaalū.

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

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

*** *** ***

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

185. yaretni beeḍa wliyya ḍabb, waḷḷa lbayaaḍ ʕand irriḡaal yiṭḥabb.

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

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

*** *** ***

١٨٦ - زاني ما يآمن على مراته .

186. zaani may?aamin řala mřaatu.

- The adulterer does not trust his wife.

= An evil person always thinks ill of others.

*** *** ***

١٨٧ - عرق جنب ورنهم ، ما يحبش مراة ابنهم .

187. řir? gamb widnuhum, mayřibbiř mřaat ibnuhum.

- A vein (situated) next to their (i.e. the husband's family's) ear doesn't like their daughter-in-law. (So the vein is constantly whispering hatred of the daughter-in-law in their ears).

= A mother-in-law cannot help disliking her daughter-in-law.

*** *** ***

#9 BIRTH AND ORIGIN

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

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

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

= Birth always tells.

*** *** ***

١٨٩ - أسأله عن أبوه ، يقول لي خالي شعيب .

189. asʔalu ʕan abuuḥ, yiʔulli xaali šʕeeb.

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

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

*** *** ***

١٩٠ - القرعة تتباهى بشعر بنت أختها .

190. ilʔarʕa titbaaha bʕaʕr bint uxtaha.

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

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

*** *** ***

١٩١ - العرق دساس .

191. ilʕirʔ dassaas.

- The vein buries itself deep.

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

*** *** ***

١٩٢ - إن دبل الورد ، ريحته فيه .

192. in dibil ilward riʕtu fihi.

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

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

*** *** ***

١٩٣ - إن لبست خيشة برضا عيشة .

193. in libsit xeeša baṛḏaha ʕeeša.

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

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

*** *** ***

١٩٤ - إن مكانش لك أهل ، ناسب .

194. in makanš lak ahl, naasib.

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

*** *** ***

١٩٥ - إن طلع العيب من أهل العيب ماهوش عيب .

195. in ṭiliṣ ilṣeeb min ahl ilṣeeb mahuuš ṣeeb.

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

*** *** ***

١٩٦ - النار تخلف رمار .

196. innaar tixallif rumaad.

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

*** *** ***

١٩٧ - الطينة من الطينة ، واللثة من العجينة .

197. iṭṭiina min iṭṭiina, willatta min ilṣagiina.

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

*** *** ***

١٩٨ - من غاب عتّك أصله ، دلایل نسبته فعله .

198. min yaab ṣannak aṣlu, dalaayil nisbitu fiṣlu.

- If the lineage of someone is unknown to you, evidence of his origin (will be found in) his behavior.

= Well-bred people will always be true to their upbringing.

*** *** ***

١٩٩ - خد الأصلية ، ولو كانت ع الحصيرة .

199. xud ilḥaṣiila, walaw kaanit ṣa lḥaṣiira.

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

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

*** *** ***

#10 PERSONAL CHARACTERISTICS & DEFECTS

٢٠٠ - أقرع و نزهي .

200. aʔraʕ winuzahi.

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

*** *** ***

٢٠١ - أعمى ويبرجس في النخل .

201. aʕma wiybaʕgis finnaxl.

- (Although) a blind man, yet he still runs about in the palm-tree orchard.
- = This proverb is said of one who does not realize his shortcomings.

*** *** ***

٢٠٢ - أیه غرض الأعی ، قال قفّة عیون .

202. eeh yaṛaḍ laṣma, ʔaal ʔuffit ʕuyyūn.

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

"A basketful of eyes !", he said.

= People desire most what they lack in themselves.

*** *** ***

٢٠٣ - جا یكحلها عماها .

203. ga ykaḥḥalha ṣamaaha.

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

= Meaning well is not good enough, one has to do well also.
The road to hell is paved with good intentions.

*** *** ***

٢٠٤ - جبت الأقرع یوتسنی ، کشف راسه وخوفنی .

204. gibt laʔraʕ yiwannisni, kaṣaṣ ʔaasu wxawwifni.

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

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

*** *** ***

٢٠٥ - إحترت یا بخرة أبوسک منین .

205. iḥtaṛt ya baxṛa abuusiḥ mineen.

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

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

*** *** ***

٢٠٦ - الأقرع ما يباليش من قوبة .

206. ilaʔraʔ maybaliiš min ʔuuba.

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

*** *** ***

٢٠٧ - الحيا في الرجال يورث الفقر .

207. ilḥaya fi rrigaal yiwarriš ilfaʔr.

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

*** *** ***

٢٠٨ - إلهي ما يشوف من الغربال ، والله أعمى .

208. illi ma yšuuf min ilḡurbaal, waḷḷa aḡma.

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

*** *** ***

٢٠٩ - الغريب أعمى ولو كان بصير .

209. ilḡariib aḡma walaw kaan baṣiir.

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

*** *** ***

٢١٠ - التخن ع الجميز .

210. ittuxn ʕa lǧimmez.

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

*** *** ***

٢١١ - الطشاش ولا العمى .

211. iṭṭašaaš wala lʕama.

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

*** *** ***

٢١٢ - ما بلاش ، إلا العمى و الطراش .

212. ma balaaš, illa lʕama wiṭṭuṛaaš.

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

*** *** ***

٢١٣ - ما تيجي الطوبه إلا في المعطوبه .

213. ma tiigi iṭṭuuba illa filmaṣṭuuba.

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

*** *** ***

٢١٤ - مَكْتَسَحٌ طَلَعَ يَتَفَتَّحُ ، قَالَ بَفْلُوسِهِ .

214. mikassah ṭiḷiṣ yitfassaḥ, ʔaal bi fluusu.

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

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

*** *** ***

٢١٥ - نَصَّ الْعَمَى ، وَلَا الْعَمَى كُلَّهُ .

215. nuṣṣ ilṣama, wala ṣama kullu.

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

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

*** *** ***

٢١٦ - تَجِبِي مَعَ الْعُورِ طَابَات .

216. tiigi maṣa ṣuūr ṭabaat.

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

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

*** *** ***

٢١٧ - أم الآخرس تعرف بلغى ابنها .

217. umm laxraş tişraf biluḡa bnaha.

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

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

*** *** ***

٢١٨ - خدوا جوز الخرسة انكلت .

218. xadu gooz ilxaṛṣa tkallimit.

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

= In a crisis, people can perform miracles.

*** *** ***

٢١٩ - زيّ عجائز الفرخ ، أكل و نقورة .

219. zayy ṣagaayiz ilfaṛaḥ, akl wnaʔwaṛa.

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

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

*** *** ***

٢٢٠ - على ما تتكحل العمشة ، يكون السوق خرب .

220. ʕala ma titkaḥḥal ilʕamša, ykuun issuu? xirib.

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

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

*** *** ***

#11 EMOTIONS AND MENTAL NOTIONS

٢٢١ - ألقها موال ينزه صاحبه .

221. aʔallaha mawwaal yinazzah ʕahbu.

- The least significant song pleases its singer.

= Each person is pleased with his own qualities.

*** *** ***

٢٢٢ - الجعان يحلم بسوق العيش .

222. ilgaʕaan yiḥlam bisuu? ilʕeeʕ.

- A hungry man dreams about the bread market.

= Pressing needs will control one's thoughts.

*** *** ***

٢٢٣ - إللي يفكر يتعكر .

223. illi yfakkar yitṣakkar.

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

*** *** ***

٢٢٤ - إللي يخاف من عفريت يطلع له .

224. illi yxaaf min ṣafriit yiṭlaṣlu.

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

*** *** ***

٢٢٥ - القلب بحنّ .

225. ilḥalb yḥinn.

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

*** *** ***

٢٢٦ - لو يدّوا المجنون مية عقل على عقله ، ما يعجبوش لإعقله .

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

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

*** *** ***

٢٢٧ - من شاف حاله انشفل باله .

227. min šaaf haalu nšayal baalu.

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

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

*** *** ***

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

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

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

= Personal preoccupations divert people's attention.

*** *** ***

٢٢٩ - قلب المؤمن دليله .

229. ʔalb ilmuʔmin daliilu.

- The heart of a true believer is his guide.

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

*** *** ***

12 EDUCATION

٢٣٠ - أَدِّبْ عِيَالَكَ تَنْفَعَهُمْ .

230. addib šiyaalak tinfašhum.

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

*** *** ***

٢٣١ - أَكْبَرُ مِنْكَ بِيَوْمٍ ، يَعْرِفُ عَنْكَ بَسَنَةً .

231. akbaš minnak biyoom, yiššaf šannak bisana.

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

*** *** ***

٢٣٢ - أول الرقص تحجيل .

232. awwil irraʔs tiḥangiil.

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

= A long journey begins with the first step.

*** *** ***

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

233. huṭṭ ilḥumaar fi riib ilbayl, in makaan yitʔallim šihiiʔu, yitʔallim nihiiʔu.

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

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

*** *** ***

٢٣٤ - الضحك من غير سبب قلة أدب .

234. idḍiḥk min ʔeer sabab, ʔillit adab.

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

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

*** *** ***

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

235. iḍṛab ibnak wiḥsin adabu, maymuut illa lamma yifṛay agalu.

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

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

*** *** ***

٢٣٦ - إكسر للعيل ضلع يطلع له إثنين .

236. iksar lilʕayyil di!ʕ yiṭ!aʕlu tneen.

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

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

*** *** ***

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

237. illi matʕallimuuʕ ummu wabuuh, tiʕallimu lʔayyaam willayaali.

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

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

*** *** ***

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

238. illi yʕiiʕ yiʕuuf kitilr, ʔaal willi yimʕi yʕuuf aktar.

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

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

= Travel is education.

*** *** ***

٢٣٩ - المعزة تعلم أمها الرعيّة .

239. ilmiʕza tʕallim ummaha rʕaʕiyya.

- A nanny goat teaches its mother how to graze.

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

*** *** ***

٢٤٠ - الأدب فضلوه على العلم .

240. ilʔadab faḍḍaluuh ʕala lʕilm.

- Good manners are preferred to knowledge.

= Good manners are even more important than knowledge.

*** *** ***

٢٤١ - العارف لا يعرف .

241. ilʕaarif la yuʕarraf.

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

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

*** *** ***

٢٤٢ - العلم بالشيء ولا الجهل به .

242. ilʕilm bišʕeeʔ wala lǧahl 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.

*** *** ***

٢٤٣ - العلم في الرأس مثن في الكرّاس .

243. ilʕilm firraas miš filkarraas.

- Knowledge is in the head not in the notebook.

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

*** *** ***

٢٤٤ - التكرار يعلم الحمار .

244. ittikraar yiṣallim ilhumaar.

- Repetition teaches (even) a donkey.

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

*** *** ***

٢٤٥ - إتعلّم السحر ولا تعمل بوش .

245. itṣallim issihr wala tiṣmilbuuṣ.

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

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

*** *** ***

٢٤٦ - كلّ شيخ وله طريقة .

246. kull šeex wi luh ṭarīiʔa.

- Every master has his own method.

= People differ in the ways they handle matters.

*** *** ***

٢٤٧ - كتر الحزن يعلم البكا .

247. kuṭṭ ilhuzn yiṣallim ilbuka.

- Excessive grief teaches one how to weep.

= Practice makes perfect.

*** *** ***

٢٤٨ - ما يعرفش طظ من سبحان الله .

248. mayiʕrafʃ ʔuzʒ min subḥaan aʕlaah.

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

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

*** *** ***

٢٤٩ - من أدب أولاده ، أرغم حساره .

249. min addib awlaadu, aṛyam ḥussaadu.

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

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

*** *** ***

٢٥٠ - شابت لحاهم ، والعقل لسنة ما جاهم .

250. šaabit liḥaahum, wilʕaʔl lissa magaahum.

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

= One should grow wiser as he becomes older.

*** *** ***

٢٥١ - تعلم في المتبلم يصبح ناسي .

251. tiṣallim filmitballim yiṣbaḥ naasi.

- (No matter how much) you teach a dumb one, he wakes up the next day having forgotten (what you taught him).
- = No use wasting one's time teaching a dumb person.

*** *** ***

٢٥٢ - عيب الولد من أهله .

252. ṣeeb ilwalad min ahlu.

- The shameful acts of a child come from his family.
- = One's behavior as a grown-up is largely determined by the kind of parents he has had.

*** *** ***

٢٥٣ - عند الامتحان يكرم المرء أو يهان .

253. ṣinda lṭimtiḥaan yukṛamu lmaṛʔu aw yuhaan.

- It is at the time of the test that a person may be honored or discredited.
- = The worth of people is known only through trial.

*** *** ***

٢٥٤ - عمر المرة ما تربّي عجل ويحرت .

254. ṣumṛ ilmaṛa ma tṛabbi ṣigl wyiḥrit.

- A woman never trains a calf to plough.
- = A boy (always) needs a father.

*** *** ***

#13 WEALTH, POVERTY & SOCIAL CLASSES

٢٥٥ - أَلْحَسْ مِسْنِي وَابَات مِهْنِي .

255. alḥas misanni wabaat mihanni.

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

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

*** *** ***

٢٥٦ - بَيْنَ الْبَايِعِ وَالشَّارِي ، يَفْتَحُ اللَّهُ .

256. been ilbaayif wiššaari, yiftaḥ alḷa.

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

= In buying and selling everyone suits himself.

*** *** ***

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

257. biif bixamsa wištiri bxamsa, yirzu?ak al!ah min been
ilxamsiteen.

- Sell (your goods) for five piasters and buy (replacement)
for five piasters and God will help you make profit
between the two fives.

= Quick buying and selling, even for a small profit, is
better for business than waiting longer for larger profits.

*** *** ***

٢٥٨ - أيه يأخذ الريح من البلاط .

258. eeh yaaxud irriif min ilba!aat.

- What can the wind get off the tile ?

= You cannot get blood from a turnip.

*** *** ***

٢٥٩ - فقر بلا دين ، هو الغني الكامل .

259. fa?r bila deen, huwwa lyina lkaamil.

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

= Being free of debt is great wealth.

*** *** ***

٢٦٠ - فقر وعنطرة .

260. fa?r wšanṭaṣa.

- (Both) poverty and pomposity.

= This proverb is said in situations where a poor person
displays haughty demeanor.

*** *** ***

٢٦١ - هين قرشك ، ولا تهين نفسك .

261. hiin ?iršak, wala thiin nafsak.

- Lean on your money rather than on yourself.

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

*** *** ***

٢٦٢ - حبة تنقل الميزان .

262. habba 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.

*** *** ***

٢٦٣ - حسن السوق ، ولا حسن البضاعة .

263. husn issuu?, wala husn ilbuḡaaṣa.

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

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

*** *** ***

٢٦٤ - الفقير ريحته وحشة .

264. ilfa?iir riḥtu wiḥša.

- The poor man has a foul odor.

= Poor people are usually avoided like the plague.

*** *** ***

٢٦٥ - الفقر حشمة والعزّ بهدلة .

265. ilfaʔr hišma wilʔizz bahdala.

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

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

*** *** ***

٢٦٦ - الجوع كافر .

266. ilguuʔ kaafir.

- Hunger is godless.

= A hungry man will do anything.

*** *** ***

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

267. illi mʔaah ʔirš yiswa ʔirš, willi mamʔahš ʔirš mayiswaaš ʔirš.

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

= People are judged by how much money they have.

*** *** ***

٢٦٨ - إلهي تجيبه الرياح تاخده الزوابع .

268. illi tgiibu rriyaah taxdu zzawaabiʔ.

- What winds bring, storms take away.

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

*** *** ***

٢٦٩ - الفلّس غلب السلطان .

269. ilmifallis ḡalab iṣṣuṭṭaan.

- The penniless man got the better of the sultan.
- = If you have nothing you have nothing to lose.

*** *** ***

٢٧٠ - المتغطي يبتاع الناس عريان .

270. ilmityaṭṭi bibtaaṣ innaas ṣīryaan.

- He that is wrapped up with what belongs to others is naked.
- = It is but an empty purse that is full of other men's money.

*** *** ***

٢٧١ - الخسارة تعلّم الشطارة .

271. ilxusaara tṣallim iṣṣaṭaara.

- Loss teaches cleverness.
- = By losing one learns how to be clever.

*** *** ***

٢٧٢ - العين بصيرة واليد قصيرة .

272. ilṣeen baṣiira wilyadd ṭaṣiira.

- The eye sees but the arm is short (cannot reach).
- = This proverb is said when someone wishes for something beyond his means.

*** *** ***

٢٧٣ - الصدقة المستخبّية في البيع و الشرا .

273. iṣṣadaʔa lmistixabbiyya filbeeʔ wiššira.

- The hidden charity is in buying and selling.

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

*** *** ***

٢٧٤ - الصيت ولا الغنى .

274. iṣṣiit wala lʔina.

- Rather fame than wealth.

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

*** *** ***

٢٧٥ - إطبخي يا جارية ، كلف يا سيد .

275. iṭbuxi ya garya, kallif ya siid.

- "Cook, slave girl !"

"Furnish the money, master !"

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

*** *** ***

٢٧٦ - كان في جرة و خرج برّا .

276. kaan fi garra wxarag barra.

- It was in a pitcher and it came out.

= It became known suddenly.

*** *** ***

٢٧٧ - كل برغوت على قد دمه .

277. kull baryuut fala ʔadd dammu.

- Every flea is (measured) according to (the quantity of) blood.

= Everyone should spend according to his own means.

*** *** ***

٢٧٨ - لما انت أمير ، وانا أمير ، أمال من راح يسوق الحمير ؟

278. lamma nta amiir, wana amiir, ummaal miin ʔaah yisuu?
ilfimiir?

- If you are a prince and I am a prince, who is to drive the donkeys ?

= There is no good accord where every man would be a lord, i.e. having all chiefs and no Indians.

*** *** ***

٢٧٩ - لو لا الكاسورة ما كانت الفاخورة .

279. lawla lkasuura ma kaanit ilfaxuura.

- But for breakage there would be no pottery.

= Continual use leads to more production.

*** *** ***

٢٨٠ - ما غني إلا الله .

280. ma ʔani lla a!!aah.

- None is (really) wealthy except for God.

= However wealthy a person may be, he will always need others.

*** *** ***

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

281. ʔaalu ya lli abuuk maat min ilguuʕ, ʔaal huwwa ʕaaf ʕeeʔ wala kalʕ.

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

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

*** *** ***

٢٨٢ - شعرة من جلد الخنزير مكسب .

282. ʕaʕra min gild ilxanziir maksab.

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

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

*** *** ***

٢٨٣ - تروح فين يا زعلوك بين الملوك .

283. tiʕuuḥ feen ya zaʕluuk been ilmuḥluuk.

- Where do you go among kings, you vagabond ?

= You are completely out of your league.

*** *** ***

٢٨٤ - زبله ويقاوح التيار .

284. zibla wiʔaawiḥ ittayyaar.

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

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

*** *** ***

٢٨٥ - على قد لحافك ، مدّ رجلك .

285. ʕala ʔadd lḥaafak, midd riḡleek.

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

*** *** ***

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

286. ʕiiš filʕizz yoom, wala tʕiiš fizzaḡḡ sana.

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

*** *** ***

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

287. ʕani maat garru lḡabar, faʔiir maat mafiiš ḡabar.

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

*** *** ***

٢٨٨ - غنى النفس هو الغنى الكامل .

288. ʕina nnaḡs huwwa lʕina lkaamil.

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

*** *** ***

#14 WORK

٢٨٩ - أكل ومرعة ، وقلة صنعة .

289. akl wmaṛṣa wʔillit ṣanṣa.

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

= A parasitic existence.

*** *** ***

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

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

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

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

*** *** ***

٢٩١ - دقة ع السندال ، ورقة ع الوند .

291. daʔʔa ʃa ssindaal, widaʔʔa ʃa lwatad.

- One stroke on the anvil and the other on the peg.

(i.e. to have the burden shared.)

= In dealing with others, alternate harsh blows with soft ones.

*** *** ***

٢٩٢ - البركة في البكور .

292. ilbaṛaka filbukuur.

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

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

*** *** ***

٢٩٣ - الجري نصّ الشطارة .

293. ilgary nuṣṣ iṣṣaṭaara.

- Running (away) is half the cleverness.

= Discretion is the better part of valor.

*** *** ***

٢٩٤ - إللي وراه الشبي ، الجري أحسن له .

294. illi waṛaah ilmašy, ilgary aḥsanlu.

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

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

*** *** ***

٢٩٥ - إلهي ياكل بلاش مايشبعش .

295. illi yaakul balaaš mayišbaš.

- He who eats for free never becomes sated.

= Something gained too easily never satisfies a person.

*** *** ***

٢٩٦ - إلهي عليك إعطه ، والباقي على الله .

296. illi šaleek išmilu , wilbaaši šala illaah.

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

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

*** *** ***

٢٩٧ - اليد البطالة نجسة .

297. il?iid ilbaṭṭaala niḡsa.

- The idle hand is contaminated.

= Idle hands are the devil's tools.

*** *** ***

٢٩٨ - الققة إلهي لها ورنين ، يشيلوها إثنين .

298. il?uffa lli lliha widneen, yišiluuha tneen.

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

= Many hands make light work.

*** *** ***

٢٩٩ - العجلة من الشيطان .

299. ilṣagala min iṣṣiṭaan.

- Haste is from the devil.

= Haste makes waste.

*** *** ***

٣٠٠ - إن كثر شغلك فرقّه على أيّام .

300. in kutuṣ ṣuylak farraʔu ṣala ayyaam.

- If you have too much work, spread it over several days.

= To keep a constant level of work is better than trying to do too much at one time, thus impairing the quality of your production. Rome was not built in a day.

*** *** ***

٣٠١ - الرغبة المقرّر للصاحب إلّلي يدور .

301. irriyiif ilmiʔammaṣ liṣṣaaḥib illi ydawwaṣ.

- The toasted loaf goes to the person who searches.

= The prize goes to the one who works for it. To the victor go the spoils.

*** *** ***

٣٠٢ - إسمى يا عبد وأنا أسمى معاك .

302. iṣṣa ya ṣabd wana aṣṣa mṣaak.

- (God says) strive, you mortal, and I'll strive with you.

= God helps him who helps himself.

*** *** ***

٣٠٣ - إتعب ترتاح

303. itʕab tirtaah.

- Work hard and you will rest.

= He who labors and thrives spins gold.

*** *** ***

٣٠٤ - إتعب على الشيء تلاقيه .

304. itʕab ʕala šʕee? tilaʕiih.

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

= He who works shall eat.

*** *** ***

٣٠٥ - لزراع كل يوم ، تاكل كل يوم .

305. izraʕ kull yoom, taakul kull yoom.

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

= Constant work results in constant gain.

*** *** ***

٣٠٦ - لأعمل بخسة وحاسب البطال .

306. iʕmil bixamsa wʕaasib ilbaʕʕaal.

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

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

*** *** ***

٣٠٧ - كلمة ياريت عمرها ما تعمّر بيت .

307. kilmit yareet ſumṛaha ma tſammar beet.

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

= Wishes never can fill a sack.

*** *** ***

٣٠٨ - كلّ شيء في أوله صعب .

308. kull ſee? fi awwiḷu ṣaḥb.

- Everything is difficult in its early stages.

= All things are difficult at first.

*** *** ***

٣٠٩ - كلّ تأخيرة وفيها خيرة .

309. kull ta?xiira wfiiha xiira.

- There is an advantage in every bit of delay.

= Sometimes delay can be a blessing.

*** *** ***

٣١٠ - لو كان للبيضة ورنين ، كان يشيلها إثنين .

310. law kaan lilbeeḍa widneen, kaan yiſiḷha tneen.

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

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

*** *** ***

٣١١ - ما يجيبها إلا رجالها .

311. ma ygibha lla rgalha.

- None can achieve it (i.e. such a feat) but its men.

= For every task, however impossible it may seem, there is someone who can carry it out.

*** *** ***

٣١٢ - ما يمسح دمعك إلا إيدك .

312. ma yimsaḥ dimʿitak illa iidak.

- Nothing can wipe away your tear except for your own hand.

= Would you best be served, serve yourself.

*** *** ***

٣١٣ - قشّش على مّيتك تسخن .

313. ʔaššiš ʕala mayyitak tiṣṣan.

- Gather straw for your water (and it will) heat up.

= The plough goes not well if the ploughman holds it not.
God helps him who helps himself.

*** *** ***

٣١٤ - صاحب بالين كذاب ، وصاحب ثلاثة منافق .

314. ṣaaḥib baleen kaddaab, wiṣaaḥib talaata mnaafiʔ.

- A person of two minds (i.e. who divides his attention between two matters) is a liar (i.e. he lies to himself) and the one with three is a hypocrite (because he pretends to be convinced of his course of action).

= Jack of all trades and master of none.

*** *** ***

٣١٥ - صنعة بلا أستاذ ، يدركها الفساد .

315. ṣanʿa bila ustaaz, yidrikha lfasaad.

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

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

*** *** ***

٣١٦ - صنعة في اليد أمان من الفقر .

316. ṣanʿa fiyyadd amaan min ilfaʿr.

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

= Knowledge of a skill is insurance against poverty.

*** *** ***

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

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

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

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

*** *** ***

#15 PROFESSIONS

٣١٨ - أبقي سقّا ، وترش عليّ الميّه .

318. abʔa saʔʔa, witrušš ʔalayya lmayya !

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

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

*** *** ***

٣١٩ - أيّه تعمل المشطه في الوش العكر ؟

319. eeh tiʔmil ilmašṭa filwišš ilʔikir.

- What can a beautician do for an ugly mug?

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

*** *** ***

٣٢٠ - حاميا حراميا .

320. hamiha haṣamiha.

- Its guard is its thief.

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

*** *** ***

٣٢١ - حرامي بلا بيّنة سلطان .

321. haṣami bila bayyina suḷṭaan.

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

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

*** *** ***

٣٢٢ - حسنة وانا سيدك .

322. ḥasana wana siidak.

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

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

*** *** ***

٣٢٣ - الفاضي يعمل قاضي .

323. ilfaaḍi yiṣmil ʔaaḍi.

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

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

*** *** ***

٣٢٤ - الحرامي الشاطر ما يسرقش من حارته .

324. ilḥaṣaami ššaaṭir mayisraʔš min ḥaṭtu.

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

= One ought to respect one's neighborhood.

*** *** ***

٣٢٥ - إللي يتحامى في غزيرة تحميه .

325. illi yithaama fyaziyya tiḥmiih.

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

= We should assist those who seek our help.

*** *** ***

٣٢٦ - إللي يعرف الشحات بابه ، يا طول عذابه .

326. illi yiṣṣaf iṣṣiḥḥaat baabu, ya ṭuu! ʔazaabu.

- He whose door a beggar knows will suffer forever.

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

*** *** ***

٣٢٧ - المركب إللي لها رئيسين تفرق .

327. ilmarkib illi liha ṣayyiseen tiṣraʔ.

- The boat that has two captains sinks.

= Too many cooks spoil the broth.

*** *** ***

٣٢٨ - المية تكذب الغطاس .

328. ilmayya tkaddib ilyaṭṭaaṣ.

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

= The proof of the pudding is in the eating.

*** **

٣٢٩ - الغزالة تغزل برجل حمار .

329. ilṡazzaala tiṡzil 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.

*** **

٣٣٠ - الشحات له نص الدنيا .

330. iṣṣaḥḥaat luh nuṣṣ iddunya.

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

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

*** **

٣٣١ - التاجر لما يفتش في رفاتره القديمة .

331. ittaagir lamma yfallis, yifattiṣ fidafatru lʔadiima.

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

= A drowning man will reach for a straw.

*** **

٣٣٢ - إتعلم الزينة في روس اليتامى .

332. itṣallim izziyaana fṛuus ilyataama.

- He learned barbering on the heads of orphans.

= He took advantage of the defenseless.

*** *** ***

٣٣٣ - الزمار ما يخبّيش رقبته .

333. izzammaaṛ mayxabbiṣ daʔnu.

- A fiddler does not (i.e. cannot) hide his chin.

= There is no way one can hide apparent matters from others indefinitely.

*** *** ***

٣٣٤ - لما تتخانق الحرامية بيان المسروق .

334. lamma titxaani? ilḥaṛamiyya ybaan ilmasruuʔ.

- When thieves quarrel the stolen objects show up.

= Illicit gains will show up sooner or later.

*** *** ***

٣٣٥ - من جاور الحداد يتحرق بناره .

335. min gaawir ilḥaddaad yithiri? binaaṛu.

- If you sit next to a blacksmith you will be burnt by his fire.

= A person is judged by the company he keeps.

*** *** ***

٣٣٦ - ملوخيّة وعيش لّين ، يا خرابك يا مزّين .

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

*** *** ***

٣٣٧ - قالوا للحرامي إحلف ، قال جا الفرج .

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

*** *** ***

٣٣٨ - سبع صنّاع والبخت ضائع .

338. sabaʃ ʃanaayiʃ wilbaxt ḍaayiʃ.
 - (To have) seven skills but lost luck (bad luck).
 = Usually used by those who claim to have little luck with their so-called high qualifications.

*** *** ***

٣٣٩ - شحات وعينه غليظة .

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

*** *** ***

٣٤٠ - شحات يكره شحات ، وصاحب البيت يكره الاثنين .

340. Šaḥḥaat yikraḥ šaḥḥaat, wiṣaaḥib ilbeet yikraḥ litneen.

- One beggar hates another beggar but the master of the house (whose charity they compete for) hates them both.

= This is said in situations where two undesirable characters are competing with each other. They cannot stand one another. Those who come in contact with them cannot stand either of them.

*** *** ***

٣٤١ - تموت الرقاصة ووسطها بيلعب .

341. timuut iṣṣaʔʔaaṣa wwiṣṭaha byilṣab.

- A dancer dies while her waist continues to wiggle.

= Old habits die hard.

*** *** ***

٣٤٢ - أجرة الخياط تحت إيدِه .

342. ugrit ilxayyaat taḥt iidu.

- A tailor's fee is (always) in his hand. Since you have given the tailor the material to be sewn, he is not worried about his fee. (The material is usually worth more than the fee.)

= This proverb is said in situations where the tradesman does not require a deposit for goods left to be worked by him.

*** *** ***

٣٤٣ - زي المراكبيّة ، ما يفتكروش ربّنا إلّا في وقت الفرق .

343. zayy ilmarakbiyya, mayiftikruuṣ ṛabbina lla fi waʔt ilṡaraʔ.

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

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

*** *** ***

٣٤٤ - زيّ المزيّن ، يضحك على الاقارع بطقطقة المقصّ .

344. zayy ilmiṡayyīn, yiḡḡak ṡa llaʔṛaʔ biṡaʔṡaʔt ilmiʔaṣṣ.

- Like a barber who deceives a bald man with the clicking of the scissors.

= People are tricked through their own self-delusion. This also refers to artful people who can convince you that they are doing something for you when they aren't.

*** *** ***

٣٤٥ - زيّ سلام المواردي على الفسخاني .

345. zayy salaam ilmawardī ṡala lfasaxaani.

- Like a rosewater-distiller's greeting to a fish curer.

= From a distance.

*** *** ***

٣٤٦ - زمار الحيّ ما يطربش .

346. ṡammaar ilḡayy mayiṡṡibṣ.

- The town piper (i.e. the local one) cannot please (his own people).

= A prophet is without honor in his own country.

*** *** ***

٣٤٧ - عَلَّمْنَاهُم الشَّعَاتَةَ سَبَقُونَا عِ الْبُؤَابَ .

347. ṣallimnaahum iṣṣiḥaata sabaʔuuna ṣa llibwaab.

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

= To bite the hand that feeds you.

*** *** ***

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

348. yassilu wiṣmillu ṣimma. ʔaal, ana myassil wiḍaamin 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

٣٤٩ - أكثر التجار فجار .

349. aktar ittuggaar fuggaar.

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

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

*** *** ***

٣٥٠ - بالفلوس على أحسن شيء تدوس .

350. bilfiluus fala ahsan šee? tiduus.

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

= Money will do anything.

*** *** ***

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

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

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

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

*** *** ***

٣٥٢ - ضيّع سوقك ، ولا تضيع فلوسك .

352. ḡayyaṣ suuʔak, wala tḡayyaṣ fluusak.

- Rather lose the market than your money.

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

*** *** ***

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

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

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

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

*** *** ***

٣٥٤ - إْحْضَر مَالِك يَزِيد خَرْوْبَةَ .

354. iḥḍar maalak yiziid xarṭuuba.

- 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.

*** *** ***

٣٥٥ - الْبَحْرُ يَعُوزُ الزِّيَادَةَ .

355. ilbaḥr yṣuuz izziyaada.

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

= a) No one can be self-sufficient.

b) People never have enough.

*** *** ***

٣٥٦ - الْبَلَاءُ كَثْرَ مِنْهُ .

356. ilbalaaṣ kattaṣ minnu.

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

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

*** *** ***

٣٥٧ - الْفُلُوسُ مَعَ الْتِيُوسِ .

357. ilflluus maṣa ttiyuus.

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

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

*** *** ***

٣٥٨ - الفلوس زيّ العصافير ، تروح و تيجي .

358. ilfiliuus zayy ilṣaṣafiir, tiṣuuḥ witiigi.

- Money is like sparrows, it goes and comes.

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

*** *** ***

٣٥٩ - إللي بدك ترهنه بيعه .

359. illi biddak tiṣhanu biifū.

- What you wish to pawn, sell.

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

*** *** ***

٣٦٠ - إللي في السوق منه ، ما تحمل همّه .

360. illi fissuu? minnu, ma tiḥmil hammu.

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

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

*** *** ***

٣٦١ - إللي ما هو لك يهون عليك .

361. illi ma hu lak yiḥuun ṣaleek.

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

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

*** *** ***

٣٦٢ - إلی ما یدلل علی بضاعته تبور .

362. illi ma ydallil ʕala bḍaʕtu tbuur.

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

= Every merchandise needs a crier (advertiser).

*** *** ***

٣٦٣ - إلی ما معہوش ما یلزموش .

363. illi mamʕahuuʕ mayilzamuuʕ.

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

= Do not live beyond your means.

*** *** ***

٣٦٤ - إلی یحضر السوق یببع و یشتري .

364. illi yihḍar issuu? yibbiʕ wiyiʕtiri.

- He who attends the market buys and sells.

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

*** *** ***

٣٦٥ - إلی یروح السوق یسوّق .

365. illi yruuḥ issuu? yissawwaʕ.

- He who goes to the market deals.

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

*** *** ***

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

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

*** *** ***

٣٦٧ - المال السائب يعلم السرقة .

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

*** *** ***

٣٦٨ - القرش الأبيض ينفع في اليوم الأسود .

368. ilʔirš labyaḍ yinfaṣ filyoom 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.

*** *** ***

٣٦٩ - القرش صياد .

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

*** *** ***

٣٧٠ - الغالي تمنه فيه .

370. ilṡaali tamanu fiīh.

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

*** *** ***

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

371. iṡṡrif ma filḡeeb, yiṡtiik ma filṡeeb.

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

*** *** ***

٣٧٢ - إزا اشترت ، إفتكر السوق .

372. iza ṡtareet, iftikir issuu?

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

*** *** ***

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

373. iza waṡaṡt wsallim aṡṡah, biīṡ bima ṡasam aṡṡah.

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

*** *** ***

٣٧٤ - الزبون الزفت يا بيدّر ، يا يأخّر .

374. izzibuun izzift ya ybaddaṛ, ya yʔaxxaṛ.

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

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

*** *** ***

٣٧٥ - كويّس ورخيّس وإبن ناس .

375. kuwayyis wiṛxayyiṣ wiḃn naas.

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

= An excellent deal.

*** *** ***

٣٧٦ - ما يعجبك رخصه ، ترمي نصّه .

376. ma yiḡgibak ṛuxṣu, tirmi nuṣṣu.

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

= Ill ware is never cheap.

*** *** ***

٣٧٧ - ما يشكر السوق إلّا من كسب .

377. ma yuṣkuṛ issuu? illa min kisib.

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

= People see things in terms of their own interests.

*** *** ***

٣٧٨ - مال الكنزي للتزهي .

378. maal ilkunazi linnuzahi.

- The money of a miser is (kept) for a playboy (i.e. an heir of the miser).
- = A miser deprives his dependants so much that after his death they squander the money trying to catch up with lost time.

*** *** ***

٣٧٩ - مال تجيه الرياح ، تاخده الزوايع .

379. maalin tigiibu rriyaah, taxdu zzawaabiṣ.

- Money brought by winds will be taken away by storms.
- = Easy come, easy go.

*** *** ***

٣٨٠ - من سرح بدري رجع بدري .

380. min saraḥ 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.

*** *** ***

٣٨١ - صاحب المال تعبان .

381. ṣaaḥib ilmaal taṣbaan.

- The possessor of wealth is uneasy.
- = Much coin much care.

*** *** ***

٣٨٢ - خَلِّي العسل فِي جَرارِهِ ، لَمَّا تَجِي أَسعارُهُ .

382. xalli lfasal figraaru, lamma tilgi asfaaru.

- Keep the honey in its pitchers until its price comes.

(i.e. until the market is right.)

= Better lose the market than the goods.

*** *** ***

٣٨٣ - خُد الطيِّعَ وَاسْتَرِج .

383. xud ilmiliin wistariin.

- Opt for what is best and be carefree.

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

*** *** ***

٣٨٤ - خُد مِنَ التَّلِّ يَخْتَلِّ .

384. xud min ittall yixtall.

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

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

*** *** ***

٣٨٥ - عِنْدَهُ بَضَاعَةٌ وَالنَّاسُ جَوَاعَةٌ .

385. fandu bdaafa winnaas gawaafa.

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

= He is in a position to dictate his terms.

*** *** ***

٣٨٦ - عمر المال الحلال ما يضيع .

386. ṣumr ilmaal ilḥalaaḥ ma yḍiiṣ.

- The legitimately-earned money is never lost.

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

*** *** ***

#17 DEALING WITH OTHERS

٣٨٧ - أَرَبْ مَا هُوَ لَكَ مَا تَحْضُرُ كَيْلَهُ ، تَتَعَفَّرُ دَقُّكَ وَتَتَعَبُ فِي شَيْلِهِ .

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

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

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

*** *** ***

٣٨٨ - آخِرَةُ الْمَعْرُوفِ الضَّرْبُ بِالْكَفُوفِ .

388. axrit ilmaṣṣuuf iḍḍarḥb bilkufuuf.

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

= Sometimes a good deed is met with malice.

*** *** ***

٣٨٩ - بِشَاشَةِ الْوَجْهِ عَطِيَّةٌ ثَانِيَةٌ .

389. bašašt ilwagh ṣaṭiyya tanya.

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

= A pleasant countenance is a great gift from Heaven.

*** *** ***

٣٩٠ - ضَرَبَنِي وَبَكَى وَسَبَقَنِي وَإِشْتَكَى .

390. ḍarabni wbaka wsabaʔni wištaka.

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

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

*** *** ***

٣٩١ - حَرَسَ مِنْ صَاحِبِكَ ، وَلَا تَخَوَّنْهُ .

391. ḥarṣas min ṣaḥbak, wala txawwinu.

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

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

*** *** ***

٣٩٢ - إِزَيِّ سَرِّكَ لِتَيِّ يَصُونَهُ .

392. iddi sirrak lilli yṣuunu.

- Give your secret to him who would keep it.

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

*** *** ***

٣٩٣ - إللي بيته من قزاز ما يرميش الناس بالحجارة .

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

*** *** ***

٣٩٤ - إللي فات مات .

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

*** *** ***

٣٩٥ - إللي تعرف ريتته إقتله .

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

*** *** ***

٣٩٦ - إللي يدقّ يتعب .

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

*** *** ***

٣٩٧ - إلهي يعمل جميل ، يتمه .

397. illi yiṣmil gimil, yitimmu.

- He who (starts to) do a favor should complete it.

= A good deed is not a good deed until it is complete.

*** *** ***

٣٩٨ - إلهي يعقر عفرة ، تطلع على دقه .

398. illi yṣaffar ṣafra tiṭlaṣ ṣala daʿnu.

- He who raises dust will (eventually) cover his beard with it.

= He that deals in dirt has only foul fingers. The evil that one does comes back to him. One's bad deeds always harm him.

*** *** ***

٣٩٩ - المشروطة محبوطة .

399. ilmaṣṣuuṭa maḥṭuuṭa.

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

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

*** *** ***

٤٠٠ - الأخذ حلو ، والعطا مرّ .

400. ilʿaxd ḥilw, wilṣaṭa muṣṣ.

- Taking is sweet, giving is bitter.

= People are more eager to receive than to give.

*** *** ***

٤٠١ - القط ما يحبش إلا ختافه .

401. ilʔuʔtʔ mayhibbiš illa xannaaʔu.

- A cat only likes the one who strangles him.

= A base (lowly, ignoble) person only shows respect to those who mistreat him.

*** *** ***

٤٠٢ - الغائب حجته معاه .

402. ilʔaayib higgitu mʕaah.

- The absent one has his excuse with him.

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

*** *** ***

٤٠٣ - الغائب مالوش نايب .

403. ilʔaayib maluuš naayib.

- The absent has no share.

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

*** *** ***

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

404. in kaan lak ʕaafib, la tʕarku wala tnasbu.

- If you have a friend, neither go in partnership with him nor get connected with him by marriage.

= Problems are inherent in marriage and business.

*** *** ***

٤٠٥ - إن كنتم إخوان إحاسيم .

405. in kuntum ixwaat 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.

*** *** ***

٤٠٦ - السلف تلف والرتّ خسارة .

406. issalaf talaf wiṛṛadd xṣaaṛa.

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

= Neither a borrower nor a lender be.

*** *** ***

٤٠٧ - السكوت علامة الرضا .

407. issukuut ṣalaamit iṛṛiḍa.

- Silence is a sign of consent.

= Silence indicates consent.

*** *** ***

٤٠٨ - الشريك المخالف ، اخسر وخسره .

408. iṣṣiriik ilmixaalif, ixsar wixassaṛu.

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

= Upon me and upon my enemies.

*** *** ***

٤٠٩ - إتمسكن لما تتمكن .

409. itmaskin lamma titmakkin.

- Act meekly until you gain control.

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

*** *** ***

٤١٠ - إطعم الفم ، تستحي العين .

410. iṭṣim ilfumm, tistiḥi lʿeen.

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

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

*** *** ***

٤١١ - كذب مساوي ولا صدق مبغزق .

411. kidb msaawi wala ṣid? mbaṣza?.

- Rather neat lies than garbled truth.

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

*** *** ***

٤١٢ - كل إللي يعجبك ، وإلبس إللي يعجب الناس .

412. kul illi yiṣgibak, wilbis illi yiṣgib innaas.

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

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

*** *** ***

٤١٣ - كلّه سلف ودين ، حتّى المشي على الرجلين .

413. kullu salaf wideen hatta lmaši ṣala rrigleen.

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

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

*** *** ***

٤١٤ - كتر الهزار يقلّ المقام .

414. kutṛ ilhiṣaar yiṣill ilmaṣaam.

- Much clowning undermines one's dignity.

= Too much joking precludes one from being taken seriously.

*** *** ***

٤١٥ - كتر العتاب يفرّق الاحباب .

415. kutṛ ilṣitaab yifarraṣ laḥbaab.

- Too much scolding separates loved ones.

= It is advisable not to blame others excessively.

*** *** ***

٤١٦ - كتر السلام يقلّ المعرفة .

416. kutṛ issalaam yiṣill ilmiṣrifa.

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

= Familiarity breeds contempt.

*** *** ***

٤١٧ - لا تَظْم ولا تشكر إلا بعد سنة وست أشهر .

417. la tzimm wala tuškur illa baʿd sana wsitt ušhur.

- Do not censure or praise (others) except after a year and six months.

= You cannot pass judgment on someone without knowing him for a long time.

*** *** ***

٤١٨ - لا تعارني ولا أعارك ، را الهّم طايلى و طايلىك .

418. la tʿayirni wala aʿayrak, 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.

*** *** ***

٤١٩ - ما بين الخيرين حساب .

419. ma been ilxayyiriin hisaab.

- Between good people, there is no (need to settle up an) account.

= When dealing with good friends, it does not matter who pays for what.

*** *** ***

٤٢٠ - ما شتمك إلا إالى بلفك .

420. ma šatamak illa illi ballayak.

- No one insulted you but the one who informed you (of the insulting remarks made in your absence by someone else).

= What you do not hear does not hurt you.

*** *** ***

٤٢١ - ما تعرف خيري إلا لما تشوف غيري .

421. ma tiṣraf xeri illa lamma tšuuṣ yeeri.

- You will not appreciate my good points until you have come across someone else.

= Comparison reveals the worth of things.

*** *** ***

٤٢٢ - ما ينوب المخلص إلا تقطيع هدومه .

422. ma ynuub ilmixaḷḷaṣ illa taṭṭiiṣ huduumu.

- The separator (i.e. the one who tries to separate fighting parties) gains nothing (for his troubles) except (having) his clothes torn up.

= The go-between usually gets blamed from both sides.

*** *** ***

٤٢٣ - ما شافوهمش وهما بيسرقوا ، شافوهم وهما بيتحاسبوا .

423. mašafuhumš whumma byisraʔu, šafuuhum wi humma byithasbu.

- They (people) did not see them (thieves) while they (thieves) were stealing; they (people) saw them (thieves) while they (thieves) were settling the account (i.e. dividing up the loot).

= Hidden wrong deeds will be exposed.

*** *** ***

٤٢٤ - من أمّنك لم تخونه ، ولو كنت خوّان .

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.

*** *** ***

٤٢٥ - من فاتك فوته .

425. min faatak fuutu.

- He that deserts you, desert him.

= Do not care for those who do not care about you.

*** *** ***

٤٢٦ - من نصح جاهل عاواه .

426. min naṣaḥ gaahil ṣadaah.

- He who offers advice to an ignorant person incurs his animosity.

= Be careful as to whom you offer advice.

*** *** ***

٤٢٧ - من ساواك بنفسه ما ظلمك .

427. min sawaak binafsu ma ṣalamak.

- He who puts you on equal footing with himself cannot be (accused of) ill-treating you.

= No one should be expected to put others ahead of himself.

*** *** ***

٤٢٨ - قلل م النذر وإوفي .

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.

*** *** ***

٤٢٩ - قول له في وشته ولا تغشّه .

429. ?ullu fwiššū wala tyiššū.

- Tell (the truth) to his face and do not cheat him (i.e. do not hide it from him.)

= Tell the truth and shame the devil. Honesty is the best policy.

*** *** ***

٤٣٠ - رضينا بالهمّ والهّمّ موش راضي بنا .

430. řidiina bilhamm wilhamm miš řaađi biina.

- We are putting up with misery but misery is not putting up with us.

= One usually says this proverb in situations where one does one's best and is met with rebuke or dissatisfaction.

*** *** ***

٤٣١ - سيد القوم خادمهم .

431. sayyidu lqawmi xaadimuhum.

- The head of a group is their servant.

= To be a good leader you must attend to the needs of even the least important of your group. He that will be a head let him be a bridge.

*** *** ***

٤٣٢ - سكتنا له دخل بجماره .

432. sikitnaalu daxal bihmaaru.

- We kept quiet for him (we closed our eyes to what he is doing) (so) he entered with his donkey.

= Give a clown a finger and he will take your hand. Give him an inch and he'll take a mile.

*** *** ***

٤٣٣ - شَيْلَنِي وَاشْيَلِك .

433. šayyilni wašayyilak.

- You load me and I'll load you.

= Scratch my back and I'll scratch yours.

*** *** ***

٤٣٤ - تحت البراقع سَمّ ناقع .

434. taḥt ilbaraaʔiʃ simm naaʔiʃ.

- Under the veils (the wearing of which is a sign of modesty) there is lethal poison.

= Appearances may very well deceive.

*** *** ***

٤٣٥ - تيجي تصيده يصيدك .

435. tiigi tṣiidu yṣiidak.

- You attempt to catch him and he catches you.

= Many go out for wool and come home shorn.

*** *** ***

٤٣٦ - تخانقي في زقة ، وتعالحني في حارة .

436. tixaniʔni fzaffa, wiṭṣaliḥni fḥaara.

- (How come) you quarrel with me (i.e. you insult me) in a procession (i.e. publicly) and (then come to) make up with me in an alley (i.e. privately) !

= Compensations should be in proportion to the damage.

*** *** ***

#18 THE INDIVIDUAL & THE WORLD

٤٣٧ - أشكي لمين و كل الناس مجاريح .

437. aški lmiin wikull nnaas magariiḥ.

- To whom shall I unburden myself when everybody else is wounded (just as much) ?

= It is a very sad world where a person cannot find a shoulder to cry on.

*** *** ***

٤٣٨ - جنة من غير ناس ، ما تنداس .

438. ganna min yeer naas, ma tindaas.

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

= Woe to him that is alone.

*** *** ***

٤٣٩ - الدنيا زيّ الغازيّة ، ترقص لكلّ واحد شويّة .

439. iddunya zayy ilḡaziyya, turḡuṣ likull waahid šwayya.
 - This world is like a belly dancer; it dances a while for everyone.
 = No one's luck holds forever.

*** *** ***

٤٤٠ - الحيطّة الواطية تنطّ عليها الناس .

440. ilḡeeṭa lwaṭya tnuṭṭ ṣaleeha nnaas.
 - People scale a low wall.
 = A low hedge is easily leaped over. A weak person invites exploitation.

*** *** ***

٤٤١ - إللي ما يعرفك يجهلك .

441. illi ma yiṣṣafak yighalak.
 - He who does not know you is ignorant of your worth.
 = This proverb is used in the way of apology when someone is not treated properly by someone who does not know him.

*** *** ***

٤٤٢ - إللي يفتّش ورا الناس ، تفتّش الناس وراه .

442. illi yfattiš waṣa nnaas, tifattiš innaas waṣaah.
 - He who snoops into other peoples' secrets, others will snoop into his.
 = Those who rake up dirt will soon land in the mire themselves.

*** *** ***

٤٤٣ - إلهي يحب نفسه تكرهه الناس .

443. illi yhibb nafsu tikrahu nnaas.

- He that loves himself, people hate him.

= No one likes a selfish person.

*** *** ***

٤٤٤ - إلهي يبكي ع الدنيا يدور عليها .

444. illi yibki fa ddunya ydawwar faleeha.

- He who weeps at (i.e. desires) the world (i.e. material wealth) should search for it.

= If your heart desires something very much do not spare any effort in attaining it.

*** *** ***

٤٤٥ - إزرع ابن آدم يقلعك .

445. izraf ibn aadam yi?lafak.

- Plant a human being and he will uproot you.

= People flourish by displacing others.

*** *** ***

٤٤٦ - ما يملأ عين ابن آدم إلا التراب .

446. ma yimla seen ibn aadam illa tturaab.

- Nothing fills the eye of a human (i.e. satisfies his greed) except for (a handful of) earth (i.e. when the person is dead).

= Nothing, except death, brings human greed to an end.

*** *** ***

٤٤٧ - من شاف بلوة غيره هانت عليه بلوته .

447. min šaaf balwit yeeru, haanit šaleeh balwitu.

- He who sees other peoples' distress thinks less of his own.

= Two in distress makes sorrow less.

*** *** ***

٤٤٨ - من خدم الناس ، صارت الناس خدامه .

448. min xadam innaas šaarit innaas xuddaamu.

- He who serves others, others become his servants.

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

*** *** ***

٤٤٩ - نصّ البلد ما يعجبني ، وأنا أعجب مين ؟

449. nuṣṣ ilbalad ma yiṣgibni, wana aṣgib miin ?

- I do not approve of (the people of) half the town, and (alas !) who approves of me ?

= If you criticize (and find fault with just about) everybody, you will obviously find yourself the object of criticism.

*** *** ***

٤٥٠ - قلنا كده ، قلتوا أخرجو من البلد .

450. ?ulna kida, ?ultu xṛugu min ilbalad.

- We said "such-and-such", (but) you said "Get out of town !"

= I told you so ! (but you would not believe me !)

*** *** ***

٤٥١ - راحت الناس ، وفضل السناس .

451. ṛaaḥit innaas, wi fiḍil innisnaas.

- People have perished; (only) monkeys remained.

= The past generations are far better than the present one.

*** *** ***

٤٥٢ - خالف تعرف .

452. xaalif tuṣṛaf.

- Be different and you will become known.

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

*** *** ***

#19 RULER & GOVERNMENT

٤٥٣ - حاكمك غريمك ، وإن ما طعته يضيئك .

453. ḥakmak ḡarīmak, win ma ṭiṣtu ḡḍīmak.

- Your ruler is your antagonist; if you do not obey him he will harm you.

= To stay on the right side of the ruler, you have to obey him blindly.

*** *** ***

٤٥٤ - إفتكرنا الباشا باشا ، أتاريه راجل .

454. iftakarna lbaaša baaša, atariih ṛaagil.

- We thought the Pasha was a pasha, but lo and behold, he is just a man !

= In spite of wealth and rank, people are, in the final analysis, the same underneath.

*** *** ***

٤٥٥ - إللي ما يرضى بحكم موسى يرضى بحكم فرعون .

455. illi ma yirḡa bḥukm muusa yirḡa bḥukm faraṣoon.

- He who does not accept Moses' rule, (i.e. the fair one), will have to put up with that of Pharaoh, (i.e. absolute tyranny).

= Who will not be ruled by the rudder must be ruled by the rock.

*** *** ***

٤٥٦ - إللي يخش بيت الإمارة ، يخيّط بّقه بدبارة .

456. illi yxušš beet il?imaara, yxayyaṭ buʔʔu bidbaara.

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

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

*** *** ***

٤٥٧ - المخوزق يشتم السلطان .

457. ilmixooza? yištim iṣṣuṭṭaan.

- When on the stake, a person can (openly) insult the sultan.

= A person with nothing to lose can do anything. It is easy to be courageous when you are doomed.

*** *** ***

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

458. in daxalt balad bitifbid ilfigl, hišš wirmiilu.

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

= When in Rome do as the Romans do.

*** *** ***

٤٥٩ - السلطان إللي ما يعرفش السلطان .

459. iṣṣuṭṭaan illi mayiṣrafš iṣṣuṭṭaan.

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

= This proverb is advice to minimize contact with people in power.

*** *** ***

٤٦٠ - السلطان من هبته يتشتم في غيبته .

460. iṣṣuṭṭaan min hebtu yitšitim fi 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.

*** *** ***

٤٦١ - ما حدش يقدر يقول يا جندي غطي رقتك .

461. maḥaddiṣ yiṭdaṣ yiṭuul ya gindi yaṭṭi daṇak.

- Nobody dares say "Turk ! Cover your beard ".

= Nobody can say as much as boo around here. (This proverb is in reference to small-scale tyranny).

*** *** ***

٤٦٢ - ما تفرحوش في إلهي إنعزل ، لّما تشوف إلهي نزل .

462. matifṛaḥuuš filli nṣazal, lamma tšuuḥu lli nizil.

- Do not gloat over the one who was dethroned until you have seen the one who was installed.

= The devil you know is better than the devil you do not know.

*** *** ***

٤٦٣ - أرقص للقر في دولته .

463. urṭuṣ lilṭird fdawlitu.

- Dance for the monkey in his own kingdom.

= You have to go along with the wishes of the one in power.

*** *** ***

٤٦٤ - يا فرعون أيش فرعنك ؟ قال ما لقيتش حد يردني .

464. ya faṛaṣoon eeš faṛṣanak? ʔaal malṭitš ḥadd yruddini.

- "Pharaoh ! (i.e. tyrant), what made you a Pharaoh (i.e. tyrannical) ?" He answered, "I did not find anyone to stop me."

= People create their own tyrants.

*** *** ***

٤٦٥ - زي كرابيج الحاكم ، إلهي يفوتك أحسن من إلهي يحصّك .

465. zayy kaṛabiig ilḥaakim, illi yfuutak aḥsan min illi yḥaṣṣaḷak.

- Like the ruler's whips, the one that misses you is better than the one that catches you.

= This is a comment usually made on things or people one does not like to have or see (i.e. types of food, drinks, acquaintances, etc.).

*** *** ***

#20 HOMELAND & TRAVEL

٤٦٦ - حبّ الوطن من الإيمان .

466. ḥubb ilwaṭan min ilʔimaan.

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

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

*** *** ***

٤٦٧ - إلهي حبّه ربّه فرّجه على مُلكه .

467. illi ḥabbu ṛabbu faṛṛagu ʕala mulku.

- He whom God loves, He shows him around His Kingdom.

= Lucky is he who gets the chance to see other lands.

*** *** ***

٤٦٨ - إلی یخرج من داره ، ینقلّ مقدارہ .

468. illi yuxrug min daaru, yitʔall miʔdaaru.

- He who leaves his own house, his status diminishes.

= You cannot leave your own locality and command the same respect from strangers as you have had at home.

(Advise against travel.)

*** *** ***

٤٦٩ - الغریب لازم یكون أدیب .

469. ilyariib laazim yikuun adiib.

- A stranger should be well-mannered.

= In a foreign land, a person should be very careful not to offend local people or customs.

*** *** ***

٤٧٠ - الغربة تعلّم .

470. ilyurba tʔallim.

- Being away from home is education.

= Travel makes a wise man better .

*** *** ***

٤٧١ - ما نابه من غربته إلا عوجة ضبته .

471. ma naabu min yurbitu illa ʔawgit ɖabbitu.

- He gained nothing from his being away from home except the twisting of his jaws.

= This proverb is a derogatory comment on those who come back from the city having acquired its speech characteristics.

*** *** ***

٤٧٢ - مصر أم الدنيا .

472. maṣr umm iddunya.

- Egypt is the mother of the world.

= There is no place like Egypt.

*** *** ***

٤٧٣ - أترك بلادك ، تبلغ مرادك .

473. utruk bilaadak, tubluy muṣaadak.

- Leave your country, and you will realize your wishes.

= This proverb denotes the great benefits derived from travel.

*** *** ***

٤٧٤ - عويل بلاده ، عويل بلاد الناس .

474. ṣawiil bilaadu, ṣawiil bilaad innaas.

- A good-for-nothing person in his own country, is good for nothing in other peoples' countries.

= If you do not have the makings of a man in you, you will not be a man wherever you may go.

*** *** ***

#21 ETHNIC GROUPS

٤٧٥ - آخر خدمة الغزّ علقّة .

475. aaxir xidmit ilyuzz ṣalʔa.
 - At the end of serving a Turk, (what you get) is a beating.
 = One sometimes does not get the reward one expects after doing a good deed. (Notice that the proverb labels the ungrateful person "a Turk". Turks governed Egypt for over 300 years.)

*** *** ***

٤٧٦ - أفلس من يهوي نهار السبت .

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

*** *** ***

٤٧٧ - ايه لَم الشامي على المغربي ؟

477. eeh lamm iŝŝaami ţala lmayṛabi ?
 - What brought together a Syrian and a Moroccan ?
 = This is a comment on the friendship between two very different types of people.

*** *** ***

٤٧٨ - إحتاجوا اليهودي ، قال اليوم عيدي .

478. iḥtaagu lyahuudi, ʔaal ilyoom ţiidi.
 - They needed a Jew, (but) he said today is my holiday (i.e. my Sabbath).
 = This is a comment on people who are available all the time until you need them.

*** *** ***

٤٧٩ - إللي ييجي من الصعايدة فايده .

479. illi yiigi min iŝŝaṣayda fayda.
 - Whatever comes out of an Upper Egyptian is useful (i.e. should be accepted).
 = Get whatever you can from whomever you are dealing with (no matter where he comes from or who he is).

*** *** ***

٤٨٠ - كلّه عند العرب صابون .

480. kullu ţand ilṣaṛab 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.

*** *** ***

٤٨١ - زيّ فقرا اليهود ، لا دنيا ولا آخرة .

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

*** *** ***

٤٨٢ - زيّ التركي المرفود ، يطلي على ما يستخدم .

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

*** *** ***

٤٨٣ - زيّ شحات الترك ، جعان ويقول موش لازم .

483. zayy šaḥḥaat itturk, gaṣaan wiʔuul muš laazim.
 - Like a beggar of a Turk: hungry but saying there is no need.
 = This is a derogatory comment on those who are too proud to accept badly-needed assistance.

*** *** ***

٤٨٤ - غز الكرة ما يحاربوش .

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

*** *** ***

#22 HOLIDAYS & FEASTS

٤٨٥ - بعد العيد ما يفتلش كحك .

485. baʕd ilʕiid mayitfattilʕ kaħk.

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

= Things are done in their own time.

*** *** ***

٤٨٦ - إللي يكذب نهار الوقفة ، يسوّر وشّه نهار العيد .

486. illi yikdib nihaar ilwaʕfa, yiswadd wiʕʕu nhaar ilʕiid.

- He who lies on the eve of a feast day, his face will turn black on the feast day (= be embarrassed).

= You may get away with a lie for awhile, but you will always be found out.

*** *** ***

٤٨٧ - إللي يتسحر مع العيال ، يصبح فاطر .

487. illi yitsaħħaṛ maṣa lṣiyaal, yiṣbaħ faaṭiṛ.

- He who eats the Ramadan night meal (in preparation for the fast) with children, wakes up in the morning not keeping the fast.

= If you depend on unreliable people, you will be left high and dry.

*** *** ***

٤٨٨ - لو كان را الطهي على را النبي ، لا رمضان خالص ولا العيد جاي .

488. law kaan da ṭṭaḥy ṣala da nnahy, la ṛamaḍaan xaaliṣ wala lṣiid gayy.

- If this amount of cooking is what we get for all this fuss, then neither would (the fasting for) Ramadan end nor would the feast-day come (the feast-day is at the end of the month of Ramadan, the month of fasting in Islam).

= Much ado about nothing.

*** *** ***

٤٨٩ - ركب الخليفة وإنفضّ المولد .

489. rikib ilxaliifa winfaḍḍ ilmuulid.

- The leader of the mystical order has mounted and the saint's anniversary celebration is over.

= It is all over now.

*** *** ***

٤٩٠ - طلع من المولد بلا حمص .

490. ṭilīṣ min ilmuulid bila hummuṣ.

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

= To come out of a deal empty-handed.

*** *** ***

٤٩١ - يا ما الحجّ مربوط له جمال .

491. yaama lhigg maṛbuṭlu gmaal.

- How many tied-up camels there are for the performance
of the pilgrimage !

= Big occasions call for big preparations.

*** *** ***

#23 DAYS & MONTHS

٤٩٢ - أبيب ، طبّاخ العنب و الزبيب .

492. abiiḇ ṭabbaax ilṣinab wizzibiḇ.

- (The month of) Ebeeb (which begins the second week of July) is the cook (i.e. the ripener) of grapes and raisins.

= This is a comment on the ripening of grapes in this month.

*** *** ***

٤٩٣ - أهى ليلة و فراقها صبح .

493. ahi leela wifraʿha ṣubḥ.

- It is (only) one night and its departure is (the beginning of) morning.

= However difficult the time may be, it can be endured, for it will soon pass. All matters (no matter how difficult they are) will come to an end. After the dark comes the dawn.

*** *** ***

٤٩٤ - أمشير ، أبو الزعابيب الكثير .

494. amšīir, abu zzaʕablib ilkitiir.

- (The month of) Amsheer (which begins during the second week of February) is a generator of many storms.

= This is a comment on the dusty, windy weather of Amsheer.

*** *** ***

٤٩٥ - بابة ، زرعه يغلب النّابة .

495. baaba, zarʕu yiylib innahhaaba.

- The plants (crops) of (the month of) Babeh (which begins the second week of October) (is so plentiful it) defies the thieves (i.e. they can never finish it all).

= Crops sown during Babeh give a high yield.

*** *** ***

٤٩٦ - بؤونة الحجر .

496. baʔuuna lḥagaṛ.

- (The month of) Ba'ooneh (which begins the second week of June), the stone (dry).

= This is a comment on the extreme heat of Ba'ooneh.

*** *** ***

٤٩٧ - برمّات ، روح الغيط وهات .

497. baṛamhaat, ruuḥ ilḡeeṭ wi haat.

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

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

*** *** ***

٤٩٨ - برمودة ، دق بالعمودة .

498. baṛamuuda, du?? bilṣamuuda.
 - (In the month of) Baramoodeh (which begins the second week of April) crush (i.e. the cut harvest) with the pole.
 = This is a comment on the processing of the ripe plants during the month of Baramoodeh.

*** *** ***

بشنس ، أبو الشمس ، يكنس الغيط كنس .

499. bašans, abu ššams, yiknis ilyeet kans.
 - (The month of) Beshens (which begins the second week of May), the sunny, sweeps the fields clean.
 = This is a comment on removal of the harvest from the fields during Beshens.

*** *** ***

٥٠٠ - هاتور ، أبو الذهب المنتور .

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

*** *** ***

٥٠١ - حصيرة الصيف واسعة .

501. haṣiirīt iṣṣeef wasfa.
 - The summer's mat is wide.
 = In the summer, there is always room for house guests (since people can even sleep on the floor, if they have to, without fear of catching cold).

*** *** ***

٥٠٢ - إلهي تحبل بالليل ، تولد بالنهار .

502. illi tiḥbal billeel, tiwliḍ binnahaar.

- She that becomes pregnant during the night, will deliver the baby during the daytime.

= What is hidden today becomes known tomorrow.

*** *** ***

٥٠٣ - الأيام الزفت فايدتها النوم .

503. ilʔayyaam izzift fayditha nnoom.

- The best thing you can get out of bad days is sleep.

= To sleep off problems may be the best thing you can do sometimes.

*** *** ***

٥٠٤ - الإسم لطوبة ، والفعل لأمشير .

504. ilʔism lʔuuba, wilfiʃl lʔamšiir.

- The name is that of (the month of) Toobeh (which is very cold but not windy), but the action is that of (the month of) Amsheer (which is windy but warm).

= You say one thing but do another.

*** *** ***

٥٠٥ - إن فاتك زرع هاتور ، أصبر لآ السنة تدور .

505. in faatak zarʕ hatuur uṣbuṛ lamma ssana tduur.

- If you miss planting (your crops) in the month of Hatoor (which begins the second week of November) wait till the year makes a complete circle.

= Nothing like planting in Hatoor for good crop yield.

*** *** ***

٥٠٦ - النهار له عين .

506. innahaar luh ʕeneen.

- The daylight has eyes.

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

*** *** ***

٥٠٧ - كلام الليل مدهون بزبدة ، يطلع عليه النهار يسبح .

507. kalaam illeel madhuun bizibda, yiṭṭaʕ ʕaleeh innahaar yisiif.

- Night talk is covered with butter; when the day shines on it, it melts away.

= A promise made during the night should not be taken very seriously.

*** *** ***

٥٠٨ - كياك صباحك مساك ، تقوم من فرشك تحضر عشاك .

508. kiyaak, ʕabaahak misaak, tiʕuum min farʕak tiḥaḍḍaʕ ʕaʕaak.

- (In the month of) Kiyahk (which begins the second week of December), your morning is your evening; you leave your bed (in the morning) and start preparing your supper.

= This is a comment on this time of the year when the days are the shortest.

*** *** ***

٥٠٩ - كل شيء بأوان .

509. kull ʕeeʔ bi awaan.

- Everything has (its) allotted time.

= To everything there is a season.

*** *** ***

٥١٠ - من قَدّم السبت ، يلقى الحدّ قَدّامه .

510. min ʔaddim issabt, yilʔa lhadd 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.

*** *** ***

٥١١ - من ياكل ملوخية في أبيب، يجيب لبطنه طبيب .

511. min yaakul muluxiyya fʔabiib, yigiib libaṭnu ṭabiib.

- He who eats jews mallow in (the month of) Ebeeb (which begins the second week of July), calls a doctor to (treat) his stomach.

= At this time of the year, jews mallow, a favorite vegetable in the summer, is so tough that it should not be eaten fresh.

*** *** ***

٥١٢ - مسرى تجري فيها كلّ ترعة عسرة .

512. misra tigri fiiha kull tirʕa ʕisra.

- (In the month of) Misra (which begins during the second week of August, formerly the height of the Nile flood) every difficult irrigation canal (i.e. the ones which have little water at other times) runs fast (i.e. becomes full of water).

= In Misra there is plenty of water for irrigating the crops.

٥١٣ - ساعة لقلبك ، وساعة لربك .

513. saaṣa lʔalbak, wisaaṣa lṛabbak.

- (There is) an hour for your heart and an hour for your Lord.

= For every endeavor there is a proper time.

*** *** ***

٥١٤ - توت ، الكتكوت ياكل ويموت .

514. tuut, ilkatkuut yaakul wiymuut.

- (In the month of) Toot (which begins the second week of April) a chick eats and dies (immediately).

= Fowl cholera spreads during the month of Toot.

*** *** ***

٥١٥ - طوبة ، تخلي الصبية كركوبة .

515. ṭuuba, tixalli ṣṣabiyya karkuuba.

- (The month of) Toobeh (which begins the second week of January) turns a young woman into an old wreck.

= This is a comment on the bitter cold of Toobeh.

*** *** ***

#24 HUMAN BODY

٥١٦ - في الوشّ مراية وفي القفا سلاية .

516. filwišš mraaya wfilʔafa sillaaya.

- (To be like) a mirror in (your) face but a thorn in the back of the neck.

= This is a vivid description of a person who is nice to you in your presence but gossips about you behind your back.

*** *** ***

٥١٧ - النّيّ على الوردان أمرّ من السحر .

517. iddayy ʕala 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.

*** *** ***

٥١٨ - إيد واحد ما تسقفش .

518. iid waḥda matsaʔʔafš.

- One hand (alone) cannot clap.

= Listen to the sound of one hand clapping (denoting the benefits of cooperation).

*** *** ***

٥١٩ - إيد على إيد تساعد .

519. iid ʕala iid tiṣaaʕid.

- A hand in addition to another will be a help.

= Two heads are better than one. Many hands make light work.

*** *** ***

٥٢٠ - الحيطان لها ودان .

520. ilḥiṭaan laha wdaan.

- Walls have ears.

= This is cautioning to someone who speaks loudly on confidential matters.

*** *** ***

٥٢١ - إيلي في إيدك أقرب من إيلي في جييك .

521. illi fʔiidak aʔṛab min illi fgeebak.

- What is in your hand is nearer (to you) than what is in your pocket.

= Keep your property as much as possible at your own disposal, for you never know when or how fast you may need it. This proverb in particular urges us always to be prudent with money (even if we have plenty of it).

*** *** ***

٥٢٢ - إلهي في إيدہ القلم ، ما يكتبش نفسه شقي .

522. illi f?iidu l?alam, mayiktibš nafsū ša?i.

- He that holds the pen (allusion here is made to the control of destiny), does not write himself as miserable.

= You cannot expect a person to go against his own interests.

*** *** ***

٥٢٣ - إلهي له ظهر ما ينضريش على بطنه .

523. illi luh ḡahrḡ mayinḡiribš ṡala baṡnu.

- 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 ḡahrḡ: "back" (part of the body) and "backing" (political or other support)).

*** *** ***

٥٢٤ - إلهي شال ققّة مخرومة ، تخرّ على راسه .

524. illi šaayil ?uffa maxṡuuma, txurṡ ṡala ṡaasu.

- He that is carrying a basket with a hole in its bottom will spill (its contents) on his own head.

= If you rake up dirt, you will be smeared with it yourself.

*** *** ***

٥٢٥ - إلهي تكره وشّه يحوجك الزمان لقفاه .

525. illi tikṡah wiššū yiḡwigak izzamaan li?afaah.

- He whose face you hate (to see), time will make you need (even) the back of his neck.

= Be discrete in showing your feelings towards others, for you never know what the future will bring.

*** *** ***

٥٢٦ - إلهي ياكل على درسه ينفع نفسه .

526. illi yaakul ʕala dirsu yinfaf nafsu.

- He who eats (i.e. chews his food) on his (own) teeth,
benefits himself.

= It is up to everybody to look after his own affairs.

*** *** ***

٥٢٧ - إلهي ييصر لفوق توجعه رقبته .

527. illi ybuṣṣ lfooʔ tiwgaʕu rʔabtu.

- He who looks above his head, his neck will hurt him.

= Keeping up with the Joneses is a painful exercise.

*** *** ***

٥٢٨ - إلهي يكرهه ربنا ، يسلط عليه لسانه .

528. illi yikrahu ʕabbina ysaḷḷaʔ ʕaleeh lisaanu.

- He whom God hates, He puts his tongue as his master.

= One's tongue can be one's worst enemy.

*** *** ***

٥٢٩ - إلهي يعمل ظهره قنطرة ، يستحمل الدوس .

529. illi yiʕmil ɖaḥru ʔanṭara, yistaḥmil iddoos.

- He that makes his back a bridge (for others to cross
over), must put up with trampling.

= He that passes as a sheep should not complain if he is
eaten by a wolf.

*** *** ***

٥٣٠ - إلهي على راسه بطحة يحس عليها .

530. illi ʕala ɾaasu baṭḥa yḥassis ʕaleeha.

- He that has a head wound keeps feeling it (with the hand).

= The tongue ever turns to the aching tooth. (A guilty person will give himself away through his guilt feelings.

*** *** ***

٥٣١ - الإيد إلهي تاخذ ما تديش .

531. ilʔiid illi taaxud matiddiṣ.

- The hand that takes does not give.

= It is very hard for the selfish to start giving.

*** *** ***

٥٣٢ - العين ما تكرهش إلا إلهي أحسن منها .

532. ilʕeen matikṛahš illa lli aḥsan minha.

- The eye does not hate except what is better than itself.

= Nobody wants to see anyone better than himself.

*** *** ***

٥٣٣ - العين ما تعلاش ع الحاجب .

533. ilʕeen matiʕlaaš ʕa lḥaagib.

- The eye does not go higher than the brow.

= Everyone has his own station in life. A person of a lower social status cannot hold his own against his social betters.

*** *** ***

٥٣٤ - العين عليها حارس .

534. ilʕeen ʕaleeha ʕaaris.

- The eye has a guard over it.

= This is a comment used in occasions when a person's eye seems to narrowly escape injury (said exclusively in such instances).

*** *** ***

٥٣٥ - كل واحد ينام على الجنب الذي يريحه .

535. kull waahid yinaam ʕala lganb illi yrayyaʕu.

- Each one lies down on the side most comfortable to him.

= To each his own.

*** *** ***

٥٣٦ - لاجل عين تكرم ألف عين .

536. laɣl ʕeen tukram alf ʕeen.

- For the sake of a single eye, a thousand are favorably treated.

= A person may show preference towards a number of people just because they happen to be associated with someone dear to him.

*** *** ***

٥٣٧ - لولاك يا لساني ، ما انسكيت يا قفايا .

537. lulaak ya lsaani, ma tsakkeet ya ʔafaaya.

- If it had not been for you, my tongue, you, the back of my neck, would not have been slapped.

= Let not your tongue cut your throat.

*** *** ***

٥٣٨ - من دقته وإقتل له حبل .

538. min daʔnu wiftillu ḥabl.

- (Take some hairs) from his beard and make a rope for him.
- = Give him whatever he demands, so long as he is bearing the full cost.

*** *** ***

٥٣٩ - من كرهه ربّه سلّط عليه بطنه .

539. min kirhu ʔabbu saḷḷaṭ ṣaleeh baṭnu.

- He whom God hates, He enslaves to his stomach.
- = Gluttony is a curse from God.

*** *** ***

٥٤٠ - من قلّ عقله تعبت رجله .

540. min ʔall ṣaʔlu tiṣbit rigleeh.

- He that does not have much brains (i.e. a foolish person) will wear out his feet.
- = A foolish person does more chasing blindly after what he wants than thinking.

*** *** ***

٥٤١ - واحد شايّل دقته ، والثاني تعبان ليه ؟

541. waahid šaayil daʔnu, wittaani taṣbaan leeh ?

- Someone is carrying his own beard (i.e. is bearded) why should someone else feel tired for him ?
- = This is a derogatory comment on the behavior of those who try to change other people's ways of life when none of it affects them in any way !

*** *** ***

٥٤٢ - على وشك بيان ، يا مدّاح اللبان .

542. ṣala wiššak yibaan, ya maddaay illibaan.

- On your face, it will become apparent, you who are chewing gum (i.e. one can tell if a person has chewing gum by the movement of his jaws).

= No matter how much you try to hide your actions, there will be indications that give them away.

*** *** ***

٥٤٣ - عشتمني بالحق خرت أنا وراني .

543. ṣaššimtini bilhala? xarṣamt ana wdaani.

- You gave me the hope of getting a pair of earrings, so I had my ears pierced.

= This is a comment on those who take drastic measures on the mere hope that a certain thing would happen.

*** *** ***

٥٤٤ - عين في الجنة و عين في النار .

544. ṣeen filganna wṣeen finnaar.

- (To have) one eye in paradise and the other in hell.

= To be of two minds.

*** *** ***

٥٤٥ - عين الحرّ ميزانه .

545. ṣeen ilḥurṛ mizaanu.

- The eye of a free-born person (i.e. discriminating one) is his own scale (i.e. his own guide).

= A considerate person never needs to be told how to treat others or what to do.

*** *** ***

#25 HEALTH & DISEASE

٥٤٦ - جوعه على جوعه تخلي الصبية زوعه .

546. guuṣa ṣala guuṣa txalli iṣṣabiyya zuuṣa.

- One bout of hunger after another will turn a youthful woman into a flimsy thing (thin and ugly).

= Regular meals are essential for good health.

*** *** ***

٥٤٧ - العيا الطفس ، ليه الدوا النجس .

547. ilṣaya tṭifis, liih iddawa nnigis.

- A terrible illness requires vile medicine.

= A boisterous horse must have a rough bridle.

*** *** ***

٥٤٨ - إن ما شكّا العيّاں ، حاله بيان .

548. in ma šaka lʿayyaan, haalu ybaan.

- (Even) if a sick person does not complain, his condition would be obvious.

= A person does not need to be told in words what he can see for himself.

*** *** ***

٥٤٩ - إن شفي المريض ، من بخت الطبيب .

549. in šifi lmarīd, min baxt iṭṭabīb.

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

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

*** *** ***

٥٥٠ - النظافة من الإيمان .

550. innaḍaafa min ilʿimaan.

- Cleanliness is from belief in God.

= Cleanliness is next to Godliness.

*** *** ***

٥٥١ - إسأل مجربّ ولا تسأل طبيب .

551. isʿal migaṛṛab wala tiʿal ṭabīb.

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

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

*** *** ***

٥٥٢ - الشافي هو الله .

552. iṣṣaafi huwwa !lāah.

- God is the curer.

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

*** *** ***

٥٥٣ - إتحداً وإتحداً، وإتحداً وإتحداً .

553. ityadda witmadda, witṣaṣṣa witmaṣṣa.

- Eat lunch (main meal, usually around 3:00 p.m.) and (take a nap) stretch your body; eat dinner (light meal, usually around 9:00 p.m.) and take a walk.

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

*** *** ***

٥٥٤ - وجع ساعة ولا كل ساعة .

554. wagaṣ saafa wala kull saafa.

- (Better to endure) pain for one hour than all the time.

= Advice, e.g., to someone who constantly suffers pain but refuses to undertake a course of painful treatment.

*** *** ***

٥٥٥ - خد من عبد الله، وإتكّل على الله .

555. xud min ṣabda!lā, wittikil ṣala !lā.

- Take (the medicine) from Abdulla and place your trust in God.

= This proverb is used by someone when administering medicine to another.

*** *** ***

#26 ANIMALS, BIRDS, & INSECTS

٥٥٦ - أقول له طور ، يقول إحلبه .

556. aʔullu ʔoor, yiʔuul iħlibu.

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

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

*** *** ***

٥٥٧ - أغلى ما في خيلك إركب .

557. aʕla ma fxeelak irkab.

- The tallest of your horses, ride it !

= Enjoy the best of things around you.

*** *** ***

٥٥٨ - دَبُّورْ زَنَّ عَلَى خَرَابِ عَشَّة .

558. dabbuur zann ʕala xaraab ʕiʕššu.

- A hornet that brought the destruction of its nest through its own buzzing.

= You have brought all this upon yourself through your own actions.

*** *** ***

٥٥٩ - دِيلِ الْكَلْبِ عَمْرَه مَا يَتَعَدَّل .

559. deel ilkalb ʕumru ma yitʕidil.

- A dog's tail can never be straightened.

= Crooked persons never become honest. A leopard never changes its spots.

*** *** ***

٥٦٠ - دُوْرُ الْمَشِّ مَتَّه فِيْهِ .

560. duud ilmišš minnu fi ih.

- Worms of the fermented whey grow from it and in it.

= The rot starts from within.

*** *** ***

٥٦١ - أَيُّهْ عَرَّفِ الْحَمِيرَ فِي أَكْلِ الْجَنْزَبِيلِ ؟

561. eeh ʕarraf ilḥimiir fi ʔakl ilganzabiil

- What do donkeys know about eating ginger ? (considered a luxury item)

= This matter is completely over your head !

*** *** ***

٥٦٢ - فرحة ما تمت ، خدھا الغراب و طار .

562. farḥa ma tammit, xadha lyuṛaab wiṭaar.

- A joy that has never reached a climax; a crow snatched it and flew away.

= This is a comment on situations where a sudden happening ruins a good opportunity for someone.

*** *** ***

٥٦٣ - حدّ يقول للغول عينك حمرة ؟

563. ḥadd yiʔuul lilʔuul ʕeenak ḥamra ?

- Dare anyone say to an ogre: your eye is red ?

= It is rather difficult to call a spade a spade.

*** *** ***

٥٦٤ - حرّسوا القطّ على مفتاح الكرار .

564. ḥarṛasu lʔuṭṭ ʕala muftaah ilkaṛaar.

- They put the cat as guard over the pantry key.

= To set the wolf to keep the sheep.

*** *** ***

٥٦٥ - حمارتك العرجة ، تغنيك عن سؤال اللّثيم .

565. ḥumaṛtak ilʕarga, tiʔniik ʕan 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.

*** *** ***

٥٦٦ - الدهن في العتافي .

566. iddihn filṣataaʔi.

- (The best) fat is in old hens.

= Experienced people always offer the best advice and help.

*** *** ***

٥٦٧ - الديك الفصيح من البيضة يصيح .

567. iddiik ilfaṣiḥ min ilbeeḍa yṣiḥ.

- An eloquent (bright) rooster starts to crow while still in the egg.

= Intelligence shows early in children.

*** *** ***

٥٦٨ - إفتكرنا القطّ جه ينطّ .

568. iftakarna lʔuṭṭ ga ynuṭṭ.

- We thought of the cat, and he came jumping.

= Talk of the devil and he is sure to appear.

*** *** ***

٥٦٩ - البقة تولد مية وتقول يا قلة الدريّة .

569. ilbaʔʔa tiwliḍ miyya witʔuul ya ʔillit iddurriyya.

- A bedbug gives birth to a hundred and says: how very few my offspring are !

= This is a derogatory comment to the effect that the lower a family is on the social scale the more children it has.

*** *** ***

٥٧٠ - البقّ المقفول ما يخشّوش الدّبّان .

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

*** *** ***

٥٧١ - الفار المدّلق من نصيب القطّ .

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

*** *** ***

٥٧٢ - إلهي الكلب بعضة .

572. ilhi lkalb bʿaḍma.
 - Distract a dog with a bone.
 = Little things can distract little brains.

*** *** ***

٥٧٣ - الحداية ما ترميش كتاكيت .

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

*** *** ***

٥٧٤ - الكلب في بيته سبع .

574. ilkalb fbeetu sabʕ.

- A dog in his own house is a lion.

= Being in his own domain gives courage even to a coward.

*** *** ***

٥٧٥ - الكلب كلب ولو طوّقه بالذهب .

575. ilkalb kalb walaw ṭawwaʔuuh biddahab.

- A dog is a dog even if they (would) put a collar of gold around his neck.

= Old habits die hard. It is hard to change people. A leopard cannot change its spots.

*** *** ***

٥٧٦ - الكلب ما يتشطرش إلا قدام باب بيته .

576. ilkalb mayitṣaṭṭarṣ illa ʔuddaam baab beetu.

- A dog does not show courage except in front of the door of his own house.

= This proverb refers to cowards and mean people who become brave in their own domain.

*** *** ***

٥٧٧ - الكلب ما يعضّس في ورن أخوه .

577. ilkalb mayṣuddiṣ fi widn axuuh.

- A dog does not bite its brother's ear.

= Two people of a kind do not trick or hurt one another.

*** *** ***

٥٧٨ - إلهي ما يعرف الصقر يشويه .

578. illi ma yiṣraf iṣṣaʔr yišwiih.

- He that does not know the (worth of) a hawk broils it.

= This is said of people who do not know the true value of something (or somebody) and therefore misuse it (him).

*** *** ***

٥٧٩ - إلهي تجمعه النملة في سنة، يأخذه الجمل في خقه .

579. illi tigmaṣu nnamla fsana, yaxdu lgamal fixuffu.

- What an ant gathers up in a (whole) year, a camel can crush under one hoof.

= A great calamity can wipe out a life's savings or destroy the most carefully-tended endeavor.

*** *** ***

٥٨٠ - إلهي تقرصه الحية يخاف من جرّة الحبل .

580. illi tuʔruṣu lḥayya yxaaf min gaṛrit ilḥabl.

- He that is bitten by a serpent is afraid of the wriggling of a rope.

= Bad experiences leave their marks on people. A burnt child avoids the fire.

*** *** ***

٥٨١ - إلهي يأخذ البيضة، يأخذ الفرخة .

581. illi yaaxud ilbeeḍa, 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.

*** *** ***

٥٨٢ - إلهي ييجي في الريش بقشيش .

582. illi yilgi firriš baʔšiiš.

- (A disaster) that (only) hits the feathers (i.e. one's property rather than one's family or oneself) is (almost) a gift.

= This is a consoling remark about the loss of property, job or the like.

*** *** ***

٥٨٣ - إلهي يلعب بالقطة ، ما يسلمش من خرابيشها .

583. illi yilʕab bilʔuṭṭa, mayislamš min xarabišha.

- He who plays with a cat is not safe from her claws.

= If you play with fire, you are likely to get burned.

*** *** ***

٥٨٤ - إلهي يعمل جمل ما يبعبعش من العمل .

584. illi yiʕmil gamal maybaʕbaʕš min ilʕamal.

- He who acts like a camel (i.e. undertakes a task that requires great endurance) should not whine because of (hard) work.

= If you stick your neck out to do a job, you should carry it out without fuss or ado. Do not bite off more than you can chew.

*** *** ***

٥٨٥ - إلی یخای من العرسۃ ، ما یربیش کتاکیت .

585. illi yxaaf min ilʕirsa, mayṛabbiiš katakiit.

- He who is afraid of the weasel does not raise chicks.

= Nothing ventured, nothing gained. In doing something one should not sit down and fear all unexpected havoc.

*** *** ***

٥٨٦ - المعزۃ العیاطۃ ما یاکلش إبنها الیب .

586. ilmiʕza lʕayyaaṭa mayakuḻš ibnaha ddiib.

- The wolf does not eat the kid of the goat that bleats.

= The squeaky wheel gets the grease.

*** *** ***

٥٨٧ - الغرب ما یخلفش صقر .

587. ilyuṛaab mayxallifš ʕaʔr.

- The crow does not breed a hawk.

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

*** *** ***

٥٨٨ - إمسک قطة تخربشک .

588. imsik ʔuṭṭa txarbišak.

- Catch a cat and it will scratch you.

= Anyone will defend himself against an attack.

*** *** ***

٥٨٩ - إن حبّك حيّة إطوق بيها .

589. in habbitak hayya tṭawwa? bliha.

- If (even) a serpent loves you, put it around your neck
(i.e. return its love).

= A person should treasure people's affection.

*** *** ***

٥٩٠ - إن كان لك حاجة عند الكلب قول له يا سيدي .

590. in kaan lak haaga ṣand ilkalb ʔullu ya siidi.

- If you need something from a dog, address him as "Sir".

= One should be respectful to someone (in power) whom
he has need of.

*** *** ***

٥٩١ - كلب حيّ ولا سبع ميّت .

591. kalb hayy wala sabʕ mayyit.

- (Rather) a living dog than a dead lion.

= A live chicken is better than a dead duck.

*** *** ***

٥٩٢ - لما نفع البقرة تكثر سكاكينها .

592. lamma tuʔaʕ ilbaʔaṣa tiktaṣ sakakinha.

- When a cow falls, knives become plentiful.

= When the tree is fallen, everyone runs to it with his axe.

*** *** ***

٥٩٣ - لَمَّا يَشْبِعُ الْحَمَارُ ، يَبْغِزُ عَلَيْهِ .

593. lamma yišbaʿ ilḥumaar, yibaʿzaʿ ʿalīiʿu.

- When a donkey has eaten his fill, he scatters his fodder all over the place.

= A fool does not think of tomorrow.

*** *** ***

٥٩٤ - لَوْ كَانَ فِيهِ خَيْرٌ مَا كَانَ رَمَاهُ الطَّيْرُ .

594. law kaan fihi xeer ma kaan ramaah iṭṭeer.

- If it had any goodness in it, birds would never have discarded it.

= This is a comment on a defective or discarded article which has been offered to someone either as a gift or at a cheap price.

*** *** ***

٥٩٥ - مَا يَقْعِدُ عَلَى الْمَدَاوِرِ إِلَّا شَرُّ الْبَقَرِ .

595. ma yuʿʿud ʿala lmadaawid illa šarṛ ilbaʿar.

- None remains at the feeding troughs except for the most evil of cows.

= Only the worst people seem to stick around; the others either go away or die.

*** *** ***

٥٩٦ - مَا قَدَرَشْ عَلَى الْحَمَارِ ، إِتَشَطَّرْ عَلَى الْبَرْدَةِ .

596. maʿdirš ʿala lḥumaar, iṭšaṭṭar ʿala lbardaʿa.

- He could not handle the donkey (so) he used his skill over the pack-saddle.

= The fault of the ass should not be laid upon the pack-saddle.

*** *** ***

٥٩٧ - من يقدر يقول البغل في الابريق

597. miin yi?daṛ yi?uul ilbayl fi labrii?
 - Who can say the mule is in the pitcher ?
 = No one can claim the impossible.

*** *** ***

٥٩٨ - مش كلّ الطير إللي يتاكل لحمه .

598. miš kull iṭṭeer illi yittaakil laḥmu.
 - Not all birds' flesh is edible.
 = This is a warning to those who try to take unfair advantage of one: I am too tough for you; you will find me in that respect different from the ones you have been dealing with so far.

*** *** ***

٥٩٩ - معزة ولو طارت .

599. miṣza walaw ṭaarit.
 - (It is still) a nanny goat even if it flies.
 = They stick to their guns even when they are proven wrong.
 (This is a comment on attitudes.)

*** *** ***

٦٠٠ - قالوا الجمل طلع النخلة ، قالوا آري الجمل و آري النخلة .

600. ʔaalu lgamal ṭillī innaxla, ʔaalu aadi lgamal waadi nnaxla.
 - They said, "A camel climbed a palm tree !" The others answered, "Here is the camel and there is the tree."
 = The proof of the pudding is in the eating.

*** *** ***

٦٠١ - قالوا للديب ح يسرّ حوك في الغنم ، قام عيط . قالوا له
 را شيء تحبّه . قال خايف يكون الخبر كذب .

601. ʔaalu liddiib ʔaysarraʔuuk filʔanam, ʔaam ʔayyaʔ. ʔaluulu
 da ʕeeʔ tiʔibbu. ʔaal xaayif yikuun ilxabaʔ kidb.

- They said to the wolf, "They are going to send you out together with the sheep." He wept. So they said, "How come ? This is something you like." "I am worried in case this piece of information may be a lie," he answered.
 = Too good to be true.

*** *** ***

٦٠٢ - قدّ النملة وتعمل عملة .

602. ʔadd innamla wtiʕmil ʕamla.

- The size of an ant but capable of doing something (i.e. wonders).
 = Great results may come out of small things. Good things come in small packages.

*** *** ***

٦٠٣ - قرد موالي ، ولا غزال شارر .

603. ʔird mwaali, wala ʔazaal ʕaarid.

- Rather a constantly present monkey (a symbol of ugliness) than a constantly absent gazelle (a symbol of beauty).
 = Benefit may be derived from something near-by, even if it is of poor quality or shape, while material, or people of even the best quality are useless if they are inaccessible.

*** *** ***

٦٠٤ - زيّ جدي المركب ، إن عامت قرقش ، وإن غرقت قرقش .

604. zayy gidy ilmarkib, in ʕaamit ʔarʔiṣ, win yirʔit ʔarʔiṣ.
 - Like a billy goat on a ship: if it floats, he is munching and if it sinks, he is munching.
 = He is so self-engrossed that he does not care about what goes on around him.

*** *** ***

٦٠٥ - زيّ هزار الحمير ، كلّه عضّ ورفض .

605. zayy hzaar ilḥimiir, kullu ʕaḍḍ wrafṣ.
 - Like the play of donkeys, all bite and kick.
 = This is a derogatory comment on back-slapping persons who may harm you while being nice to you.

*** *** ***

٦٠٦ - زيّ الجمل ، إللي يحرتّه يبطّطه .

606. zayy ilgamal, illi yiḥritu ybaṭṭaṭu.
 - Like a camel (pulling a plough), it fills in (by its hooves) the furrows it makes.
 = This is a derogatory comment on a person who clumsily spoils a job he has taken a lot of trouble in doing.

*** *** ***

٦٠٧ - زيّ القنفذ لا يتحضن ولا يتباس .

607. zayy ilʔunfid la yithiḍin wala yitbaas.
 - Like a hedgehog, not to be hugged or kissed.
 = This is a vivid description of a foul-mouthed person, to be avoided at all costs.

*** *** ***

٦٠٨ - زِيّ القَطَط ، يَقْرَؤُوا مِنْ غَيْرِ عِلْمٍ .

608. zayy ilʔuṭaṭ, yiʔru min yeer ʕilm.

- Like cats, they read without learning.

= This is a comment on those who read and discuss things that are beyond their intellectual capabilities.

*** *** ***

٦٠٩ - زِيّ الْوَزِّ حَنِيَّةً بِلَا بَزٍّ .

609. zayy ilwizz ḥinniyya bila bizz.

- Like geese, (motherly) tenderness without breasts (to feed its young with).

= Words fill not a sack. This is a reference to lip service, words without deeds, etc.

*** *** ***

٦١٠ - زِيّ السَّمَكِ ، إِنْ طَلَعَ مِنَ الْمَيِّ مَاتَ .

610. zayy issamak, in ṭiliṣ min ilmayya maat.

- Like fish, they die if they come out of the water.

= Like a fish out of water.

*** *** ***

٦١١ - زِيّ السَّمَكِ يَأْكُلُ بَعْضُهُ .

611. zayy issamak yaakul baʕḍu.

- Like fish, they eat one another.

= People (of the same type or group) who are intent on destroying each other (slandering, gossiping, etc.).

*** *** ***

٦١٢ - عصفور في اليد أحسن من عشرة على الشجر .

612. ʕaʕfuur filyadd aḥsan min ʕaʕra ʕala ššagaṛ.

- A sparrow in the hand is better than ten on the tree.

= A bird in the hand is worth two in the bush.

*** *** ***

٦١٣ - غاب القط ، إلب يا فار .

613. yaab ilʔuṭṭ, ilʕab ya faar.

- The cat has gone away, (now), you mouse, play.

= When the cat is away the mice will play.

*** *** ***

٦١٤ - غراب ضمن حداية ، قال الإتنين طيارين .

614. ɣuṛaab ḡaman ḡiddaaya, ʔaal litneen ṭayyaṛiin.

- Someone said, "A crow stood guarantor for a kite."
The other replied, "Both fly."

= There is not much assurance when one thief stands
guarantor for another.

*** *** ***

#27 FLOWERS, FRUITS, GRAINS & VEGETABLES

٦١٥ - أفكر لك أيه يا بصله ، وكلّ عضة بدمعة .

615. aftikirlik eeh ya baṣaḷa wkull ṣaḍḍa bdimṣa.

- What shall I remember in your favor, onion, having had to shed a tear for every bite (I took from you) ?
- = I have nothing but suffering to remember you by.

*** *** ***

٦١٦ - إللي ما يرضى بالخوخ ، يرضى بشرابه .

616. illi ma yiṛḍa bilxoox, yiṛḍa bšarāabu.

- He who does not find peaches acceptable, will (reach a state when he has no alternative but to) accept (even) the juice.
- = The conditions you turn down today, you may have to accept less than them tomorrow.

*** *** ***

٦١٧ - إللي ما يعرفش ، يقول عدس .

617. illi mayiʕrafš, yiʕuul ʕads.

- He who does not know, says lentils.

= Those who do not know (e.g. what has actually taken place), say just anything.

*** *** ***

٦١٨ - الشجرة إللي تظلّ عليك ، ما تدعين عليها بالقطع .

618. iššagaṛa lli tḡa!!! ʕaleek, matidʕiṣ ʕaleeha bilʔaṭʕ.

- A tree that provides shade for you, do not pray for it to be cut down.

= Do not bite the hand that feeds you.

*** *** ***

٦١٩ - كلّ فولة ، ولها كيّال .

619. kull fuula, wliha kayyaal.

- Each (type of) bean has a measurer (i.e. a buyer).

= All meats to be eaten, and all maids to be wed. To each his own.

*** *** ***

٦٢٠ - لا طال عنب اليمن ، ولا بلع الشام .

620. la ṭaa! ʕinab illyaman, wala balaḥ iššaaam.

- He neither got the grapes of the Yemen nor the dates of Syria.

= He fell between two stools. He came up empty-handed.

*** *** ***

٦٢١ - ناس ياكلوا البلح ، وناس يترموا بنواه .

621. naas yaklu lbalaḥ, winaas yitrimu bnawaah.

- Some eat the dates; others are pelted by their stones.

= Some people seem to have all the luck.

*** *** ***

٦٢٢ - يعمل من الحبة قبة .

622. yiṣmil min ilḥabba ḥubba.

- He makes a dome out of a grain.

= To make a mountain out of a molehill.

*** *** ***

٦٢٣ - زيّ القرع يمتّ برا .

623. zayy ilḥarḥ yimidd baḥḥa.

- Like pumpkin bushes; they grow (i.e. spread) to the outside.

= This is a comment on the behavior of a certain type of people who are very helpful to everyone except their own. Fools give to please all but their own.

*** *** ***

٦٢٤ - عنان الورر ، ينسقي العلّيق .

624. ṣaṣaan ilward, yinsiṭi lṣullee?

- For the sake of roses, creepers are watered.

= A person will do things he does not ordinarily do for the sake of those he likes.

*** *** ***

#28 MEALS & FOOD

٦٢٥ - بطينه ولا غسيل البرك .

625. biṭiinu wala yašiil ilbirak.

- (I have the horse radishes I am selling) still with their own mud (i.e. the mud still stuck to their roots from where they were planted) rather than having had them washed in a (dirty) pool. (A vendor's cry, originally).
- = Simply and without a lot of fuss.

*** *** ***

٦٢٦ - دبر غداك ، تلقى عناك .

626. dabbaṭ yadaak, tilʔa ʔašaak.

- Plan for your dinner and you will find your supper.
- = Plan for today and tomorrow will plan for itself.

*** *** ***

٦٢٧ - الضيف المجنون ياكل ويقوم .

627. iḡḡeef ilmagnuun yaakul wiyʔuum.

- (It is) a mad guest that eats and (immediately) leaves.

= This is advise on correct behavior. (Don't) eat and run.

*** *** ***

٦٢٨ - الكحكة في إيد اليتيم عجة .

628. ilkaḥka fʔiid ilyatiim ʕagaba.

- A cake in the hand of an orphan is a wonder.

= A thing out of context may be a source of wonder.

*** *** ***

٦٢٩ - إल्ली في الدست ، تطلع المرفة .

629. illi fiddist , tiṭa||aʕu lmayṛafa.

- What is in the cooking pot, the ladle will bring out.

= People cannot hide their nature from their associates for long.

*** *** ***

٦٣٠ - إल्ली ياكل حلاوتها ، يتحمل مرارتها .

630. illi yaakul ḥalawitha, yithammil maṛaṛitha.

- He that eats its sweets (i.e. the good that comes out of something), (should) put up with the bitter side of it.

= Those who eat off the fat of the land should be the ones to toil and till it.

*** *** ***

٦٣١ - الأكل في الشبعان خسارة .

631. ilʔakl fiššabʕaan xusaara.

- Feeding a satiated person is a dead loss.

= Assistance should go to those who need it.

*** *** ***

٦٣٢ - العطشان يكسر الحوض .

632. ilʕaṭšaan yiksaṛ ilḥooḍ.

- A thirsty person breaks the drinking trough (i.e. because of his mad rush at it).

= When in real need, a person does not require much persuasion.

*** *** ***

٦٣٣ - إن حضر العيش يبقى الطع شبرقة .

633. in ḥaḍar ilʕeeš yibʔa lmalḥ šabraʔa.

- If bread is available, (even) salt would be considered a luxury.

= The necessities of life are but very few.

*** *** ***

٦٣٤ - الزبدة ما تطلعش إلا بالخضّ .

634. izzibda matiṭṭaṭš illa bilḫaḍḍ.

- Butter does not appear (is not obtainable) except by churning.

= It is only through hard work that we should expect good results.

*** *** ***

٦٣٥ - كل أكل الجمال ، وقوم قبل الرجال .

635. kul akl ilgimaal, wi?uum ?abl irrigaal.

- Eat like camels and leave the table before the (other) men.

= It is not bad to eat quickly if your intentions are to get to the work at hand. In general, one should not be censured for rushing to work.

*** *** ***

٦٣٦ - كل لقمة تنادي أكلها .

636. kull lu?ma tnaadi akilha.

- Every morsal calls out for its would-be eater.

= No one gets less or more than what has been destined as his.

*** *** ***

٦٣٧ - لك أكل ، والآ بحلقة ؟

637. lik akl, walla bafla?a ?

- Do you want to eat or to stare ?

= A person should concentrate his efforts on what matters.

*** *** ***

٦٣٨ - من إستكثر غموسه ، كل حاف .

638. min istaktar 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.

*** *** ***

٦٣٩ - ساعة البطون ، تنوء العقول .

639. saŋt ilbuṭuun, tituuh ilŋuʔuul.

- At the time of the tummies (i.e. eating), minds boggle.

= The call of the stomach is loudest.

*** *** ***

٦٤٠ - ستّ و جاريتين على قلى بيضتين .

640. sitt wgaryiteen ŋala ʔaly beḡteen.

- A wife and two slave-girls to boil two eggs !

= Too many people to do a simple job. Killing a mouse with an elephant gun.

*** *** ***

٦٤١ - صام صام ، وفطر على بصلة .

641. ŋaam ŋaam, wi fiṭiṛ ŋala baṣaḷa.

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

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

*** *** ***

٦٤٢ - طبّاخ السمّ بيدوقه .

642. ṭabbaax issimm biyduuʔu.

- (Even) the cook of poison samples it.

= The one who supervises an activity, generally knows more about it than anyone else.

*** *** ***

٦٤٣ - زَيّ الملح محشور في كلّ طعام .

643. zayy ilmalh mahšuur fi kull ṭaṣaam.

- Like salt; it goes into every food.

= This is a description of those who interfere in everybody else's business.

*** *** ***

٦٤٤ - زيتنا في رقيقنا .

644. zetna fidʔiʔna.

- (Let us keep) our oil in our flour.

= To marry in the family (thus keeping the family wealth from going out).

*** *** ***

#29 GOHA & OTHER CHARACTERS

٦٤٥ - جَوَزُوا مَشْكَاحَ لَرِيْمَةَ ، مَا عَلَى الْإِثْنَيْنِ قِيَمَةٌ .

645. gawwizu miškaaḥ liriima, ma ʕala litneen ʔiima.

- They married off Mishkah to Rima (two nobodies). No value is attached to either.

= One is as bad as the other.

*** *** ***

٦٤٦ - جَا أَوَّلَى بِلْحَم طَوْرِهِ .

646. guḥa awla blaḥm ʔooru.

- Goha is the most deserving of the meat of his own ox.

= Charity begins at home.

*** *** ***

٦٤٧ - إللي تقول عليه موسى ، يطلع فرعون .

647. illi tʔuul ʔaleeh muusa, yiṭlaʔ faʔaʔoon.

- The person you take for a Moses (i.e. a good person) (may) turn out to be Pharaoh (i.e. a tyrant).

= Hasty judgment of others is a sure blunder. Do not be deceived by appearances and first impressions.

*** *** ***

٦٤٨ - مين يعرف عيشة في سوق الغزل ؟

648. miin yiʔraf ʔeeʃa fsuu? ilʔazl ?

- Who can tell who is Aysha in the yarn market ?

= Who can find a needle in a haystack ?

*** *** ***

٦٤٩ - قالوا يا جحا أيه أحسن أيامك ؟ قال لما كنت بأعبي
التراب في الطاقية .

649. ʔaalu ya guha eeh ahsan ayyaamak ? ʔaal lamma kunt baʔabbi
tturaab fiṭṭaʔiyya.

- They said to Goha "What has been the best time of your life ?" He said "When I was loading dust in (my) cap".

= Childhood is the best period of ones' life.

*** *** ***

٦٥٠ - قالوا يا جحا فين بلدك ، قال إللي إمراتي فيها .

650. ʔaalu ya guha feen baladak, ʔaal illi mʔaati filiha.

- They said "Where is your hometown, Goha ?" He said "Where my wife is".

= A man's comfort is ultimately with his wife.

*** *** ***

٦٥١ - قالوا يا جحا مرة أبوك تحبّك ، قال هي إتجنّنت ؟

651. ʔaalu ya guha mʔaat abuuk tiḥibbak, ʔaal hiyya itganninit ?
 - They said "Goha, your step-mother likes you". He said
 "Has she gone crazy ?"
 = A step-mother rarely loves her step children.

*** *** ***

٦٥١ - قالوا يا جحا عدّ موج البحر ، قال الجائيات أكثر من الراحات .

652. ʔaalu ya guha ʔidd moog ilbaḥr, ʔaal ilgayyaat aktar min iṛṛayḥaat.
 - They said to Goha, "Count up the waves in the sea ". He answered, "The ones which are still to come are more than those which have already passed".
 = There will be other times. (This is usually used in threats.) Just you wait !

*** *** ***

٦٥٣ - قالوا يا جحا عدّ غنمك ، قال واحدة نائمة و واحدة قائمة .

653. ʔaalu ya guha ʔidd ʔanamak, ʔaal waḥda nayma wwaḥda ʔayma.
 - They said "Goha, count up your sheep". He said, "There is one sleeping and another standing".
 = This proverb is used when there is obviously no need for further investigation of a matter.

*** *** ***

٦٥٤ - رجعت ريمة لعادتها القديمة .

654. rigʕit riima lʕaditha lʕadiima.

- Rima has reverted to her old habit.

= This is said of someone who quits a bad habit and then goes back to it.

*** *** ***

٦٥٥ - سكة ابو زيد كلها مسالك .

655. sikkit abu zeed kullaha masaalik.

- Abu Zeid's route is full of paths (alleys).

= There is more than one way to the woods. All roads lead to Rome.

*** *** ***

#30 WISDOM

٦٥٦ - أصحاب العقول في راحة .

656. aṣḥaab ilʕuʔuul fiṛaaḥa.

- People with brains are in comfort.

= Wise people live in serenity; they do not bother with the triviality of others. This is said ironically of fools who tire themselves over crazy matters.

*** *** ***

٦٥٧ - يتحصل في أحسن العائلات .

657. bitiḥṣal fi aḥsan ilʕaʔilaat.

- It (such a thing) happens in the best of families.

= Unusual things happen in the best of families.

*** *** ***

٦٥٨ - داري على شمعك تنور .

658. daari ʕala šamʕitak tinawwar.

- Shelter your candle and it will give light.

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

*** *** ***

٦٥٩ - دخول الحمام موش زيّ طلوعه .

659. duxuul ilḥammaan muš zayy t!uusu.

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

= Terminating something is not as easy as starting it.

*** *** ***

٦٦٠ - أیه رماک ع المرّ، قال إلیّ أمرّ منه .

660. eeh ramaak ʕa lmuṛṛ, ʔaal illi amaṛṛ minnu.

- What cast you in the bitter (i.e. the difficult course you are following) ? He said, "Something which is more bitter !"

= People may do strange things in order to escape or remedy even more problematic ones. Unusual circumstances may lead one to commit terrible errors.

*** *** ***

٦٦١ - الضرورة لها أحكام .

661. idḡaṛuuṛa liha aḥkaam.

- Necessity has (abides by) its own laws.

= Necessity knows no law.

*** *** ***

٦٦٢ - البلاء يعمّ والرحمة تخصّ .

662. ilbala yṣumm wiṣṣaḥma txuṣṣ.

- Disaster (when it comes) strikes everyone; good fortune selects but a few.

= Misfortune circulates freely, whereas good luck seems to come only to a few.

*** *** ***

٦٦٣ - البيضة ما تكسرش الحجر .

663. ilbeeda matiksaṣṣ ilḥagaṣ.

- An egg cannot smash a stone.

= You cannot hope to win against those who are socially better than yourself, even if you are in the right.

*** *** ***

٦٦٤ - الجواب يتقري من عنوانه .

664. ilgawaab yitʔiri min ṣinwaanu.

- A letter is read from the address.

= A book is read by its cover.

*** *** ***

٦٦٥ - الجايات أكثر من الراحات .

665. ilgayyaat aktaṣ min iṣṣayḥaat.

- Future opportunities are greater than the lost ones.

= There will always be another time.

*** *** ***

٦٦٦ - الحجر الدوّار لا بدّ من لطمه .

666. ilḥagaṛ iddawwaṛ labudd min laṭmu.

- A rotating stone must (one day) get a knocking.

= Evildoers will meet with their fate sooner or later.

*** *** ***

٦٦٧ - الكثرة تغلب الشجاعة .

667. ilkaṭṛa tiḡlib iṣṣagaaʿa.

- Number defeats courage.

= Safety in numbers.

*** *** ***

٦٦٨ - اللين ما ينكسرش .

668. illayyin mayinkisirš.

- The soft does not break.

= Flexibility helps a person to survive in the face of problems.

*** *** ***

٦٦٩ - إللي بيروح ما بيرجعش .

669. illi biyṛuuh mabyirgaʿš.

- What goes, does not come back.

= One should not cry over spilled milk.

*** *** ***

٦٧٠ - إلهي ما ينفع طبله ، ينفع طار .

670. illi ma yinfaṣ ṭabla, yinfaṣ ṭaar.

- What is no use as a tambourine, may be of some use as a drum.

= Nothing is without value.

*** *** ***

٦٧١ - إلهي معاه القمر ما يباليش بالنجوم .

671. illi mṣaah ilṭamar, 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.

*** *** ***

٦٧٢ - إلهي تستهتر به ، يغلبك .

672. illi tistahtarbu, yiḡlibak.

- What you take lightly will defeat you.

= Underestimating others is a sure way of losing.

*** *** ***

٦٧٣ - إلهي تخاف منه ، ما يجيش أحسن منه .

673. illi txaaf minnu, maygiš aḥsan minnu.

- What you worry about (usually) turns out to be the best there has been.

= Things turn out for the best in spite of our fears.

*** *** ***

٦٧٤ - إللي يطاطي لها تفوت .

674. illi yṭaṭilha tfuut.

- Whoever puts his head down (in the face of a storm) stands a chance to see it pass.

= Never meet a storm on a head-on course. One should roll with the punch.

*** *** ***

٦٧٥ - إللي على البرّ عوام .

675. illi ʕala lbaṛṛ ʕawwaam.

- He that is on the shore is a master swimmer.

= Easier said than done.

*** *** ***

٦٧٦ - الإبرة إللي فيها خيطين ما تخيطنش .

676. ilʔibra lli fiha xeṭeen matxayyaṭš.

- A needle with two threads in it, does not sew.

= Too many cooks spoil the broth.

*** *** ***

٦٧٧ - الغربال الجديد له علاقة .

677. ilɣurbaal ilgidiid luh ʕullaaʔa.

- A new sieve has a hanger (so as to have it carefully stored).

= New things are treated with extra care.

*** *** ***

٦٧٨ - إمشي سنة ولا تخطي قنة .

678. imšī sana wala txaṭṭī ʔana.

- Walk for a year rather than cross over a canal.

= It is safer to travel by land than by sea.

*** *** ***

٦٧٩ - إن كان الكلام من فضة ، يبقى السكوت من ذهب .

679. in kaan ilkalaam min faḍḍa, yibʔa ssukuut min dahab.

- If speech (talking) is made of silver, (then) silence is made of gold.

= Silence is golden.

** *** ***

٦٨٠ - النار ما تحرقش إلا إلهي كابشها .

680. innaar matihraʔš illa lli kabišha.

- Fire burns only the one who is holding it.

= No one realizes the extent of a problem except for the person who is suffering it.

*** *** ***

٦٨١ - الصبر مفتاح الفرج .

681. iṣṣabr muftaaḥ ilfaṣag.

- Patience is the key to deliverance.

= A hardship endured is soon over.

*** *** ***

٦٨٢ - الطمع يقل ما جمع .

682. iṭṭamaṣ yiʔill ma gamaṣ.

- Greed leads to the loss of what has been already gathered.

= A greedy person is eventually bound to lose everything.

*** *** ***

٦٨٣ - إذا اشتد الكرب هان .

683. iza ṣtadd ilkaṛb haan.

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

= The darkest hour is just before dawn.

*** *** ***

٦٨٤ - لبس البوصة ، تبقى عروسة .

684. labbis ilbuuṣa, tibʔa ʔaṛuusa.

- Dress up a piece of reed and it will become a doll.

= Clothes make the man.

*** *** ***

٦٨٥ - لو لا اختلاف النظر لبارت السلع .

685. lawla xtilaaf innazaṛ labaaṛit issilaṣ.

- But for difference in opinions, goods would never be sold.

= Divergence in people's views places value on everything.
Variety is the spice of life.

*** *** ***

٦٨٦ - ما وراء الصبر إلا القبر .

686. ma wara şşabr illa lʔabr.

- (There is) nothing that follows (long) patience but the grave.

= This is said when someone who has shown great patience in dealing with a problem is ultimately overcome by it.

*** *** ***

٦٨٧ - ما يقع إلا الشاطر .

687. ma yuʔaʔ illa ššaatiṛ.

- No one falls but the clever.

= Even clever people (or picky people) may still be taken for a ride.

*** *** ***

٦٨٨ - ما فيش دخان من غير نار .

688. mafiiš duxxaan min ʔeer naaṛ.

- There is no smoke without fire.

= Rumors always have a foundation. Where there is smoke there is fire.

*** *** ***

٦٨٩ - مطرح ما تآمن خاف .

689. maṭṛaḥ ma tʔaamin xaaf.

- Be cautious where you think you are safe.

= Most dangers come from unexpected sources.

*** *** ***

٦٩٠ - مش كل مرة تسلم الجرّة .

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.

*** *** ***

٦٩١ - نقاية تسند الزير .

691. naʔaaya tisnid izziir.

- A fruit stone can support a large water pitcher.

= No matter how great and powerful a person may be, he cannot stand alone.

*** *** ***

٦٩٢ - توب غيرك ما يخلش عليك .

692. toob yeerak mayxilš ʕaleek.

- Other persons' attire will not look its best on you.

= Be yourself if you want to impress others.

*** *** ***

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

693. ya šaari lxabaṣ biḥluus, bukra ygiilak balaaš.

- You who is buying news for money today, tomorrow the news will come to you for free.

= Never hunt for news. It will always reach you.

*** *** ***

٦٩٤ - يا ما في الحبس مزاليم .

694. yaama filḥabs maẓaliim.

- How many innocent people there are in prison !

= Never be hasty in condemning a person because of appearances.

*** *** ***

٦٩٥ - عور في حزمة يعمل أيه ؟

695. ʔuud fi ḥizma, yiʔmil eeh ?

- What can a single stick do in a whole bundle ?

= A single person cannot do much. In union there is strength.

*** *** ***

METAPHORIC EXPRESSIONS

METAPHORIC EXPRESSIONS

١ آدي وش الضيف .

1. aadi wišš iḍḍeef.
 + There goes the face of the guest.
 ++ ... and never showed up again, disappeared from the face of the earth!
 +++ xad ikkitaab, waadi wišš iḍḍeef. ṛaaḥ wi maḥaddišš šaafu taani.
 He took the book and nothing has ever been heard from him since. He went away and no one saw him again.

*** *** ***

٢ أجر مناوّل .

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

*** *** ***

٣ أكل لحمه .

3. akal laḥmu.

+ To eat someone's flesh.

++ To gossip about someone.

+++ ʔaʕdiin yaklu flaḥm innaas; haaga wiḥša. ʔaʕdiin
yitkallimu ʕala da wda.

They are there sitting gossiping about everyone (others);
really terrible. They are sitting talking about
everybody.

*** *** ***

٤ أكل وشه .

4. akal wiššu.

+ To eat someone's face.

++ To criticize someone harshly.

+++ ya bni ʕeeb; matiʕmilš kida, innaas akalu wiššina.
ḥaʔaabil innaas izzaay ?

My dear (said to a boy) shame on you ! Don't do this,
people are criticizing us terribly. How am
I going to face the people ?

*** *** ***

٥ اكثر من الهم على القلب .

5. aktar min ilḥamm ʕala lʔalb.

+ More (numerous) than concern (worry) over the heart.

++ Plentiful.

+++ ʕuuh itgawwiz ! ilbanaat aktar min ilḥamm ʕala lʔalb.

Go get married (said to a young man) ! There are
plenty of girls around.

*** *** ***

٦ باطه والنجة (أو - والنجم) .

6. baaṭu winnigma (or - winnigm).
 + Nothing is between his arm-pit and the star(s).
 ++ To be absolutely broke.
 +++ wa!laahi ma a?daṣ aštri ḥaaga dilwa?t; mifallis;
 baaṭi winnigma, mamṣayiiš filuus.
 I swear I can't buy anything now; I am bankrupt;
 broke, I have no money.

*** **

٧ باضت له في القفص .

7. baḍitlu fil?afaṣ.
 + It (one's hen) laid eggs for him inside
 the cage (i.e. in a secure place).
 ++ To be lucky, to have things going one's way.
 +++ inta mabṣuut ya ṣamm ! baḍitlak fil?afaṣ. kull ma
 taaxud nimra til?aaha kasbaana.
 You're happy, man ! You are lucky ! Everytime you
 take a number, you win.

*** **

٨ بلا قافية .

8. bala ?afya.
 + Without any word-play (rhyme).
 ++ Quite seriously, excuse the term.
 +++ yaṣni bala ?afya kida, mumkin tinadḍaflina ilwasaaxa di.
 Honestly (seriously) (excuse the term). Can you clean
 this dirt for us ?

*** **

٩ بلع ريقه .

9. balaʕ riiʔu.
 + To gulp.
 ++ To sigh with relief.
 +++ kaan xaayif, wi lamma šafni balaʕ riiʔu. inbašaʔ ʔawi.
 He was afraid, but when he saw me, he felt better. He
 was real happy.

*** **

١٠ بعد خراب مالطه .

10. baʕd xaʕaab maʕʔa.
 + After the destruction of Malta.
 ++ Too late. Like locking the barn door after the horse
 has been stolen.
 +++ gayy dilwaʔt tʔulli yaʕla nʕuuʕ ništiri ilkutub. baʕd
 xaʕaab maʕʔa. ilʔimtihaan kaan imbaariḥ.
 Now you're telling me "Let's go buy the books". It's
 too late. The examination was yesterday.

*** **

١١ بينهم ما صنع الحدار .

11. beenhum ma šanaʕ ilḥaddaad.
 + (Between them exists) what the blacksmith made.
 ++ To be on very bad terms (with each other).
 +++ mabiykallimuuš baʕḍ. beenhum ma šanaʕ ilḥaddaad.
 yikrahu baʕḍ ʔawi.
 They don't talk to each other. They are on very bad
 terms. They really hate each other.

*** **

١٢ بيته مفتوح .

12. beetu maftuuḥ.
 + His house is open.
 ++ He is a hospitable man.
 +++ huwwa šaxṣ kariim. beetu maftuuḥ linnaas kullaha.
 He is a generous man; hospitable to everybody.

*** **

١٣ بالذراع (أو بالبائع و الذراع) .

13. biddiraaʿ (or bilbaaʿ widdiraaʿ).
 + By the arm (or by the span of the two arms and the arm).
 ++ By sheer force. (either physical or through authority)
 +++ ana maḥibbuuṣ. waaxid kull ḥaaga biddiraaʿ. kull ḥaaga
 ʿaawiz yaxudha bilʿafya.
 I don't like him. He takes everything by sheer force.
 He wants to take everything by force.(bilʿafya =
 biddiraaʿ)

*** **

١٤ بالهولي .

14. bilhabulli.
 + Senselessly, without any control.
 ++ By the bushel (of quantity), thoughtlessly (of talk or
 behavior).
 +++ biyiṣṣrif bilhabulli, biyiṣṣrif min ʿeer ḥisaab, bilʿabaṭ
 He squanders his money, he spends money unwisely.
 (bilʿabaṭ = bilhabulli)

*** **

١٥ بالكوم .

15. bilkoom.
 + By the heap.
 ++ By the bushel.
 +++ Sandu fluus bilkoom, filuus kitiir ?awi.
 He has piles of money, a lot of money.

*** **

١٦ بالعربي .

16. bilṣarabi.
 + In Arabic.
 ++ In plain language, in plain English.
 +++ bilṣarabi miš raayih wayyaakum.
 "Frankly (plainly), I am not going with you".

*** **

١٧ بقلع الدرس .

17. biṭalṣ iddirs.
 + With the uprooting of a molar.
 ++ With great difficulty.
 +++ biyakulha bṭalṣ iddirs.
 He earns his living with great difficulty. (biyakulha = to earn one's living)

*** **

١٨ بالنّبوت (أو - بالدراع) .

18. binnabbuut (aw - biddiraaṣ).
 + (To live) with the cudgel (or - by the arm).
 ++ To force one's way through life.
 +++ axiina da ṣaayiṣ binnabbuut (biddiraaṣ).
 Our friend here bullies his way through life.
 (binnabbuut = biddiraaṣ = bilṣafya)

*** **

١٩ بتاع كله .

19. bitaaʕ kullu.

+ Of everything.

++ ... without principles, ready to do anything.

+++ da ʕaagil ʕafriit. bitaaʕ kullu.

He is a devil; he is ready to do anything. (for recognition)

*** *** ***

٢٠ بياكل في قطة محلولة .

20. biyaakul fi ʔatta maḥluula.

+ To eat out of a (whole) open bundle of straw.

++ To live off the fat of the land without worry or care.

+++ da byaakul fi ʔatta maḥluula. abuu huwwa lli

byidfaʕ.

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

*** *** ***

٢١ بيشم على ضر إيدِه .

21. biyšimm ʕala ɖahr iidu.

+ To smell (things) off the back of one's hand.

++ To tell the unknown (usually with the implication of being crafty).

+++ ʕayyib wana eeh ʕarṣafni ! huwwa ana bašimm ʕala

ɖahr iidi.

How would I know ! Do I tell the unknown ?

*** *** ***

٢٢ بيولّد البغلة .

22. biywallid ilbayla.
 + To claim that a female mule can give birth (to young ones).
 ++ To tell tall tales.
 +++ da ʕaagil mubaaliy; matismaʕš kalaamu, da ywallid ilbayla.
 He exaggerates a lot; don't listen to what he says;
 he tells tall tales.

*** *** ***

٢٣ بيعيش على هوا .

23. biyʕiilš ʕala lhawa.
 + To live on air.
 ++ To live on next to nothing, particularly as far as food is concerned.
 +++ miskiin ! mamʕahuuʕ wala malliim. ʕaayiʕ ʕala lhawa.
 Poor man ! He does not have a penny. He is living
 on nothing.

*** *** ***

٢٤ بالزوفة .

24. bizzoofa.
 + By the heap.
 ++ By the bushel.
 +++ ʕandu filuus bizzoofa. ʕani ʔawi.
 He has piles of money. He is very rich.

*** *** ***

٢٥ بعرق الجبين .

25. biṣara? ilgibiin.
 + By the sweat of one's brow.
 ++ By hard work.
 +++ biyiksab lu?mitu bṣara? gibiinu, biyištayaḷ kitiir,
 wibzimma.
 He earns every cent he gets, he works a lot (hard)
 and honestly.

*** **

٢٦ رايير على حل شعره .

26. daayir ṣala ḥall šaṣṣu.
 + He is going around as far as the length of his untied
 hair (will allow him).
 ++ He is bumming around.
 +++ sitt miš kuwayyisa. dayra ṣala ḥall šaṣṣaha.
 She is a bad woman. She just bums around.

*** **

٢٧ دافنييه سوى .

27. dafniinu sawa.
 + We've buried it together.
 ++ We are in it together, I know as much about the matter
 as you know.
 +++ ya ṣamm balaaš kalaam faariy. ana faahim kull ḥaaga.
 bitʔulli ana lkalaam da ? ʔuuḥ ʔuulu lḥadd yeeri.
 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.

*** **

٢٨ راهية مسيحة .

28. dahya msayyaha.
 + A melted-away disaster.
 ++ A big calamity; also said of persons who are very cunning.
 +++ inta dahya msayyaha !
 You are a devil ! (for recognition)
 ya dahya msayyaha !
 What a calamity !

*** **

٢٩ دمه ثقل .

29. dammu t?iil
 + His blood is heavy.
 ++ To be a bore; doltish; not pleasant to have around.
 +++ ya salaam ! dammu t?iil ?awi, maħibbiš a?šud
 mašaaħ kitiir.
 Boy ! He is such a bore. I don't like to spend a lot of time with him.

*** **

٣٠ دمه يطنش .

30. dammu yu!tuš.
 + His blood smacks (one) on the face.
 ++ To be boorish; doltish.
 +++ ya buuya ! dammu yu!tuš, ya saatir maħibbiš ašuuufu.
 Oh boy ! He is really a bore, my goodness, I don't like to see him.

*** **

٣١ رَقَّ الهمَّ و نخله .

31. da?? ilhamm wnaxalu.

+ He's ground misery and sifted it.

++ He's been living with misery for a long time, misery is nothing new to him.

+++ miskiin ! wa!!aa hi miskiin. da?? ilhamm wnaxalu, yalbaan.

Poor man ! By God he is (really poor). He is really miserable, poor man.

*** *** ***

٣٢ دخل بالحنجل و المنجل .

32. daxal bilhangil wilmangil.

+ He entered by hopping (which is considered to bring bad luck) and with the sickle (which refers to death).

++ With bad luck; with doom and gloom.

+++ in ša||a tišrif ilfuluus bilhangil wilmangil.

May you spend the money in complete misery !

*** *** ***

٣٣ دخل في زواريقه .

33. daxal fi zawarii?u.

+ To enter into someone's pores.

++ To worm oneself into someone's favor.

+++ daxal fi zawarii? ilmudlir, wi dīfik šaleeh. kull haaga yiṭlubha byiṣmilhaalu.

He got in good with the director, and pulled a fast one on him. Everything he asks for, (the director) does for him.

*** *** ***

٣٤ ضرب الدنيا صرمة .

34. ɖaɖab idɖunya ʃaɖma.

+ To hit the world with an old shoe.

++ To have a devil-may-care attitude towards life.

+++ miš ʃawza tiggawwiz. ɖaɖba idɖunya ʃaɖma. miš hamimha.
She doesn't want to get married. She doesn't really
care. She just doesn't care.

*** *** ***

٣٥ ضرب الدنيا طبنجة .

35. ɖaɖab idɖunya ɖabanga.

+ To shoot at the world with a pistol.

++ To have a devil-may-care attitude toward life, not to
care about things.

+++ miš hamimhum haaga. ɖaɖbiin idɖunya ɖabanga. wala
humma hina.

They don't really care. They just don't care- not at all.

*** *** ***

٣٦ ضرب مدفع .

36. ɖaɖab madfaʃ.

+ To fire a gun.

++ To go bankrupt or to avoid paying.

+++ miskiin. kaan ʃandu tgaara kuwayyisa, wifallis. ɖaɖab
madfaʃ lituggaara ilgumla.

Poor man. He had a good business going but went bank-
rupt. He left the wholesalers without payment.

*** *** ***

٣٧ ضحك على رقبته .

37. diḥik ṣala daʔnu.

+ To laugh at someone's beard.

++ To fool someone.

+++ diḥku ṣala daʔnak wixadu lṣarabiyya rxiiṣa, ya ṣabiit !
They fooled you and took the car cheap. You fool!

*** *** ***

٣٨ فانه نصّ عمره .

38. faatu nuṣṣ ṣumṣu.

+ He missed half of his life span.

++ He missed a very good chance.

+++ faatak nuṣṣ ṣumṣak lli maṣuṭtiṣ ilfilm.
You missed something, because you didn't see that film.

*** *** ***

٣٩ فرشت ل (ه) الملاية .

39. faraṣit l (-u) lmilaaya.

+ She spread out her wrap for him.

++ She chewed him out.

+++ di sitt wiḥṣa ʔawi. huwwa miskiin. ʔallaha kilma
waḥda, whiyya faraṣitlu lmilaaya.
She is a terrible woman. He just said one word to her,
and she chewed him out.

*** *** ***

٤٠ فرقة كعب .

40. faṛkit kaṣb.

+ The rub of a heel.

++ A hop, skip, and a jump.

+++ beeni wbeen iggamṣa farkit kaṣb; ʔuṛayyiba ʔawi.

There is a very short distance between where I live and the university; it is very close.

*** *** ***

٤١ فصّ ملح و داب .

41. faṣṣ malḥ wdaab.

+ A grain of salt that melted away.

++ a) To disappear without a trace.

b) To take to one's heels.

+++ masmiṣṭiṣ minnu baʔaali šahreen, faṣṣ malḥ wdaab.

I haven't heard from him for two months, he disappeared completely. (In some contexts synonymous with #1)

*** *** ***

٤٢ فتح له عبّه .

42. fataḥlu ṣibbu.

+ To open one's neckline for someone.

++ To be too accommodating with someone for an ulterior motive.

+++ fataḥlu ṣibbu lyaayit maxad iṣṣuylāana.

He went along with him (went out of his way to please him) until he got the job.

*** *** ***

٤٣ في حاله .

43. fi haalu.
 + All by himself.
 ++ Minding one's own business.
 +++ kunt ʔaaʔid fihaali ga šatamni.
 I was sitting minding my own business when he came and
 insulted me.
 xalliik fihaalak !
 Mind your own business !

*** **

٤٤ في الشمش .

44. filmišmiš.
 + In (the season of) apricots !
 ++ Never ! Fat chance ! A likely story !
 +++ a. haksab šašra gineeh fillutariyya bitaaʔit bukra.
 b. filmišmiš (or filmišmiš in šaaʔ aḷḷaah).
 a. I'll win ten Egyptian pounds in tomorrow's lottery.
 b. Fat chance !

*** **

٤٥ جا في جمل .

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

*** **

٤٦ جا نقبه على شونة .

46. ga naʔbu ʕala ʕuuna.

+ 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 innuhum hayyadduuh, laakin ga naʔbu ʕala ʕuuna, nizil min yeer hatta ma yʔaddimuulu fingaali ʔahwa. He thought they were going to offer him lunch, but his hopes were dashed. He left and they did not even offer him a cup of coffee.

*** *** ***

٤٧ جاب داغه (الأرض) .

47. gaab daayu (lʔaṛḍ).

+ To bring someone's branding-iron (to the ground).

++ To rub someone's nose in the dirt.

+++ ahmad kaan ʔaliil ʔadab, bass ʕali gaab daayu lʔaṛḍ, addibu tamaam.

Ahmed was rude, but Ali rubbed his nose in the dirt; he taught him a good lesson.

*** *** ***

٤٨ جاب الخبر من بزر أمه .

48. gaab ilxabaṛ 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 ilxabaṛ da min bizz ummu; min ilmudiir nafsu.

I got this news item from the horse's mouth; from the director himself.

*** *** ***

٤٩ (جاي) إيد (من) ورا وإيد (من) قدام .

49. (gaay) iid (min) waṛa wʔiid (min) ʔuddaam.

+ To come with one hand in the front and one hand in the back.

++ To come empty-handed.

+++ riḡiṣ faaḍi; iid waṛa wʔiid ʔuddaam, mamʔahš wala ḥaaga.
He came back empty-handed. He got nothing.

*** *** ***

٥٠ جرحه طري .

50. garḥu ṭarī.

+ His wound is still soft.

++ He is newly-afflicted.

+++ matkallimuuš dilwaʔt. ḥayitdaayiʔ; liṣṣa garḥu ṭarī,
ibnu mayyit awwil imbaariḥ.

Don't talk to him now. He'll be annoyed; he is still newly-afflicted. His son just died the day before yesterday.

*** *** ***

٥١ جسّ المخاضة .

51. gass ilmaxaaḍa.

+ To gauge the bottom of the waterway.

++ To feel one's way around.

+++ gassu lmaxaaḍa liʔyu mafiiš fayda ʔaamu saḥabu ṭṭaḷab.

They made discrete inquiries and found there was no use so they withdrew the application.

*** *** ***

٥٢ جواز نصارى .

52. gawaaz naṣaaṛa.

+ A Christian marriage (no divorce).

++ A permanent association.

+++ iṣṣirka lli beenhum gawaaz naṣaaṛa.

The association that is between them is a permanent one.

*** *** ***

٥٣ هرى ونكت (في . . .) .

53. hara wnakat (fi...).

+ To wear out and become unsettled (over).

++ To fret.

+++ intu ʔaṣḍiin tihru wtinkutu fnafsukum, wi huwwa wala
saaʔil fiikum.

You are here sitting fretting and he does not care a bit.

*** *** ***

٥٤ هفّ طلع النهار .

54. huff ṭiḷiṣ innahaar.

+ Day came before you could say "huff".

++ Before you know it.

+++ la, da nta matilḥaʔṣ. huff ṭiḷiṣ innihaar witkuun
xilṣit.

No, you won't have to wait long. It won't take time
for it to get done. (You will be finished before you can
say "Jack Robinson".)

*** *** ***

٥٥ حبله على ظهره .

55. ḥablu ʕala ḍaḥṛu.

+ His leash is on his back.

++ He is responsible for (or to) no one.

+++ da ṛaagil ḥablu ʕala ḍaḥṛu, maḥaddiṣ biyʔullu la abyad
wala swid.

He is on his own, nobody questions him.

*** *** ***

٥٦ حلة وهو مغرفتها .

56. ḥalla whuwwa mayṛafitha.

+ (The matter on hand is like) a saucepan and he is the
ladle made for it.

++ He's the last word on the matter.

+++ da ṛaagil ḥugga. ḥalla whuwwa mayṛafitha filmawḍuuṣ da.
He is an authority. He is the last word on this matter.

*** *** ***

٥٧ حماته بتحبّه .

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.

+++ uʔʔud kul ! ḥamaatak biṭḥibbak !
Sit down and eat ! The food is just ready. (You came at
the right time.)

*** *** ***

٥٨ حمّضها (أو - حمّضه) .

58. ḥammaḍha (or ḥammaḍu).
 + He caused things to go bitter (acid).
 ++ He's gone too far.
 +++ ya axi skut baʔa. da nta ḥammaḍtaha.
 Stop it ! You have gone too far.

*** *** ***

٥٩ حرق له الأخضرين .

59. ḥaraʔlu lʔaxḍaḡeen.
 + To burn (someone's) two greens (i.e. his plants).
 ++ To do someone great harm or to give someone a tongue-lashing.
 +++ ya saatir ! lamma šaafu ḥaraʔlu lʔaxḍaḡeen.
 My goodness ! When he saw him, he gave him a tongue-lashing.

*** *** ***

٦٠ حسب له الف حساب .

60. ḥasablu alf ḥsaab.
 + He calculated a thousand (times) calculations for him.
 ++ To be very careful and prudent.
 +++ lamma baṣṭayal maṣaah baḥsiblu alf ḥsaab ṣaṣan iṣṣuy l yikuun maḥbuuṭ.
 When I work with him I am very careful to make sure the work is precise.

*** *** ***

٦١ حطّ في بطنه بطّينه صيفي .

61. ḥaṭṭ fbaṭnu baṭṭiixa ṣeefi.
 + He put a summer watermelon in his tummy.
 ++ To rest assured.
 +++ ḥuṭṭ fbaṭnak baṭiixa ṣeefi min gihat ilmawḍuuṣ da.
 Rest assured as far as this subject is concerned !

*** **

٦٢ حطّ همّه (في ...) .

62. ḥaṭṭ hammu (fi...).
 + To place one's worry (in...).
 ++ a) To take it out on someone.
 b) To concentrate one's attention upon something.
 +++ ḥaṭṭ hammu fimṣaatu.
 He vented his anger upon his wife.
 ḥaṭṭ hammu fiššuyḷ.
 He devoted himself to the work.

*** **

٦٣ حطّ الهمّ في التّرباس .

63. ḥaṭṭ ilhamm fittirbaas.
 + He vented his anger upon the door bolt.
 ++ He took it out on someone who has nothing to do with the matter.
 +++ awwil ma šafitu zaṣṣaʔitlu, wihuwwa miskiin maluuš zanb, yaṣni ḥaṭṭit ilhamm fittirbaas.
 When she saw him, she shouted at him. Poor man, it wasn't his fault. She just took it out on him.

*** **

٦٤ حطّ رأسه في الجراب .

64. haṭṭ ṛaasu filgiraab.
 + To put someone's head inside the ruck-sack.
 ++ To deceive or trick someone.
 +++ fiḍil yikallimha kalaam ṣaṛiif lamma diḥik ṣaleeha
 wḥaṭṭ ṛasha filgiraab.
 He kept talking nice to her until he tricked her.

*** **

٦٥ حطّ صباعه في الشقّ (من . . .) .

65. haṭṭ ṣubaaṣu fišša?? (min...).
 + To stick one's finger inside the hole (from...).
 ++ To give up (on someone or something).
 +++ ana haṭṭeet ṣubaaṣi fišša?? min innaas dool.
 I have had it with those people.

*** **

٦٦ حطّا (أو جابها) في رقبته (أو قبته) .

66. haṭṭaha (or gabha)fraʔabtu (or ʔabbitu).
 + To fix it all around someone's neck or attach it to his collar.
 ++ To lay the blame for something at someone else's door step, to hang it all on someone else.
 +++ wa!laahi ana maḥluum wihuwwa haṭṭaha firʔabti !
 By God, I am the victim and he blamed it all on me !

*** **

٦٧ حصالته رقيقة .

67. hoṣaltu dayya?a.

+ His gall bladder is narrow.

++ He is peevish.

+++ mabaḥibbiš atnaa?iṣ maṣaah li?ann hoṣaltu dayya?a.

I don't like to discuss things with him because he is quick to take offense.

*** *** ***

٦٨ حطّ في الخرج .

68. huṭṭi filxuṛg.

+ Stuff (it) inside the saddle bag.

++ Add to the heap.

+++ ṣawizni aṣmillak di kamaan. ya!!a ya siidi, huṭṭi filxuṛg.

You want me to do this for you too, OK, add it to all that I have to do.

*** *** ***

٦٩ حطّي كلن .

69. huṭṭi kalamun.

+ These two words represent the third and the fourth groups of the letters of the Arabic (abjadi) alphabet. Reference here is made to the very early stage of one's education.(an insult, not to be used in the presence of the person referred to)

++ (An) ignorant (man).

+++ ṛaagil huṭṭi kalamun.

He is an ignorant man. A dolt of a man.

*** *** ***

٧٠. ابن حرام .

70. ibn ḥaṣaam

+ The son of the forbidden.

++ a) Bastard (literally).

b) Cunning

c) Artful

+++ axiina da ṣafriit; ibn ḥaṣaam.

Our friend here is a devil; he is a bastard. (This can be taken as a very serious insult.) (for recognition)

*** *** ***

٧١. الدنيا بتضرب وتقلب .

71. iddunya btiḍṛab witi?lib.

+ The world is rocking and churning.

++ Everybody is in an uproar over it, in a stew.

+++ daxalt ilbeet la?eet iddunya btiḍṛab witi?lib.

Upon entering the house I found great excitement all around.

*** *** ***

٧٢. الدنيا واقفة على رجل .

72. iddunya wa?fa ṣala riḡl.

+ The (whole) world is standing on one foot.

++ There is a great excitement all around.

+++ daxalt ilbeet la?eet iddunya wa?fa ṣala riḡl.

Upon entering the house I found great excitement all around.

*** *** ***

٧٣ إحنأ بنقرا في سورة عبس ؟

73. ifna bni?ra fsuuriṭ ṣabas.

+ Are we reading the (Quranic) surah of ṣabas ?

++ Do we have to say it over and over again !?

+++ ya bni ma tifham ba?a. huwwa hna bni?ra fsuuriṭ ṣabas ?
Why don't you understand ? Do we have to say it a million
times ? (for recognition)

*** *** ***

٧٤ إيدك والأرض منه .

74. iidak wil?aṛḍ minnu.

+ Your hand next to the ground as far as he is concerned.

++ You might as well give up as far as he is concerned.
(expressing doubt of the likeliness that the person in
question will perform a task)

+++ da šaxṣ mayuṣṭamadš ṣaleeh. iidak wil?aṛḍ minnu.
You can't depend on him. I doubt that he'll do it.

*** *** ***

٧٥ إيدي على كتفك .

75. iidi ṣala kitfak.

+ My hand is on your shoulder.

++ There I am ready to go along with you, I am completely
with you on this.

+++ ya xuuya iidi ṣala kitfak!
Well, I am ready to cooperate with you !

*** *** ***

٧٦ إيدہ مفتوحة .

76. iidu maftuuḥa.

+ His hand is open.

++ To be generous or spendthrift.

+++ ḡumṛu maḥawwiš ʔirš. da iidu maftuuḥa.

He never saved a penny. He is a spendthrift.

*** *** ***

٧٧ إيدہ مخرومہ .

77. iidu maxṛuuma.

+ His hand is perforated.

++ He is a spendthrift.

+++ axuuya iidu maxṛuuma.

My brother is a spendthrift. Money goes through his hands like water.

*** *** ***

٧٨ إيدہ ناشفة .

78. iidu našfa.

+ To be dry-handed.

++ To be tight-fisted.

+++ mayimkinš taaxud minnu malliim waaḥid. da iidu našfu.

It is not possible to get a penny out of him. He is tight-fisted.

*** *** ***

٧٩ إيدِه ورجلِه .

79. iidu wriglu.

+ His hand and foot.

++ To be someone's right hand.

+++ ma?daɾʃ astayna ʃannu. da iidu wrigli.

I can't do without him. He is my right hand.

*** **

٨٠ إيدِه خفيفة .

80. iidu xafiifa.

+ To be light-handed.

++ a) To be light-fingered. (e.g. a pickpocket)

b) To be quick in doing a job that involves the use
of hands (e.g. typing, sewing, cooking, etc.).

+++ ibʃid ʃannu da ʃaɾaami. da iidu xafiifa.

Stay away from him. He is a thief.

*** **

٨١ إلی حیث أَلَقْتُ .

81. ila ʃaysu alqat.

+ To wherever it landed.

++ To hell with (the person(s) in question).

+++ xalliih ɣɾuuħ fidahya. ila ʃaysu alqat.

Let him go to hell ! The hell with him. (an insult)

*** **

٨٢ الباب يفوّت جمل .

82. ilbaab yifawwit gamal.

+ The door (is so wide it) can let a camel pass through.

++ The door is wide open, no one is stopping you !

+++ ṛuuḥ imšī iza kaan miš ṣagbak. ilbaab yifawwit gamal.
Go ! Leave if you don't like it ! The door is wide open.

*** *** ***

٨٣ الفار لعب في عبّه .

83. ilfaaṛ liṣib fiṣibbu.

+ To have a mouse wriggling inside the front of one's clothes.

++ To become suspicious (of an individual or a situation).

+++ min saaṣit ma šuftu, wilfaaṛ liṣib fiṣibbi.
The minute I saw him, I became suspicious.

*** *** ***

٨٤ إللي نبات فيه نصيح فيه .

84. illi nbaat fiḥ niṣbaḥ fiḥ.

+ What we sleep with at night, we wake up with in the morning.

++ The same thing is being said over and over again.

+++ mafliš fayda, illi nbaat fiḥ niṣbaḥ fiḥ.
There's no use; it's the same thing over and over again.

*** *** ***

٨٥ الخالق الناطق (. . .) .

85. ilxaali? innaaṭi? (...).
 + The Creator and Bestower of intelligence.
 ++ The spitting image of ...
 +++ iṛṛaagil da ilxaali? innaaṭi? axuuk.
 This man looks exactly like your brother.

*** **

٨٦ العاقل على الباطل .

86. ilṣaaṭil ṣala lbaaṭil.
 + The idler together with the loiterer.
 ++ To sweep down on everyone without discrimination.
 +++ xad ilṣaaṭil ṣala lbaaṭil.
 He acted indiscriminately.

*** **

٨٧ العدر في الليون .

87. ilṣadad fillamuun.
 + Counting up (rather than weighing) is (used) in the case of limes.
 ++ Without count; numerous.
 +++ ṣandu ṣyaal ilṣadad fillamuun.
 He has a lot of children.

*** **

٨٨ انقطع سبحه .

88. inʔaʔaʔ sabħu.

+ His swimming ceased.

++ To reach the end of one's rope, or to get tired.

+++ miskiin, ištayal kitiir ʔawi, fiḍil yištayal lamma
nʔaʔaʔ sabħu.

Poor man ! He worked a lot; he kept working until he
got tired.

*** *** ***

٨٩ الصباح رباح .

89. iṣṣabaaħ ʔabaaħ.

+ The morning is a profitable affair.

++ Let us sleep on it.

+++ istanna lbukʔa. dilwaʔt iddunya leel. iṣṣabaaħ
ʔabaaħ.

Wait for tomorrow. It's night time now. Better sleep
on it.

*** *** ***

٩٠ اشرب من البحر

90. iṣṣab min ilbaħr !

+ Drink from the sea !

++ Get lost; go jump in the lake ! (an insult)

+++ ʔuuħ iṣṣab min ilbaħr !

"Get lost !"

*** *** ***

٩١ اتلخبط غزله .

91. itlaxbaṭ yazlu.

+ To have one's yarn all tangled up.

++ To get utterly confused.

+++ miskiin awwil ma šafha, itlaxbaṭ yazlu.

Poor man, as soon as he saw her, he got utterly confused.

*** *** ***

٩٢ التقييل ورا .

92. ittiʔiil waṛa.

+ The heavy (part) is (still) behind.

++ The worst is yet to come.

+++ lamma ʔalli nnu xaḷḷas. ʔultilu "la, lissa badri.
ittiʔiil waṛa".

When he told me that he had finished, I said to him,

"No, not yet. The worst is yet to come."

*** *** ***

٩٣ كفى على الخبر ماجور .

93. kafa šala lxabaṭ maguur.

+ To turn a maguur (pottery kneading trough) over a piece of news.

++ To keep an item of news under one's hat.

+++ ikfi šalxabaṭ maguur !

Don't tell anyone !

*** *** ***

٩٤ كفه مفتوح .

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

*** **

٩٥ كسر وراء قوراه .

95. kasaṛ waṛaah ?awwaaṛa.
 + To break a fragment of pottery behind a departing
 person.
 ++ To say "Good riddance !" to a departing person.
 +++ ana ma sadda?t innuhum mišyu, wkasaṛt waṛaahum
 ?awwaaṛa.
 Was I happy (I couldn't believe that) they left and I
 said "Good riddance" to them !

*** **

٩٦ كسر على مناخيره بطة .

96. kasaṛ ṣala manaxiiru baṣaḷa.
 + To break an onion against someone's nose.
 ++ To compel someone to do something against his will. To
 force someone to swallow his pride.
 +++ itzall miškiin ! kasaṛ ṣala manaxiiru baṣaḷa wṣamalḥa.
 Poor man ! He is humiliated. He did it against his will.

*** **

٩٧ كسر مقاريفه .

97. kassar maʔadiifu.

+ To break someone's oars.

++ To take the wind out of someone's sails.

+++ kunt ʕaawiz atʕallim iṭṭayaṣaan, bass waldi kassar maʔadiifi.

I wanted to be a pilot but my father discouraged me.

*** *** ***

٩٨ كتم الدم على القيح .

98. katam iddamm ʕala lʔeeḥ.

+ To suppress the blood over the puss.

++ To suppress one's bad feelings.

+++ sikit wikatam idamm ʕala ilʔeeḥ.

He kept silent and suppressed his disappointment.

*** *** ***

٩٩ كلمة تجيبه و كلمة توّيه .

99. kilma tgiibu wkilma twaddiih.

+ One word brings him along and another one takes him away.

++ Having no mind of his own.

+++ da ʕaagil miš mawzuun; kilma tgiibu, wkilma twaddiih.
That man has no substance; he has no mind of his own.

*** *** ***

١٠٠ كل من هب ومن رب .

100. kull min habb wmin dabb.

+ All that jumps up or goes on foot.

++ Every Tom, Dick and Harry.

+++ ilgamša lyomeen dool biyudxulha kull min habb wdabb.

Practically anybody goes to the university these days.

*** *** ***

١٠١ كلّه يطلع في الفسيل .

101. kullu yiṭṭaṣ filyaṣiil.

+ It all comes out in the wash.

++ Don't worry ! Things will work out.

+++ mayhimmakš kullu yiṭṭaṣ filyaṣiil.

Don't worry about it. Everything will be fine (taken care of).

*** *** ***

١٠٢ لا هنا ولا هناك .

102. la hina wala hnaak.

+ Neither here nor there.

++ Useless; unimportant. No big deal.

+++ da šaxṣ taafih. la hina wala hnaak.

He is an unimportant person. He is of no consequence.

*** *** ***

١٠٣ لا يحل ولا يربط .

103. la yḥill wala yiṛbuṭ.

+ He neither unties nor ties.

++ To be indecisive; to be spineless.

+++ da šaxṣ maluuš ʔiima, wala ɾaʔy. la yḥill wala yiṛbuṭ.
He is an unimportant person; he has no opinion of his
own. He can't do anything (here).

*** *** ***

١٠٤ لا ينفع طبله ولا طار .

104. la yinfaf ṭabla wala ṭaar.

+ It is no use either as a drum or a tambourine.

++ To be completely useless. It's as much use as a screen
door in a submarine.

+++ wi da eeh ʔiimtu ? da la yinfaf ṭabla wala ṭaar.
What good is this ? It can't help in any way.

*** *** ***

١٠٥ لما يقول ريانسي يا فجل .

105. lamma yʔuul ɾayyaani ya figl.

+ (Not even if he would cry out) "Luscious fresh radishes"
(vender's cry).

++ (Not even if he would) scream his head off.

+++ muš hataaxud lfuluus wala lamma tʔuul ɾayyaani ya figl.
You will not get the money whatever you may do.

*** *** ***

١٠٦ لمونة في بلد قرفانة .

106. lamuuna fbalad ʔarfaana.

+ A lime in a nauseated town.

++ To be in great demand; said of a simple or trivial thing that performs the required task.

+++ ʕanduhum ʕarabiyya ʔadiima, wikulluhum biyistaʕmiluuha wi muʕtamidiin ʕaleeha. ahi lamuuna fbalad ʔarfaana.
They have an old car, and all of them use and depend on it; it does the job.

*** *** ***

١٠٧ لّت وعجن .

107. latt wʕagn.

+ Kneading and beating.

++ To run off at the mouth; to talk too much.

+++ ya axi uskut. baʕṭal latt wʕagn.
Keep quiet ! Stop blabbering !

*** *** ***

١٠٨ لزقة بغرا .

108. lazʔa byira.

+ A gluey adhesive.

++ Someone who sticks around and you cannot get rid of him.

+++ ʕaḥibna da lazʔa byira !
He sticks to you like glue. You can't get rid of him.

*** *** ***

١٠٩ لبانتها زرقعة .

109. libanitha zar?a.

++ Her chewing gum is blue.

++ She is a terrible gossip.

+++ di sitt ʃaʃba ?awi. libanitha zar?a.

She is a difficult woman; a terrible gossip.

*** *** ***

١١٠ للركب .

110. lirrुकab.

+ Up to one's knees.

++ Abundant, up to one's neck.

+++ ilfiraax kaanit figgamʕiyya lirrुकab.

Chickens were plentiful at the Co-op.

*** *** ***

١١١ لسانه ما لوش تقالة .

111. lisaanu maluuʃ tu??aala.

+ His tongue has no (counter) weight.

++ He has a loose tongue; he talks too much.

+++ mat?ulluuʃ ʕaaga; da lisaanu maluuʃ tu??aala.

Don't tell him anything; he has a loose tongue.

*** *** ***

١١٢ لسانه طويل .

112. lisaanu ṭwiil.

+ To be long-tongued.

++ To be insolent, be rude; be sharp-tongued.

+++ xuft akallimha li?anni ṣaarif inn lisanha ṭwiil.

I was afraid to talk to her because I know she has a sharp-tongue.

*** *** ***

١١٣ لقط الفولة .

113. !a?aṭ ilfuula.

+ To pick up the bean.

++ To see through the trick.

+++ walad ṣafriit. ḥawilt alṣab ṣaleeh liṣba, maniṣiṭṣ
!a?aṭ ilfuula.

He is a devil, I tried to play a trick on him; no way -
he saw through the trick.

*** *** ***

١١٤ ماشي على قشر بيض .

114. maaši ṣala ?iṣr beed.

+ To walk on egg shells.

++ To walk slowly.

+++ ya axi mši bsurṣa ! maalak maaši ṣala ?iṣr beed kida !
Come on ! Walk quickly ! Why are you so slow !

*** *** ***

١١٥ مات في جلده (من الخوف - أو - من الكسوف) .

115. maat fi gildu (min ilxoof -aw- min ilkusuuf).

+ To die inside one's skin (out of fright or out of shame).

++ To be terribly frightened or utterly ashamed.

+++ lamma šuftaha btaakul žilaati fiššaariṣ maatit
figildaha min ilkusuuf.

When I saw her eating ice cream in the street, she
was mortified.

*** *** ***

١١٦ ما دخلش دنيا .

116. madaxalš dunya.

+ He hasn't entered the world.

++ He never got married.

+++ miskiin, maat sinnu ṣiṣriin sana, madaxalš dunya.
Poor man, he died at the age of 20, and he never got
married.

*** *** ***

١١٧ مفيش سرّين ابن يومين .

117. mafiiš sarriix ibn yomeen.

+ There isn't even a two-day old screecher.

++ (Not) a living soul.

+++ ruḥna hnaak mal?inaaš ḥadd. wi dilwaṭt ruḥt taani -
wilissa mafiiš sarriix ibn yomeen.

We went and there was no one there. I went just now
and there wasn't anyone there.

*** *** ***

١١٨ ما حدش يعرف يقب وراء طحين .

118. maḥaddiṣ yiṣraf yiʔallib waṣaah ṭiḥiin.

+ No one knows how to turn wheat flour over behind him.

++ Said of a talkative, argumentative person.

+++ ṣaagil ṣalabaawi, maḥaddiṣ yiṣraf yinaqṣu fḥaaga,
wala yʔallib waṣaah ṭiḥiin.

He talks a lot. No one can discuss anything with him;
there is no way you can argue with him.

*** *** ***

١١٩ ملايكته هفت .

119. malaykitu haffit.

+ His (guardian) angels are felt around the place.

++ To have strong feelings that someone is shortly to
arrive.

+++ malaykitha haffit ṣalayya nnhaṣda ṣṣubḥ; wiḍḍuḥṣ
baṣṣeet liʔitha daxla.

I thought of her this morning and she came in at noon.

*** *** ***

١٢٠ ملايكته خيفة .

120. malaykitu xafiifa.

+ His (guardian) angels are light.

++ He's nice company.

+++ ṣaagil ṣaṣiif. ṣumṣu ma daayiʔ ḥadd. malaykitu xafiifa.
He is a nice man; he has never bothered anyone. He
is very pleasant.

*** *** ***

١٢١ ما لوش تجزة .

121. maluuš tagza.

+ He has no base.

++ Having no opinion of his own. Like a reed in the wind.

+++ matismaš kalaamu; da ʔaagil mayiʔrafš ʔaaga; maluuš tagza.

Don't listen to him; he does not know anything; he is unprincipled.

*** *** ***

١٢٢ ما لوش وش .

122. maluuš wišš.

+ He has no face.

++ To be too embarrassed (to) ...

+++ maluuš wišš yiigi baʔd illi ʔamalū. maksuuf.

He wouldn't have the gall to come after what he has done. He is ashamed.

*** *** ***

١٢٣ ما لوش (عرض ولا) تنفة .

123. maluuš (ʔarḍ 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 ʔaagil maluuš aš!; ʔaagil saafil, maluuš ʔarḍ wala tana.

He is base; the lowest of the low, he is devoid of all honor.

*** *** ***

١٢٤ منقوع في الهم .

124. manʔuuʕ filhamm.

+ Steeped in worry.

++ To be surrounded with problems.

+++ miskiin! manʔuuʕ filhamm. axuu maat iʃʃahr illi faat
wabu maat iʃʃahr da whuwwa ʔaagil ʃaaḥib ʕaya, dayman
ʕayyaan.

Poor man, he is surrounded with problems. His brother
died last month; his father died this month; and he is
a sick man; always ill.

*** *** ***

١٢٥ مربوط الفرس .

125. maʔbaṭ ilfaʕas.

+ The horse's hitching post.

++ The point, e.g. of an argument.

+++ ahu nta gibt maʔbaṭ ilfaʕas, da huwwa lmaʔbuuṭ.

There ! You have hit the nail on the head, this is
exactly it.

*** *** ***

١٢٦ مسح له جوخ .

126. masafilu guux.

+ To remove the lint from somebody's woolen clothes.

++ To butter someone up, to polish the apple.

+++ ʔaagil munaafiq; biyimsaḥ guux likull waafid.

He is a hypocrite; he butters everyone up.

*** *** ***

١٢٧ ما سقروش .

127. masaḥḥaruš.

+ Not to place any price on ...

++ Not to give a damn about ..., not to care about ...

+++ ana masaḥḥaruš figgazma, da ṛaagil saafil.

I wouldn't give him as much respect as I would to a pair of shoes, he is a base person.

*** *** ***

١٢٨ مسحوب من لسانه .

128. masḥuub min lisaanu.

+ To be pulled by the tongue.

++ a) To run off at the mouth, to be a chatter box.

b) To be indiscrete in one's speech.

+++ matʔulluuš ḥaaga ! da masḥuub min lisaanu. ḥayṛuuḥ yiʔulha lkull waahid.

Don't tell him anything. He is a chatter box; he'll go and tell it to everyone.

*** *** ***

١٢٩ ما تتبلش في بقة فولة .

129. matitballiṣ fi buʔʔu fuula.

+ A bean wouldn't get wet in his mouth.

++ He cannot keep a secret.

+++ ṣumri ma ʔultilha sirr. di matitballiṣ fi buʔʔaha fuula.

I never told her a secret. She can't keep a secret.

*** *** ***

١٣٠ ما تخرّش من ايده الميّة .

130. matxuṛṛiṣ min iidu lmayya.

+ Water would not leak through his hand.

++ To be tight-fisted.

+++ da ṛaagil baxiil. matxuṛṛiṣ min iidu lmayya.

He is stingy; he's really tight-fisted.

*** *** ***

١٣١ ما ينلمش .

131. mayinbiliṣṣ.

+ It cannot be swallowed.

++ It cannot be believed.

+++ da kalaam mayinbiliṣṣ, maḥaddiṣ yisadda? ilkalaam
ilfaaḍi da.

No one can swallow that, no one will ever believe
this nonsense.

*** *** ***

١٣٢ ما ينهضمش .

132. mayinhiḍimṣ.

+ Cannot be digested.

++ Cannot be tolerated.

+++ ilbint di matinhiḍmiṣ, saxiifa.

I can't stand this girl, she is silly.

*** *** ***

١٣٣ ما ينزلش من الزور .

133. mayinzilš min iẓẓooṛ.

+ Wouldn't pass down the throat.

++ Cannot be swallowed (of persons or things).

+++ ilgadaṣ da maynzilliiš min ẓooṛ.

I can't stand that guy.

ilḥikaaya btaṣtu manizlitliiš min ẓooṛ.

I couldn't swallow his story.

*** *** ***

١٣٤ ما يقدرش يقول تلت التلانة كام .

134. mayiḍdaṛš yiḍuul tilt ittalaata kaam.

+ Not to be able to say "What is one third of three ?"

++ Not to utter a word ! To be so convincing that the other person is unable to answer back.

+++ lamma warreetu ilwaṣl, maḍdirš yiḍuul tilt ittalaata kaam.

When I showed him the receipt, he couldn't say a word.

*** *** ***

١٣٥ ما يسواش ملو ورنه نخالة .

135. mayiswaaš malw widnu nxaala.

+ Not to be worth an earful of bran.

++ Not to be worth a plugged nickel (in reference to the situation being discussed).

+++ iṛṛaagil da mayiswaaš malw widnu nxaala, mayiḍdaṛš yiṣmil ḥaaga filmawḍuuṣ bitaṣna.

This man is of no importance. He can't help in anyway with our problem.

*** *** ***

١٣٦ ما يعرفش السما من العمى .

136. mayiṣṣafš issama min ilṣama.

+ Not to know the sky from blindness.

++ To be completely ignorant; not to know chalk from cheese.
He doesn't know which way is up.

+++ da aghal duktoor; mayiṣṣafš issama min ilṣama, mayiṣṣamš
ḥaaga fiṭṭibb.

He is the most ignorant medical doctor; He is completely ignorant; he does not know anything about medicine.

*** *** ***

١٣٧ ما يخرجش من إيدِه (يعمل ...).

137. mayuxṣugš min idu (yiṣmil...).

+ It doesn't come out of his hand (to do ...).

++ It is beyond his ability (to do ...).

+++ mayuxṣugš min idha tuṭbux ṭabxa ḥilwa zayy di.

It is beyond her ability to cook a good meal like this.

*** *** ***

١٣٨ مية من تحت تبِن .

138. mayya min taḥt tibn.

+ Water seeping under straw (i.e. it cannot be detected).

++ A snake-in-the-grass.

+++ da yitxaaṣ minnu tamaam. da mayya min taḥt tibn,
ṣaagil laṣiim.

He is a man to be feared. He is a snake-in-the-grass,
very cunning.

*** *** ***

١٣٩ معدنه كويس .

139. maʕdinu kwayyis.

+ To be of good metal (of a person).

++ To be a good sort, from a good family.

+++ irṛaagil da ṛaagil amiir, maʕdinu kwayyis, ṛaagil mumtaaz.

This man is a good man, he is of good origin, an excellent person.

*** *** ***

١٤٠ من نقرة لدحاديرة .

140. min nuʔra lduḥdeera.

+ (Emerging) from a pothole onto a steep slope.

++ From bad to worse, from the frying pan into the fire.

+++ miskiin, ḥaltu zift, ʕammaal yiṭlaʕ min nuʔra lduḥdeera.
Poor man, he is in a terrible state, he is going from bad to worse.

*** *** ***

١٤١ من طقطق للسلام عليكم .

141. min ʔaʔʔaʔ lissalaamu ʕaleekum.

+ From the time of knocking at the door to "Peace be upon you" (said at the time of departing after a visit).

++ From beginning to end; from soup to nuts.

+++ ana ʕaarif ilmawḍuuʕ min ʔaʔʔaʔ lissalaamu ʕaleekum,
ʕaarif kull ḥaaga.

I know the whole story, I know everything.

*** *** ***

١٤٢ مقطع السمكة وذيها .

142. miʔaṭṭaʃ issamaka wdelha.

+ To cut the fish and its tail.

++ To be a playboy, immoral.

+++ waḷḷaahi ma agawwizu binti abadan. da ʔaagil miʔaṭṭaʃ
issamaka wdelha.

I would never let my daughter marry him. He is a
playboy.

*** *** ***

١٤٣ مسك العصاية من الوسط .

143. misik ilʕaṣaaya min ilwiṣṭ.

+ To hold the stick at the middle.

++ To keep all the options open. To take a moderate stand.

+++ ya siidi xalliina nimsik ilʕaṣaaya min ilwiṣṭ winḥill
ilmawḍuuʃ. inta ʔaalib miit gineeh. ana kunt ʔultilak
xamsiin. laʔ. ḥaddiilak xamsa wsabʕiin.

Well, let us take the middle road, and solve the
problem. You have asked for 100 pounds and I have said
fifty. No. I'll pay you 75.

*** *** ***

١٤٤ من جايها البرّ .

144. miṣ gayibha lbaṛṛ.

+ Not leading things to the (safety of the) shore.

++ To go too far.

+++ ya axi uskuṭ, matikkallimṣ kida ! inta miṣ ḥatgibha
lbaṛṛ. 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.

*** *** ***

١٤٥ مش من توبه .

145. miš min toobu.

+ Not of one's material.

++ Beneath someone.

+++ di haaga miš min toobak. haaga bašiīṭa.

This thing is beneath you. It is a simple (small) thing.

*** *** ***

١٤٦ مش من وقمه .

146. miš min waʔmu.

+ Not of one's value or stature.

++ Not befitting one's position, beneath one.

+++ di haaga miš min waʔmaha, haaga haqiira giddan.

This thing is beneath her, it's something very base.

*** *** ***

١٤٧ متعلم الكعب والخنصر ~ يعرف الكعب والخنصر .

147. mitṣallim ikkaṣb wilxaṇṣar ~ yiṣṣraf ilkaṣb wilxaṇṣar.

+ 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.

+++ ṛaagil kuwayyis ʔawī. ṣaarif šuyḷu. mitṣallim lkaṣb wilxaṇṣar.

He is a very good man. He knows his job. He is an expert (in his field).

Also yiṣṣraf ilkaṣb wilxaṇṣar.

He knows the heel and the little finger. To know everything. To know the matter backwards and forward. He knows his onions.

*** *** ***

١٤٨ موت و خراب ريار .

148. moot wi xaṛaab diyaar.

+ Death and destruction of houses.

++ A terrible disaster.

+++ masakiin, šuuf illi ḥaṣalluhum, maṣaayib kitīira.

zayy ma biy?uulu moot wixaṛaab diyaar, ḥaṣallu ḥagaat
wiḥša ?awi.

Poor people ! See what happened to them ! Calamities.
As they say "a terrible disaster".

*** *** ***

١٤٩ ناعم .

149. naaʿim.

+ (A) smooth (man).

++ A smooth operator.

+++ šumṛi ma sadda?t kalaamu, li?anni šarfu ṛaagil naaʿim.

I have never believed him because I know that he is a
smooth operator.

*** *** ***

١٥٠ نفس في قفس .

150. nafas fi ?afaš.

+ A (mere) breath inside a (rib) cage.

++ In very poor health.

+++ maskiin, ba?a nafas fi?afaš, šaggiz wišaklu ba?a wiḥiṣ
?awi.

Poor man, his health has deteriorated, he grew old
and he looks terrible.

*** *** ***

١٥١ نفخة كدابة .

151. nafxa kaddaaba.

+ A false inflation (blowing up).

++ Hot air, pomposity.

+++ manfuux nafxa kaddaaba.

He is very pompous.

ʕala eeh innaʕxa lkaddaaba di.

Why this vanity ? Why all these airs ?

*** *** ***

١٥٢ ناموسيته كحلي .

152. namusiyyitu kuḥli.

+ His mosquito net is navy blue.

++ He is a very late riser; an afternoon farmer.

+++ ʕiḥi issaaʕa tnaaʕar iḍḍuḥr, aʕlu namusiyyitu kuḥli.

He woke up at 12:00 noon; he is a very late riser.

*** *** ***

١٥٣ نشف الريق .

153. naʕʕif irrii?.

+ To cause someone's saliva to dry up.

++ To give someone a real hard time.

+++ di ḥaaga tnaʕʕif irrii?, ḥaaga ʕaʕba ?awi.

This is really tough, something really difficult.

*** *** ***

١٥٤ قال واحد وستين .

154. ʔaal waahid wisittiin.

+ He said "Sixty-one".

++ He took to his heels, he made a break for it.

+++ saaʔit ma ʃaaf ilʃaskari ʔaal waahid wisittiin.
As soon as he saw the policeman, he took off
(he took off like the wind).

*** *** ***

١٥٥ قاعد ينشّ .

155. ʔaaʔid yinišš.

+ He is sitting there whisking (flies).

++ He is out of business, he is having a lean time, he
has nothing to do.

+++ xalliih yiʃmillak haaga. aho ʔaaʔid mabyištayalš.
ʔaaʔid yinišš.

Ask him to do something for you. There he is sitting
not working, doing nothing.

*** *** ***

١٥٦ قدّ (- - -) وقدر .

156. ʔadd (---) wiʔduud.

+ To be the size of ... and more.

++ More than the match of ...

+++ da ana ʔaddak wiʔduud.

I am head and shoulders better than you.

*** *** ***

١٥٧ قليل الطهي .

157. ?aliil iṭṭahy.

+ To be of little ability at cooking.

++ To be unpolished, uncouth.

+++ ana maḥibbiš atṣaamil maṣaah li?annu ?aliil iṭṭahy,
mayiṣṣafš yitṣaamil maṣa nnaas.I don't like to deal with him because he is tactless
(when it comes to dealing with others), he doesn't know
how to deal with people.

*** **

١٥٨ قطع رايه .

158. ?ataf dabru.

+ To cut of someone's tail.

++ To stop someone from coming to a place by severing his
connections with it.+++ ramitlu ḥagtu fiššariṣ; ṭaraditu; ?atafit dabru.
She threw his things in the street; she kicked him out;
she made sure he wouldn't come back.

*** **

١٥٩ قطع الحلية و الراية .

159. ?ataf ilḥaliiba wiṣṣayba.

+ To cease giving (both) fresh and curdled milk.

++ To cut off all connections and thus no longer be
friendly (no room for reconciliation).+++ ḥawilt aṣalḥu, mafiiš fayda. ?ataf ilḥaliiba wiṣṣayba.
I tried to make peace with him, but it was no use.

*** **

١٦٠ قطع (في) فروته .

160. ʔaṭṭaʔ (fi) faṛwitu.

+ To tear up someone's hide (here sheep skin).

++ To speak ill of someone in his absence.

+++ baʕd issitt ma mišyit, ʔaʕadu ʔaṭṭaʕu ffaṛwitha.
After the lady left, they spoke ill of her.

*** *** ***

١٦١ قطعة بلا وصلة .

161. ʔaṭṭa bila waṣla.

+ A severance without a connecting piece (coupling).

++ Two out of the same mold.

+++ humma litneen šabah baʕd tamaam. ʔaṭṭa bila waṣla.
They both look alike. Exactly like each other.

*** *** ***

١٦٢ قعد (له) في الخط .

162. ʔaʕad (lu) filxaṭṭ.

+ To sit down (for him) in the furrow.

++ To show disobedience, to stage a sit-down strike. To twiddle one's thumbs.

+++ ʕaaḥ hinaak wiʔaʕad filxaṭṭ; miš ʕaawiz yištayal; miš ʕaawiz yiʕmil ḥaaga.

He went there and just did nothing; he did not want to work; he did not want to do anything.

*** *** ***

١٦٣ قول يا باسط .

163. ?uul ya baaṣiṭ.

+ Say (to God) O Benevolent One !

++ Leave well enough alone !

+++ li?iitu ?aaṣid zaṣlaan. ?ultilu ya ṣamm ?uul ya baaṣiṭ.
I found him very upset. (So) I told him "Thank God
for what you have !".

*** *** ***

١٦٤ رمى طوبته .

164. rama ṭubtu.

+ To discard someone's brick.

++ To give up on someone.

+++ ana rameet ṭubtu min zamaan. ḥawilt kitiir asaḍdu
mafiiṣ fayda.

I gave up on him long ago. I tried to help him but
it was no use.

*** *** ***

١٦٥ رمى وراءه قوّارة (أو - قلّة) .

165. rama waṣaa(h) ?awwaṣa (aw - ?ulla).

+ To throw an article of pottery (specifically the lower
section of a broken pottery pitcher used in villages
as a drinking trough for chickens) after someone (leaves).

++ To say "Good riddance" after someone has departed.

+++ lamma miṣi ramu waṣaah ?ulla.

When he left, they said "Good riddance" !

*** *** ***

١٦٦ رجعت المياه لمجاريها (بين ...) .

166. riḡṡit ilmayya lmagariha (been) ...

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

++ To return to being on good terms.

+++ ilḥamdu lillaah, iṡṡalaḥu, wriḡṡit ilmayya lmagariha,
dilwaʔt baʔu aṡḥaab min taani.

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

*** *** ***

١٦٧ ريقه يجري (على ...) .

167. riḡʔu byigri (ʔala...).

+ To have one's saliva running.

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

+++ riḡʔi byigri ʔala lbamya, nifsi moot fi ṡabaʔ bamya.
Ah, for a meal of okra ! I am craving (for) a plate
of okra.

*** *** ***

١٦٨ راجل قّد القول .

168. ṡaagil ʔadd ilʔool.

+ To be the size of the utterance.

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

+++ iza kaan waʔadak innu ḥayiṡmilha, yibʔa ḥayiṡmilha.
da ṡaagil ʔadd ilʔool.

If he promised you he would do it, then he will do it.

He is a man of his word.

*** *** ***

١٦٩ راح بلاش .

169. ɾaaħ balaaš.

+ To go for nothing.

++ To be spent (life, property, effort, etc.) in vain.

+++ miskiin ! ɾaaħ balaaš, dasitu šarabiyya wmaat ʔabl
ma ywadduuh ilmustašfa. ilʔisšaaf wišlit mitʔaxxaṛa.
Poor fellow ! His life ended uselessly. A car ran over
him and he died before they could get him to the
hospital. The ambulance took a long time getting there.

*** *** ***

١٧٠ راح في شربة ميه .

170. ɾaaħ fi šarbit mayya.

+ To go in a drink of water.

++ To die of a very simple illness or a minor accident.

+++ miskiin maat min šiwayyit sixuuna, kan šandu dooṛ bard
bašiiṭ. ɾaaħ fi šarbit mayya.
Poor man, he died of a slight temperature, he had a
simple cold and died of (such) a trivial thing.

*** *** ***

١٧١ راح في هوا .

171. ɾaaħ filhawa.

+ To go in the air .

++ To be gone with the wind.

+++ amaalu ɾaaħit filhawa lamma siʔiṭ filimtiḥaan.
His expectations were frustrated when he failed the exam.

*** *** ***

١٧٢ راح راس في رجليں .

172. ɾaaħ ɾaas fi riɣleen.

+ To go head in feet (i.e. one's head falls towards or between one's feet).

++ To faint.

+++ kunt taʃbaan ʔawi, iʃtaɣalt ktiir xaaʕiʃ, wiħasseet nafsī daayix, wi baʃdeen baʃseet liʔiit nafsī ruħt ɾaas fi riɣleen.

I was very tired, I worked a lot, and I felt myself dizzy and then I fainted.

*** *** ***

١٧٣ روحين في قزازه .

173. ɾoħeen fiʔzaaza.

+ (The two of them are) two souls in one bottle.

++ They are like two peas in a pod.

+++ humma litneen ɾoħeen fiʔzaaza, maysibuuʃ baʃd abadan.

The two of them are very close, they are always together.

*** *** ***

١٧٤ روحه طويلة .

174. ɾooħu ʔwiila.

+ His soul (breath) is long (referring to the intervals between breaths. He takes his time.)

++ To be patient.

+++ ʕumru ma yizʕal, ɾooħu ʔwiila; ʃabuuɾ ʔawi.

He never gets mad, he is patient; really patient.

*** *** ***

١٧٥ ساق الهبالة على الشيطنة .

175. saa? ilhabaala ʕala ššayṭana.

+ To drive simplicity along with mischief.

++ To act the fool.

+++ ya bni uskut ! balaaš ʕabaṭ ! matsu?š ilhabaala
ʕala ššayṭana !

Be quiet ! Don't be silly ! Don't act foolish !

*** *** ***

١٧٦ سبع ، ولا ضع ؟

176. sabʕ walla ɖabʕ ?

+ A lion or a hyena ?

++ Successful or a failure ?

+++ ʔulli iddaalak ilfuluus walla la? ? itkallim ya axi -
ʔuul ! sabʕ walla ɖabʕ ?

Tell me, did he give you the money or not ? Speak up,
fellow ! Talk ! Did you succeed or not ?

*** *** ***

١٧٧ سكرة يّني .

177. sakrit yanni.

+ Yanni's drunkenness (Yanni being a Greek proper name;
In Egypt bartenders used to be of Greek origin).

++ Completely drunk.

+++ sikirna sakrit yanni mbaariḥ, širibna ktiir ʔawi ʔawi.
We got really drunk yesterday, we really drank a lot.

*** *** ***

١٧٨ سلمه رقنه .

178. sallimu da?nu.

+ To give someone (control of) one's beard.

++ To foolishly give someone complete control over one's affairs.

+++ sallimha da?nu, wdiḥkit ṣaleeh.

He trusted her totally, and she made a fool of him.

*** *** ***

١٧٩ سمك لبن تمر هندي .

179. samak laban tamr hindi.

+ Fish, milk and tamarind.

++ A holy mix-up, hodgepodge.

+++ di ḥaaga samak laban tamr hindi, ḥaaga tgiib ilginaan.

It's a crazy thing, something that can drive you crazy.

*** *** ***

١٨٠ سمن على عسل .

180. samn ṣala ṣasal.

+ Ghee (i.e. clarified butter) (mixed) with honey.

++ Complete harmony.

+++ aḥmad wi?amiina samn ṣala ṣasal; aṣḥaab ṭawi.

Ahmed and Amina are very good friends; very close friends.

*** *** ***

١٨١ سنتك بيضة .

181. sanatak beeḍa.

+ (May) your year (be) white (as a euphemism for "black").

++ Have a bad year ! (A very mild imprecation).

+++ kasarṭ ilfingaal ! sanatak beeḍa ! walditak ḥatiddiik
ḥalʔa suxna.

You broke the cup ! Darn you ! Your mother will give
you a sound beating.

*** *** ***

١٨٢ سرقاه السكينة .

182. sarʔaah issikkiina.

+ To be stolen (i.e. taken by surprise) by the knife.
(Reference here is made to the fact that a fowl goes
on walking for a while after it had its head cut off.
The idea is that the bird doesn't realize what has
happened.)

++ To be unaware of one's drastically changed circum-
stances.

+++ miskiin, miš daryaan bilbalwa lli huwwa fiha. sarʔaah
issikkiina.

Poor man, he is not aware of the calamity surrounding
him, totally unaware.

*** *** ***

١٨٣ صافي يا لبن .

183. ṣaafi ya laban.

+ Clear and pure, you milk !

++ Let us kiss and make up.

+++ baʿd ma txanʿu ʔaalu ṣaafi ya laban, wirigʿu aṣḥaab taani.
After they quarreled they made up, and now they are
(good) friends again.

*** *** ***

١٨٤ شارب من بزر أمه .

184. ṣaarib min bizz ummu.

+ He drank from his mother's breast.

++ To be very tough and courageous, stalwart.

+++ ṛaagil ṣaarib min bizz ummu. mayxafš min ḥadd, ṛaagil
ṣugaaʿ.

He is a tough man. He fears no one, he is a brave man.

*** *** ***

١٨٥ شارب من كيانه .

185. ṣaarib min kiṣaanu.

+ Drinking through his elbows.

++ Having a hard time.

+++ ṛooḥo ṭalaʿ nnhaṛda. ṣaarib min kiṣaanu. ibʿid ʿannu.
He is upset today. He had a hard time. Stay away from
him !

*** *** ***

١٨٦ شايلى الدنيا على راسه (أو - على قرنه) .

186. šaayil iddunya šala ṛaasu (aw - šala ʔarṇu).

+ 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 šala ṛaasu.

When I saw him, he was worried sick.

*** *** ***

١٨٧ شايلى عبد القادر .

187. šaayil šabd ilʔaadir.

+ To be carrying Abdel Qaadir (the name of a Muslim saint).

++ To be worried sick.

+++ maalak šaayil šabd ilʔaadir kida ! ya axi farfiš !
iḍḥak.

Why are you so worried ! Take it easy ! Smile !

*** *** ***

١٨٨ شم نفسه .

188. šamm nafasu.

+ To take one's breath.

++ To prosper, to feel relief.

+++ ilmuwazzaf šamm nafasu lamma lmudiir itnaʔal.

The employee began to breathe easy when the director was transferred.

*** *** ***

١٨٩ شَمَعَ الْفَتْلَةَ .

189. šammaŋ ilfatla.

+ To wax the thread.

++ To make a break for it, to beat a hasty retreat,
to run fast (e.g. after someone).

+++ awwil ilḥaṣaami ma šaaf ilṣaskari, šammaŋ ilfatla.
As soon as the thief saw the policeman, he beat it.

*** *** ***

١٩٠ شَتَمَنِي مِنَ الْبَابِ لِلطَّاقِ .

190. šatamni min ilbaab liṭṭaa?.

+ He cursed me from the door to the window.

++ Straight away, without any antecedents.

+++ miš maŋʔuul yikuun šatamak min ilbaab liṭṭa?. laazim
inta ṣamaltilu ḥaaga.

It is inconceivable that he should have insulted you
just like that for no reason. You must have done
something to him.

*** *** ***

١٩١ شَخَّةٌ فِي حَمَامٍ . (أَوْ رَاحَ شَخَّهَ فِي حَمَامٍ) .

191. šaxxa fhammaam. (aw ṛaaḥ šaxxa fhammaam).

+ (Like) urinating in the bath.

++ To die unnoticed, or of a simple illness.

+++ miskiin, ṛaaḥ šaxxa fhammaam. ʔiyi talat iyyaam bass
ʔabl ma ymuut.

The poor man, he passed away unnoticed. He was sick
for just three days before he died.

*** *** ***

١٩٢ شُرَابَة خَرَج .

192. šurraabit xurg.

+ (Like the) tassle on a saddlebag.

++ Someone who has no opinion of his own.

+++ ṣaḥibna da šurraabit xurg filbeet. miṣaatu hiyya lkull
filkull.

Our friend here is mere nothing at home (a "yes" man).
His wife is the whole show.

*** *** ***

١٩٣ شَغَلَ الْمَعْلَمَ لَابْنَهُ .

193. šuyḷ ilmiṣallim libnu.

+ The product of the skilled man for his own son.

++ Very well made.

+++ karaasi šuyḷ ilmiṣallim libnu. aḥsan ḥaaga. ḥaaga
mumtaaza.

Beautifully made chairs. The best. Excellent thing.

*** *** ***

١٩٤ تَلَفَ أَمَلَهُ .

194. tilif amalu.

+ To have one's expectations frustrated.

++ To come on bad times, to go astray.

+++ tilif ṭamalu min yoom abuu ma maat. biyṭuuh iṣṣuyḷ
mitṭaxxar, wiṣaṣaat mayṭuḥṣ xaaḷiṣ.

He went to the dogs since his father died. He goes to
work late and sometimes he does not go at all.

*** *** ***

١٩٥ ترش الملح ما ينزلش .

195. tiṛušš ilmalḥ mayinzilš.

+ (So crowded) if you threw salt (over the crowd) none of it would reach the ground.

++ Very crowded indeed.

+++ ya buuya ṣala nnaas illi kaanit hinaak. zaḥma ʔawī. tiṛušš ilmalḥ mayinzilš.

My goodness ! What a big crowd there was. Really crowded. Very crowded. Packed like sardines.

*** *** ***

١٩٦ تعدّ صوابك (بعد ما تسلّم عليه) .

196. tiṣidd ṣawabṣak (baʔd ma tsallim ṣaleeh).

+ You count your fingers after you have shaken hands with him.

++ A light-fingered person, a compulsive thief.

+++ da min illi tṣidd ṣawabṣak baʔd ma tsallim ṣaleehum. ḥaṣaami kbīr.

You'd better count your fingers after you shake hands with him. He's a big thief.

*** *** ***

١٩٧ طار من الفرح .

197. ṭaar min ilfaṣaḥ.

+ To fly with joy.

++ To jump for joy; to throw up one's cap.

+++ lamma simiṣ inn ibnu niḡiḥ, ṭaar min ilfaṣaḥ.

When he heard that his son had succeeded, he jumped for joy.

*** *** ***

١٩٨ طايح ابن رايح .

198. ṭaayih ibn ṛaayih.

+ The disappearing (or flying), the son of the lost (or gone), (said of money).

++ Transitory; easy come easy go. Said mainly of money earned easily or without hard work that disappears quickly.

+++ ya ṣamm da fluusu ktiira. filuus bitiigi bishuula, mabyitṣabš filha, ṣaṣaan kida biṭṭiir ṭawaam. ṭaayih ibn ṛaayih.

He has a lot of money, money that comes easily, he does not work hard for it. This is why it disappears (flies) easily. Here today gone tomorrow.

*** *** ***

١٩٩ طبخ الطبخة .

199. ṭabax iṭṭabxa.

+ To cook the meal.

++ To cook up the whole plan.

+++ ma xaḷaaṣ ḍiḥik ṣaleeh, wi ṭabax iṭṭabxa, wintaha lmawḍuuṣ.
That is it, finished; he fooled him, and cooked up the whole thing; and that is that.

*** *** ***

٢٠٠ طلع فيه القطط الفطسانه (أو - الفطسة) .

200. ṭaḷḷaṣ fiḥ ilḷuṭaṭ ilfaṭṣaana (aw-ilfaṭṣa).

+ To find strangled cats in something or somebody.

++ To heap dirt upon (usually unfairly).

+++ baṣd ma staʔaal ṭallaṣu fiḥ ilḷuṭaṭ ilfaṭṣa.

After he resigned, they attributed all kinds of faults to him.

*** *** ***

٢٠١ طَلَعَ زَرَابِينَهُ (على) .

201. ṭaḷḷaʿ zaṛabiinu (ʿala...).

+ To take one's wrath out on ...

++ To vent one's anger on ...

+++ ṭaḷḷaʿ zaṛabiinu ʿala mṛaatu, zaʿʿaʿlaha min ʿeer sabab.
He took it out on his wife. He shouted at her for no reason.

*** *** ***

٢٠٢ طَوَّلَ بِالْه (على) .

202. ṭawwīl baalu (ʿala).

+ He extended his patience.

++ To be patient (with), sit and wait.

+++ ṭawwīl baalak ʿala lwalad, xalliik ṣabuur maʿaah.
Give the boy a chance, be patient with him.

*** *** ***

٢٠٣ طَوَّلَ رَقَبَتَهُ .

203. ṭawwīl raʿabtu.

+ To lengthen someone's neck (i.e. to enable him to raise his head high).

++ To make someone (usually a parent or a teacher) proud of you.

+++ ilḥamdu lillaah, ṭiliṣ ilʿawwal ʿala faṣlu; ṭawwīl raʿabitna.

Thank God, he is at the top of his class; we are proud of him.

*** *** ***

٢٠٤ طلع من عينه (أو - من عينه) .

204. ṭiliṣ min ʕeenu (aw-min ʕineeh).

+ To come out of someone's eye/s.

++ To be done against someone's will.

+++ xadt minnu ittilivizyoon illi kunt saybu ʕandu. makanš ʕaawiz yiddihuuli abadan. ṭiliṣ min ʕeenu.

I took my TV that I had left at his place. He didn't want to give it to me. I took it against his will.

*** *** ***

٢٠٥ طلع قفاه يقمر عيش .

205. ṭiliṣ ʔafaah yiʔammar ʕeeš.

+ The back of his neck (is so hot it) can toast bread.

++ To be subdued.

+++ ṭiliṣ ʔafaah yiʔammar ʕeeš. kaan faakir innuhum ʕayidduulu lminḥa. madduluuš wala ḥaaga.

He left with his tail between his legs. He thought they would give him the fellowship. They didn't give him anything.

**** *** ***

٢٠٦ طينته كويسه .

206. ṭintu kwayyisa.

+ To be of good clay.

++ To be a good sort.

+++ iṣṣaagil da ṣaagil amiir, ṭintu kwayyisa. mumtaaz. ʕeltu kuwayyisa.

This man is a good man, he is of good origin. Excellent. His family is good (of good origin).

*** *** ***

٢٠٧ طور الله في برسيمه .

207. ṭoor aḷḷaah fi barsiimu.

+ God's ox (grazing) in His clover.

++ One who is totally ignorant of a subject under discussion.

+++ waḷḷaahi ma yifham ḥaaga filmawḍuuṣ. da ṭoor aḷḷaah
fi barsiimu.

I swear he does not understand anything on the subject.
It is over his head.

*** *** ***

٢٠٨ طبل طبله وزمر زمرة .

208. ṭubul ṭablu wizumuṣ zamru.

+ His drums have been sounded and his horns have been
blown.

++ To come up in life, to rise in the world.

+++ da samiir dilwaṭt baʔa muhimm ʔawi. ʔuʔbaal ʔandak.
da ṭubul ṭablu wizumuṣ zamru.

Samir now is a very important person (in society). May
God give you a similar position. He has a very high
position.

*** *** ***

٢٠٩ طظّ فشّ .

209. ṭuẓẓ fišš.

+ (Onomatopoeic words meaning something extremely trivial).

++ Pooh, fiddlesticks, nonsense.

+++ ilmawḍuuṣ kullu ṭiliṣ ṭuẓẓ fišš. wala ḥaaga. kalaam
faaḍi.

The whole matter came out to nothing; just nothing.
Nonsense.

*** *** ***

٢١٠. واحد (أو - عامل) السكّة قياسة .

210. waaxid (or ʔaamil) issikka ʔiyaasa.

+ To be hard at it measuring the road.

++ To be coming and going all the time.

+++ axiina da ʔaayif, gaay ma been maʃr wiʃkindiriyya kull yoom. ʔaamil issikka ʔiyaasa.

He goes from Cairo to Alexandria every day. Coming and going all the time.

*** *** ***

٢١١ (ولد) كهربية .

211. (walad) kaḥṛaba.

+ (An) electricity-like (boy).

++ (A boy who is) on the ball.

+++ walad ʃaaṭiṛ, kaḥṛaba. yiʃṛaf yiʃmil kull ḥaaga.

He is a clever boy; on the ball. He knows how to do everything.

*** *** ***

٢١٢. ولع .

212. wallaʃ.

+ To burst out in flames.

++ To take to one's heels; to get excited.

+++ lamma lḥaṛaami ʃaaf ilʃaskari, wallaʃ.

When the thief saw the policeman, he ran away.

*** *** ***

٢١٣ ورّاه نجوم الضهر .

213. warraah nuguum iḍḍuḥṛ.

+ To show someone the noon stars (or the stars at noon).

++ To give someone a hard time.

+++ miskiina, iṭṭa!i!a?it minnu li?annu šaxṣ faẓiif,
warraaha nguum iḍḍuḥṛ, fazzibha.

Poor woman she got divorced from him because he is a
terrible person, he gave her a hard time and tortured her.

*** *** ***

٢١٤ (ورّى له) العين الحمراء .

214. (warraalu) lʕeen ilḥamṛa.

+ To show someone the red eye.

++ To clench one's fist at someone.

+++ ilbint xaafit lamma warraaha lʕeen ilḥamṛa, miskiina,
xawwifha ?awi.

The girl was frightened when he acted tough with her,
poor girl, he really scared her.

*** *** ***

٢١٥ و السماء و الطارق .

215. wassamaa?i waṭṭaariq.

+ The sky and the comet. (Reference here is made to a
Koranic phrase).

++ To have absolutely nothing.

+++ ya siidi ana xaḷaaṣ bi?iit wassamaa?i waṭṭaariq. šaraft
kull illi kunt mḥawwišu.

Well, I am (really) broke. I spent all I had saved.

*** *** ***

٢١٦ ورن من طين وورن من عجين .

216. widn min ṭiin wi widn min ṣagiin.

+ An ear (made) out of mud and another ear (made) out of dough.

++ Not caring; not paying attention.

+++ kull ma kallimu, yiṣmilli widn min ṭiin wi widn min ṣagiin. yiṣmil innu miš saamiṣ.

Whenever I talk to him he never listens. He pretends not to hear.

*** *** ***

٢١٧ (وكلنا العشا وشربنا الشاي) والنبي منه .

217. (wikalna lṣaša wišribna ššaay) wallazi minnu ...

+ (We ate dinner, drank tea) and so on.

++ And so on and so forth.

+++ ya siidi baṣd ma ṭaṣadna šwayya, witkallimna, wgabulna lṭahwa, witṣaššiina wallazi minnu, ṭalli nnu ṣaawiz yištiri ṣarabiyyiti lfiyat.

Well, after we stayed a while, and talked, they offered us coffee, then we ate dinner and so on and so forth, and then he told me that he wanted to buy my Fiat.

*** *** ***

٢١٨ وقع لشوشته .

218. wiṭiṣ lišuštu.

+ To fall to the crest of one's head.

++ To get in trouble up to one's ears.

+++ wiṭiṣ lišuštu fḥubbaha. biyḥibbaha moot. mayiṭḍarṣ yuṭud diṭiiṭa waḥda bṣiid ṣanha.

He fell head over heels in love with her. He loves her a lot. He can't stay away from her for a minute.

*** *** ***

٢١٩ وشه يقطع الخميرة من البيت .

219. wiššu yi?taʕ ilxamiira min ilbeet.

+ To have a face that would deprive a house of its yeast
(i.e. not to be able to afford to make bread anymore).

++ Said of a crabby frowning person. Egyptians believe
that such people are jinxes and bring bad luck.

+++ mabafibbiš ašuuḡ, dayman mikaššar. wiššu yi?taʕ
ilxamiira min ilbeet.

I don't like to see (his face), he is always frowning.
His face would turn milk sour.

*** *** ***

٢٢٠ وشه يقطع الرزق .

220. wiššu yi?taʕ irrizʔ.

+ To have a face that would cut off God's bounty.

++ Said of a crabby frowning person. Egyptians believe
that such people are jinxes and bring bad luck.

+++ ya saatir ! ilgadaʕ da dayman mikaššar. wiššu
yi?taʕ irrizʔ.

My goodness. This man is always frowning. His face
would turn milk sour.

*** *** ***

٢٢١ خبر أبيض .

221. xabar abyad.

+ A piece of white (euphemistic for black) news.

++ What a terrible thing !

+++ ya xabar abyad ! izzaay ḡaṣal da ? eeh illi ḡara ?
ʔulli ! izzaay kasaṣt draaṣak !

How terrible ! How did this happen ? What happened ?

How did you break your arm !

*** *** ***

٢٢٢ خد بحقه حلفة .

222. xad biḥa??u ḥalfa.

+ To take alfalfa for what one is entitled to.

++ To exact the value of what is due to one (even if what one obtains is completely useless to him), to get even, to settle the score.

+++ ya siidi inta xatt bḥa??ak ḥalfa. xaḷaaṣ matitkallimš. uskut.

You have exacted every penny that is due you. Don't say a word. Keep quiet.

*** *** ***

٢٢٣ خده في روكة .

223. xadu fdooka.

+ To take someone into a hullabaloo, i.e. cause a hullabaloo for someone.

++ To overwhelm someone with a lot of talk.

+++ xaditni fdooka, maṣriftiṣ akallimha. maṣriftiṣ aʔullaha eeh.

She met me with such a hullabaloo I couldn't get one word in, I didn't know what to say to her.

*** *** ***

٢٢٤ خدوه من الدار للنار .

224. xaduuh min iddaar linnaar.

+ They took him from the (sanctity of his) house into hell.

++ To involve an innocent bystander in the midst of the fray.

+++ miskiin, maṣamalš ḥaaga. huwwa kaan waaʔif biyitfaṣṣag
ṣala lxinaaʔa wilbuliis ga ʔabaḍ ṣaleeh. xaduuh min
iddaar linnaar.

Poor man, he didn't do anything. He was (just) standing
(there) looking at the fight, and the police arrested
him. He was taken in without doing anything.

*** *** ***

٢٢٥ خلاها بطن حمار .

225. xallaaha baṭn ḥmaar.

+ To turn the situation into "a donkey's belly".

++ To go too far, to drive things beyond the limits.

+++ matxallihaaš baṭn ḥmaar baʔa ! ṣeeb ṣaleek titkallim
kida maṣa waldak !

Don't be so unreasonable ! It's shameful that you talk
like this to your father !

*** *** ***

٢٢٦ خلاها خل .

226. xallaaha xall.

+ To cause things to turn into vinegar.

++ To go too far.

+++ la, la, la ! inta xalletha xall ! ṣeeb matʔulš kida
lilli akbaṣ minnak !

Oh no ! You've exceeded the limits ! Don't speak like
this to your elders !

*** *** ***

٢٢٧ خرج بيت .

227. xarg beet.

+ (Articles) thrown out of the house; i.e. garbage.

++ Second-hand.

+++ di kullaha fagaat xarg beet, matinfafš, ?adiima, miš kuwayyisa.

These are all second-hand articles, useless,
old things, they are no good.

*** **

٢٢٨ خرج من إيد ...

228. xaṛaḡ min iid...

+ To go out of someone's hand.

++ To remove the traces of someone's authority.

+++ ilwalad xaṛaḡ min iid abuuḥ, iṛṛaagil miš ?aadir ṣaleeh.
The boy went against his father's will, the man can't
do a thing with him.

*** **

٢٢٩ خسر (أو - عدم) الجلد و السقط .

229. xisir (or ṣidim) ilgild wiṣṣa?aṭ.

+ To lose (or be deprived of) both hide and tripes.

++ To lose everything, to lose heavily.

+++ ilṣarabiyya di xaṣṣarītni ggild wiṣṣa?aṭ. dafaṣt ṣala
taṣliḥha aktar min tamanha.

This car has cost me every cent I had; I paid more than
its price for repairs.

*** **

٢٣٠ خلقه ضيق .

230. xul?u dayya?.

+ His temper is narrow.

++ He is short-tempered.

+++ iwša titkallim mašaah. da ɾaagil ʃaṣabi wxul?u dayya?.
ḥayzaʃša?lak.

Watch out, don't talk to him. He is a nervous person;
he is short-tempered; he'll shout at you.

*** *** ***

٢٣١ يامولای كما خلقتني .

231. ya mawlaaya kama xala?tini.

+ As the day you created me, God !

++ Completely down and out.

+++ ilʃafš iggidiid xallaani ya mawlaaya kama xala?tini;
yaali giddan, dafašt kull illi kunt mḥawwišu.

The new furniture left me absolutely broke, it was very
expensive. I spent all my savings for it.

*** *** ***

٢٣٢ يا نهار ابيض .

232. ya nhaar abyad.

+ What a white (euphemistic for black) day !

++ What a terrible thing !

+++ ya nhaar abyad ! inta muta?akkid min ilkalaam da ?
ṣaḥiif iṭṭayyaara ḥatit?axxaṛ talat saṣaa ?

What a terrible thing. Are you sure of what you are
saying ? Is it true the plane will be three hours late ?

*** *** ***

٢٣٣ يدّان في مالطة .

233. yiddan fi maḷṭa.

+ To call (Muslims) to prayer in Malta.

++ To cry out to the moon.

+++ mafiiṣ fayda. inta btiddan fi maḷṭa, maḥaddiṣ ḥayismaṣ kalaamak.

There is no use ! You're wasting your breath. No one is going to listen to you.

*** *** ***

٢٣٤ يفهمها وهي طائرة .

234. yifhamha whiyya ṭayra.

+ To comprehend (a matter) while it is in mid-flight.

++ To be sharp-witted.

+++ da ṛaagil nabiiḥ ʔawi, zaki. yifhamha whiyya ṭayra, ḥayifhamak ʔala ṭuul awwil ma titkallim maṣaah.

He is very smart, intelligent, sharp, he'll understand you right away.

*** *** ***

٢٣٥ يفحت البير بابة .

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 ʔammi xalliini bʔiid ʔannu. da ṛaagil makkaar. yawiiṭ. yifḥat ilbiir biʔibra.

Well I would like to stay away from him. He is a cunning man, secretive, very artful.

*** *** ***

٢٣٦ يلعب بالبيضة و القدرح (أو - والحجر) .

236. yilṣab bilbeeḍa wilʔadaḥ (aw wilḥagaṛ).

+ To be able to juggle an egg and a tumbler (or a stone).

++ To be crafty.

+++ da ṛaagil ṣafrilt, ṣaatiṛ gidḍan, yilṣab bilbeeḍa wilḥagaṛ, miš sahl.

He is a devil, very clever, very artful. He is not easy (to deal with).

*** *** ***

٢٣٧ ينفخ في قربة مقطوعة .

237. yinfux fi ʔirba maʔṭuuṣa.

+ To blow (air) in a torn water skin.

++ To do something (particularly give advice) in vain; to carry water in a sieve.

+++ ilmudarrisiin ilʔayyaam di byunfuxu fʔirba maʔṭuuṣa. ilfuṣuul muzdaḥima, wittalamza miš ṣawzin yišṭaylu.

Teachers these days see their efforts going down the drain, the classrooms are overcrowded and the students do not want to work.

*** *** ***

٢٣٨ يسرق الكحل من العين .

238. yisraʔ ilkuḥl min ilṣeen.

+ (To be capable of) stealing kohl from the eye.

++ To be light-fingered, a con artist.

+++ da ṛaagil !iṣṣ kbīr. yisraʔ ilkuḥl min ilṣeen. ilwaaḥid yixaaf minnu tamaam.

He is a big thief, really light-fingered. A real big thief, one ought to watch out for him.

*** *** ***

٢٣٩ يتلفع بلسانه أو متلفع بلسانه .

239. yitlaffaʕ bilsaanu or mitlaffaʕ bilsaanu.

+ To be able to use one's tongue as a neck wrap.

++ To be sharp-tongued.

+++ ana mabaḥibbiš atkallim maṣaah. ʔaagil mitlaffaʕ
bilsaanu. awwil ma tkallimu yzaʕṣaʔlak.

I don't like to talk to him. He is a sharp-tongued
person. You just talk to him and he shouts back at you.

*** *** ***

٢٤٠ يطلع في الكرشة عض .

240. yiṭaʔlaʕ filkirša ʕaḍm.

+ To pick a bone from tripe.

++ To find fault even in simple matters; to be pedantic,
picky, fussy.

+++ da mayiʕgibuuš ayy ḥaaga mahma kaanit kuwayyisa.
yiṭaʔlaʕ filkirša ʕaḍm. laazim yilʔa ʕeeb fikull
ḥaaga.

He never likes anything no matter how good it is. He
would find fault even in something perfect; he must
find fault in everything.

*** *** ***

٢٤١ يوتّيك البحر و يجيك عطشان .

241. yiwaddiik ilbaḥr wiylgibak ʕaṭṣaan.

+ To be capable of taking you to the Nile and bringing you
back thirsty.

++ To be very cunning, very devious.

+++ matfakkaʕš innu aḥbal. da ywaddiik ilbaḥr wiylgibak
ʕaṭṣaan.

Don't think he is a simpleton ! He is very cunning.

*** *** ***

٢٤٢ يخليه (أو - يسييه) يرن .

242. yixalliih (or yisiibu) yirinn.

+ To leave someone ringing.

++ To ignore someone.

+++ matkallimuuš, xalliih (siibu) yrinn. siibu kida
matruddiš šaleeh.

Don't speak to him ! Let him go hang ! Just don't
answer him !

*** *** ***

٢٤٣ يعرف الكفت .

243. yišraf ilkuft.

+ He knows the tiny threads in a worn out garment.

++ He knows everything.

+++ da šafriit, yišraf ilkuft, faahim kull haaga fiddunya di.
He is a devil; he knows everything, he understands
everything in this world.

*** *** ***

٢٤٤ يوم الحكومة بسنة .

244. yoom ilhukuuma 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 ?al?aan šašaan magalakš gawabaat min
wizaṭt izziṛṛaaša. mati?la?š, ma nta šaarif. yoom
ilhukuuma bsana.

I see that you are worried because you haven't received
letters from the Ministry of Agriculture. Don't worry !
You know how slow government procedures are.

*** *** ***

٢٤٥ زنبه على جنبه .

245. zanbu ʕala ganbu.

+ His guilt is on his side.

++ He'll have only himself to blame.

+++ in ma gitš filmaʕaad, yibʔa zambak ʕala ganbak, ʕamšī wasiibak.

If you don't come in time then it will be your own funeral, I will leave you behind.

*** *** ***

٢٤٦ زرعه زرع بصل .

246. zaraʕ(u) zarʕ baša!.

+ To plant (someone) like (spring) onions.

++ To knock someone down to the ground.

+++ misku kida, wi zaraʕu zarʕ baša!.

He held him like this, and decked him.

*** *** ***

٢٤٧ زور الطين بلة .

247. zawwid iṭṭiin balla.

+ To increase the wetness of a muddy spot.

++ To add insult to injury. To make it worse.

+++ ʕaaḥ zawwid iṭṭiin balla. irradyu kaan fiīh ḷamba waḥda maḥruuʔa, ʕaraʔ ḷamba tanya wkasar zuṕareen fiīh wi huwwa biyḥaawil yišaḷḷaḥu.

He made it worse. The radio had one bad tube and he broke another tube and a couple of switches in it while trying to fix it.

*** *** ***

٢٤٨ زي اللي الدّاية جرّاه من لسانه .

248. zayy illi ddaaya gaṛṛaah min lisaanu.

+ As if the midwife has pulled him (out) by the tongue.

++ To be talkative; to run off at the mouth.

+++ da ṡalabaawi, yitkallim alf kilma fiddi?ii?a. zayy illi ddaaya gaṛṛaah min lisaanu.

He is really talkative. He talks at a speed of a thousand words a minute; very talkative.

*** *** ***

٢٤٩ زيّ الناس .

249. zayy innaas.

+ Like people.

++ Properly.

+++ iṡmil iṡṡuṡl zayy innaas !

Do the work properly !

Note, however, this idiomatic usage :

biyiṡmil zayy innaas.

He goes to the bathroom (toilet) (euphemistic).

*** *** ***

٢٥٠ زيّ الشّمرة من العجين .

250. zayy iṡṡaṡṛa min ilṡagiin.

+ 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.

+++ ṡamal ṡamlitu wṡiliṡ minha zayy iṡṡaṡṛa min ilṡagiin.

He did what he did and came out of it smelling like a rose.

*** *** ***

٢٥١ زيّ الزفت .

251. zayy izzift.

+ Like pitch (tar).

++ Terrible.

+++ ḥaxalli nhaṛak zayy izzift in maskittiš. uskut
aḥsanlak.

I'll make your day miserable if you don't shut up.

You'd better shut up.

*** *** ***

٢٥٢ زفت وقطران .

252. zift wʔaṭṭaan.

+ Pitch and tar.

++ Very bad indeed.

+++ ilʕiiša baʕit zift wʔaṭṭaan. ilḥayaah ašbaḥit mustaḥilla
min šiddit izzifaam.

Life has become most intolerable. Life has become
impossible because of overcrowding.

*** *** ***

٢٥٣ ظله خفيف .

253. ẓi!!(u) xafiif.

+ His shadow is light (not heavy).

++ To be jovial.

+++ šaxṣ ẓaṛiif, ẓillu xafiif, dayman mubtasim, dayman
mabṣuuṭ.

He is a nice man, really nice, he is always smiling,
always happy.

*** *** ***

٢٥٤ ظراط في قفص .

254. zuṛaaṭ fi ʔafaṣ.

+ A fart in a cage.

++ An empty shell, of no substance.

+++ kalaam faaḍi. biyitkallim kida wbass. ilḥaʔiiʔa
tilʔaaha yeer kida xaaḷiṣ. aho zuṛaaṭ fiʔafaṣ.

Nonsense. It is just talk, but the truth must be
different. Well, (the whole thing) has no substance
to it.

*** *** ***

٢٥٥ عامل أبو علي .

255. ʕaamil abu ʕali.

+ Acting like abu ʕali.

++ Stuck up, acting the big shot.

+++ axiina da ʕaamil abu ʕali, maḥaddiṣ ʕaarif yikallimu.
faakir innu ḥaaga kbīra.

Our friend here is acting like a big shot, no one can
talk to him. He thinks he is a big shot.

*** *** ***

٢٥٦ عامل فلوطة .

256. ʕaamil faḷḷuuṭa.

+ To act like a big shot (said sarcastically).

++ To be one's own glory.

+++ ʕaamil faḷḷuuṭa ʕala eeh ? inta faakir nafsak miin ?

Why are you acting like a big shot ? Who do you think
you are ?

*** *** ***

٢٥٧ عضة خشة .

257. řadma xiřna.

+ To be a rough bone.

++ To be of great stature, of great influence (such that he cannot be crossed).

+++ ya řammi matitkallimř mřaah. da řadma xiřna. da řaagil mařaamu kbiir, řaagil fi manřib řaali.
Well, don't argue with him. He is a man of great influence, of high position.

*** *** ***

٢٥٨ على بابا .

258. řala baaba.

+ (It's) on daddy.

++ Go tell it to Sweeney !; tell it to the Marines ! Whom are you trying to kid !

+++ ilkalaam da řala baaba ! řuuħ ilřab. řuul ilkalaam da řhadd řeerī.

Whom are you kidding ? Get lost. Go tell someone else.

*** *** ***

٢٥٩ على البلاطة (أو - على البلاط) .

259. řala lbařaařa (or řala lbařaař).

+ On the (bare) tile/s .

++ a) To go broke

b) To be absolutely frank with someone.

+++ itkallimt mřaah biřařaaha. gibtihaalu řala lbařaařa. řultilu kull řaaga břařaaha.

I was very frank with him. Completely frank. I told him everything frankly.

gawaazit bintu gabitu řala lbařaařa.

His daughter's wedding made him go broke.

*** *** ***

٢٦٠ على الحديدة .

260. ṣala lḥadiida.

+ On the (naked) iron.

++ On the down and out.

+++ maṣaṣiif ilgamṣa btaaṣt ilḥawlaad xallitni ṣala lḥadiida.
The school expenses for the kids have wiped me clean.

*** *** ***

٢٦١ على قفا غيره (أو - على قفا فلان) .

261. ṣala ṭafa yeeru (or ṣala ṭafa fulaan).

+ On the back of someone else's neck.

++ At someone else's expense.

+++ biyaakul ṣala ṭafa axuuh. ṣaayiṣ ṣandu, waakil ṣaarib
wibyaaxud maṣṣuufu, waxuuh biyidfaṣlu lmaṣrufaāt bitaṣt
ilgamṣa.

He lives off his brother. He lives with his brother;
his brother feeds him, gives him pocket money and pays
for his school.

*** *** ***

٢٦٢ على الريق (أو - على ريق النوم) .

262. ṣala rrii? (or ṣala 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.

+++ maḥibbiṣ asmaṣ ilkalaam da ṣala rrii?.

I don't like to hear this the first thing in the
morning.

*** *** ***

٢٦٣ على سنجة عشرة .

263. ʕala singit ʕaʕaʕa.

+ Weighed by the (number) ten weight.

++ Dressed to kill, elaborately made-up.

+++ ʕuftak imbaariḥ, kunt laabis ʕala singit ʕaʕaʕa:

badla gdiida, wʕamiṣ gidiid, wi gazma gdiida,

wkaʕavatta gdiida. ʕaaga aaxir wagaaha.

I saw you yesterday, you were all dressed up: new suit, new shirt, new shoes, new tie; very elegant.

*** *** ***

٢٦٤ على سن ورمح .

264. ʕala sinn wʕumḥ.

+ On the spear's point.

++ a) Very well known

b) For all to see.

+++ ya siidi da ʕumdit ilbalad ʕala sinn wʕumḥ laazim

tiḥtirimu.

My friend, he is the mayor of the village and nothing less. You have to show him respect.

*** *** ***

٢٦٥ عمل البحر طحينة .

265. ʕamal ilbaḥr ṭḥiina.

+ To turn the sea into sesame-seed paste.

++ To paint too rosy a picture.

+++ lamma kallimtu, ya salaam, ʕamalli lbaḥr ṭḥiina.

ʕalli ʕaʕmillak, waʕmillak, waʕmillak.

When I talked to him he painted a rosy picture for me. He said "I'll do this and that for you".

*** *** ***

٢٦٦ عمل السبعة ودمّتها .

266. ṣamal issabṣa wdimmitha.

+ To commit the seven (sins) including the very worst.

++ To do a snow job to attain one's goal.

+++ ya xuuya ʔaṣad yikallimni, wiṣamal issabṣa wdimmitha,
lʔaayit ma xad illi huwwa ṣawzu.

He kept talking to me and did his act until he took
what he wanted.

*** *** ***

٢٦٧ عمر الطاسة .

267. ṣammaṣ iṭṭaaṣa.

+ To fill up the cup (here refers to the head).

++ To get high (either on alcohol or narcotics).

+++ ʔaṣadu wṣammaṣu ṭṭaaṣa winbaṣaṭu, širbu ʔizaazit wiski
kbiira bḥalha.

They stayed and drank and were happy. They drank a
whole big bottle of whiskey.

*** *** ***

٢٦٨ عسل وطحينة .

268. ṣasal wiṭḥiina.

+ Molasses and sesame seed paste.

++ Most suitable combination, made for each other.

+++ humma litneen ṣasal wiṭḥiina; ya salaam munsagimiin
maṣa baṣḍ giddan.

They are made for one another; what great harmony they
show !

*** *** ***

٢٦٩ (عايزك في) كلمة ورت غطاها .

269. (ʕayzak fi) kilma wṛadd ʕaṭaaha.

+ (I want you for just) one word and the placing of its cover.

++ Just one word (with you).

+++ laʔ, miš haṭuʔʕud kitiir. ana ʕayzak fikilma wṛadd
ʕaṭaaha. xamas daʔaayiʔ.

No, you are not going to stay long. I want you for just
a brief word. Just five minutes.

*** *** ***

٢٧٠ عيني عينك .

270. ʕeeni ʕeenak.

+ My eye, your eye.

++ Openly, without shame, for all to see.

+++ mašya wḍahṛaha ʕiryaan ʕeeni ʕeenak, matixtišiiš.
ya salaam.

She is going along with her back exposed with no
shame. She is not ashamed ! My goodness !

*** *** ***

٢٧١ عينه في . . .

271 ʕeenu fi ...

+ His eye is in ...

++ His heart is set on ...

+++ ʔaaʕid ʕeenu filʔakl, biybuṣṣ likull haaga ʕala
tṭarabeeza.

He is sitting there with his mouth watering for the
food, he is looking at everything that is on the table.

*** *** ***

٢٧٢ عرس جنب طهور .

272. ʕirs gamb ʔhuur.

+ A wedding (celebration) alongside a circumcision.

++ To sieze upon the opportunity to do an additional thing on the side. To kill two birds with one stone.

+++ dayman bazuur uxti, aʕtiri lhaaga min gamb beetha, wahu ʕirs ganb ʔhuur.

I always visit my sister and do my shopping from a place near her house, just while I am at it.

*** *** ***

٢٧٣ غسل ونشر .

273. ʕasal winaʕar.

+ To wash someone and hang him up to dry.

++ To chew someone out.

+++ ʕala kilma ʔultihaalu, ʕasalni wnaʕarɲi.

Just for one word that I said to him, he chewed me out.

*** *** ***

٢٧٤ غسيل ومكوى .

274. ʕasiil wimakwa.

+ Washing and ironing.

++ Very durable (although reference here is to cloth, it could refer to most merchandise).

+++ ilʔumaaʕ da ʕasiil wimakwa, yiʕiis maʕaak miit sana.

This is very durable cloth, you'll have it for a hundred years.

*** *** ***

٢٧٥ غيبة بالويسبة .

275. yeeba bilweeba.

+ Absence by the "weeba" (a unit of dry measure).

++ Long absence.

+++ feenak ya ʕammi, eeh da, yeeba bilweeba. baʕaalak sana yaayib.

Where have you been; what is this long absence? You have been away for a year.

*** *** ***

٢٧٦ غرق في شبر مية .

276. yiri? fi šibr mayya.

+ To drown in a fist-deep amount of water.

++ To get bogged down by a small problem.

+++ miskiin axiina da, yiri? fi šibr mayya, maʕrifš yitṣarraf izzaay. maʕ innaha ʕaaga baṣiitā.

Poor man, he got bogged down in a small problem, he did not know what to do in spite of the fact that it is a minor thing.

*** *** ***

INDEX : PROVERBS

INDEX

The following proverbs and metaphoric expressions
are arranged as follows :

a	b	d	đ	e	f	g	h	ḣ	i	k	l	!
m	n	o	p	q	?	r	ṛ	s	ṣ	š	t	ṭ
u	v	w	x	y	z	ż	ž	ʔ	γ			

The numbers in parentheses following the proverbs
correspond to the order in which the proverbs are
listed.

aaxir xidmit ilyuzz sal?a. (475)
 abiib ṭabbaax ilṣinab wizzibiib. (492)
 ab?a sa?ʔa, witrūšš salayya lmayya. (318)
 abuuk ilbaṣal wummak ittoom, mineen lak irriifa ihilwa ya
 mašuum ? (188)
 addib ṣiyaalak tinfaṣhum. (230)
 adṣi ṣala waladi, wakraḥ min yiʔuul amiin. (91)
 aflas min yahuudi nhaar issabt. (476)
 aftikirlik eeh ya baṣala wkull ṣaḍḍa bdimṣa. (615)
 ahi leela wifra?ha ṣubḥ. (493)
 akbar minnak biyoom, yiṣraf ṣannak bisana. (231)
 akl waahid yikfi ṣašra. (123)
 akl wmarṣa wʔillit ṣanṣa. (289)
 aktar ittuggaar fuggaar. (349)
 alḥas misanni wabaat mihanni. (255)
 aḷḷa gaab, aḷḷa xad, aḷḷa ṣaleeh ilṣawaḍ. (1)
 aḷḷa ygiss innabḍ wyiṣṭi iddawa. (2)
 aḷḷaah yisidd baab, wiyiftaḥ abwaab. (3)
 amšiiir, abu zzaṣabiib ilkitiir. (494)
 aʔallaha mawwaal yinazzah ṣaḥbu. (221)
 aʔraf winuzahi. (200)
 aʔullu ṭoor, yiʔuul ihilibu. (556)
 ardabb ma huu lak ma tiḥḍar keelu, titṣaffar daʔnak wi titṣab
 fi šeelu. (387)
 asʔalu ṣan abuuḥ, yiʔulli xaali šṣeeb. (189)
 aṣḥaab ilṣuʔuul fiṣaaha. (656)
 aški lmiin wikull nnaas magariif. (437)
 awwil iṣraʔṣ tiḥangiil. (232)
 axrit ilḥayaah ilmoot. (33)
 axrit ilmaṣṣuuf iḍḍarḥ bilkufuuf. (388)
 aṣazz ilwild, wild ilwild. (92)
 aṣla ma fxeelak irkab. (557)
 aṣma wi yibargis finnaxl. (201)

aŋmil haḡti bʔiidi, wala aʔuul lilkalb ya siidi. (290)

-b-

baaba, zarŋu yiŋlib innahhaaba. (495)
 baʔuuna lhaḡar. (496)
 baḡamhaat, ruuḡ ilyeet wi haat. (497)
 baḡamuuda, duʔʔ bilŋamuuda. (498)
 baḡalit ilmuḡibb xaḡuuf. (124)
 baḡans, abu ŋŋams, yiknis ilyeet kans. (499)
 baḡaḡt ilwagh ŋaḡiyya tanya. (389)
 baŋd ilŋiid mayitfattilŋ kaḡk. (485)
 baŋd ummi wuxti lkull graani. (93)
 baŋŋadu tibʔu ŋasal, ʔaḡḡabu tibʔu baḡal. (125)
 been ilbaayil wiŋŋaari, yiftaḡ aḡḡa. (256)
 bilŋ bixamsa wiŋtiri bxamsa, yirzuʔak aḡḡah min been ilxamsiteen.
 (257)
 bilaad aḡḡaah lixaḡ aḡḡaah. (4)
 bilfiluus ŋala aḡsan ŋeeʔ tiduus. (350)
 bitihḡal fi aḡsan ilŋaʔilaat. (657)
 biḡlinu wala yaḡiil ilbirak. (625)
 buus iid haḡaatak, wala tbuus miḡaatak. (161)

-d-

da fissuuʔ, wida fissuuʔ, wiḡḡakk ŋala nnaḡiib. (351)
 daari ŋala ŋamŋitak tinawwaḡ. (658)
 dabbaḡ yaḡaak, tilʔa ŋaḡaak. (626)
 dabbuuḡ zann ŋala xaḡaab ŋiŋŋu. (558)

daʔʔa ʔa ssindaal, widaʔʔa ʔa lwatad. (291)
 deel ilkalb ʔumru ma yitʔidil. (559)
 duud ilmišš minnu fi ih. (560)
 duxuul ilhammaan muš zayy ʔ!uuʔu. (659)

-d-

ḡarabni wbaka wsabaʔni wištaka. (390)
 ḡarḡb ilḡabiib zayy akl izzibiib. (126)
 ḡayyaʔ suuʔak, wala tḡayyaʔ fluusak. (352)
 ḡi!! ḡaagil, wala ḡi!! ḡeet. (162)

-e-

eeh lamm iššaaami ʔala lmayḡabi. (477)
 eeh ramaak ʔa lmuḡḡ, ʔaal illi amaḡḡ minnu. (660)
 eeh tiʔmil ilmaštʔa filwišš ilʔikir. (319)
 eeh yaaxud irriiḡ min ilba!aaḡ. (258)
 eeh ʔarḡaf ilḡimiir fi ʔakl ilganzabiil. (561)
 eeh ḡarad laʔma, ʔaal ʔuffit ʔuyuun. (202)

-f-

faʔḡ bila deen, huwwa lyina lkaamil. (259)
 faʔḡ wʔanḡaḡa. (260)
 faḡḡa ma tammit, xadha lyuḡaab wiḡaaḡ. (562)
 filwišš mraaya wfilʔafa sillaaya. (516)

-g-

ga ytaagir filhinna kutrit laḥzaan. (68)
 ga ykaḥḥalḥa ṣamaaha. (203)
 gaak ilmoot ya taarik iṣṣaḷa. (34)
 gaarḥak ilʔariib, wala axuuk ilbiṣiid. (113)
 gaarḥak ʔuddaamak wi waraak, in maṣaaf wiṣṣak yiṣuuf ʔafaak. (114)
 ganna min yeer naas, ma tindaas. (438)
 gat ilḥaziina tifraḥ malʔitlihaaṣ maṭraḥ. (69)
 gawwizu miṣkaaḥ liriima, ma ṣala litneen ʔiima. (645)
 gibaal ilkuḥl tifniiha lmaṣaawid, wikutr ilmaal tifniiḥ
 issiniin. (353)
 gibt laʔraṣ yiwannisni, kaṣaf raasu wxawwifni. (204)
 guhannam goozi wala gannit abuuya. (163)
 guhannam mafihaaṣ maṣaawih. (5)
 guḥa awla blaḥm ʔooru. (646)
 guḥr diib yisaaṣ miit ḥabiib. (127)
 guuṣa ṣala guuṣa txalli iṣṣabiyya zuuṣa. (546)

-h-

hatuur abu ddahab ilmantuur. (500)
 hiin ʔirṣak, wala thiin nafsak. (261)
 hiyya lʔuṭṭa taakul wiladha? (94)

-ḥ-

ḥabba ttaʔʔal ilmizaan. (262)

hadd yi?uul lilyuul seenak hamra ? (563)
 hakam ilfibaad fiima araad. (6)
 hakmak yariimak, win ma tiistu ydiimak. (453)
 halla wli?yit ya?aaha. (128)
 hamaati mna?ra, ?aal ta!la? bintaha. (164)
 hamiha haramiha. (320)
 haraami bila bayyina su!taan. (321)
 haras min shahbak, wala txawwinu. (391)
 harasu l?ut? sala muftaah ilkaraar. (564)
 hasana wana siidak. (322)
 hasiir?it isseef wasfa. (501)
 hibb wwaari, wikrah widaari. (129)
 hibbini wxudlak za?buut, ?aal hiyya lmaahabba binnabbuut. (130)
 hubb ilwatan min il?imaan. (466)
 humartak ilfarga, tiyniik san su?aal illa?iim. (565)
 husn issuu?, wala husn ilbu?aa?a. (263)
 hu?t? ilhumaar fi riin ilbayl, in makaan yitfallim shi?u,
 yitfallim nihii?u. (233)

- i -

ibliis mayixrib? beetu. (45)
 ibn ilhabla y?i? aktar. (70)
 ibn yomeen mayi?i? talaata. (71)
 iddayy sala lwidaan amar? min issihr. (517)
 iddi sirrak lilli ysuunu. (392)
 iddihn filfataa?i. (566)
 iddiik ilfa?i? min ilbeeda y?i?. (567)
 iddunya zayy ilyaziyya, tur?us likull waahid shiwayya. (439)
 idduxxaan il?ariib yi?mi. (95)
 iddufa byu?ud li?haabu. (46)
 iddarpuura liha ahkaam. (661)

- iddēef ilmagnuun yaakul wiy?uum. (627)
- iddifk min yeer sabab, ?illit adab. (234)
- iddufɾ mayitlaſſ min illahm, widdamm mayib?aaſ mayya. (96)
- idɾab ibnak wihsin adabu, maymuut illa lamma yifɾay agalu. (235)
- iftakaɾna lbaaſa baaſa, atariih ɾaagil. (454)
- iftakaɾna l?uɾt ga ynuɾt. (568)
- ihɾar maalak yiziid xarɾuuba. (354)
- ihɾaagu lyahuudi, ?aal ilyoom ſiidi. (478)
- ihɾarɾt ya baxɾa abuusik mineen. (205)
- ihyiini nnaharɾda, wmawitni buɾa. (35)
- iid wahda matsa?afſ. (518)
- iid ſala iid tisaaſid. (519)
- iksar lilſayyil diſiſ yitlaſlu tneen. (236)
- ila?ɾaſ maybaliiſ min ?uuba. (206)
- ilbaani ɾaaliſ, wilfaahit naazil. (47)
- ilbaatil maluuſ rigleen. (48)
- ilbaħɾ yſuuz izziyaada. (355)
- ilbala yſumm wiɾɾahma txuſſ. (662)
- ilbalaaſ kattar minnu. (356)
- ilba?a tiwliid miyya wit?uul ya ?illit iddurriyya. (569)
- ilbaɾaka filbukuur. (292)
- ilbaɾaka fillamma. (131)
- ilbayra lbeet abuuha. (165)
- ilbeeda matikaɾſ ilħagaɾ. (663)
- ilbiſiid ſan ilſeen, biſiid ſan il?alb. (132)
- ilbu?? ilma?fuul mayxuſſuuſ iddibbaan. (570)
- ilbuſaat aħmadi. (133)
- ilfaadi yiſmil ?aadi. (323)
- ilfaar ilmiddafla? min naſiib il?uɾt. (571)
- ilfa?iir rihtu wiħſa. (264)
- ilfaɾɾ hiſma wilſizz bahdala. (265)
- ilfiluus maſa ttiyuus. (357)
- ilfiluus zayy ilſaſafiir, tiɾuuħ witiigi. (358)
- ilgaari fiſſaɾɾ nadmaan. (49)
- ilgaar awla biſſufſa. (115)

ilgaar gaar, win gaar. (116)
 ilgary nuşş iŝŝaŝaara. (293)
 ilgawaab yit?iri min ſinwaanu. (664)
 ilgayyaat aktar min irrayhaat. (665)
 ilgaſaan yiſſlam biſuu? ilſeeŝ. (222)
 ilguuſ kaafir. (266)
 ilhi lkalb bſadma. (572)
 ilhagar iddawwaar labudd min laſmu. (666)
 ilhaſaami ŝŝaſtir mayiſra?ŝ min haſtu. (324)
 ilhaya fi rrigaal yiwarris ilfa?r. (207)
 ilhaſar mayimnaſŝ min ?adar. (78)
 ilheeta lwaſya tnuſſ ſaleeha nnaas. (440)
 ilhiddaaya matirmiiŝ katakiit. (573)
 ilhiſaan laha wdaan. (520)
 ilkaſka f?iid ilyatiim ſagaba. (628)
 ilkalb fbeetu ſabſ. (574)
 ilkalb kalb walaw ſawwa?uuh biddahab. (575)
 ilkalb mayiſſaſſarŝ illa ?uddaam baab beetu. (576)
 ilkalb mayiſuſſiŝ fi wiſn axuuh. (577)
 ilkaſra tiſlib iŝŝagaaſa. (667)
 ilkuſl ymuut. (36)
 illayyin mayinkiriŝ. (668)
 illi beetu min ?izaaz mayirmiŝ innaas bilhiſgaaſa. (393)
 illi biddak tiſhanu biſu. (359)
 illi biſruuſ mabyirgaſŝ. (669)
 illi faat maat. (394)
 illi fiddiſt, tiſa!iſu lmayraſa. (629)
 illi fiſh ilxeer yi?addimu raſbina. (7)
 illi fiſſuu? minnu, ma tiſmiſ hammu. (360)
 illi f?iidak a?raſ min illi fgeebak. (521)
 illi f?iidu l?alam, mayiktibiŝ naſſu ŝa?i. (522)
 illi haſbu raſbu faſragu ſala mulku. (467)
 illi lak, muhaſram ſala yeerak. (72)
 illi luh awwil luh aaxir. (37)
 illi luh ɗaſar mayinɗiriſŝ ſala baſnu. (523)
 illi ma hu lak yiſuun ſaleek. (361)

- illi ma yaxudni kuhi fteenu, maxdu şarfa frigli. (166)
 illi ma ydallil şala bdaftu tbuur. (362)
 illi ma yinfaf tabla, yinfaf taar. (670)
 illi ma yirfa bhukm muusa yirfa bhukm farafoon. (455)
 illi ma yirfa bilxoox, yirfa bşaraabu. (616)
 illi ma yismaf kalaam waldeeh, yadab allaah faleeh. (97)
 illi ma yişraf işşar yişwiih. (578)
 illi ma yşuuf min ilşurbaal, walla aşma. (208)
 illi ma yişrafak yighalak. (441)
 illi ma yxaaf min allaah xaaf minnu. (10)
 illi maalu xeer fidiinu, maalu xeer fi diin yeeru. (8)
 illi maluuş ?adiim, maluuş gidiid. (134)
 illi mamşahuuş mayilzamuuş. (363)
 illi mati?darş faleeh hiil rabbina faleeh. (9)
 illi matşallimuuş ummu wabuuh, tişallimu l?ayyaam willayaali. (237)
 illi mayişrafş, yi?uul şads. (617)
 illi mşaaş il?amaş, maybaliiş binnuguum. (671)
 illi mşaaş ?irş yiswa ?irş, willi mamşahş ?irş mayiswaaş
 ?irş. (267)
 illi şaayil ?uffa maxşuuma, txurş şala şaasu. (524)
 illi tgiibu rriyaah taxdu zzawaabiş. (268)
 illi tigmaşu nnamla fsana, yaxdu lgamal fixuffu. (579)
 illi tişbal billeeel, tiwliid binnahaar. (502)
 illi tikraş wişşu yişwigak izzamaan li?afaah. (525)
 illi tikraşu nta yşibbu yeerak. (135)
 illi tistahaşbu, yişlibak. (672)
 illi tişraf diyyitu ?tilu. (395)
 illi tişrafu ahsan min illi matişrafuuş. (136)
 illi t?uul faleeh muusa, yişlaş farafoon. (647)
 illi tu?uşu lhayya yxaaf min garrit ilşabl. (580)
 illi txaaf minnu, maygiiş ahsan minnu. (673)
 illi waraah ilmaşy, ilgary ahsanlu. (294)
 illi xala? laşdaa?, mitkaffil bilarzaa?. (73)
 illi yaakul balaaş mayişbaşş. (295)

- illi yaakul ḥalawitha, yithammil maḡarītha. (630)
 illi yaakul ṣala dirsū yinfaf nafsū. (526)
 illi yaaxud ilbeeda, yaaxud ilfarxa. (581)
 illi ybuṣṣ lfoo? tiwgaṣu rʔabtu. (527)
 illi yduʔʔ yitṣab. (396)
 illi yfakkar yitṣakkar. (223)
 illi yfattiṣ waḡa nnaas, tifattiṣ innaas waḡaah. (442)
 illi yḥibb nafsū tikrahu nnaas. (443)
 illi yḥibbu ḡabbu, ygiblu ḡagtu lḡaddu. (11)
 illi yibki ṣa ddunya ydawwar ṣaleeha. (444)
 illi ygammaṣu ḡabbina, mayiʔdaḡṣ yfarraʔu insaan. (12)
 illi yiggawwiz ummi, aʔullu ya ṣammi. (98)
 illi yiḡḡar issuu? yibiiṣ wiyyiṣtiri. (364)
 illi yligi firriiṣ baʔṣiiṣ. (582)
 illi yligi min iṣṣaṣayda fayda. (479)
 illi yikdib nihaar ilwaʔfa, yiswadd wiṣṣu nhaar ilṣeed. (486)
 illi yikrahu ḡabbina, ysaṭṭaṭ ṣaleeh lisaanu. (528)
 illi yilṣab bilʔuṭṭa, mayiṣlamṣ min xarabiṣha. (583)
 illi yistiḥi min bint ṣammu, maygibṣ minha ḡulaam. (167)
 illi yitgawwiz akbaḡ minnu, ya kutr hammu. (168)
 illi yitgawwiz biddeen yibiiṣ awlaadu bilfaayiz. (169)
 illi yitgawwiz itneen, ya ʔaadir ya faagir. (170)
 illi yitḡaama fḡaziyya tiḡmiih. (325)
 illi yitsaḡḡar maṣa lṣiyaal, yiṣbaḡ faaṭir. (487)
 illi yixzilu ḡḡabb mayuṣuṣuuṣ ilṣabd. (13)
 illi yizraṣ xeer, yilaaʔi xeer. (50)
 illi yiṣmil ḡaḡru ʔaṭṭaḡa, yistaḡmil iddoos. (529)
 illi yiṣmil gamal maybaṣbaṣṣ min ilṣamal. (584)
 illi yiṣmil gimiiṣ, yitimmu. (397)
 illi yiṣṣaf iṣṣiḡḡaat baabu, ya ṭuuṭ ṣazaabu. (326)
 illi yʔuuṭ limḡaatu ya haanim, yiʔabluuha ṣala ssalaalim. (171)
 illi yʔuuṭ limḡaatu ya ṣooḡa, tiliṣab bilha nnaas ilkooḡa. (172)
 illi yṣuuḡ issuu? yissawwaʔ. (365)
 illi yṭaṭilha tfuut. (674)
 illi yuxṣug min daaḡu, yitʔall miʔdaaḡu. (468)

illi yxaaf min ilfirsaa, mayrabbiis katakiit. (585)
 illi yxaaf min safriit yitlaflu. (224)
 illi yxuſſ beet il?imaara, yxayyaſ bu?u bidbaara. (456)
 illi yſaffara ſafra titlaſ ſala da?nu. (398)
 illi yſiis yiſuuf kitiir, ?aal willi yimſi yſuuf akara. (238)
 illi ſala lbara ſawwaam. (675)
 illi ſala raasu baſha yhaſſiſ ſaleeha. (530)
 illi ſaleek iſmilu, wilbaa?i ſala llaah. (296)
 illi ſand allaah, maydiſſ. (14)
 illi ſand ummu mayithimilſ hammu. (99)
 illu?ma lhanniyya t?addi miyya. (137)
 ilmaal illi ma titſab fiih ilyadd, mayiſzan ſaleeh il?alb. (366)
 ilmaal iſſaayib yiſallim iſſir?a. (367)
 ilmaktuub maminuuſ mahruub. (74)
 ilmarkib illi liha rayyiseen tiſra?. (327)
 ilmaſruuſa mahſuuſa. (399)
 ilmatſuus matſuus walaw ſalla?u ſala raasu fanuus. (75)
 ilmayya tkaddib ilyaſſaaſ. (328)
 ilmayya winnaara wala haamaati fiddaara. (173)
 ilmifallis ſalab iſſuſſaan. (269)
 ilmityaſſi bibtaaſ innaas ſiryaan. (270)
 ilmityaſſi bil?ayyaam ſiryaan. (15)
 ilmixooza? yiſſtim iſſuſſaan. (457)
 ilmiſza lſayyaata mayakuſſ ibnaha ddiib. (586)
 ilmiſza tſallim ummaha rraſiyya. (239)
 ilmoot kaas daayir (ſala lſibaad). (38)
 il?adab faſſaluuh ſala lſilm. (240)
 il?ahbal riz?u waasiſ. (76)
 il?aki fiſſabſaan xuſaara. (631)
 il?alb yhinn. (225)
 il?arzaa? ſala lxaſſa?. (77)
 il?arſa titbaaha bſaſſ bint uxtaha. (190)
 il?axd hilw, wilſaſa muſſ. (400)
 il?ayyaam iſſiſt faydiſa nnoom. (503)
 il?aſamaal binniyyaat. (51)

ilʔaʕmaar biyad illaah. (39)
 ilʔibra lli fiiha xeʔeen matxayyaʔš. (676)
 ilʔiid ilbaʔʔaala nigsa. (297)
 ilʔiid illi taaxud matiddiiš. (531)
 ilʔirš labyaḍ yinfaʕ fiyyoom liswid. (368)
 ilʔirš şayyaad. (369)
 ilʔism lʔuuba, wilfiʕ lʔamšiiir. (504)
 ilʔuffa lli lliha widneen, yišiluuha tneen. (298)
 ilʔuʔʔ mayhibbiš illa xannaaʔu. (401)
 ilwiḥda ʕbaada. (138)
 ilxabar ilmašuum yiwsal bilʕagal. (52)
 ilxeer ʕala ʔduum ilwardiin. (53)
 ilxiira fiima xtaarahu ʔllaah. (16)
 ilxusaara tʕallim iššaʔaara. (271)
 ilʕaagiz ʕan ittadbiir, yihiil ʕala lmaʔadiir. (17)
 ilʕaarif la yuʕarraf. (241)
 ilʕabd fittafkiir, wiḥḥabb fittadbiir. (18)
 ilʕagala min iššitʔaan. (299)
 ilʕaʔšaan yiksar ilhood. (632)
 ilʕaya ʔʔifis, liih iddawa nnigis. (547)
 ilʕeen baʕiira wilyadd ʔaʕiira. (272)
 ilʕeen matikrahš illa illi aḥsan minha. (532)
 ilʕeen matiʕlaaš ʕa lhaagib. (533)
 ilʕeen ʕaleeha haaris. (534)
 ilʕilm biššeeʔ wala lgahl biih. (242)
 ilʕilm firraas miš filkarraas. (243)
 ilʕirʔ dassaas. (191)
 ilʕirʔ ymidd lsaabiʕ gidd. (100)
 ilʕiyaal aḥbaab aʔllaah. (101)
 ilʕumr muš baʕzaʔa. (40)
 ilʕumr waahid, wiḥḥabb waahid. (41)
 ilʕaali tamanu fiih. (370)
 ilʕaayib higgitu mʕaah. (402)
 ilʕaayib maluuš naayib. (403)

- ilɣariib aŋma walaw kaan baŋiir. (209)
 ilɣariib laazim yikuun adiib. (469)
 ilɣazzaala tiɣzil birigl hmaar. (329)
 ilɣurɔab mayxallifš ʃaʔr. (587)
 ilɣurba tɕallim. (470)
 ilɣurbaal ilgidiid luh ɕullaaʔa. (677)
 imsik ilbaaɕil lamma yglik ilhaʔʔ. (54)
 imsik ʔuɕɕa txarbišak. (588)
 imšɪ duyri, yihtaar ɕaduwwak fiik. (139)
 imšɪ fganaaza, wala timšɪ fgawaaza. (174)
 imšɪ ʔuddaam ɕaduwwak gaɕaan, wala timšɪiš ʔuddaamu ɕiryaan. (140)
 imšɪ sana wala txatɕi ʔana. (678)
 in daxalt balad bitiɕbid ilɕigl, hišš wirmiilu. (458)
 in dibil ilward rihtu fiih. (192)
 in faatak zarɕ hatuur ušbuɕ lamma ssana tduur. (505)
 in gaar ɕaleek gaarak, hawwil baab daarak. (117)
 in habbitak hayya ɕɕawwaʔ biiha. (589)
 in haɕar ilɕeeš yibʔa lmalh šabraʔa. (633)
 in kaan gaarak bala, hukk bih gismak. (118)
 in kaan gaarak fi xeer, ifraɕ lu. (119)
 in kaan ilkalaam min faɕɕa, yibʔa ssukuut min dahab. (679)
 in kaan lak haaga ɕand ilkalb ʔullu ya siidi. (590)
 in kaan lak ɕaahib, la tšarku wala tnasbu. (404)
 in kaan liiki maɕa xuššɪ, win kaan liiki ɕaagil ixɕugi. (175)
 in kuntum ixwaat ithasbum. (405)
 in kutur šuylak farraʔu ɕala ayyaam. (300)
 in libsit xeeša baɕɕaha ɕeeša. (193)
 in makanš lak ahl, naasib. (194)
 in ma šaka lɕayyaan, haalu ybaan. (548)
 in ɕabaɕtum niltum wiʔamɕ aɕɕaah naafiz, win ma ɕabaɕtum
 kafaɕtum wi ʔamɕ aɕɕaah naafiz. (19)
 in šifi lmaɕiid, min baxt iɕɕabiib. (549)
 in ɕiliɕ ilɕeeb min ahl ilɕeeb mahuuš ɕeeb. (195)
 in ɕišɪɕt iɕšaʔ ʔamar, win siriɕt israʔ gamal. (176)
 innaar matiɕɕaʔš illa lli kabišha. (680)

innaar tixallif rumaad. (196)
 innadaafa min il?imaan. (550)
 innahaar luh seneen. (506)
 i?ta? lisaan ?aduwwak bisalaamu ?aleekum. (141)
 irrigi tdibb ma?ra? ma t?hibb. (142)
 irriz? y?hibb ilxiffiyya. (79)
 irriyiif ilmi?ammar li?saahib illi ydawwar. (301)
 is?al miga?ra? wala tis?al tabiib. (551)
 issalaf talaf wi?radd xsaara. (406)
 issa?d wa?d. (80)
 issukuut ?alaamit i?riida. (407)
 is?a ya ?abd wana as?a m?aak. (302)
 i?rif ma filgeeb yi?tiik ma filyeeb. (81)
 i?rif ma filgeeb, yi?tiik ma filyeeb. (371)
 i?sa?r muftaah ilfa?ag. (681)
 i?sada?a lmistixabbiyya filbee? wi??ira. (273)
 i?siit wala l?ina. (274)
 i?su!taan illi mayi?raf? i?su!taan. (459)
 i?su!taan min hebtu yi?tiim fi yebtu. (460)
 i?saafi huwwa !!aah. (552)
 i?sa?ara lli ma tda!!! ?ala ahlaha y?ill ?a?sa?ha. (102)
 i?sa?ara lli tda!!! ?aleek, matid?i? ?aleeha bil?a??. (618)
 i?sa?haat luh nu? iddunya. (330)
 i?sakwa lyeer a!!aah mazalla. (20)
 i?siiriik ilmixaalif, ixsa? wixassaru. (408)
 i?tiri ilgaar ?abl iddaar. (120)
 i?tiri matbi?. (143)
 i?sa?ar in baat faat. (55)
 itmaskin lamma titmakkin. (409)
 ittaagir lamma yfallis, yifatti? fida?tru l?adiima. (331)
 ittikraar yi?allim ilhumaar. (244)
 ittuxn ?a lgimmez. (210)
 it?ab tirtaah. (303)
 it?ab ?ala ??ee? tila?iih. (304)
 it?allim issihr wala ti?milbuu?. (245)

itŝallim izziyaana fr̥uus ilyataama. (332)
 ityadda witmadda witŝaŝŝa witmaŝŝa. (553)
 iṭbuxi ya garya, kallif ya siid. (275)
 iṭṭamaŝ yiṭill ma gamaŝ. (682)
 iṭṭaŝaaŝ wala lŝama. (211)
 iṭṭayyib ahsan. (56)
 iṭṭiina min iṭṭiina, willatta min ilŝagiina. (197)
 iṭṭuyuur ŝala aŝkaaliha taqaŝ. (144)
 iṭŝim ilfumm, tistihi lŝeen. (410)
 iza haḍarat ilmalayka zahabit iŝŝayaṭiin. (57)
 iza kaan biddak yur̥aab ilbeen, itgawwiz itneen. (177)
 iza ŝtadd ilkar̥b haan. (683)
 iza ŝtareet, iftikir issuu?. (372)
 iza waŝaṭt wsallim aṭṭah, biif bima ʔasam aṭṭah. (373)
 izraŝ ibn aadam yiṭlaŝak. (445)
 izraŝ kull yoom, taakul kull yoom. (305)
 izzammaar̥ mayxabbiŝ daʔnu. (333)
 izzeen mayikmalŝ. (58)
 izzibda matiṭṭaŝ illa bilxadḍ. (634)
 izzibuun izzift, ya ybaddar̥ ya yʔaxxar̥. (374)
 iṭṭaahir̥ lina wilxaafi ŝala ṭṭah. (21)
 iŝmil bixamsa wḥaasib ilbaṭṭaal. (306)

-k-

kaan fi gar̥ra wxar̥ag bar̥ra. (276)
 kalaam illeel madhuum bizibda, yiṭṭaŝ ŝaleeh innahaar̥ yisiif. (507)
 kalb ḥayy wala sabŝ mayyit. (591)
 kar̥aamit ilmayyit dafnu. (42)
 keed innisa yalab keed irrigaal. (178)
 kidb msaawi wala ṣidʔ mbaŝzaʔ. (411)

kilmit ilha?? tu?af fizzoor. (59)
 kilmit yareet sumraha ma tšamma? beet. (307)
 kiyaak, šabaahak misaak, ti?uum min faršak tihađđar šašaak. (508)
 kul akl ilgimaal, wi?uum ?abl irrigaal. (635)
 kul illi yišgibak, wiibis illi yišgib innaas. (412)
 kull baryuut šala ?add dammu. (277)
 kull fuula, wliha kayyaal. (619)
 kull lu?ma tnaadi akilha. (636)
 kull šee? bi awaan. (509)
 kull šee? fi awwilu šašb. (308)
 kull šeex wi luh tārīi?a. (246)
 kull ta?xiira wfiiha xiira. (309)
 kull waahid yinaam šala lganb illi yrayyaahu. (535)
 kull šu?da wliha šand ilkariim hallaal. (22)
 kullu salaf wideen hatta lmaši šala rrigleen. (413)
 kullu šand ilšarab šabuun. (480)
 kutr ilhižaa? yi?ill ilma?aam. (414)
 kutr ilhuzn yišallim ilbuka. (247)
 kutr il?asiyya ti?taš ūruu? ilmaḥabba. (145)
 kutr išitaab yifarra? laḥbaab. (415)
 kutr issalaam yi?ill ilmišrifa. (416)
 kuwayyis wiṛxayyiš wibn naas. (375)

-I-

la aḥibbak wala a?da? šala bušdak. (146)
 la minnu wala kfaayit šaṛṛu. (60)
 la tzimm wala tuškuṛ illa bašd sana wsitt ušhuṛ. (417)
 la tšayirni wala ašayarak, da lhamm t̄ayilni w̄taylak. (418)
 la t̄aa! šinab ilyaman, wala balaḥ iššaam. (620)
 labbis ilbuuša, tib?a šaṛuusa. (684)
 laḡl šeen tukṛam alf šeen. (536)

lamma nta amiir, wana amiir, ummaal miin raah yisuu? ilhimiir. (278)
 lamma tfarra?it ilisu?uul kull waahid sagabu sa?lu, wamma
 tfarra?it il?arzaa? mahaddi? sagabu riz?u. (82)
 lamma titxaani? ilhaaramiyya ybaan ilmasruu?. (334)
 lamma tu?a? ilba?a?a tiktar sakakinha. (592)
 lamma yi?ba? ilhumaar, yiba?za? salii?u. (593)
 law kaan da t?ahy sala da nnahy, la rama?aan xaali? wala l?iid
 gayy. (488)
 law kaan fiih xeer ma kaan ramaah it?eer. (594)
 law kaan lilbee?a widneen, kaan yi?ilha tneen. (310)
 law taagir ilmanhuus fi t?awaa?i, kaan rabbina yixla? innaas
 min yeer ruus. (83)
 law yiddu lmagnuun miit sa?i sala sa?lu, mayi?gibuu? illa
 sa?lu. (226)
 lawla lkasuu?a ma kaanit ilfaxuu?a. (279)
 lawla xtilaaf innaza? labaa?it issila?. (685)
 lik akl, walla ba?la?a. (637)
 lulaak ya isaani, ma tsakkeet ya ?afaaya. (537)

-m-

ma balaa?, illa l?ama wi?tu?aa?. (212)
 ma been ilxayyiriin hisaab. (419)
 ma gamma? illa lamma waffa?. (147)
 ma mahabba illa ba?id sadaawa. (148)
 ma naabu min yurbitu illa sawgit dabbitu. (471)
 ma sxam min sitti lla siidi. (103)
 ma ?atamak illa lli ballayak. (420)
 ma tiigi it?uuba illa filma?tuuba. (213)
 ma ti?raf xeeru illa lamma t?uuf yeeri. (421)
 ma wara s?ab? illa l?ab?. (686)
 ma ygibha lla rgalha. (311)

ma yiḥmil hamma illa lli min dammak. (104)
 ma yimla seen ibn aadam illa tturaab. (446)
 ma yimsaḥ dimṣitak illa iidak. (312)
 ma yiṣgibak ruḥṣu, tirmi nuṣṣu. (376)
 ma ynuub ilmixaḷḷaṣ illa taṭṭiṣ huduumu. (422)
 ma yuṭaṣ illa ššaatiṛ. (687)
 ma yuṭud ṣala lmadaawid illa šarṛ ilbaṭar. (595)
 ma yuṣkuṛ issuu? illa min kisib. (377)
 ma ṣani lla aḷḷaah. (280)
 maal ilkunazi linnuzahi. (378)
 maal laḥmitak mišayṣata ??aal min gazzaar miṣrifa. (149)
 maalin tigiibu rriyaaḥ, taxdu zzawaabiṣ. (379)
 mafiiš duxxaan min yeer naar. (688)
 mahaddiṣ yiṭdar yiṭuul ya gindi yaṭṭi daṭnak. (461)
 maṭdirṣ ṣala lḥumaar, itṣaṭṭar ṣala lbardaṣa. (596)
 maṣr umm iddunya. (472)
 maṣafuhṣ bilseen, ṣirfuuh bilṣaṭl. (23)
 maṣafuhumṣ whumma byisraṭu, šafuuhum wi humma byitḥasabu. (423)
 matifraḥuuṣ filli nṣazal, lamma tṣuufu lli nizil. (462)
 maṭraḥ ma tṭaamin xaaf. (689)
 mayiṣrafṣ ṭuṣṣ min subḥaan aḷḷaah. (248)
 mayruḥṣ min rizṭak ḥaaga. (84)
 miin yiṭdar yiṭun ilbayl fi labriiṭ. (597)
 miin yiṣraf ṣeeṣa fsuu? ilṣazl? (648)
 mikassaḥ ṭiṣiṣ yitfassaḥ, ṭaal bi fluusu. (214)
 min addib awlaadu, aṣṣam ḥussaadu. (249)
 min amminak lam tixuunu, wala law kunt xawwaan. (424)
 min daṭnu wiftillu ḥabl. (538)
 min faat ṭadiimu taah. (150)
 min faatak fuutu. (425)
 min gaawir ilḥaddaad yithiriṭ binaaru. (335)
 min gaawir issaṣiid yiṣṣad. (121)
 min ilṭalb lilṭalb ṣasuul. (151)
 min istaktar ṣumuusu, kal ḥaaf. (638)
 min kirhu ṣabbu saḷḷaṭ ṣaleeh baṭnu. (539)

min kutur xuṭṭabha, baarit. (179)
 min naṣaḥ gaahil ṣadaah. (426)
 min ʔaal ilḥamdu lillaah ṣibiṣ. (24)
 min ʔaddim issabt, yilʔa lḥadd ʔuddaamu. (510)
 min ʔall ṣaʔlu tiṣbit rigleeh. (540)
 min ʔarṣ bzanbu ʔafaṣ alḷah luh. (25)
 min raadak riidu, wmin ṭalab buṣdak ziidu. (152)
 min sallim silaahu ḥuṣum ʔatlu. (153)
 min saraḥ badri rigiṣ badri. (380)
 min sawaak binafsu ma ʔalamak. (427)
 min ṣaaf balwit ʔeeru, haanit ṣaleeh balwitu. (447)
 min ṣaaf ḥaalu nṣaḡal baalu. (227)
 min ṭaṣam ibni balaha, nizlit ḥalawitha fbaṭni. (105)
 min xadam innaas ṣaarit innaas xuddaamu. (448)
 min xallif ma maat. (106)
 min yaakul muluxiyya fʔabiib, yigiib libaṭnu ṭabiib. (511)
 min yoom liyoom yiʔti llaah bilfaṣag ilʔariib. (26)
 min ʔaab ṣannak aṣlu, dalaayil nisbitu fiṣlu. (198)
 mirayt ilḥubb ṣamya. (154)
 misiir ilḥayy yitlaaʔa. (155)
 misra tigri fiiha kull tirṣa ṣisra. (512)
 miṣ kull maṣṣa tiṣlam ilgaṣṣa. (690)
 miṣ kull iṭṭeer illi yittaakil laḥmu. (598)
 miṣza walaw ṭaarit. (599)
 muluxiyya wṣeeṣ layyin, ya xaṣaabak ya mzayyin. (336)

-n-

naas yaklu lbalah, winaas yitrimu bnawaah. (621)
 naʔaaya tiṣnid izziir. (691)
 noom izṣaalim ṣibaada. (61)
 nuṣṣ ilbalad ma yiṣgibni, wana aṣgib miin ? (449)

nuşş ilŕama, wala ilŕama kullu. (215)

-?-

?aalu lgamal ŕiliŕ innaxla, ?aalu aadi lgamal waadi nnaxla. (600)

?aalu liddiib haysarrahuuk filiyanam, ?aam ŕayyaŕ. ?aluulu

da ŕee? tihibbu. ?aal xaayif yikuun ilxabaŕ kidb. (601)

?aalu lilgaŕaan ilwaahid fi waahid bikaam ? ?aal biryiif. (228)

?aalu lilhaŕaami ihlif, ?aal ga lfaŕag. (337)

?aalu ya guha eeh ahsan ayyaamak? ?aal lamma kunt baŕabbi

ttuŕaab fiŕŕa?iyya. (649)

?aalu ya guha feen baladak, ?aal illi mŕaati fiiha. (650)

?aalu ya guha mŕaat abuuk tihibbak, ?aal hiyya itganninit? (651)

?aalu ya guha ŕidd moog ilbaŕŕ, ?aal ilgayyaat aktaŕ min

iŕŕayhaat. (652)

?aalu ya guha ŕidd yanamak, ?aal waŕda nayma wwaŕda ?ayma. (653)

?aalu ya lli abuuk maat min ilguuŕ, ?aal huwwa ŕaaf ŕee? wala

kaŕŕ. (281)

?abl ma yiŕŕaŕ hina, yiwwiŕil hina. (27)

?add innamla wtiŕmil ŕamla. (602)

?alb ilmuŕmin daliilu. (229)

?albi ŕala waladi nfaŕaŕ, wiŕalb waladi ŕalayya haŕaŕ. (107)

?allil minnadr wiwfi. (428)

?aŕŕiŕ ŕala mayyitak tiŕxan. (313)

?ird mwaali, wala yaŕaal ŕaarid. (603)

?ullu fwiŕŕu wala ŕyiŕŕu. (429)

?ulna kida, ?ultu xŕugu min ilbalad. (450)

?uŕaad ilxazaana, wala gawazt innadaama. (180)

-r-

rigŋit riima lŋaditha lʔadiima. (654)
 rikib ilxaliifa winfađđ ilmuulid. (489)
 rizʔ ilhubl ŋala lmaganiin. (85)

-r-

raahit innaas, wi fiđil innisnaas. (451)
 ɾabb hina, ɾabb hnaak. (28)
 ɾabbak maŋa lmunkasiriin gaabir. (29)
 ɾabbak ɾabb ilŋaŋa, yiddi lbard ŋala ʔadd ilɣaŋa. (86)
 ɾabbak wiŋaŋbak, la tikdib ŋaleeh. (156)
 ɾabbina mawguud fi kull ilwuguud. (30)
 ɾiđiina bilhamm wilhamm miŋ ɾaađi biina. (430)

-s-

saaŋa lʔalbak, wisaaŋa lɾabbak. (513).
 sabaŋ ŋanaayiŋ wilbaxt ɖaayiŋ. (338)
 sayyidu lqawmi xaadimuhum. (431)
 saŋt ilbuɖuun, tituuh ilŋuʔuul. (639)
 sikitnaalu daxal biŋmaaru. (432)
 sikkit abu zeed kullaha masaalik. (655)
 sitt wgaryiteen ŋala ʔaly beđteen. (640)

-ŋ-

ŋaaŋib baleen kaddaab, wiŋaaŋib talaata mnaafiʔ. (314)

ʃaahib ilha?? ʃeenu ʔawiyya. (62)
 ʃaahib ilmaal taʃbaan. (381)
 ʃaam ʃaam, wi fiṭiṛ ʃala baʃa!a. (641)
 ʃabaah ilxeer ya gaari, ʔaal inta fdaararak wana fdaari. (122)
 ʃanʃa bila ustaaz, yidrikha lfasaad. (315)
 ʃanʃa fiilyadd amaan min ilfaʔr. (316)

-ʃ-

ʃaabit lihaahum, wilʃaʔl lissa magaahum. (250)
 ʃahhaat wiʃeenu ya!iida. (339)
 ʃahhaat yikrah ʃahhaat, wiʃaahib ilbeet yikrah litneen. (340)
 ʃarṭ ilmirafʔa lmuwafʔa. (157)
 ʃayyiini waʃayyilak. (433)
 ʃaʃra min gild ilxanziir maksab. (282)

-t-

taht ilbaraaʔiʃ simm naaʔiʃ. (434)
 tannak waʃa lkaddaab, lihadd baab iddaar. (63)
 tibaat naar tiʃbaʃ ʔamaad, liha ʔabb ydabbaʔha. (31)
 tiigi maʃa lʃuur ṭabaat. (216)
 tiigi ṭʃiidu yʃiidak. (435)
 tikuun fiʔiidak, witiʔsam liyeerak. (87)
 timuut iṛraʔʔaʃa wwiṣṭaha byilʃab. (341)
 tiṛuuh feen ya zaʃluuk been ilmuluuk. (283)
 tiʃallim filmitballim yiʃbaʃ naasi. (251)
 tiʃraf fulaan? aywa. ʃaʃirtu? la?. yibʔa matiʃrafuuʃ. (158)
 tixaniʔni fzaffa, wiṭʃalihi fhaara. (436)
 toob yeerak mayxilʃ ʃaleek. (692)

tuut, ilkatkuut yaakul wiymuut. (514)

-ṭ-

ṭabbaax issimm biyduuʔu. (642)
 ṭiṭiṣ min ilmuulid bila hummus. (490)
 ṭuuba, tixaalli ṣṣabiyya karkuuba. (515)
 ṭuulit ilṣumṛ tiballay ilʔamal. (43)

-u-

ugrit ilxayyaat taḥt ʔiidu. (342)
 umm laxraṣ tiṣṣraf biluʔa bnaha. (217)
 uṣṣuṣ ilṣird fdawlitu. (463)
 uṭruk bilaadak, tubluʔ muṣaadak. (473)

-w-

waahid ʕaayil daʔnu, wittaani taṣbaan leeh ? (541)
 wagaṣ saaṣa wala kull saaṣa. (554)

-x-

xaalif tuṣṣraf. (452)

xadu gooz ilxaṛṣa tkallimit. (218)
 xalli lṣasal figṛaaru, lamma tiigi asṣaaru. (382)
 xaṭabuuha tṣazzizit, fatuuha tnaddimit. (181)
 xeerin tiṣmil ṣaṛṛin tilʔa. (64)
 xud ilmiliif wistariif. (383)
 xud ilʔaṣiila, walaw kaanit ṣa lḥaṣiira. (199)
 xud irrafii? ʔabl iṭṭarʔii?. (159)
 xud lak min kull balad ṣaaḥib, wala taxudlak min kull iqliim
 ṣadu. (160)
 xud min ittall yixtall. (384)
 xud min izzaṛaayib, wala taaxud min ilʔaṛaayib. (108)
 xud min ṣabdaḷḷa, wittikil ṣala ḷḷa. (555)
 xudi ṣaayib yidallaṣik, wala taxdi ṣabi ylawwaṣik. (182)
 xudu falkum min ṣiyalkum. (88)
 xuduuhum fuʔaṛa, yiṣniikum aḷḷa. (183)
 xunfisa ṣaafit bintaha ṣa lḥeet, ʔaalit di luliyya fxeet. (109)

-y-

ya baxt min kaan innaʔiib xaaḷu. (110)
 ya faṛaṣoon eeṣ faṛṣanak? ʔaal malʔitṣ ḥadd yruddini. (464)
 ya mṛabbi fyeer ibnak, ya baani fyeer milkak. (111)
 ya ṣaari lxabaṛ biḥluus, bukra ygiilak balaaṣ. (693)
 ya waaxid ilʔird ṣala kutṛ maalū, bukra yṛuuh ilmaal wiyifḍal
 ilʔird ṣala ḥaalū. (184)
 yaama filḥabs maṣaliim. (694)
 yaama lḥigg mṛbuṭlu gmaal. (491)
 yaretni beeda wliyya ḍabb, waḷḷa lbayaad ṣand irrigaal yithabb. (185)
 yiddi ḍḍaṣiif lamma yistaṣgib ilʔawi. (89)
 yirzu? ilḥaagiṣ winnaagiṣ winnaayim ṣala widnu. (90)
 yiṣaḷḷi lfaṛḍ, wyinʔub ilʔarḍ. (65)
 yiwdaṣ sirru fʔadṣaf xalʔu. (32)

yiſmil min ilgilla kaſamilla, wi min mayyit ilfiſiix ſaſbaat. (317)
 yiſmil min ilhabba ʔubba. (622)

-Z-

zaani mayʔaamin ſala mʔaatu. (186)
 zayy fuʔaſa lyahuud, la dunya wala axra. (481)
 zayy gidy iſmarkib, in ſaamit ʔarʔiſ, win ʔirʔit ʔarʔiſ. (604)
 zayy hʔaſ ilhimiir, kullu ſadd wʔaſ. (605)
 zayy ilgamaſ, illi yihritu ybaʔʔaʔu. (606)
 zayy ilmaſ maſſuux fi kull taſaam. (643)
 zayy ilmarakbiyya, mayiftikruuſ ʔabbina lla fi waʔt ilʔaraʔ. (343)
 zayy ilmizayyin, yiḡhak ſa llaʔʔaſ biʔaʔʔaʔt ilmiʔaſſ. (344)
 zayy ilʔaſ yimidd baſʔa. (623)
 zayy ilʔunfid la yiḡhiḡin wala yitbaas. (607)
 zayy ilʔuʔaʔ, yiʔʔu min ʔeer ſilm. (608)
 zayy itturki lmarfuud, yiſaſſi ſala ma yistaḡdim. (482)
 zayy ilwizz hinniyya bila bizz. (609)
 zayy issamak, in ʔiliſ min ilmayya maat. (610)
 zayy issamak yaakuſ baſḡu. (611)
 zayy kaſabiig ilhaakim, illi yfuutak aḡsan min illi yḡaſſaſak.
 (465)
 zayy salaam ilmawardi ſala lfaſaxaani. (345)
 zayy ſaḡhaat itturk, gaſaan wiyʔuuſ muſ laazim. (483)
 zayy ſagaayiz ilfaſaḡ, akl wnaʔwaſa. (219)
 zetna fidʔiʔna. (644)
 zibla wiyʔaawiḡ ittayyaar. (284)
 ziyaadit ilxeer xereen. (66)

ገammaar ilhayy mayitገribš. (346)

ፍala ma titkahhal ilፍamša, ykuun issuu? xirib. (220)

ፍala ገadd lhaafak, midd rigleek. (285)

ፍala wiššak yibaan, ya maddaay illibaan. (542)

ፍallimnaahum iššihāata sabaገuuna ፍa llibwaab. (347)

ፍalገa tfuut wala hadd ymuut. (44)

ፍandu bፈaaፍa winnaas gawaaፍa. (385)

ፍaፍfuur filyadd aፍsan min ፍaፍገa ፍala ššagaገ. (612)

ፍaፍaan ilward, yinsiገi lፍullee?. (624)

ፍaፍšimtini bilhala? xarገamt ana wdaani. (543)

ፍawiil bilaadu, ፍawiil bilaad innaas. (474)

ፍeeb ilwalad min ahlu. (252)

ፍeen filganna wፍeen finnaaገ. (544)

ፍeen ilhuገገ mizaanu. (545)

ፍi iš filፍizz yoom, wala tፍi iš fizzull sana. (286)

ፍinda lገimtihaan yukገamu lmaገገu aw yuhaan. (253)

ፍirገ gamb wiፈnuhum, mayፍibbiš miገaat ibnuhum. (187)

ፍumገ iddamm ma yibገa mayya. (112)

ፍumገ ilmaal ilhalaal ma yፈi iፍ. (386)

ፍumገ ilmaገa ma tገabbi ፍigl wyiፍrit. (254)

ፍumገ iššaገi baገi. (67)

ፍuud fi ፍizma, yiፍmil eeፍ? (695)

yaab ilገuገገ, ilፍab ya faar. (613)

yani maat garru lፍabaገ, faገiir maat mafiiš ፍabaገ. (287)

yassilu wiŝmillu ŝimma. ʔaal, ana myassil wiḍaamin ganna? (348)
 yina nnaſs huwwa lyina lkaamil. (288)
 yuṛaab ḍaman hiddaaya, ʔaal litneen ṭayyaṛiin. (614)
 yuzz ilkira mayharbuuŝ. (484)

INDEX : METAPHORIC EXPRESSIONS

PROVERBIAL AND METAPHORIC EXPRESSIONS

aadi wišš iddeef.
 agr mnaawil.
 akal lahmū.
 akal wiššu.
 aktar min ilhamm šala lʔalb.
 baaʔu winnigma (aw - winnigm).
 baɖitlu filʔafaš.
 bala ʔafya.
 balaŋ riiʔu.
 baŋd xaɾaab maɭʔa.
 beenhum ma šanaŋ ilhaddaad .
 beetu maftuuh.
 biddiraaŋ (or bilbaaŋ widdiraaŋ).
 bilhabulli.
 bilkoom.
 bilŋarabi.
 biʔalŋ iddirs.
 binnabbuut (aw - biddiraaŋ).
 bitaaŋ kullu.
 biyaakul fi ʔatta maḥluula.
 biyšimm šala ɖahr iidu.
 biywallid ilbaɣla.
 biyŋiiš šala lhawa.
 bizzoofa.
 biŋaraʔ ilgibiin.
 daayir šala hall šaŋru.
 dafniinu sawa.
 dahya msayyaha.
 dammu tʔiil.

dammu yu!tuš.
 da?? ilhamm wnaxalu.
 daxal bilhangil wilmangil.
 daxal fi zawarii?u.
 ɖarab iddunya şarɖa.
 ɖarab iddunya ɖabanga.
 ɖarab madfaŋ.
 ɖihik ŋala da?nu.
 faatu nuşş ŋumɖu.
 faraŋit l (-u) lmiŋaaya.
 faŋkit kaŋb.
 faşş malh wdaab.
 fatahlu ŋibbu.
 fi haalu.
 filmişmiş.
 ga fgamal.
 ga na?bu ŋala ŋuuna.
 gaab daayu (l?ard).
 gaab ilxabaɖ min bizz ummu.
 (gaay) iid (min) waɖa w?iid (min) ?uddaam.
 garhu ɖaɖi.
 gass ilmaxaada.
 gawaaz naşaaɖa.
 hara wnakat (fi...).
 huff ɖililŋ innahaar.
 hablu ŋala ɖahɖu.
 halla whuwwa mayɖafitha.
 hamaatu biŋhibbu.
 hammaɖha (aw - hammaɖu).
 hara?lu l?axɖaɖeen.
 hasablu alf hsaab.
 haɖɖ fbaɖnu baɖɖiixa şeefi.
 haɖɖ hammu (fi...).
 haɖɖ ilhamm fittirbaas.
 haɖɖ ɖaasu filgiraab.
 haɖɖ şubaaŋu fişşaa?? (min...).

haṭṭaha (aw - gabha) fraḥabtu (aw - ḥabbitu).
 hoṣaltu dayyaḥa.
 huṭṭ filxuṛg.
 huṭṭi kalamun.
 ibn haṣaam.
 iddunya btidḥab witiḥlib.
 iddunya waḥfa ḥala rigl.
 iḥna bniḥṣa fsuḥrit ḥabas ?
 iidak wilḥaṛḍ minnu.
 iidi ḥala kitfak.
 iidu maḥtuuḥa.
 iidu maḥṣuuma.
 iidu naḥḥfa.
 iidu wriḡlu.
 iidu xaḥiifa.
 ila ḥaysu alqat.
 ilbaab yifawwit gamal.
 ilfaaḥ liḥib fiḥibbu.
 illi nbaat fiḥ niḥbaḥ fiḥ.
 ilxaaliḥ innaaṭi ḥ(...).
 ilḥaatil ḥala lbaaṭil.
 ilḥadad fillamuun.
 inḥaṭaḥ sabḥu.
 iḥṣabaah ḥabaah.
 iḥḥab min ilbaḥḥ !
 itḥaxbaṭ ḡazlu.
 ittiḥiil waḥa.
 kaḥa ḥala lxaḥar maguḥḥ.
 kaffu maḥtuuḥ.
 kaṣar waḥaah ḥawwaḥa.
 kaṣar ḥala manaxiiru baṣaḥa.
 kassaḥ maḥadiifu.
 kaṭam iddam ḥala lḥeḥ.
 kiḥma tḡiibu wkiḥma twaddiḥ.
 kuḥl min haḥb wmin daḥb .
 kuḥlu ḡiṭḥaḥ fiḥṣaḥiil .

la hina wala hnaak.
 la yhill wala yirbut.
 la yinfaṣ ṭabla wala ṭaar.
 lamma yʔuul ɾayyaani ya figl.
 lamuuna fbalad ʔarfaana.
 latt wṣagn.
 lazʔa byira.
 libanitha zarʔa.
 lirrukab.
 lisaanu maluuṣ tuʔʔaala.
 lisaanu ṭwiil.
 laʔaṭ ilfuula.
 maaṣi ṣala ʔiṣr beed.
 maat fi gildu (min ilxoof -aw- min ilkusuuf)
 madaxalṣ dunya.
 mafilṣ sarriix ibn yomeen.
 mahaddiṣ yiṣraf yiʔallib waraah ṭifiin.
 malaykitu haffit.
 malaykitu xafiifa.
 maluuṣ tagza.
 maluuṣ wiṣṣ.
 maluuṣ (ṣarḍ wala) tana.
 manʔuuṣ filhamm.
 marbaṭ ilfaṣas.
 masahlu guux.
 masafṣaruuṣ.
 masḥuub min lisaanu.
 matitballiṣ fi buʔʔu fuula.
 matxuṛṛiṣ min iidu lmayya.
 mayinbiliṣ.
 mayinhiḍimṣ.
 mayinzilṣ min iṣṣoor.
 mayiʔdarṣ yiʔuul tilt ittalaata kaam.
 mayiswaaṣ malw widnu nxaala.
 mayiṣrafṣ issama min ilṣama.
 mayuxṛugṣ min iidu (yiṣmil...).

mayya min taht tibn.
 maɗdinu kwayyis.
 min nuʔra lduhdeera.
 min ʔaʔʔaʔ lissalaamu ʔaleekum.
 miʔaʔʔaʔ issamaka wdelha.
 misik ilʔaʔaaya min ilwist.
 miʕ gayibha lbaʔr.
 miʕ min toobu.
 miʕ min waʔmu.
 mitʔallim ilkaʔb wilxanʕar ~ yiʔraf ilkaʔb wilxanʕar.
 moot wi xarʕaab diyaar.
 naaʕim.
 nafas fi ʔafaʕ.
 nafxa kaddaaba.
 namusiyyitu kuhli.
 naʕʕif irriiʔ.
 ʔaal waahid wisittiin.
 ʔaaʕid yiniʕʕ.
 ʔadd (---) wiʔduud.
 ʔaliiil iʔʔahy.
 ʔaʔaʔ dabru.
 ʔaʔaʔ ilhaliiba wiʔrayba.
 ʔaʔʔaʔ (fi) faʔwitu.
 ʔaʔʔa bila waʕla.
 ʔaʕad(lu) filxaʔʔ.
 ʔuul ya baasit.
 rama ʔubtu.
 rama waʕaa (h) ʔawwaara (aw - ʔulla).
 rigʕit ilmayya lmagariha (been ...).
 riiʔu byigri (ʔala...).
 ʔaagil ʔadd ilʔool.
 ʔaah balaaʕ.
 ʔaah fi ʕarbit mayya.
 ʔaah filhawa.
 ʔaah ʔaas fi rigleen.
 ʔoheen fiʔzaaza.

roofu ṭwiila.
 saa? ilhabaala ʔala ššayṭana.
 sabʔ walla ḍabʔ.
 sakrit yanni.
 sallimu daʔnu.
 samak laban tamr hindi.
 samn ʔala ʔasal.
 sanatak beeḍa.
 sarʔaah issikkiina.
 ʔaafi ya laban.
 šaarib min bizz ummu.
 šaarib min kiʔaanu.
 šaayil iddunya ʔala ʔaasu (aw - ʔala ʔaṛnu).
 šaayil ʔabd ilʔaadir.
 šamm nafasu.
 šammaʔ ilfatla.
 šatamni min ilbaab liṭṭaaʔ.
 šaxxa fhammaam (aw ʔaah šaxxa fhammaam).
 šurraabit xurḡ.
 šuyil ilmiʔallim libnu.
 tilif amalu.
 tiṛušš ilmalh mayinzilš.
 tiʔidd ʔawabʔak (baʔd ma tsallim ʔaleeh).
 ṭaar min ilfaṛah.
 ṭaayih ibn ʔaayih.
 ṭabax iṭṭabxa.
 ṭallaʔ fiilh ilʔuṭaṭ ilfaṭṣaana (aw - ilfaṭṣa).
 ṭaḷḷaʔ zaṛabiinu (ʔala...)
 ṭawwil baalu (ʔala).
 ṭawwil raʔabtu.
 ṭiliʔ min ʔeenu (aw - min ʔineeh).
 ṭiliʔ ʔafaah yiʔammaṛ ʔeeš.
 ṭintu kwayyisa.
 ṭoor aḷḷaah fi barslimu.
 ṭubul ṭablu wizumuṛ zamṛu.
 ṭuẓṛ fišš.

waaxid (aw - ʕaamil) issikka ʔiyaasa.
 (walad) kahṛaba.
 wallaʕ.
 warraah nuguum idḍuḥṛ.
 (warraalu) lʕeen ilḥamṛa.
 wassamaaʔi waṭṭaariq.
 widn min ṭiin wi widn min ʕagiin.
 (wikalna lʕaʕa wiʕribna ʕʕaay) wallazi minnu...
 wiʔiʕ liʕuʕtu.
 wiʕʕu yiʔṭaʕ ilxamiira min ilbeet.
 wiʕʕu yiʔṭaʕ irrizʔ.
 xabaṛ abyad.
 xad biḥaʔʔu ḥalfa.
 xadu fdooka.
 xaduuh min iddaaṛ linnaaṛ.
 xallaaha baṭn ḥmaaṛ.
 xallaaha xall.
 xarg beet.
 xaṛag min iid.
 xisir (aw - ʕidim) ilgild wiʕʕaʔaṭ.
 xulʔu dayyaʔ.
 ya mawlaaya kama xalaʔtini.
 ya nahaar abyad.
 yiddan fi maṭṭa.
 yifhamha whiyya ṭayṛa.
 yifḥat ilbiir biʔibra.
 yilʕab bilbeeḍa wilʔadaḥ (aw wilḥagar).
 yinfux fi ʔirba maʔṭuuʕa.
 yisraʔ ilkuḥl min ilʕeen.
 yitlaffaʕ bilsaanu aw mitlaffaʕ bilsaanu.
 yiṭaṭṭaʕ filkirʕa ʕaḍm.
 yiwaddiik ilbaḥṛ wiyyiibak ʕaṭʕaan.
 yixalliiah (aw - yisiibuh) yirinn.
 yiʕṛaf ilkuft.
 yoom ilḥukuuma bsana.
 zanbu ʕala ganbu.

zaraŋ(u) zarŋ baŋa|.
 zawwid iŋŋiin balla.
 zayy illi ddaaya gaŋŋaah min lisaanu.
 zayy innaas.
 zayy iŋŋaŋŋa min ilŋagiin.
 zayy izzift.
 zift wŋaŋŋaan.
 zi|||(u) xafiif.
 zuŋaŋŋ fi ŋafaŋ.
 ŋaamil abu ŋali.
 ŋaamil fa||uuŋa.
 ŋaŋma xiŋna.
 ŋala baaba.
 ŋala lbaŋaŋŋ (aw - ŋala lbalaŋŋa).
 ŋala lŋadiida.
 ŋala ŋafa yeeru (aw - ŋala ŋafa fulaan).
 ŋala rrii? (aw - ŋala rii? innoom).
 ŋala singit ŋaŋŋaŋ.
 ŋala sinn wŋumŋ.
 ŋamal ilbaŋŋ ŋŋiina.
 ŋamal issabŋa wdimmitha.
 ŋammaŋ iŋŋaŋŋa.
 ŋasal wiŋŋiina.
 ŋayzak fi kilma wŋadd yaŋaaha.
 ŋeeni ŋeenak.
 ŋeenu fi...
 ŋirs ganb ŋhuuŋ.
 yaŋal wiŋaŋŋaŋ.
 yaŋiil wimakwa.
 yaŋeba bilweeba.
 yaŋiri? fi ŋiŋr mayya.



Publications of the
Center for Near Eastern and North African Studies
University of Michigan

EGYPTIAN ARABIC

AN INTRODUCTION TO EGYPTIAN ARABIC

By ERNEST T. ABDEL-MASSIH. Sixth Printing 1981.
405 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume I:
Conversations, Cultural Texts, Sociolinguistic Notes.

By ERNEST T. ABDEL-MASSIH, A. FATHY BAHIG, EL-SAID
BADAWI, and CAROLYN KILLEAN. 1976. (Second
Revised Edition 1978). 454 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume II:
Proverbs and Metaphoric Expressions.

By ERNEST T. ABDEL-MASSIH, EL-SAID BADAWI, ZAKI N.
ABDEL-MALEK and ERNEST N. McCARUS. 1978 (Preliminary
Edition). 396 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume III:
A Reference Grammar of Egyptian Arabic.

By ERNEST T. ABDEL-MASSIH, ZAKI ABDEL-MALEK, EL-SAID
BADAWI and ERNEST N. McCARUS. 1978 (Preliminary
Edition). 337 pp.

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume IV:
Lexicon. Part I: Egyptian Arabic - English; Part II:
English - Egyptian Arabic

By ERNEST T. ABDEL-MASSIH, EL-SAID M. BADAWI, ZAKI N.
ABDEL-MALEK and ERNEST N. McCARUS. 1979 (Preliminary
Edition). 494 pp.

MOROCCAN ARABIC

AN INTRODUCTION TO MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1973. 438 pp.

ADVANCED MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1974. 244 pp.

PAN-ARABIC

A SAMPLE LEXICON OF PAN-ARABIC

By ERNEST T. ABDEL-MASSIH. 1976. (Second Printing 1980.) 157 pp.

BERBER (TAMAZIGHT)

A COURSE IN SPOKEN TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971. 456 pp.

A REFERENCE GRAMMAR OF TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971. 322 pp. plus introduction.

A COMPUTERIZED LEXICON OF TAMAZIGHT (BERBER DIALECT OF AYT SEGHRUCHEN)

By ERNEST T. ABDEL-MASSIH. 1971. 397 pp. plus introduction.

GENERAL NEAR EAST

REFORMED ADMINISTRATION IN LEBANON

By GEORGE GRASSMUCK and KAMAL SALIBI. 1964. 95 pp.

AFGHANISTAN: SOME NEW APPROACHES

Edited by GEORGE GRASSMUCK and LUDWIG W. ADAMEC
with FRANCES IRWIN. 1969. 405 pp.

PRELIMINARY INDEX OF SHAH-NAMEH ILLUSTRATIONS

Compiled by JILL NORGREN and EDWARD DAVIS, with an
Introduction by OLEG GRABAR. 1969. 477 pp.

39015031297975

بحث شامل في اللهجة العربية المصرية

الأمثال والكنيات العامة

إرنست توفيق عبد المسيح
السعيد محمد بدوي زكي عبد الملك

بالاشتراك مع
إرنست مكار يوس



مركز دراسات الشرق الأوسط وشمال إفريقيا
جامعة ميشيغان
آن آربر
١٩٧٨