ARABIC PROVERBS

AND

PROVERBIAL PHRASES,

COLLECTED, TRANSLATED, AND ANNOTATED.

A DISSERTATION

PRESENTED TO THE PHILOSOPHICAL FACULTY OF THE UNIVERSITY OF
STRASSBURG FOR THE PURPOSE OF OBTAINING THE
DEGREE OF DOCTOR OF PHILOSOPHY.

-BY

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INTRODUCTION.

In 1886, while in Syria, I began to collect Arabic proverbs, and obtained a considerable number, which were for the most part handed to me in writing by various friends. These proverbs were then read aloud to me by a native, at whose dictation I wrote them in transliteration. I had obtained several hundred in this way when I was so fortunate as to secure the services of Yūsuf Nāsir, who, combining peculiar qualifications for the work with a genuine interest in adding to my collection, proved a most efficient helper. He was in my employ some time, and day by day would bring me fresh material, which, as well as my lists of proverbs given me by friends, he would read aloud for me to write in transliteration. I had so thoroughly impressed on him the fact that I wanted common proverbs in the common dialect that he very faithfully avoided the use of High Arabic words and forms. Proceeding in this way, and writing at his dictation, I formed a large collection, of which the following are a part. I may here state that Nāsir and all my other authorities for these proverbs are Christians.

My next step was to read the proverbs and phrases aloud to Mu‘allim Selīm Mughabhghab, Mu‘allim Miḥāil Rustum, and Mu‘allim Ghuṣn Ghuṣn, teachers in the Presbyterian mission school in Zahleh, and, whenever one of them did not know a proverb or phrase, to note that fact. Variants were also noted. In this way I was able to check what I had written, and be sure of the character of my material. I then selected some of the proverbs and phrases which seemed most desirable, and read them aloud to Nāsir, who wrote each at the head of a sheet of paper, I myself writing the transliteration. The Arabic text is thus the text as written by Nāsir, and it has been thought best to leave it as he wrote it, instead of giving the correct classical forms.
I have not attempted to draw any dividing line between proverbs and phrases, because they are both valuable as specimens of the common dialect, and because, as Socin has pointed out (Arabische Sprichwörter und Redensarten, Einleitung, iv. c.), the Arabic word which we translate 'proverb' has a broader application than our word proverb. Nor have I attempted any arrangement of the proverbs according to subjects or otherwise; it has seemed that such an arrangement would not add especially to the usefulness of the collection.

Of the transliteration little need be said. It has been thought that a system as simple as possible is most desirable, and no attempt has been made to render the utmost niceties of the pronunciation. Long practice with natives rarely enables a foreigner to pronounce Arabic perfectly, and there is little hope that any system, however complex, could enable scholars unacquainted with spoken Arabic to reproduce the sounds indicated by the transliteration. The difficulties of rendering in transliteration the sounds which one hears have been sufficiently set forth by others, and I will only say that I wrote the transliteration with care, and, while not daring to hope that it is free from mistakes and inconsistencies, I do hope that it will be found to be in the main correct, and to render the sounds with sufficient exactness.

In the translation literalness rather than elegance has been aimed at. Some of the explanations were given me by natives on the spot, and in some cases I have given without native authority what seemed to be the obvious meaning of the proverb or phrase under consideration. In many other cases I have relied on notes furnished me in Arabic by Ibrahim Ḥaurānī, the well-known scholar and poet. These notes were made necessary by the fact that I was unexpectedly called away from Syria in 1887 some time before I had planned to leave, and thus very much remained to be done, and many points to be cleared up. Ḥaurānī's notes I have marked with the letter H. It may be fair to state that I have neither given in full nor translated literally the material which he furnished me, but have given simply that
which seemed useful for my purposes. In work of this kind questions often arise which can be settled satisfactorily only by natives, and one is at a great disadvantage who in a foreign country and after a lapse of time attempts to finish a work which can be completed properly only where the language of which it treats is spoken.

Count Landberg's valuable *Proverbes et dictons du peuple arabe*, Vol. i., I have had constantly by me, and am greatly indebted to it in various ways. I understand that the second volume of this work is in press. Its appearance will be welcomed, and it is to be hoped that Count Landberg will publish as rapidly as may be the rest of his large collection of Modern Arabic materials.

I am indebted to Prof. Socin for his lists of books in his *Arabische Sprichwörter*, and in his article in the *Zeitschrift der Deut. Morg. Gesellschaft*, xxxvii. 189.

To Prof. Nöldeke I am under obligation for valuable suggestions, and I wish not only to thank him for these suggestions, but also and especially to express my gratitude to him for the unfailing courtesy and kindness which he has shown me ever since I first had the privilege of studying with him.

I hope I may be able to publish later at least a part of the materials which I have on hand, but I wish to thank now all those who have helped me in one way or another in making my collection, and especially the three Zahleh teachers whom I have mentioned above. Conscious as I am of the many imperfections of the following pages, I hope the work may be at least a slight contribution to the happily growing literature of the Modern Arabic dialects.
LIST OF BOOKS AND ARTICLES REFERRED TO.


Boothor=Dictionary français-arabe par Ellious Boothor, égyptien, revu et augmenté par Ibed Gallab. Le Caire, 1871.

Bt.—Arabic Proverbs; or the manners and customs of the modern Egyptians, illustrated from their proverbial sayings current at Cairo; translated and explained by the late John Lewis Burckhardt. Second Edition, London, 1875.


Cuche=Vocabulaire arabe-français à l'usage des étudiants. Beyrouth, 1883.


Durra=Ed-durrat el-yetîme fil-amthâl el-qadîme. Beirût, 1871.


Hartmann=Arabischer Sprachführer fur Reisende, von Dr. M. Hartmann, Leipzig.

Kall.=Arabum philosophia popularis sive sylloge nova proverbiorum a Jacobo Salomone Damasceno dictata excepit et interpretatus est per illustris vir Fridericus Rostgaard. Edidit cum adnotationibus nonnullis Johannes Christianus Kalliüs. Hafniae, 1764.


Lane=Arabic-English Dictionary by E. W. Lane. London, 1863—.


Nofal=Guide de conversation en Arabe et en Français par Georges Nofal. 3me édition, Beyrouth, 1876, pp. 500-543.
Arabic Proverbs and Proverbial Phrases.


Scaliger = seu proverbiorum arabicorum centuriae duae ab anonymo quodam Arabe collectae et explicatae cum interpretatione Latina et scholiis Josephi Scaligeri et Thomae Erpenii. Leidae, 1614.

Snouck = Mekkanische Sprichwörter und Redensarten, gesammelt und erläutert von Dr. C. Snouck Hurgronje. Haag, 1886.

Soc. = Arabische Sprichwörter und Redensarten, gesammelt und erklärt von Dr. A. Socin. Tübingen, 1878; also ZDMG. xxxvii. 189 ff.


Unless the contrary is stated, the figures in any reference indicate the number which the proverb corresponding to the one under discussion bears in the collection referred to.

### TABLE OF TRANSLITERATION

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Unless the contrary is stated, the figures in any reference indicate the number which the proverb corresponding to the one under discussion bears in the collection referred to.
\[ a = a \text{ in German } \text{Mann}. \]
\[ ã = a \text{ in English lack.} \]
\[ ã = a \text{ with imála ('deflection' towards the sound of } õ \text{), nearly like ã in German } \text{Hände}. \]
\[ æ = \text{the preceding sound lengthened, a sound more nearly like the prolongation of the sound of } a \text{ in English lack than like } ã \text{ in German } \text{Väter, though not very different from either}. \]
\[ e = e \text{ in English } \text{met}. \]
\[ ê = e \text{ in English } \text{they, German See}. \]
\[ i = i \text{ in English } \text{pin, German } \text{in}. \]
\[ î = ee \text{ in English } \text{seen, } i \text{ in German } \text{ihn}. \]
\[ o = o \text{ in English } \text{obey}. \] This sound is deflected from an original \( u \).
\[ õ = o \text{ in English } \text{note, German gross}. \] This sound comes from an original \( au \).
\[ u = u \text{ in English } \text{put, nearly like } u \text{ in German } \text{stumpf}. \]
\[ û = oo \text{ in English } \text{school, German } u \text{ in } \text{Stube}. \]
\[ û = \text{a sound intermediate between the } u \text{ and the } i, \text{ but not quite the same as the German } û. \]
\[ ai = i \text{ in English } \text{mind, German } eî \text{ in Eis}. \]
\[ âi = \text{a peculiar sound which may be approximately rendered by pronouncing } \text{lack with a very short } õ \text{ after the } a \text{ (la'ck), and running the two sounds together. As Prof. Nöldeke suggests, this is about the same as the Suabian pronunciation of } eî \text{ in } \text{Wein, Eis}. \]
\[ au = ow \text{ in English } \text{cow, German } au \text{ in } \text{Haus}. \]
\[ âu \text{ bears the same relation to } au \text{ that } âi \text{ bears to } ai. \]

The circumflex accent over a vowel indicates that the vowel is long and has the accent. Syllables with \( æ \) always have the accent. The accent is on the first syllable, unless otherwise indicated.
ARABIC PROVERBS

AND

PROVERBIAL PHRASES.

1. *il-'anz īj-jirbāni mā btišrāb illa min rās in-neb*.

'The mangy goat will drink only from the head of the spring.

Said of people who are accustomed at home to the plainest and simplest living, and who, when away from home, are the hardest to please, demanding the best of everything, and finding fault, often simply to give the impression that they know what the best is, and are wont to have it.

*'anz* for *'anzit* in rapid pronunciation. Words ending in *ā*, when standing alone or before a consonant, are pronounced with final short vowel; but before a vowel the original *l* returns.—*īj*. The *l* of the article is assimilated with following *j* in the common dialect: cf. Spitta, p. 30. The vowel of the article is always slurred over, as the voice naturally dwells longer on the noun.—*jirbāni*, fem. of جربانة. In the common dialect the feminine of all adjectives of the form *فعلان* is *فعلانة*: cf. Spitta, p. 129. On this formation cf. also Landberg, p. 7.—I have written *mā* and not *má*, because little stress is laid on this word, the voice passing over quickly to the next word. The *mā* has a partial *indāl* in such cases, although Landberg, p. 22, states that...
the ma when alone has no 'imâla.—neb' in meaning of 'fountain, spring,' seems to be post-classical ("'Vieliecht aus d. Aram.?" Nöl­
deke).

Nâsir has written this proverb elsewhere with omission of the article of 'anzi. On this omission cf. Landberg, p. 5; also Wright, Arabic Grammar, vol. ii., § 95, e.

2. kull šî iza rabbâitu byinha'âk ilia bini Ādām iza rabbâitu byiqla'âk.

'Whatever you bring up will benefit you, except man; if you bring him up, he will uproot you.'

šî for šââ. For analogous change of ē to ī cf. Spitta, § 18, d ("'selymân statt selémân = sulaimân").—For pronominal suffixes, cf. Hartmann, pp. 13-15.—For bini Ādām as singular, cf. Snouck, pp. 67, 68; Landberg, references cited in glossary s. v. بني; Spitta, Contes arabes modernes, Glossaire, s. v. بني; Spitta, Grammatik, § 71, d; Vassalli, Nos. 117-125 (bnîydem) et al.

Nâsir has written Ādām. Elsewhere he has written خبيته (habbâitu) instead of the first rabbâitu.
Cf. Spitta, 217; Burton, 143; Kall. 375; Tantavy, p. 110.

3. bi'hâkiti yâ jára tâ tisma'î yâ kinnî.

'I speak to you, O neighbor, that you may hear, O daughter-in-law.'

That is, the daughter-in-law is whipped over the neighbor's back.

Instead of the above, some say bi'hâkitîlik yâ jára l'tisma'î yâ kinnî, or tî-hakt lik yâ, etc. (H).—حكي, from the old meaning of 'relate, narrate, tell, giving one's authority,' has come to mean simply 'speak.' The third form means 'speak to,' cf. كتب and كتب. For an example of its use cf. Wetzstein, ZDMG. xxii. 76, l. 11.
Afdbk' Pfoverhs and l*vii)ej'bial Phrases.

Li is the Persian Li', according to Prof. Nöldeke, who remarks that the use of this word is no more surprising than the employment of the Persian ya or:

Cf. Soc. 554: ZDMG. xxxvii. 197; Mustataf, p. 47, last line but one; Fr. i. p. 72; iii. 2557; Nofal, p. 510.

1. ḫaṭrit il-bit‘allim mā bitḥassir.
‘The time (occasion) which teaches does not cause loss.’

The meaning is: If I make an unwise purchase, this time I lose; and yet, if I am warned by my experience this time to avoid such purchases in the future, I am not in the long run a loser.

2. il-kaff il-‘ālim mā biḥassir.
‘The slap that teaches causes no diminution.’


3. il-mekšāl bi‘cen min ʿalwanu.
‘The letter (i.e. its contents) appears from its address.’

Applied, for example, in case a man comes to another on an errand, and by his very first words shows of what character his errand is.

Instead of bi‘cen, byinārīf ‘is read,’ or byin‘irif ‘is known’ is used. In Syria the second form of ben is used almost exclusively: cf. Landberg, p. 273, and Glossaire s. v. ʿabān; also Spitta, Contes, Glossaire, s. v. ʿabān; Hartmann, Vokabular, s. v. scheinen. In my notes stands bībāyyān as variant of bībān. Cf. also Bt. 50 on use of بیانة.

Cf. Bt. 252; Berg. under adresse; Kall. 361; also the proverbs quoted by Dozy under عنوان.

المكتوب ببيان من علمانه

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Cf. Bt. 252; Berg. under adresse; Kall. 361; also the proverbs quoted by Dozy under عنوان.
J. R. Jewett,

6. \textit{id-dik il-fh\textsuperscript{h} min ta\textsuperscript{h} immu bi\textsuperscript{h}}.

'The lively cock crows from under its mother.'

In early childhood the future character of the man may be dis­
cerned.

For \textit{fh\textsuperscript{h}} cf. Landberg, p. 220.
Cf. also Bt. 48 and 50 ; Tant. p. 115 ; Burton, 88 ; Fr. iii. 1001 ; Land­
berg, 139 ; Sp. 28 ; Soc. 422 ; Nofal, 523.

7. \textit{il-harb bin-naddd\textsuperscript{r}t hai\textsuperscript{y}in}.

'(To carry on) war with spy-glasses is easy.'

It is very easy to give advice and to say how one would have
done if one had been in such and such circumstances; it is quite
another thing to act, if one be placed in those circumstances. It
is easy to survey a combat with a spy-glass, it is quite another
thing to be in the combat.

Nāṣir has spelled \textit{naddd\textsuperscript{r}t} as it is pronounced, with \textsuperscript{f} instead of
\textsuperscript{f}. \textit{Naḍḍār\textsuperscript{t}} is used in Syria in the meaning of 'spy-glass, telescope.'
In Egypt it means 'spectacles': cf. Spitta, p. 20, l. 4, also p. 265, l. 13.
Cf. Fr. ii. p. 734, No. 547, also p. 897, No. 175.

8. \textit{il-gul\textsuperscript{b} \textit{isc}w\textsuperscript{h}id}.

'Hearts are witnesses.'

If a person loves another, the heart of the second person bears
witness to this fact, and \textit{vice versa}. This saying is used in ex­
pressions of mutual love or esteem.
Cf. Fr. iii. 2526 ; Tant. p. 115.

9. \textit{illa ts\textsuperscript{h}ru lā t\textsuperscript{q}āh\textsuperscript{r}u}.

'Do not anger him whose father-in-law or brother-in-law you
become.'
Because he will vent his spite on his wife and thus revenge himself on you. H.

H. writes َغالب = َتَأَهَرَ = َتَتَسَأَهَرَ "strive with," acc. to Muḥīṭ. Acc. to Freytag it means 'violenter tractavit.' H. says that َتَتَسَأَهَرَ means in Classical Arabic َتَأَهَرَ, but the common people use it in the meaning of َتَأَهَرَ "to make angry." Cf. Landberg, Glossaire, s. v.

اعطوا للدب حرير يكّب

10. َأَطَأ لِد-دَبَّ حَارِر يَكْبَ.

'They gave the bear silk to wind into bails.'

Winding silk requires skilled hands and delicate fingers, neither of which a bear has.

Applied in case a man is notoriously unfit for work he is trying to do.

For meanings of َكّب cf. Lane, Dictionary, s. v.

وَكِل القَط بِالجَبِّه وَزَنْرَة بِالسَّيَّبِق

11. َوَكِقِل الْقَط بِالجَبِّه وَزَنْرَة بِالسَّيَّبِق.

'Put the cat in charge of the cheese, and girdle him with the sausage.'

The َسَيَّبِق is the cleanest part of the gut of sheep. This is stuffed and eaten like our sausages. َسَيَّبِق means either the sausage or the gut before it is stuffed: cf. Dozy, s. v. Cf. also Soc. 686 (ZDMG. xxxvii. 310) َضَارِب فِي الأسْيَبِق مِن تَحَتَ الْيَفَق "Beulen im Darm von oben bis unten. Ganz faul."

Cf. Bt. 325.

خذوا البنات من صدور العمّات

12. ِلْبَانَةَت مِن ْشَدِر ِلْوَمَانَةَت.

'Take girls from the breasts of their fathers’ sisters.'

That is, in choosing a wife, judge of her by her father’s sisters; for the Arabs suppose the girl to resemble her father’s sisters and the boy his mother’s brothers.
hudu for hudhu. The change of dh to d and of th to t is, as Nöldeke points out, regular, the change of dh to z and of th to s occurring only in words from the literary language. E. g.: ḍāhib 'gold,' ḍīb 'wolf,' etc.—hudu is here used in the meaning 'take in marriage, marry.' Cf. Snouck, p. 57, note; Landberg, p. 45, etc.

البیدر البا هو الك لا تحضر كيلة بنتفع دقنك وبنتععب

بيشيلة

13. il-baidar il-mā hu īlāk lā tiḥdar kailū biṭghabar daqnāk u biṭ’ab bišēlu.

Do not be present at the measuring of the grain which does not belong to you; you will get your beard dusty, and will get tired in carrying away the grain.'

Don't meddle with what does not concern you.

baidar is applied both to the threshing floor and to the grain which is on it.—īlāk common for old Arabic lekā.

Cf. Bt. 89; Sp. 195; Berg, under boisseau; Tant. p. 110.

البيدق الباب بيسمع الجواب

14. il-biduqq il-bāb byismā’ ijt-jawab.

‘He who knocks on the door will hear the answer.’

If one addresses another politely, he will get a polite response; if harshly, a harsh response.

Cf. Bt. 604; Burton, 116; Berg, under porte; Soc. 191; Kall. 480.

الصبي لب بار تلتَبَّنُو للعال

15. is-sabī lū bār tiltainu lil-ḥāl.

‘The boy, if he turn out poorly, belongs two-thirds to his mother’s brother.’

That is, two-thirds of his traits are like those of his uncle.


Bār means 'be or become in a bad state, or uncultivated (of land); be or prove vain (of work); be or become unsaleable (of goods),' Lane. Cf. also Landberg, pp. 183, 184, and Glossaire, s. v.; also Snouck, pp. 101, 102.
16. bdæl mā t Gaul lij-jeji kìsšt ārubba ksir ijrha.

'Instead of saying to the hen hish, strike her and break her leg.'

If a person asks another to do what he can just as well do himself, the person replies with this proverb.

bdæl is the vulgar form of the classical بدل, and is very common. Cf. examples in Landberg. See Landberg, Glossaire, and Dozy, s. v.—jeji is the vulgar form of the classical دجاجة, of which the first vowel, and then later the first consonant, were dropped.—According to Dozy, kìsšt is an interjection of Persian origin.—On ijr for رجل cf. Landberg, p. 99. Nāṣir has written rijha.

Cf. Soc. 124, 125 ; Burton, 21.

17. menfa’ mā minnāk u duḥḥānāk byī’mī.

'There is no benefit to be obtained from you, and your smoke blinds.'

You not only do no good, but you do injury. Used, for instance, if a man has another to help him, and finds himself hindered rather than helped by him.

Nāṣir has written menfa’a, but in my notes stands menfa’. He has also omitted the ٌ.

Cf. Burton, 176 ; Kall. 227 ; Mustaṭraf, p. 45, l. 18 ; also Sp. 110.

18. il-byī’tæz il-kāliḥ bāqūlu sābbhak bil-ḥair yā sīdī.

'He who needs the dog says to him "Good morning, my lord."'

Instead of byī’tæz, Nāṣir has written elsewhere bī’uawwiz.—On the shortening of the vowel in bāqūl cf. Landberg, p. 2 : Spitta, § 23, a, § 105, d.

Cf. Fr. iii. 1696 ; Sp. 197 ; Burton, 73 ; Kall. 477.

'Where you get a living, remain.'

That is, stick to the place where you get a living.

*matraḥ*, originally 'place where anything is thrown down,' has come to mean 'place' or 'spot' in general.—*mā* is here a relative pronoun.—

*btirzaq* is for *turzaq*, the passive of *razqua*.

20. *rūḥ* fâdi u ta'ā mel'ān.

'Go empty and come back full.'

Go from your house empty-handed and come back with your hands full. Used of a man niggardly towards his family. H.

*Rāḥa*, originally meaning 'go or come in the evening;' has come to mean 'go' in general. *rūḥ* for old Arabic *ruḥ*. Verbs *medīc* and *ma* have the long vowel in the imperative in the common dialect: of. Spitta, § 105, c, d; also Landberg, p. 266.—On *ta'ā* cf. Spitta, p. 27; Landberg, p. 109.—Instead of *mel'ān*, H. writes *melyen*. *Milyen* or *melyen* is also a common form: cf. Landberg, Glossaire, s. v.; Hartmann, Vokabular, under *voll*.


'This kettle was wanting this egg-plant (in order to be full); it has now become full and running over.'

This only was lacking to complete our pleasure or our misery.

*Bait* *injānī* is the vulgar form of the classical *bādānjan* or *bādānjan*, from the Persian *بادنجان*, and in Egypt is used for both the egg-plant and the tomato (Lane). In Syria *bait* *injān* is used for egg-plant, and *banadūra* for tomato, (from Italian *pomi d’oro*, Landberg, p. 297). The Muhif gives as the vulgar forms *بندنجان* and *بندنجان*.—Instead of *mel’ān* I have in my notes *melān*.
Arabic Proverbs and Proverbial Phrases.

22. *k*tir in-naft qa*il issaid.

'He jumps about a great deal, but gets little game.'

He who keeps moving from place to place will earn but little.

Nasir has written this elsewhere ملت قطاع العمي, etc. i.e.

'Like theblind cats, he jumps about a great deal but catches little.'

*naff* means 'leap, jump': cf. Dozy, and Muḥif; M. S. p. 71, l. 11; Landberg, Glossaire, s. v.


23. ākl u naft mihl ħail izzaft.

'He eats and plays like the gypsies' horses.' (Literally, eating and jumping like, etc.)

Used of one who receives benefits but confers none himself; just as the gypsies' horses, being unsuited to work, are left to feed and play, while their owners are busy elsewhere, and so do nothing in return for their food. H.

Instead of zaft. H. gives zuft, which is the better form: cf. Dozy, s. v., and Landberg, p. 101.

Cf. Bt. 663, Soc. 269, as showing the low opinion in which zuft are held.

24. *inn k*on hāl-ghazli ghazlitik harir beddis tilbe.

'If this thread is your thread, you are going to dress in silk.'

Used ironically to one who is doing poorly the work in which he is engaged, and means: if you do not do better than you are doing now, you will not succeed.

It will be noticed that I have written *inn* with reduplicated *n*. On doubling of consonants cf. Landberg, p. 2; but cf. also Landberg, Critica Arabica, No. I. p. 69, where he says: "Im ersten Bande meiner Proverbes et Dictons habe ich Unrecht gehabt überall minn zu schreiben."

On the origin of beddi, beddāk compare Landberg, p. 4, and the references given by him. It is interesting to note that Kall. 66:

*āyāt būd al-ʿāmmī qafʿ ābūrī occurs in my notes in the form hal-

aʿma šū beddu t jauz iyyān, where the beddu = the بود of the proverb as given by Kall.
25. *kull ṭaḥa mgābīlha nesli.*

'Every ascent has opposite to it a descent.'

If one is at present in trouble, he may be sure of final relief.

*mgābīl* for *mgābīl* 'opposite to, in face of': cf. Dozy and Muḥṭ, s. v. Nöldeke suggests an explanation for this form by asking: "Is it perhaps in the plural = مقالَٰبَٰل؟ In that case the absence of the feminine ending would also be explained."


26. *qābulu laiš 'am bitneffih il-lebin qal-lhun ḫawīnī u ĥu ĥalīb.*

'They said to him: Why are you blowing the *leben?* He said: it burnt me while it was milk.'

A burnt child dreads the fire.

Nāṣir has written *‘ammāl tneffih*, and I have given in transliteration *‘am bitneffih*. He has also written *qāl* where I have written *qal-lhun* = قالِهِم. On *‘ammāl*, cf. Dozy, s. v.; and Spitta, § 165. 4; also M. S., 16. 8 ff.; 30. 7 ff.; 46. 2. — *leben* means properly 'milk,' and is still used in this sense in Egypt; but in Syria, Arabia, and North Africa it is used for soured milk or soured buttermilk (Dozy). For an account of the preparation of *leben* see Berg, under *lait*.

Cf. Soc. 461, 173; Fr. iii. 3855; also Fr. ii. p. 702, No. 383; Vassalli, 402; Sand. 74; Nofal, p. 512.

27. *faug id-dekki šartūtā.*

'On top of the charge a rag.'

One trial after another. H. It never rains but it pours. Misfortunes never come singly.

*Dekki* is the charge or load of a gun. — *šartūtā*, pl. *šarāṭīt* means 'rag,' from *šarāṭ* 'tear in pieces': cf. Doby, and Landberg, Glossaire, s. v. Cf. also *šarmūṭa*, Landberg, Glossaire; Hartmann, Vokabular.

Cf. for meaning Fr. ii. p. 237, No. 115; Fr. ii. p. 4, No. 4 (given by H.); Bt. 493; Burton, 116; Soc. 646 (ZDMG. xxxvii. 206), 697 (ib., p. 211); Vassalli, 221, 284.
28. is-san’a mizreb dihib.

‘Handicraft is a spout which sends down gold.’

Cf. No. 184, also the following from my notes: is-san’a imm hanumi a trade is a tender mother; is-san’a, illi bil-kaff fiha lil-suq r kaff in a trade which is in the hand there is a safeguard against poverty’ (cf. Bochhor, under métier; Nofal, p. 341); is-san’a mitl in-neb’a ‘a trade is like a spring.’

For meaning, cf. Fr. i. p. 752, No. 183; Fr. iii. 1710.

29. il-muš dāyiq il-mughrayyi mā bya’rif sū l-hkkayyi.

‘He who has not tasted the glue-pot does not know what the story is.’

A man who has not tried does not know the difficulties attending any given enterprise.

muš contracted from mà hū s: cf. Landberg, pp. 386, 387.—mughrayyi from مغارة. Cf. misfayyi from ظفاة. —sū from ēs hū from ai ēs hū.

For meaning, cf. Bt. 612.

30. ‘ind il-butūn dā’it il-rugāl.

‘When people are eating they lose their wits.’

Said, for example, in case a man is eating and forgets something which he ought to attend to.

Cf. Bt. 418; also Kall. 77; Nofal, p. 542.

31. ‘aqil šītān mitl ḫmār il-muṭrān.

‘Quiet outside but a devil inside, like the archbishop’s donkey.’

Said of a man who appears quiet and well-behaved, but is really the opposite.

‘aqil means ‘intelligent, quiet, well-trained,’ when used of animals.

Cf. Burton, 121.
32. *lā tīsfaw 'illa min nahr il-hamdī.*

"Fear only the quiet river."

Cf. Berg. under *mer*; Sand. 73, 76; Nofal, p. 518.

33. *tābiḥ is-sām māklu.*

"The one who cooks the poison is the one who eats it."

The man who tries to injure another is injured himself.

Cf. for meaning Fr. ii, p. 367, No. 163; p. 658, No. 256; Fr. iii, No. 638; Soc. 154; Sp. 218; Bt. 640; Ali, p. 89, No. 10; Nofal, p. 509, 535.

34. *ba'd 'izzū bāyyātānī bḥān.*

"After I had been in honor and power they made me spend the night in a khan."

Used of one whom misfortune has brought low. H.

According to H., this is a hemistich of a *mauwwcel*, and some say *nāyyātamānī* instead of *bāyyātānī*.

Cf. No. 193. Cf. for meaning Fr. iii, 2150, 2792.

35. *tā ṭījj il-qā'qān ʿu tīrjaʿ beḷa sīqān.*

"Till the crows make a pilgrimage and return without legs."

Such and such a thing will never happen till etc., i. e. never. This meaning is expressed in many ways in Arabic.

Cf. Fr. i, p. 359, Nos. 58, 59; p. 378, No. 110, and often.—Instead of *qā'qān*, I have in my notes both *quʾqān* and *qiqān*, the latter being the pl. of *qāq*: cf. Hartmann, Vokular, under *Krāhe*. *quʾqān*, written above *qaʾqān*, is pl. of *qaʾq*: cf. Cuche, s. v.—Elsewhere Nāṣir has written *tā ʿāḥqāw al-fiqāqan ʿu ṭirjan ʿu bāla Sīqān*.

Arabic Proverbs and Proverbial Phrases.

36. ʾiš-šādi kīma lākīn il-waqfi ʿal-barb šatʿī.

'begging is a philosopher's stone, but standing at the door is hard.'

used of wished-for objects which can only be obtained by de-basing one's self. h.

on ʾḥādi cf. thorbecke, al-hārīrī's durrat-al-ghawās, einleitung, p. 45.— ʿkībīya = kībā.

cf. berg. under mendier.

37. mīl baqaris jiḥa.

'like jiḥa's cow.'

jiḥa slaughtered his cow, sold the meat, and received his pay. after a while he again demanded pay from each purchaser and received it. he kept doing this till he died. used of an affair which is long drawn out. h.

h. writes baqaris.

38. saʿānine bela sīti mīl il-ʿarūs bela jīlī.

'palm sunday without rain is like a bride without her jīlī.'

in wedding festivities, when the bride has been painted and decked out, she walks about the house supported on each side by a woman carrying a candle, and followed by a number of women carrying candles and singing wedding songs to her. this ceremony is called the jīlī.

saʿānine is the sing. of saʿānīn, and is applied by the christians to the branches, etc., which their children take on palm sunday, and to the day itself (muḥīṭ). on saʿānīn and its origin from the hebrew מַחְצֶה cf. dozy and muḥīṭ.
‘Like a tree called the mother of rags.’
Said of a ragged person.

"imm śrātīt is the name given to each of certain trees in Lebanon on which the Druses hang rags in expectation of receiving a blessing.

40. "drub hāl-hajar bḥaj-jauzi.
‘Throw this stone into this walnut tree.’ (If you bring down any nuts, well; and if not, well.)

Used in case a man is about to engage in an enterprise the success of which is doubtful, but the failure of which would entail little or no loss. A person talking to him uses this proverb.

41. "drub ḫat-tīni bḥāl-hātī inn mā leṣqīt bī'allīm maṭrāhha.
‘Throw this piece of mud at this wall; if it does not stick, it will show where it hit.’

Do the best you can, and you will accomplish something, even if it is not all you wished. Also used of the effects of slander. Slander leaves its mark.

In place of the last two words, I have in another version: būṣammi-lha ṣatār ‘its mark will remain’; also ḥamīrī ‘leaven’ instead of ṭīnī. Cf. Bt. 255; Kall. 244.

42. min kitr ʾiṭṭabbūḥīn šauṣāt ʾiṭṭām.
‘From the multitude of cooks the food burned.’

Too many cooks spoil the broth.

Instead of šauṣā, I have in my notes also šāt, of which šauṣā is a reduplicated form.
Cf. Berg, under brüler; Tant. p. 116; Burton, 178; Bt. 15; Fr. ii. pp. 732-3, No. 535; Fr. iii. 2602, 2603, 2611, 2614; Sp. 69; Kall. 21, 22; Vassalli, 129, 130; Sand. 60.
43. *meta waqa‘it il-baqara byiktaru is-sillāhān.*

‘When the cow falls, the skinners multiply.’

When a man is in misfortune, his enemies increase.

In my notes stands also: *bess tuqa‘ il-baqara,* etc., ‘no sooner does the cow fall than, etc.’

Cf. Tant. p. 128; Burton, 56; Kall. 83.

44. *waqa‘it il-fāra min is-saqf qalūtu il-ba‘ainī Allah! Allah! qalītu bīsātl inānī u šā beddik minnī.*

‘The mouse fell from the roof. The cat said: Allah! Allah! The mouse said to her: Take your hand off me, and what do you want of me?’

In my notes stands ‘*smallah* (for *bism-Allah*), instead of *Allah Allah*; and instead of the last four words: *u āndā b‘ālf ħair min Allah* ‘and I have a thousand blessings from Allah,’ i.e. I am thoroughly provided for. And again: *u mà ‘adēkî mînnî* ‘and you have nothing to do with me.’ Another version is: *waqa‘it il-fāra min is-saqf qalītu il-qutt* ‘*smallah*! qalītu bīsātl inānī u āndā b‘ālf ħair min Allah.

Landberg, Glossaire, under ٍشْلَ‭،‬ regards ٍشَلَ ًل‬ as a 4th form; but this seems unnecessary: cf. Lane, *Dictionary,* s. v., where we have an infinitive ٍشَل‬ given. Cf. also Cuche, s. v.

Cf. Burton, 55; Bt. 488.

45. *id-durāra bithill min in-nāmās.*

‘Necessity frees from the law.’

Cf. Berg. under *nécéssité*; Kall. 242; Nofal, p. 524.
46. *kitr il-‘aynāt il-ḥāṣādī ghanīmī wa ‘al-‘ākl ḏalīmī.*

A multitude of hands in the harvest is a gain, but at the table a drain.

*ghanīmī* 'gain obtained without work; prey, booty, windfall' (Cuche).

—*ṣalīmī* is what is unjustly taken away: Cf. Cuche.—Nāṣir has written *ḥasādī,* but the final *i* is short.

Cf. Fr. iii. 1243; and the same, 'Alī, p. 67.

47. *il-hāridī tīltān il-mrájīl wānn saḥḥīt il-mrájīl kallīhā.*

Flight is two-thirds of courage, and, if it succeeds, the whole of courage.

Discretion is the better part of valor.

Instead of *saḥḥīt,* I have in my notes *ḥallast* 'if you escape.'—*mrājīl* pl. of *merjālī,* 'courage.'—On *saḥḥa,* 'succeed, turn out well,' cf. Dozy, s. v.

Cf. Berg, under *évasion, fuite*; Kall. 515; Tant. p. 119; Bt. 492; Sp. 98; Fr. ii. p. 237, No. 114; p. 491, No. 266; Fr. iii. 3316; Vassalli, 28; Sand. 1.

48. *meta baṭīt, fætīt.*

When it has passed the night it is gone.

If an action is postponed, the proper time for doing it passes away. Never put off till to-morrow what you can do to-day. H.

49. *mīt il-ḥwārīnī abb ḥast muḥ abb hud.*

'Like the priests, father of “give,” not father of “take.”'

Used of or to one who is always asking for favors from others but does not grant them himself.

*ḥwārīnī* pl. of *ḥwa‘rī* which, acc. to Seetzen, iv. 35, quoted by Dozy, is an abbreviation of *koperiáxωρος,* 'vicar d’un évêque à la campagne, curé.'—On the doubling of *b* in *abb* cf. Landberg, pp. 1, 2, 266, 267; Spitta, p. 85: *ybad, damm, fumm, šife.*
Arabic Proverbs and Proverbial Phrases.

50. ُسَبَدُالْهُ مَنْرَى وَلَا صِباَبُ الْفَوْقِ.

'A morning visit from a gypsy is better than a morning visit from the priest.'

The former comes to beat the drum and dance, either on account of a wedding or on account of the birth of a child; while the priest comes either on account of sickness or on account of death in the family.

نَعَرُ، pl. نَعَارُ، 'gypsies,' a name slightly changed, as de Goeje thinks (see Dozy, s. v.), from لُرُي، the name borne by the gypsies in Persia.—In my notes I have as variant to ُسَبَدُ، دِروْلِ; also فَعْطُ for فَعْطِ.

Cf. for meaning Bt. 372, and Mustaṭraf, p. 45, l. 9.

51. ِيدْ-تَدْرُ يُدوْلَب يَمْ مَعَك يَوم 'الَكُ.

'Time is a wheel, a day with you, a day against you.'

dِوْلَبُ is a word of Persian origin. It meant originally a 'water-wheel,' and is now used for any wheel: cf. Lane and Dozy, s. v. In my notes I have يِبْلاَكُ as a variant to دِوْلَبُ, 'Time is a day,' etc.; also يَمْدِين، 'time is two days,' etc.

Cf. Soc. 436, 437; Fr. ii. p. 935, No. 111; Fr. iii. 974; p. 639, No. 153; Kall. 160; Nofal, pp. 518, 521, 527.

52. قَلْلُ لَيْسُ ِامْتَبِكْي وَاَنَا َعَمِكْ قَلْلُ لَهِ اَنَا عِبَّيْكَ عُاشِنَك

'He said to him: Why are you crying while I am your uncle? He said to him: I am crying because you are my uncle.'

Used of one who injures another while seemingly exhibiting towards him friendship and love. H.

"Why do you cry when I am your uncle to ward off harm and to bring you what will benefit you?" "I am crying just because you are my uncle; because you pretend before people that you are my benefactor and helper, while in reality you are an enemy." H.

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Another version of the last part is: \textit{kull b’keyyi ‘asinnak ‘ammi}. H. In my notes I have: \textit{qālū tā tībī kā ya bnēyya nāhīn mghāriba qālū kull b’keyyi ‘asinnakum mghāriba}. Instead of \textit{bnēyya}, \textit{bnēyyi} would be more exact, as Prof. Nöldeke suggests; likewise \textit{mghāribi} instead of \textit{mghāriba}.—‘\textit{asinnak} from (H.), and not, as M. Barthélemy (Journal Asiatique, viii. Série, Tome X. p. 260, note on ‘\textit{aychinno}) affirms, from (in this case) حيث ان

بعد عن الشر و غنيله

53. \textit{b‘ād ‘an ēs-sharr u ghannīlu}.

‘Withdraw from harm and sing to it.’

That is, avoid harm and rejoice on account of it, because it happened without striking you. Used in warning against exposing one’s self to danger or to strife. It may also be used to one who undertakes to interfere between two disputants. H.

Instead of \textit{b‘ād}, H. gives \textit{b‘a’d}, but says \textit{b‘ād} is also used.—In my notes is the following addition to the above: \textit{qāl lā y’ghanntīlī u lā bghanntīlī} ‘he said: let it not sing to me, and I will not sing to it.’

اللي بيدري بيدري و اللي ما بيدري بيقل كف عدس

54. \textit{illī byīdīrī byīdīrī willī mā byīdīrī b’iqāl kāff ‘adīs}.

‘He who knows knows, and he who does not know says: A handful of lentils.’

Used of one who wishes to speak but is hindered by some reason. H.

According to H. it is like

تيل للضفدع لماذا لا تصدرن فقالت فمي مالك من الباء

or, as the poet puts it,

قالت الضفدع قولًا فسرته أبحكما

في فمي ماء وهل ينطق مم في فهي ما

55. "Don't reckon your year's earnings till you gather its crops.'
Cf. Nofal, p. 520.

56. 'Speak of the wolf and get your stick ready.'
Speak of angels and you will hear the rustle of their wings.
Nasir has written elsewhere.

57. 'The honest man appears when he is spoken of.'
Used of one who enters while people are talking of him. This
proverb is used of one who is agreeable to the speakers. No. 56
is used of one who is disagreeable, but may be said in the way of
pleasantry. H.

58. 'He said to him: Good morning, O scald-head. He said to
him: This is the door of strife.'
That is, by calling him scald-head he is made angry at once,
and the door of strife is opened.

Instead of bab is-sarr, I have also in my notes bab in-ngår 'the door
of dispute, strife,' and bab in-nekrazi.
Cf. Soc. 276; Mustatraf, p. 45, l. 9.
28  

J. R. Jewett,

لا تدبر البخلاوة قبل الفرس

59. lā tdebbir il-mišlāyī qabl il-fārās.
‘Don’t procure the nose-bag before the horse.’

On debbar ‘procure,’ cf. Hartmann, Vokabular.—مَيْخَلَأٍةٌ for classical Arabic مَيْخَلَأٍةٌ; for analogous forms, cf. No. 29.—fārās, applied in classical Arabic to both horse and mare (prevailingly to the latter, according to Prof. Nöldeke), is now used for mare alone.

60. nizāl il-‘abdi lis-sāq u mā ’staḥlilt illa ūfāţir Mes‘ūd.
‘The (black, H.) slave-woman went down to the market and only admired Mes‘ūd’s (her son’s, H.) thick lips.’

Used of a man’s pleasure in his own family, relatives, and friends.

ūfāţir is pl. of ūfāţūra ‘thick, projecting lip’; cf. Dozy, and Landberg, Glossaire, s. v.—H. gives the following modern proverbs as of like meaning: il-qird fi ‘aīn ummuh ghazal ‘the monkey is a gazelle in his mother’s eyes’ (cf. Sp. 52, Bt. 60); habībāk min thububh u lū kān ‘abd aswād ‘thy darling is he whom thou lovest, were he a black slave’ (cf. Burton, 131; Landberg, 47); il-hunfīsh ūfāţ ibna ‘al-ḥa‘īf qālīt-luh kunnāk (sic) tālīṣiyī bhai‘ī ‘the beetle saw her son on the wall; she said to him: It’s as if you were a pearl on a string.’ Nāṣir has written this with the last part somewhat different:

قالت ما أحبب سوادها ما بيض الخيط
‘She said: How sweet his blackness is on the white wall (literally, on the white of the wall).’

61. qālū li-Jīḥa istēriziq bāb Allah rāḥ u qa‘ad ‘a bāb il-furn.
‘They said to Jiḥa: Ask alms at the door of God. He went and sat at the door of the oven.’

‘To ask alms at the door of God’ means here to implore God’s aid, and exert one’s self to attain what one wishes.

This proverb is used in case a man is urged to exert himself, but remains inactive and asks for help.

A slightly different version is as follows: qālū li-Jīḥa rāḥ istēriziq Allah rāḥ barak ‘a bāb il-furn.
Arabic Proverbs and Proverbial Phrases.

—LAJMJIJ tytiuj (jAiLj B-Ls- tjJi'Lo

62. naes byählū jaq naes byiga'ū bis-s'yaq.

'Some people eat chickens, some people fall into the hedge (in pursuing and catching them).'

Used of one who undergoes hardships while others reap all the fruits of his labor. H.

byůqa'ū is a variant of byiga'ū.
Cf. Fr. iii. 2300.

63. qālū lijemil šū san'atāk qāl kebbābed ḥarīr.

'They said to the camel: What is your trade? He said: A silk-winder.'

Said in case a man takes up a trade for which he is manifestly utterly unfit.

In my notes I have in addition to the above: qālū mba'iyin (also biba'iyin) 'a ḫāt-ḥāy'āt-in, 'They said: This is evident from these swiftly-moving hands of yours.'
Cf. Berg, under chameau; Soc. 472, 598 (ZDMG. xxxvii. 300); Kall. 305.

64. qālū lil-haqar lemma tmūtū bikaffwākum ḥarīr qālū bedāna jlūdan tislām 'alēna.

'They said to the cattle: When you die they will shroud you in silk. They said: We want our skins to remain on us whole.'

Used of one who makes another fine promises while intending to rob or otherwise injure him. Like No. 44. H.

Instead of tmūtū H. gives bitmūtū.—H. gives as an Egyptian version:

Cf. Berg. under linceul; Soc. 287; Bt. 521.
65. ‘a hal-hummus mà fī ‘īd.

‘According to these chick-peas there is no feast.’

Used of that from which it is inferred that something will either not occur for a long time or not occur at all. H.

Acc. to H. the origin of this proverb is as follows: A village curate with a weak memory used to put in his pocket, when the fast began, as many chick-peas as there were days in the fast, and each day that passed of the fast he would throw away a pea; and if one of his flock asked him how many days remained till the feast-day, he would count the peas which remained, and tell him. Now it happened one fast that his wife saw the chick-peas in his pocket, and, supposing he liked them, brought a handful of them and put them in the pocket. It happened that day that one of his flock asked him how many fast-days remained, so he put his hand in his pocket and found a great many peas, and couldn’t tell how many days remained. So he said: “My son, according to these chick-peas there is no feast.” And his words became a proverb.

Cf. Soc. ZDMG. xxxvii. 206.

66. kullāk mnaftī‘ mitl zait il-ghār.

‘You are entirely beneficial, like the oil of the bay-tree.’

Used in praising one who has done well.

67. ālf ‘aḍū barrāt il-bait u lā ‘aḍū jawwākat il-bait.

‘It is better to have a thousand enemies without the house than to have one enemy within.’

For meaning, cf. Landberg, p. 33, No. 29.

68. ‘īs yā gādīs tā yīṭla‘ il-ḥaṣīs tā takul wātīs.

‘Live, O nag, till the grass grows, so that you may eat and live.’
Arabic Proverbs and Proverbial Phrases.

Used when a man in need of anything is put off with promises.

**Kadish** is a word of Persian origin, and is used of a horse of inferior breed: cf. Dozy, s. v.
Cf. Bt. 425; Sp. 102; Burton, 91; Fr. iii. 2216–2217; Mustatraf, p. 42, l. 5 ab imo; Scaliger, p. 49, No. 69; Nofal, p. 509.

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**عصفور باليد و لا عشرة عما السكرة**

69. *asfur bi-l-yād u lā 'asūra 'as-sejara.*

'A sparrow in the hand is better than ten in the tree.'

In my notes I have also: *asfur bi-l-yedd u lā kirkī tāżūr 'a sparrow in the hand is better than a crane which is flying at liberty.'
Cf. Fr. iii. 2039; also Fr. iii. 266; Bt. 3; Soc. 136-8; Snouck, 45; Nofal, p. 541.

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**جارك القريب ولا خليك البعيد**

70. *jārāk il-qarīb u lā hāiyyāk il-b'īd.*

'Your neighbor who is near is better than your brother who is far away.'
Cf. Berg, under voisin; Burton, 40.

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**احفظ عتبك جديدك ما نبقابلك**

71. *hfaz 'atiqak jādāk mā byibqālāk.*

'Take care of your old things; your new things will not remain to you.'

Take care to keep your old friends, for you have not tried your new ones, and they may leave you at any time.

In my notes I have the following version: *ra' lātiqāk jādāk mā yibqālāk kūl nhāli (variant mahlūta) u ḥallī er-ruzz 'an balāk 'return to your old, your new will not remain to you; eat bran (on mahlūta cf. Landberg, p. 79), and dismiss rice from your mind.'
Cf. Berg, under vieil; Burton, 170; Fr. ii. p. 520, No. 372; Fr. iii. 1920; Landberg, 167; Kall. 426.
Every new thing has beauty, every old thing has a push aside.'

According to H., is vulgarly used in the sense of 'dust raised, excitement of evil, of conflict, etc.,' see Lane; cf. also Dozy, s. v.—On , in meaning of 'drive away, push forward,' cf. Dozy and Landberg, s. v.

Cf. Landberg, 50; Sp. 239; Soc. 435; Fr. ii. p. 576, No. 582; Fr. iii. 2674; Burton, 169; Tant. 137; Mustatraf, p. 38, l. 14; Vassalli, 629; Sand. 90.

The weaver is naked and the cobbler is barefoot.'

 is a variant of .

Cf. the proverb: 'the donkey that carries the water is thirsty.' Cf. also Snouck, 44; Bt. 148, 404, 563; Berg. under ; Fr. ii. p. 54, No. 87; p. 920, No. 54; Mustatraf, p. 35, l. 22; p. 36, ll. 11-12; Sp. 37; Kall. 337; Nofal, p. 520.

He who drinks the sea will not choke at a brook.'

He who does a great act will not shrink from a less.

Cf. the following proverb taken from my notes: 'the man who has been drowned in the sea does not fear dew.

Cf. Berg. under .

He wants to transport the sea in a shell.'

Used of one who wishes to accomplish something great with very inadequate means. H.
According to H. some say:

\[ \text{ينقل} = \text{برق} - \text{مشي} \text{المبرق} \text{البكر} \text{بصفية} \]

H. - َ safad vulgar

for َ sadaf: cf. Dozy, s. v.

Cf. Kall. 189.

اخد النار معاش معيار

76. َ ahd َ il-tar mus miyar.

'Taking revenge is no disgrace.'

\[ \text{t} \text{ar} = \text{ثار} \]


شبا ننا وما تبنا

77. َ ِ dibna u maq dibna.

'We have grown white-headed and have not repented.'

We have not learned wisdom by age, but still cling to our bad habits.

Cf. Soc. ZDMG. xxxvii. 199, No. 593; Fr. iii. 1588 (referred to by Socin).

الشيب ما هو عيب

78. َ is-kaib ma hâ َ aib.

'White hair is no disgrace.'

Cf. Bt. 353; Fr. iii. 2304.

حَط قَبْل ما تتعب وحمل قبَل ما تسترِعِي

79. َ hutt qabl ma tit’ab wahmal qabl ma tist’rih.

'Put down your load before you are tired, and load up before you are rested.'

A man should not work all the time, neither should he rest all the time.

vol. xv. 8
80. "il-gatl bi'allim id-dibb yirqus."

"Beating teaches the bear how to dance."

Said in speaking of the use of the stick in training children. 

qatal has come to mean 'beat,' though it also retains its meaning of 'kill.'

81. yā bītāḥhu yā byiksir muḥḥū.

"He either pats him or breaks his head."

I have translated bitāḥḥ by 'he pats.' There seems, however, to be doubt as to the meaning of this word. H. says he asked many persons about it, but no one knew its real meaning. Some thought the meaning 'pat' suited the connection. The word, at any rate, is not used elsewhere in this meaning. H. thinks the meaning of this word is the same as that of 'strike with a stick.' The Muḥīt gives

H. says that the people of Homs and many others use muḥḥū in the sense of and others use in the same sense. Interesting are the words or (both of which H. has heard rarely out of Homs), (which is more common there), and (which are somewhat used), all in sense of 'bend down bow.'

muḥḥū ("Gehirn," Nöldeke) is used vulgarly in sense of head. H.

82. "il-ma'na bgalb iš-sā'ir."

"The meaning is in the heart of the poet."

The poet knows what meaning his lines have, even if others do not understand them.

Cf. Soc. ZDMG. xxxvii. 219, No. 772; Nofal, p. 496.
83. mā ba'd is-ṣabr illa 'l-megrāfī wil-qabr.

‘After patience there remains only the shovel and the grave.’

After one has wearied one’s self out with waiting, death comes.

This pessimistic proverb is more than counterbalanced by optimistic ones, such as Ali, p. 65:

Al-ṣabr نفسك بالظفر بعد الصبر
Cf. Fr. iii. 1619 ; Sp. 241 ; Tant. p. 129.

84. ferh id-dīb mā bījawwūl.

‘The wolf’s cub will not become tame.’

On َنبَّحْ وَ َسَمَكْ ‘become tame,’ cf. Cuche, s. v.
Cf. Soc. 420-1 ; Snouck, 29.

85. mitl is-satl bela ʿilæqa.

‘Like a pail without a handle.’

Used of a sluggish man who moves about but little.

Notice how Nāsir has written سطول. On origin of word ُسَتَل, from Latin ُسِتُّلا, cf. Dozy, s. v.—‘ʻilæqa is a variant of ʿilæqa.

86. mitl il-arb’a bnuss ʿif-jūm’a.

‘Like Wednesday in the middle of the week.’

Used to one who sits idle in the middle of the week. They say to him mā lāk mitl etc. ‘what is the matter with you, (sitting) like Wednesday in the middle of the week?’ or َنَتَ َمِثْل ‘you are like,’ etc. H.
87. *mil ḫaṣṣayit it-tībn biṭlsā' u biṭḥabbī rāṣha.*

'Like the snake in the tībn, which inflicts a bite and then hides its head.'

Used of one who inflicts an injury and covers up his tracks. H.

The last part of this may be varied to suit the connection, as, for example: he is like the snake in the tībn; he inflicts a bite, and then hides his head.

Instead of لسع ناجير has written elsewhere عقص, and he has also given the following version:

Mīl ḫaṣṣayit it-tībn biltīsā' u bīṭhabī ṭāṣa; 'like the snake in the tībn, he bites from underneath.'

Cf. Berg, under *paille*; Sp. 80; Kall. 141; Soc. ZDMG. xxxvii. 208, No. 669; Sand. 69.

88. *taub il-iyeri mā bideffī winn deffū mā bidām.*

'A borrowed garment will not warm, and if it warms it will not last.'

*Iyeri* is a verbal noun meaning 'lending, borrowing.' For analogous forms cf. Sp. §45,b. As Nöldeke suggests, this form is from ظارة.

Cf. Berg, under *chaud*; Bt. 171; Burton, 155; Soc. 72 (cf. ZDMG. xxxvii. 191); Fr. ii. p. 435, No. 92; Kall. 306; Mustaṭraf, p. 48, l. 18; Nofal, p. 537.

89. *ṭili* 'a dainain il-quffī.

'He climbed out on the handles of the basket.'

Said of one who takes on airs unsuitable to his position, as when a servant becomes saucy and insubordinate.

According to H., it is the custom to put chickens, as soon as they are hatched, into a quffī. As soon, then, as they become a little strong, they get to the top of the basket; hence the proverb, the person referred to being compared to a chick which has climbed up to the handle of the basket.

dainain literally 'ears.'
90. *bil-wiţh ħillās u bil-qafā qurraţīs.*

‘To one’s face caressing and behind one’s back pinching.’

Said of a person who acts differently behind one’s back from what he does to one’s face.

Instead of ħillās and qurraţīs respectively I have in my notes tilmās ‘caressing,’ qarīs ‘pinching’; mraţī ‘a mirror,’ midrāţī ‘a pitchfork.’

91. *miţ il-اعتţaţ bīz-zeffi.*

‘Like a deaf man in the wedding procession.’

Used of one who sees but does not understand. H.

On ṭeţaţ, cf. Bt. 422.

92. *iţī bāiţ is-sūţān ta-ybāiţrū ḫailhuma qamīs il-ḥinfsī meddīt ijrha.*

‘They came to the house of the Sultan to shoe their horses; up stood the beetle and put out her foot.’

Used of one who undertakes what he is unsuited for, or of one who imitates one who is greater than himself, or of the insignificant person who imitates the great one. H.

For the use of bāiţar in the common language in the meaning ‘shoe a horse,’ cf. Hartmann, *Vokabular,* Cuche, Muňţī, s. v.—Some say: iţī il-ḥinfsī ‘the beetle came.’ H.—lā is a variant of ta.

Cf. Berg. under ferrer; Bt. 183; Mustaţraf, p. 43, l. 9 ab îmo.

93. *daţ il-mesā mā ḫu ‘aţa.*

‘The guest who comes at evening gets no supper.’

It is the custom of the Arabs, when a guest comes, to prepare for him special food. In case, however, he arrives after sun-
set, there is no time to prepare special food, and the host, in setting before him whatever there happens to be on hand, excuses himself for the scantiness or poor quality of the food by repeating this proverb.

94. *bait is-seb: mā byihla min il-*ayām.

'The lion's den is never free from bones.'

The rich man always has money in his house. This proverb is used, for example, when a man asks another to lend him something. The second man says he hasn't it by him. The first man then says: Impossible! the lion's den, etc.

Cf. Kall. 98.

95. *beddu min id-dwāq sebā* wāq.

'He wants seven *wuqiyyi* for a taste.'

Said of a great eater.

*dwāq =* دِوٍّاَبَط, pl. of *أَوْقَايَةَ,* vulgarly *wuqiyyi,* the twelfth part of a rotl, the rotl being 2.56 Kg. Cf. Hartmann, p. 354.

96. *qāl il-*hilu ānā bḥallī qālit il-*mōi ānā ma bḥallī.

'Said the sweet: I sweeten. Said the water: I do not allow your sweetness to remain.'

That is, when one has eaten something sweet and drinks water, the water takes away the sweet taste. H.

H. says he heard some one use this figuratively of a foul action effacing a fair one, but declares this use very rare. (وَهَذَا مِن آنَذَرِ مَا)
Arabic Proverbs and Proverbial Phrases.

97. *qattī* na‘lāk šī ma ḍa‘lāk.

‘Wear out your shoe (although) you have lost nothing.’

According to H., the origin of this was that a rich man lost a horse, and sent his slave to seek it; and when a poor youth wished to go with one of them to search with him, his mother said to him *qattī* na‘lāk etc., and her words became a proverb. Her meaning was: if you go with that servant to search with him, you will wear out your shoe with much walking, and you will get no return for your pains and for the loss of your shoes.

Used of one who simply wishes to, or really does, exert himself to benefit one who does not need his help, and thereby injures himself by losing his time, his trouble, and his money.

ضاع is pronounced here ḍa‘, as I have written it, not ḍā‘.

98. *jemb* il-‘aqrab lā tīqrab jemb il-haiyyi frāš u nām.

‘By the side of the scorpion do not come; by the side of the snake spread your bed and sleep.’

The explanation of this proverb is, if I remember correctly, that the people believe that scorpions keep coming back to the same spot, while a snake, once frightened away, does not come back; so that a man may safely sleep on the spot where he has seen a snake, a thing which he cannot do in the case of a scorpion.

*hadd* and *matrah* are found in my notes as variants of *jemb*.

99. *mā lāk sāhib ulla min ba‘d gattī.

‘You never have a friend till after you have come to blows.’

Used when two men, formerly enemies, become friends after having come to blows.

The meaning is that when two men are hostile, especially from jealousy, they will grow more and more hostile till they come to blows, when, of course, one will conquer the other. The con-
quered one, having learned the other's superiority, will seek to become his friend, so as not to be exposed to a second beating.


100. *il-mhabbi ḥṣāyiš wil-bughda ʿimām.*

'Love is special and hatred general.'

That is, a man cannot love everybody, or even many, equally, but he can hate all equally. H.

Instead of ḥṣāyiš, some say ḥṣāyīyī, which is better. H. ḥṣāyiš seems to be a plural of ḥṣāyī, which means, according to Lane, 'property or peculiar virtue.'—'imām for 'umum 'universal, generality.'—In this proverb the abstract nouns ḥṣāyiš and 'umum are used instead of the corresponding adjectives.

101. *byisīl 'an il-baīda mīn bāḏha waj-jījī mīn jābha.*

'He asks about the egg: What hen laid it? and about the hen: Who brought her?'

Used of an inquisitive man.

Nāṣir has written 'al-baīda.

Cf. Bt. 749.

102. *bihāsīb id-dik 'ala naqdi.*

'He reckons with the cock about a single grain.

Used of a skinflint.

naqdi is from ʿaql 'peck,' and means 'a single peck.'

Cf. for meaning Fr. ii. p. 942, No. 152.

103. *ziyādit il-hair hair.*

'The increase of blessing is a blessing.'

Cf. Fr. iii. 1380; Tant. p. 128.
104. حَلِيَّةٌ ٱلْبَابِ وَمَزِّقَ بَلْغَةَ ٱلْمُتَّنِهِ

'He takes away the door and girdles himself with the threshold.' (Literally, removing the door and girdled with the threshold.)

Used of a shameless reprobate who does evil deeds and then talks of them without the least concealment.

H. says that by بَابِ here is meant the غَلِيقِ 'lock,' but there seems no reason why it should not mean simply 'door.'

H. says the Arabs say: جَلَعَ رَسْمَهُ, جَلَعَ ٱلرَّجُلِ عَدَارَةٍ, اَيْ عَدَا عَلَى ٱلنَّاسِ بَالشُّرِّ وَتَهَٰذَكَ وَفَتَضَحَ, i.e. has brought harm upon people and covered himself with opprobrium and dishonor (cf. Fr. ii. p. 300, No. 159).

105. ٱلْنَفْسِ بَتَطَلِبُ ۛوَٱلْبَعْدُ ۛمَا بَتَقَطَع

The appetite desires, but the stomach does not digest.'

Frequently a man desires to eat what he can digest only with difficulty, if at all; accordingly this is used in speaking of men who desire what they will not be able to manage; whose desires are greater than their powers.

Cf. Snouck, 6.

106. عَينِي فِي ۗهَا وَتَفْرُّ عَلَيْهَا

'My eye is on it (i.e. I want it), but pshaw on it!'

That is, I am between turning towards or liking this thing and turning away from or disliking it. Used of one who is wavering in a matter, wanting it at one time and not wanting it at another. H.

Instead of فِي ۗهَا and ۗلِهَا, فِي ۗهَا and ۗلِهَا are also used. H.—تَفْرُ, according to H., is a corruption of ۗنَفْ, and is used vulgarly
to express the sound made by the lips in spitting: cf. the verb "cracher (du sang)," Cuche.

H. compares with this the proverb "تَقَدَّمُ رَجُلًا وَتُوَخَرُ أَخَرٌ," used to the hesitating or wavering man (Fr. ii. p. 941, No. 146). Nöldeke says that this phrase ("تَقَدَّمُ, etc.) is often made use of in old narrative prose in the sense of 'er schwankte stark,' or rather, 'benahm sich unsicher.'

Cf. Kall. 315.

107. ašlāk fi'lāk yā sferjīl.
'Your pedigree is what you yourself do, O quince.'

The Arabs and Syrians are very proud of having a good pedigree, but the meaning of this proverb is: Do not boast of your pedigree; what you are to be judged by and to take pride in is your own deeds.

Cf. Tant. p. 131; Ali, p. 79, No. 198.

108. min hāilik lā-mālik lā-gabbād er-rwaḥ.
'From Halik to Malik to the taker of souls.'

Used of what is taken from its owner, then taken from the one who has taken it from its owner, and so on without ever being returned. H. For example, a man borrows a book, a second borrows it from him, and so on, while the owner does not know what has become of it. On being asked about it, the owner says min hāilik, etc.

\[gabbād\text{ er-rwaḥ (or il-erwaḥ)}\] = نابِئُ الْاَرْوَاحُ 'the taker of the souls' (Angel of Death, Izrā-eel or Azrā-eel. Lane).

Cf. Sp. 141.

109. il-līqmi illī fi timmāk mā bta'rif l'min ħī.
'You do not know to whom belongs the morsel which is in your mouth.'
Used of the uncertainty of human affairs.

The following two proverbs from my collection express the same idea somewhat differently:

\( \text{il-\'ar\'us taht il-k\'il (for kir\'il) m\'\'a bta\'rif \(\text{\'a} b\) \text{\'a}\) min hi} \) \text{‘the bride, even under the wedding-wreath, does not know to whom she belongs’;}

\( \text{il-\'ar\'us bij\'awa m\'\'a bta\'rif m\'\'a byih\'awa} \) \text{‘the bride, even in the midst of her jil\'i, does not know who will possess her.’}

\( \text{il-\'ar\'us taht il-k\'il} \) \text{‘the bride, even under the wedding-wreath, does not know to whom she belongs’;}

\( \text{il-\'ar\'us bij\'awa m\'\'a bta\'rif m\'\'a byih\'awa} \) \text{‘the bride, even in the midst of her jil\'i, does not know who will possess her.’}

\( \text{110. \text{il-\'anzt ij-jirbceni bt\'\darr il-qat\'i} k\'ullu.} \)

\text{‘The mangy goat infects the whole flock.’}

A bad man will corrupt all his associates.

Cf. for meaning Fr. i. p. 648, No. 154; Nofal, p. 541.

\( \text{111. \text{\text{\‘}ubbn\'i tabbtak il-\'afyi.} \)

\text{‘Be my physician, and may health be yours.’}

A simpleton who was sick said these words to a physician. They are used vulgarly of a sluggard and of a simpleton. H.

\( \text{\text{\‘}ubbn\'i} \) \text{‘treat me, prescribe for me.’—‘May health be your physician’ means ‘may you not be sick.’ H.}

So H. explains the proverb. He, however, gives the following explanation, given to him by one of the prominent common people:

\( \text{\text{\‘}ubbn\'i tabbtak il-\'afyi.} \)

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\( \text{\text{\‘}ubbn\'i} \) \text{‘treat me, prescribe for me.’—‘May health be your physician’ means ‘may you not be sick.’ H.}

So H. explains the proverb. He, however, gives the following explanation, given to him by one of the prominent common people:
J. R. Jewett,

112. *il-hāiyyir bliyyi.

‘A present is an affliction.’

It was, and is to some extent, the custom in Syria for a man who wanted something another had to take a present, go to the other and present it, and then ask him for the desired article. The present was often worth only a fraction of the object asked for. Moreover, when a man receives a present, even if it be something for which he has not the slightest use, he is expected to give a present in return. Hence the proverb.

One of those to whom I read this proverb added: *ū sāhibha *ta'bān ‘and its possessor is weary.’
Cf. Soc. 210; Bt. 556; Sand. 70.

113. *il-hāiyyir merzāq.

‘The generous man is always lucky.’

God always sends gain to the generous man who gives to the poor and aids them.

Cf. *il-hāiyyir bya'kul malu *u mal ghairu ‘the generous man enjoys his own property and the property of others.’

*ha'īyyir ‘generous, benevolent’: cf. Landberg, Glossaire; Dozy, s. v.

114. *qām yā 'abdi taqām ma'ak.

‘Get up, O my servant, that I may get up with you.’

This proverb, which is put into the mouth of God, means ‘exert yourself, so that I may help you.’ Cf. our “God helps those who help themselves.” It is used of one who is indolent and asks God for support (*micr), but does not exert himself. H.

H’s version is *ba' *wālidi *tuwām *wāwī *na'um *ma'ālik.

Notice *thām for Old Arabic
Cf. Kall. 354; Nofal, p. 506,
115. *kull waqt wa’tih hukmu.*

‘Give to every time what it requires.’

That is, do and speak as circumstances require: cf. Eccl. iii. 1. H.

In my notes *yin‘aṭa* and *bya‘ṭi* stand as variants for *wa’tih*.
Cf. Soc. 331; Fr. iii. 2452, 2678–80.


‘Bribes blind the sight.’

Nöldeke compares this with Ex. xxiii. 8, Deut. xvi. 19; and says that in the translation of the London Bible Society (1848) stands

*debli* is a variant of *raši*.
Cf. *il-barttī bihill ṣeṣt il-qaḍī* ‘a bribe will undo the cadi’s turban.’
For other proverbs on bribes, cf. Landberg, 26, and p. 48, top; Soc. 118.

117. *hsēb il-haqli mā ijā ‘a hsēb il-baidar.*

‘The field’s account did not turn out according to the threshing-floor’s account.

The matter did not turn out as well as was expected.

Cf. *hsēb il-qardya mā byijī ‘a hsēb is-sardya* ‘the account of the villages does not turn out according to the account of the palaces.’
Cf. Burton, 84.

118. *il-fellah nizil ‘al-mdini mā ‘staḥla illa ’d-dibs wit-thinī.*

‘The fellah went down to the city, and liked only the molasses and sesame flour.’

Of the viands of the city the fellah liked *dībs* mixed with sesame flour, because he had been used to the sweets obtained
from figs, grapes, raisins, and dibs, and had not been accustomed to other sweet dainties, the former being cheap and abundant at his home. Hence the proverb is used of one unaccustomed to the manner of living and to the taste of cultivated people. H.


119. _kān bil-awwāl yā Jiha wā lau kān bqaṣṣ il-liḥa._

'Be first in everything, O Jiha, even if it were in cutting off your beard.'

Be first in everything, even though it be something which will injure you.

Liḥa for لحية.

Cf. Fr. iii. 2798; Soc. 566; Berg. under barbe; Kall. 395.

120. _tallām il-baṭara bhamār il-krād._

'He learned the veterinary art by practising on the Kurds’ donkeys.'

Used of one unskilled in his work.

Krād for _اكراد, pl. of كردی.

Cf. Fr. iii. 1070; Bt. 752-8 (which seem to be identical in meaning, although Bt. declares, on what authority he does not state, that the second is in opposition to the first); Kall. 384-5.

121. _rāyat yaum btaisānit sīnī._

'Pasturing goats one day makes a man a boor a whole year.' (Literally, is at the price of boorishness for a year.)

Used of the stupidity of shepherds. H.

taisani for _تیسات ‘goatishness.' Lane. Cf. Dozy, s. v.

Cf. Fr. i. p. 335, No. 189; p. 404, No. 178; p. 701, No. 142; Durra, 17.
Arabic Proverbs and Proverbial Phrases.

122. \(\text{il-bîr il-farîgh mā byitlih in-niđi.}\)

‘Dew will not fill the empty well.’

Used of what is insufficient to answer the manifest requirements in any given case.

Variant: mā byimtili min in-niđa. — With the form yittih cf. tâlla ‘füllen,’ Hartmann, Vokabular.—H. compares this proverb with Fr. ii. p. 586, No. 1.

Cf. Bt. 185; Burton, 114.

123. \(\text{iza ftutâk ‘am trâjđâ bghairu.}\)

‘If a year escape you, put your hope in another.’

If you do not succeed this time, hope to do so another time.

Variants: ija (for idha), and ghaïru without b.

Cf. Soc. 440–1, and Bt. 662, quoted by Soc.

124. \(\text{illî byxihud il-ijra byisțâlîb fil-‘amil.}\)

‘He who takes hire is held responsible for his work.’

This sentence, originally a legal saying, has been adopted in the common language. It is used of one’s duty to one’s employer. H.

Cf. Sp. 289.

125. \(\text{kull ‘anzi bta‘rif qaṭ’āha.}\)

‘Every goat knows her own flock.’

126. \(\text{il-byiśṭîghil bida‘îh byisṭîrîh qalbu.}\)

‘His heart is at ease who works with his own hands.’
That is, if, instead of hiring a man to do work, a man does it himself, he is sure to have it turn out as he wishes, and his heart will be at rest.

Another version of this is: *ḥa'-ḥa-yištāghlu dā'iyyacatu ḥa-yi-fraḥu qalāibatu* 'he whose hands are busy has a glad heart.'

Cf. Soc. 530; Fr. iii. 293.

127. *kull min 'aqlu brāsu bya'rīf halašu.*

'Everyone who has his wits in his head knows what is best for himself.'

Cf. Tant. p. 128.

128. *bain il-buṭī wir-raḥwun ṭalq 'inān.*

'Between the slow horse and the pacer is only a loosening of the reins.'

That is, between the two is a distance the passing of which depends on loosening the reins of the slow horse. This proverb is used in urging one who is being left behind to exert himself to catch up with him who is in advance, and in encouraging him in so doing. H.

Cf. Sp. 111; Bt. 52.

129. *la ḥair fir-rizq ILLī mā bidqiq ila-baḥb.*

'There is no good in property which does not knock on the door.'

This is used in many ways, among them the following: 1. To express a preference for income accruing from real estate, for this income comes to the house of the owner, and the bringer thereof knocks on the owner's door to give it to him. And its continuance is more secure than that of other kinds of property. 2. Others use it to express preference for cattle to other kinds of property, for these go away and feed, then return to the house of their
owner, and it is as if they brought him their wool, their milk, and their other products, and knocked at his door to enter to him.

(3) Some use it to express a preference for the property which God decrees without a man's exertion. And the ground for preferring it is that it is the gift of a generous and wise being who knows what is most beneficial for a man better than the man himself does, and that he does not repent of his generosity. There is in that property a virtue such as there is in no other, so that the virtue of other kinds is counted as naught in comparison with it. (4) Others use it of the man for whom another gains, like the proverb خبيث المال عين ساهرة لعبس نائمة (Fr. i. p. 442, No. 60). It is very rarely used in other than these four ways. H.

In my notes I have the following version of this proverb:

ir-rizq il-mâ byidfuâ il-bceb u bifât muâ laexim 'alâh 'property which does not push open the door and enter is to be avoided.'

130. inn kunt sid là tâd.

'If you are lord, don't lord it.'

If you are master, do not unnecessarily increase the labor of those under you.

Cf. Fr. iii. 1420.

الحية لما بتنعع ببتره دنبها

131. il-ḥaiyyi lemma bti'ass btiqrud danêbha.

'When a snake is caught fast, it gnaws off its tail.'

Used of one who injures himself or his relatives from necessity (H), just as a snake gnaws off its tail to escape when its tail is held fast.

btin'ass means 'to be pressed, squeezed': cf. Dozy, s. v.—According to H. some say إنصرت = 'serrer, presser,' Cuche. إنصرت = 'être acculé, mis à l'étroit,' Cuche.

Cf. Landberg, No. 35; also, for meaning, Vassalli, 713.
البغض بين الأهل والحسد بين الجيران

132. *il-bughdā bain il-āhl wil-ḥasad bain ij-jirān.*

‘Hatred is between members of a family, and envy between neighbors.’
Cf. Fr. i. p. 418, No. 242.

133. *waqa‘it maidani fi Miṣr qālū Allah yjjarna min trāṭīsha.*

‘A minaret fell in Egypt; they said: God protect us from its débris.’

Used of a disaster whose injurious consequences affect those who are distant from the scene of its occurrence. H.

Instead of waqa‘it, H. has *wāqūt* and instead of maidani *ṭāyadha* and *wāqūt* are used—trāṭīsh is pl. of *ṭāṭīsh* ‘a splash,’ from *ṭaṭāš* ‘sprinkle, splash,’ Dozy. Cf. Landberg, p. 38. Cf. Bt. 720.

134. *kettir il-mes‘āli u gailil id-dawarrān.*

‘Ask many questions, but search little.’

If, for example, you are looking for something that you have lost, ask as many questions as you can, and go about but little; you will save yourself trouble and will accomplish just as much. H.

For *dawarrān* H. has *dévarān*. Elsewhere Nāṣir has written *dévarān* instead of *dévarān*.

135. *mitl il-mṣarwāri jawābu taḥt bāṭū.*

‘Like the Egyptians, his answer is under his arm (ready for immediate use).’
Used of one quick in answering.

In my notes I have written taḥat, instead of taħt. I also have in my notes the following: ʿil-miṣrī ḥawabu bitimmu ʿil-ḥalabi ḥawabu bikīnum ʿil-ṣamīl ḥawabu ʿind immu: 'The Egyptian's answer is in his mouth, the Aleppine's in his sleeve, and the Damascene's in his mother's keeping.'

ان صحّ النمام اخذنا البرا واخذوا وان ما صحّ المنام
كلمة كلام بكلام

136. ین شاه ال‌مانوم اهدنا ال‌مارا ول‌نوعن وینم ما شاه ال‌مانوم كلل کلمه کلام

'If the dream turn out true, we have gained the woman and the animal, and if the dream do not turn out true, it's all mere words (no harm is done).'</n
According to H. the origin of this is that a fellah and his wife went to the city on a donkey, and they saw on the road a blind man. They took pity on him, and the fellah, dismounting, let the blind man ride in front of his wife. When they reached the city, the fellah said to the blind man: "Dismount, my brother, for we have reached the city." But the blind man replied: "Go about your business, man, the donkey is my donkey and the woman is my wife. When we want to we shall go on foot (and not before)." Thereupon the fellah began to cry out, and the people began to revile him, because, seeing the woman and the blind man on the donkey, they supposed he was wronging the blind man. So the fellah went to the court and complained of the blind man, and the bailiff (شیرطلی) brought the blind man, the woman, and the donkey. The cadi asked the woman: "Whose wife are you?" She replied: "The fellah's." "To whom does the donkey belong?" "To my husband." Then the blind man spoke up and said: "Do not believe her, my lord. She said that in order to get rid of me, because I am blind and poor, and in order to take this man, who can see, and is able to work or scheme for his support in some way, as he has just now done with me." The cadi said to the bailiff: "Take the blind man to such and such a room and return quickly." He did so, and the cadi said to him: "Return where the blind man is,
without his perceiving it, hear what he says, and come back and tell me.” He did as the cadi commanded, and heard the blind man say "inn sahh," etc. He informed the cadi, who gave the fellah his wife and his donkey, sent him away, and dismissed the blind man with a sound scolding.

kālaem bhālaem = ‘mere words, without any damage from them,’ because he believed the cadi would not punish him for such a small matter, as he would a man with good eyesight. H.

Used of the schemer who does not fear the consequences if his scheme is found out. H.

137. il-kilmit illi má biinfiud yá dill gāyilha.
‘Alas for the speaker of the word (or command) which produces no effect!’

Cf. the following from my notes: as'ad iyyāmāk nfrūd kālaemāk ‘the happiest of thy days are the days when thy words produce the effect thou wishest.’

Cf. Berg. under parole.

138. lā tāmmin dahrāk tā tinzal qabrák.
‘Do not trust your lot till you go down to your grave.’

Do not think you will be out of danger of misfortunes till you die.

tāmmin for tātāmān?

139. kull bлад u leha za'ī u kull sājāra u leha fai.
‘Every country has its own customs, and every tree has its own shade.’

za'ī, vulgar, ‘mode, taste, costume, usage’: cf. Dozy and Cuche, s. v.

Cf. Berg. under mœurs.
140. َتْلُو على الليل عا قد الْحَرَامِي.
'The night has turned out to suit the thief.'

If a man goes to a store, for example, and says to the merchant: "I want twenty yards of blue silk," the latter, taking down the only piece he has, and finding that it measures just twenty yards, uses this proverb, meaning that he happens to have exactly what the customer wants, no more, no less.

لا تسكن إلا مطرح ما ينتزاحم الاقتدام

141. َلا تَسْكِن إلا مَطْرَح مَا بَتْتِزَأَحَم ِلَا قَدْم.‘Dwell only in the place where feet tread against each other.’

That is, dwell only in large centers, for there there is more business.

tiq’ud and t’iš are variants of tiskun.

هَا الْلِّي بِيَبَأَلْهَا الاكْتَلَاث بِبَيْوَت هَا الْمُوْتَات

142. َهَالِي بِيَبَأُل ِهَا الاكْتَلَاث بِبَيْوَت هَا الْمُوْتَات.‘He who eats these kinds of food must die these kinds of death.’

This proverb is used if, for example, a man does what he ought not to do and falls into trouble. He who dances must pay the piper.

ما في ولا حَرَة وَصِلت لَعْنُد رَبَّهَا

143. َما فِي وِلَا حَرَة وَصِلت لَعْنُد رَبَّهَا.‘There is not a poplar which has reached its Lord.’

No matter how high poplar trees may grow, no one of them has ever reached the sky. This is said of proud persons.

Nöldeke quotes: "Es ist dafür gesorgt dass die Bäume nicht in den Himmel wachsen.”

Cf. Landberg, p. 263; Berg. under jamais.
144. mā bya‘rif kā’u min bā’u.

‘He does not know his elbow from his wrist.’

Cf. Soc. 681 (ZDMG. xxxvii. 209), where (Nöldeke says that this word is probably wrong) occurs, and is rendered كعب الرجل.

Cf. the next proverb; also the following from my notes: ma bya‘rif tilī ti-layti qaddā‘iṣ ‘he doesn’t know how much a third of three is.’ Also: taḥtamis ma bya‘rif ij-jum’a mūl ḥamis ‘a dolt not knowing Friday from Thursday.’

Cf. No. 213.

145. mā bya‘rif it-tams min il-ḥams.

‘He does not know B from a broomstick.’

H. gives ḥums and tums, ḥums meaning ‘a fifth,’ and tums being regarded by him as a word manufactured to sound something like ḥums.

This is probably the correct view. There is, however, a verb طمس, with an infinitive طمس ‘be effaced, disappear,’ used vulgarly in the sense of ‘sink into the water’: cf. Cuche and Dozy, s. v. In my notes I find a suggestion (made by Ghusn, I believe) that this ḥams is a corruption from the original form ghams.

Cf. mā bya‘rif il-dā‘if min il-mā‘ānī ‘he does not know an elif from a minaret.’


146. kull ʿurs u ilu qurs.

‘Every wedding has a cake.’

This proverb is used to declare that there is no banquet or joyful gathering, or the like, without something to disturb the general satisfaction.

qurs is ‘a round loaf,’ H.; ‘a round cake of bread,’ Lane.

In my notes I have also the following version: ma bišīr ʿurs bela qurs u lā ʿaza bela kaʾki ‘there is no wedding without a round loaf, and no funeral without a cake.’
147. *mitl ij-jauz mā byittakāl ghair kāsr.*

'Like the walnut, he cannot be eaten without being cracked.'

Said of a miser. Money cannot be gotten from him except by force.

Instead of *kāsr* alone 'al-kāsr is also used.

148. *mitl il-ghrair mā byismān illa 'al-qatl.*

'Like the badger, he gets fat only on blows.'

The common people suppose that the badger fattens on blows; and so this proverb is used of one whose health is good, although he receives many blows, or is in sorrow on account of calamities. H.

*il-ghrair* = the *tūfā* or Eng. *badger*. H.

149. *int qtal u ānā bilqa u aish bya'mil il-qatl ma' ḥālī 'ainha belqa?*

'You beat and I will bear; and what effect does beating have with a shameless woman?'

Used of one who will not turn from the error of his ways or reform, although you give him the severest reproof or the severest beating. H.

*ma' ḥālī 'ainha belqa*, literally 'with her whose eye is black and white.' The *al-ainha belqa* means 'impudence': cf. Dozy. H. says the reason for this is that the impudent person stares and does not cast down his glance, so that, whenever you look at his face, you see the black and the white of his eyes, while the modest person, on the other hand, casts down his eyes.
150. *hālli mā lāʾ mā bīrehluš.*

‘He who has nothing loses nothing.’

*bīrehluš = bīrēh lu š; bīyrhalūš is also used.*

151. *mīll ḥabbi il-‘adīs mā byin‘ārif lu baṭn min dahr.*

‘Like a grain of lentils, his belly can not be told from his back.’

Used of a changeable, tricky person, of whom we say “you never know where to find him”; one on whose promises no reliance can be put.

Cf. Soc. ZDMG. xxxvii. 221, No. 790.

152. *ha‘ayyī ‘l-flūs qabl il-‘arūs.*

‘Prepare the money before the bride.’

Before you get your bride, see that you have money enough to pay her dowry and the other wedding expenses. So, in general, make all necessary preparations before engaging in any enterprise.

153. *rizq il-‘hāsis lablīs.*

‘The miser’s money belongs to the devil.’

*la blīs = la Iblīs.*

Cf. Soc. 229.

154. *il-ašl il-ašl.*

‘The main thing is the pedigree.’

Used of the importance of paying attention to the race or lineage. H.

H. says the first *ašl* means *ʿumda* and the second *al-nisb wa al-maḥṣub.*
155. zawwaj bint kulhla ijntu arba min wadh.

'I married off my daughter to get rid of the trouble of her; she came to me with four behind her.'

Said of one who takes measures to better his condition but only makes it worse.

Cf. Mustatraf, p. 44, ll. 10–8 from the bottom; Soc. 93–95.

156. dadar il-haddar fih iz-zalaezil wil-amir fih seb teljat kb r min ada 'iz-zghar.

'March is the blusterer. In it are earthquakes and rains; in it are seven great snow-storms besides the small ones.'

157. bi adar taal bi gaparat ukid dar.

'In March drive your cows out into the court.'

Notice how Nasir has written the Arabic.

158. la tistajib il-tal bi nozen yamal il-kitsen.

'Do not be surprised at snow in April. How many times we have removed it from the threshing-floors!'
159. *il-beddak minnu beddu minnãk.*

'He from whom you wish something wishes something from you.'

H. compares this with No. 279.
Cf. for meaning Landberg, 473.

160. *foelij lâ tâlîj.*

'Don't try to cure a paralytic.'

He cannot be cured, and your efforts will be vain. Do not waste your strength in trying to cure what cannot be cured, or in trying to do what cannot be done. H.

On *foelij* cf. Dozy, s. v.
Cf. Soc. 545; Berg. under *apoplexie.*

161. *kimil in-nuql biz-Za'râr.*

'Now that the zarour has come, the dessert is complete' (literally, the dessert is complete with the zarour).

Said jokingly to an intimate who comes and finds all his friends or a number of them gathered together. H.

H. says this proverb is like No. 21, and to show the use of the two proverbs says: 'I happened to be at the house of one of my friends, and a number of our friends came in. We remembered one who was not with us, so one of us wrote to him saying: *âlf da'wi md lâzaqit qâmîs.* As soon as the letter reached him, he came quickly, and when he entered we said *kimil in-nuql bâl-zârûr,* and we all laughed.'

Cf. Bt. 627, where the zarour is described.

162. *âlf da'wi mâ hazaqit qâmîs.*

'A thousand curses never tore anyone's shirt.'
Instead of ḥazāqit H. has ḥazzāqit.—Notice that Nāṣir has written daʿwi.—In my notes I have also the following addition: u ḥlf ghinnīyyi mā jauwazit ʿarīs and a thousand songs never married a bridegroom. Compare also the following from my notes: lau kānit ʿid-dāʿwi bitjūz mā kānit bitballī lā ṣabīyyi u lā ṣajūz if cursing were allowed full swing, it would leave neither girl nor old woman alive.

Cf. Burton, 13: also, for meaning, Soc. 32-3.

الف عين نبكي ولا عيني تدمع

163. ḥlf ʿain tibkī u lā ʿainī tidma.

‘Let a thousand eyes weep, provided mine shed not a tear.’ (Literally, and let not mine shed tears.)

Used of indifference to others’ sorrows provided one escape them one’s self. H.

Cf. Berg. under pleurer; Fr. iii. 83; Bt. 2; Mustafraf, p. 43, l. 20; Soc. ZDMG. xxxvii. 200, No. 695; Nofal, p. 526.

ان حبتني حبنتي عا التنور وان بغضنتني عا التنور

164. inn ḥabbīnī ḥambītī ʿat-ṭennūr winn baghdātīnī ʿat-ṭennūr.

‘If my mother-in-law loves me, (I must sleep) on the tennūr, and if she hates me, (I must sleep) on the tennūr.’

According to H. the origin of this is as follows: A man became poor, sold his house and lived in the house of his mother-in-law. Now she had but a small house which would only hold two beds, so she used to let her daughter sleep with her, while her son-in-law slept on the tennūr. So the people used to say to him: “don’t vex your mother-in-law and she will love you,” and he would reply: inn ḥabbītī, etc. That is, if she loves me, I sleep on the tennūr, and if she hates me, I do the same. That is, she can neither benefit nor injure me at all, so her hating me and her loving me are equally without effect. The proverb is used of one who does not injure when he hates or benefit when he loves.

Cf. for meaning Soc. ZDMG. xxxvii. 218, No. 763.
165. *inn raḥīt bghannī winn ījīt bghannī.*

‘If she goes I sing, and if she comes I sing.’

H. says the origin of this saying was that a certain person was singing, although his step-mother’s she-ass had been lost and could not be found, and some one said to him: “Are you singing while your step-mother’s she-ass has not been found?” He replied: *inn raḥīt,* etc.

Used of something the existence of which or the lack of which is a matter of indifference.

This like the saying: *mitl īlli (or īl) mdaiyyi‘ jaḥṣīt ḥāṭtu inn taqāha bghannī winn mā taqāha bghannī.* H. (This saying is also found in my collection.) ḥāṭtu here means ‘his step-mother,’ *ḥāṭla* being used in this sense, as well as in the sense of ‘mother’s sister,’ in the common language. H.

166. *bīr id-dinī bil-waḥīri btirbah.*

‘Sell this world for the next; you will gain.’

Cf. Ali, p. 65; p. 69, No. 64; p. 77, No. 148.

167. *jebil ‘a jebil md byiltīqa leṣkin inšən ‘a inšən byiltīqa.*

‘Mountain never meets mountain, but man meets man.’

That is, mountains never move, while men go often from place to place, and are sometimes in straits among strangers. Now every one should assist the stranger, for perhaps he may become rich, return to his own country, and some day help those who helped him, in case they come to his country and need his assistance. H.

H. has *byiltīqi,* but says *byiltīqa* is also used.

Cf. Soc. 87.


‘Marry the girl of good family, though she be seated on a mat.’
That is, though she be so poor that her father's house is spread only with mats. H.

H. writes لَوْ حُرَّ.  
Cf. Berg. under noble; Burton, 103; Fr. iii. 1331.

169. 'auwvid kâlb u lâ t'auwvid bini Âdim.

'Accustom a dog to your kindness, but don't accustom a man to it.' (The dog will be grateful, the man will not. H.)

This proverb is used of the faithlessness of man, and of his ingratitude for favor and kindness. H.

On bini Âdîm, Âdîm, cf. No. 2.  
Cf. Kall. 298; Mustâraf, p. 46, l. 11.

170. rafile 'at-tâhân zaâmi.

'Even my companion to the mill makes too much of a crowd.'

That is, when I go to mill, I would rather be alone, even one companion interfering somewhat with me. (Men in the same pursuit are liable to interfere with one another. H.)

H. compares with this the proverb

شهاد لا يحب صاحب كشكول

or, as I have it in my notes, sâhâd mā bihibb ġâhib mâhilêyi (same as in Kall. 207).

Cf. also Bt. 238, 419.

171. zwen blâdna u lâ qamh is-ṣalîbi.

'The tares of our country are better than the wheat of ?'

According to H. the meaning is that what you know, have tried, and become accustomed to, is better for you than something superior which you are not acquainted with, because you can make the most of whatever advantages it offers and guard against its defects. It is like their saying
Il luck which you know is better than good luck which you get acquainted with,'

It is generally used to express a preference for a bride, companion, partner, or servant from one’s own home.

H. gives also the following version:

Zwaan bladak wa la qm fi al-grib.


Cf. Berg. under avoine; Soc. 498; Vassalli, 333.

صم وصلّي بتركبك القلّة

172. șum u șalli btirkabak il-qilli.

'Fast and pray—want will come upon you' (literally, will ride you).

Notice that Nâṣir has written șum.

Cf. Fr. iii. 1719-30.

ساتّي ما ينكر ببحر

173. saqqi mâ bit'akkir bahr.

'A brook can not make the sea turbid.'

Used of the wise, well-balanced man whom a fool treats badly. It may be used of the intelligent man to whom some slight disagreeable thing happens. Again, it may be used to express admiration for the fortitude of one on whom a severe calamity has fallen. H.

Instead of saqqi șatti and șatti șati are used. H.—bit'aukir is a variant of bit'akkir.

'Cf. Fr. iii. 512.

الغايِب عذّرة معه

174. il-ghâyib ûdhr mu'a.

'The absent person has his excuse with him.'

That is, do not blame an absent person for his slowness or for the length of his absence till he returns, for perhaps he has a sufficient excuse, which can not be known till he comes back. H.
Instead of ‘idhru hajjtu (هَجْجَتَهُ) is used.
Cf. Tant. p. 114; Mustataf, p. 35, ll. 4, 16, also 4 from the bottom; Kall. 331; Scaliger, pp. 70-1, Nos. 8-12 inclusive; Nofal, p. 530.

١٧٥. ‘udhr aqbaḥ min dhēnḥ.
‘An excuse viler than the original fault.’

It appears that this proverb dates from the time of Harūn er-Rašīd, and its origin was as follows: Harūn er-Rašīd said to Abu Nawās: “I want you to make me an excuse viler than a fault.” So after a time Abu Nawās approached the Caliph and pinched him. Thereupon Harūn er-Rašīd turned upon him angrily, and Abu Nawās said: “Pardon me, my lord, I thought it was my lady the queen.” Er-Rašīd said: “This is an excuse viler than the fault itself.” He replied: “This was what my lord the king wanted,” whereupon the Caliph laughed heartily. H.
Cf. Tant. p. 114; Fr. iii. 1968; Soc. 381.

١٧٦. kull jil ma’ jilu yil’ab.
‘Every generation plays with its own generation.’
Cf. Fr. iii. 440-1.

١٧٧. mà ‘indī kēbīr illa ʾjjemīl.
‘I deem nothing great except the camel.’

Used of one who does not honor and respect those greater than himself, so that it seems as if he saw greatness only in the possessor of a great body, such as the camel. H.

Instead of ʿindā H. has ʿindū.
Cf. Berg. under grand; Soc. ZDMG. xxxvii. 203, No. 629.

١٧٨. Allah yisāʿidi illī mā lu ḍāfīr thākkīlu.
الله يساعد اليّ ما له ضافيير نحك له

‘Allah helps me what is my helplessness.’
'God help him who has no nails to scratch himself with.'
Said of the weak person who has no helper. H.

\[ \text{\textit{dāfar}} \rightarrow \text{\textit{ṭahlīl}} \] — Instead of \textit{ṭhakīlu}. H.

Cf. Fr. ii. p. 602, No. 39; Fr. iii. 237; Landberg, 106; Mustatraf, p. 35; Soc. 114; Sp. 131; Scaliger, p. 23, No. 36; Kall. 467; Lane under \textit{ḥak}; Durra, 60.

179. \textit{hi ṭelī yā mukerī.}

'It's only for one night, O muleteer.' (Literally, it is a night, O muleteer.)

The \textit{mukerī} is the man who lets animals for hire, and who usually goes with his animals to attend to them. He generally remains only one night in a place, so that, however badly off he may be there, he consoles himself with the words \textit{hi ṭelī}, etc. That is, it is only for one night, which will pass away quickly, and its discomfort will pass away with it. H.

Used of the adversity which afflicts a man only a short time. H.

180. \textit{byintīfīš mīlā dik il-ḥabīš.}

'He swells up like a turkey-cock.'

Said of one who shows marks of pride in his conversation and in his movements. H.

\( \text{\textit{nafṣ}} \rightarrow \text{\textit{ruffle}} \text{ or \textit{shake}} \) (feathers, said of a bird), Lane. In the common language form \( \text{i} \) means 'swell in water' (as a pea, for example); form viii., 'ruffle up, be swollen': cf. Cuche, and Landberg, Glossaire, s. v.

H. says the children often sing the following words to the child who "puts on airs:"

\[ \text{\textit{ya diīk wa nafṣī tārinīk ya diīk wa al-jāhī mārīk}} \]

'O cock, bristle up your comb; O cock, the hen is your wife.'
Arabic Proverbs and Proverbial Phrases.

181. *il-ga’ra bittifir bsha’r bint bahlila*.

‘The scald-headed woman glories in the hair of her aunt’s daughter.’

Cf. Sp. 270; Tant. p. 115; Soc. 280; Burton, 8; Mustatraf, p. 48, l. 15; Fr. ii. p. 404, No. 328; Bt. 570.

182. *min jarrab il-mjarrab keen ‘aglu mharrab*.

‘He who tries what has already been tried is crack-brained.’

Cf. Burton, 106; Fr. ii. p. 730, No. 518; Fr. iii. 392.

183. *zaed wahiid byigri tnaa*.

‘Food for one will keep two.’

Cf. the following from my notes: *zaed il-ma yigri tnaa wahiid aula fih* ‘the food which will not keep two is more suitable for one.’

Cf. Fr. iii. 1234; Ali, p. 89, No. 18; Berg, under un.

184. *is-san’a swara bil-id*.

‘A trade is a bracelet in the hand.’

Cf. No. 28.

185. *‘yawn Allah bi’in Allah*.

‘In God’s day God will help.’

Do not trouble yourself about what is still far in the future. “Sufficient unto the day is the evil thereof.”

Cf. Fr. iii. 842; Burton, 163; Soc. 513; Bt. 298; Kall. 320, 545.

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186. *il-ha*it *il-wāti btirkābu kull in-nes.

'A low wall is mounted by everybody.'

This proverb is used of a weak person whom everyone oppresses and treats unjustly. H.

Instead of *btirkābu kull in-nes*, *kull in-nes btirkābu* is used, also 'everybody treads on it.' H.—Another variant is *kull in-nes bittību*.

Cf. Berg, under *mur*; Sp. 45; Soc. 465.

الكل عينه يما تقتل الناس

187. *ilāk inib yāmma tīqtul in-nātā*ū?

'Have you grapes, or will you kill the watchman?'

Used of one who is promised or guaranteed something, and begins to ask all kinds of questions, and to concern himself with what he has no right to concern himself about. For example: X. wanted to hire a house and had not found one to let, so one of his friends said to him: "I will look for a fine house for you and will let you know when I find one." He said: "How will you look for it when you are busy in your trade, and whom will you charge with this matter? etc., etc." He replied: *ilāk inib* etc. H. As we say in colloquial English: "that is my lookout."

*yāmma* = *yā i. Wā*.

Cf. Soc. 163; Fr. iii. 1286.

من مدح نفسه ذمته الناس

188. *min mādāh nefṣu dhemmtu 'n-nes*.

'Whoever praises himself, him other people blame.'

Notice that *nes* is here of the feminine gender (Nöldeke).

Cf. Fr. iii. 514.
Arabic Proverbs and Proverbial Phrases.

The night is long and the Lord is generous.'
He will freely give His aid.

More cunning than a flea in the ear.'
Instead of idn. deen and daini are used.

Like the army horses, (with) fodder and pasturage and little
to do.'
Used of one who, living at his ease, does not tire himself with
work, and of one who lives at another's expense without being of
much use to him. H.
Like Proverb 23.
mes'a is a variant for san'a.

It is easier to go down hill than up.'
s'ud is a variant of 'ilwān.

After having been her husband, he beat a drum at her wed-
ding.'
Said of one who becomes reduced after having been powerful,
or poor after having been rich.
J. R. Jewett,

H. thinks this proverb must have originated in Damascus, or in some of the neighboring villages whose speech is like that of Damascus, because there the women always call their husbands أسيد, and a woman speaking of her husband says سيد.

Cf. Fr. iii. 2150, 2793; Mustatraf, p. 48, l. 6.

الله يبعث لك مثل ما بعث للطبل بالنهار خبيط وبالليل

تعلبق

194. *Allah yibát-lák milt ma ba'at bit-ţabl bin-nhár ḥabît u bit-lél twlíq.*

'May God send you what he sent the drum, beating by day and hanging up by night.'


سني يتمرح وانا بفرح

195. *sitti btirah u āna bifrah.*

'My mistress Is gay and I am glad.'

The reply of a maid-servant who was asked how she got along in the house of her mistress.

Used of one who Is excessively gay, and who does what he wishes, because those who are over him, busied in their own pleasures and joys, have their attention called away from him; or it is used to remove the blame from such a one and to cast it on those who are over him. H.

H. quotes the following:

اذا كان رب البيت بالطبل ضاربا
فلا تلم الصبيان فيه على الرقص (Mustatraf, p. 37, l. 5.)

'If the master of the house is beating the drum, don’t blame the boys in the house for dancing.'

marâh means 'rejoice overmuch' (Lane), 'rejoice extravagantly, be intoxicated with joy.'

كل شيء والله وقت

196. *kull ši u ilu waqî.*

'Everything has its proper time.'
197. *kull memnāfi hilā.*

'Whatever is forbidden is sweet.'

matlūb, mahbūb and mārghūb are variants of hilā.


198. *il-ma beddu yaṭṭi bintu bīghallī naqdha.*

'He who does not wish to give his daughter in marriage increases her dowry.'


199. *il-māḥ trabbū tesbāḥ wir-redā bālaš ghālī.*

'What is of good quality is (a cause of) praise to its Lord, and what is of poor quality is dear even if it costs nothing.'

Cf. Vassalli, 751 ; Sand. 101.


'When the angels came, the devils went away.'

Compare the following from my notes: *aš ma rāḥ min iš-šiyāṭīn bīḥīf 'al-māʾyīki* 'the more of the devils go away, the easier it becomes for the angels (?).'*—ḥāḍaru is a variant for ijū, and in ṭaradu for rāḥu.

Cf. Bt. 23.

201. *avvār lā tsākir u aqrā lā tsākir.*

'Do not dispute with a one-eyed man, or quarrel with a man with a scald-head.'

According to H. the common people think that the one-eyed man is much given to discussion, and that he persists against the manifest truth, not yielding his position however many convincing arguments
are brought against it. They think that the man with a scald-head is passionately fond of quarreling, and that he will not leave his adversary till he has roused him to burning anger.

According to H. تناظر أو نتاجدل = تفاكر نوافر أو تفاغضب = تجاجكر

Cf. Soc. 560.

قال له قنطار مسك بدننك قال له كرتته مش خير

202. qallu qantár misk bdagnák qallu kitru muš l’hair.
‘He said to him: There is a kantár of musk in your beard. He replied: Its abundance is no advantage.’

This is used of one who promises what he cannot perform, whence it is inferred that he is lying, and is like the saying مَن كَبِر المَحْر ما يرمي به ‘he who increases the size of the stone does not throw it.’ H.

اكل الرجال علي قد افعالها

203. ʾäkl ir-rjaʿ ‘ala qadd āfʿālha.
‘Men’s eating should be proportional to their achievements.’

مكتوب علي باب الجنان ما عمر حما ينحب كنّة

204. mektāb ‘ala bāb ʾi-Jinni mā ʿumr ʾamina hitḥabb kinni.
‘It is written on the door of Paradise: Never does a mother-in-law love a daughter-in-law.’

Cf. Landberg, p. 87; Soc. 237.

لا تعال حال النحس علي عمله

205. lā tʿāmil in-naḥṣ ‘ala ʿamalu.
‘Do not treat the unlucky man as he treats you.’

The meaning is: Do not punish the unlucky man for his evil doing. He harmed you just because he was so unlucky, and he
injured himself thereby; so do not increase his ill luck by taking vengeance on him. He is an enemy to himself. H.

Used to ward off the vengeance and appease the anger of one who wishes to take vengeance on a wretch (الشيقي). H.

الله يبسسن القرابا بدده يحتبل البلايا

206. *illi byiskun il-qrada ya beddu yihtimil il-bdloya.

‘Whoever lives in villages must endure afflictions.’

Used of the discomforts of village life.

Compare the following taken from my notes: *winn jar ‘alaik iz-zamaen la tiskun illa ‘l-mudn ‘and if fortune is unjust to thee, live only in cities.’ It is said that this is sung, but it is also used as a proverb. Also *skun il-mudn u tu jariit ‘live in cities even if they oppress you.’ Cf. Fr. iii. 131; Kall. 200.

دوره المستحكة من عا بكره لعشبة

207. *daurit il-misthiyyi min ‘a bukra li ‘asyyi.

‘The modest woman’s walk lasts from morning to evening.’

The modest woman rarely goes out or meets anyone, and, when she does get the opportunity to go out, she is as delighted with the various sights as if she were a stranger; and she spends a long time in looking at them, and in chatting with those of her intimate woman friends whom she meets, so that the length of her absence from the house has become proverbial. H.

Used of one who goes for a walk, a call, or anything of the kind which usually takes only a short time, and is absent a long time. H.

Instead of *daurit H. has *دوره مستحكة, and says many use جيبة=مستحكة—غيبة المستحكة. H.

الفظ بياكل عشة

208. *il-qut ‘ayakul ‘asah.

‘The cat eats his supper.’
Said of a dupe.

H. says that is pronounced in the three ways .

Cf. ij-ja'ji btækul ghadæh 'the hen eats his dinner.'

الله عندنا فلقل بيرش ما التلّع

209. illi 'indu filful birišš 'at-tillai'.

'He who has pepper sprinkles the clods with it.'

Used of the rich spendthrift. H.

Instead of tillai' H. has 'mallows,' and says some use instead of filful 'spice, pepper': cf. Cuche, Hartmann.—tillai'=

'nettle,' Cuche, s. v.; also nţaţa', nţaţa', No. 217.—In my notes a second part of the proverb is given: viz., willi 'indu bhâr birišš 'al-bisâr (doubtless a mistake for bisâr: cf. infra) 'and he who has spice sprinkles the bisâr with it.'—For bisâr cf. Landberg, p. 79, and Dozy, under بصر.

Cf. Kall. 418; Vassalli, 568; Sand. 83; also, for meaning, Sp. 31; Fr. ii. p. 740, No. 592.

بعد حماري ما ينبت حشيش

210. ba'd ḥmârî ma yinbu ŝâšî.

'May no grass grow after my donkey is gone.'

That is, I need grass only so long as my donkey is alive or in my possession. H.

Said by one who does not concern himself about others' interests after his own interests have ceased to be concerned. This is its original meaning, but some of the common people have given it a wider application, and have begun to use it of one who attains his own wish, or strives to attain it, without troubling himself about others' wishes. H.

Instead of H. has لا.
211. *ma btā'irīf hairū tā tjerrib ghairū.*

'You will not know his (its) excellence till you try some one (something) else.'

Instead of hairū, ghairū, H. has غَيْرَةٌ خَيْرَةٌ.

Cf. Berg, under hanter; Soc. 4; also Mustaṭraf. p. 38, l. 2 ab *imo*; p. 39, l. 16.

212. *iza halaq jārāk bi'll int.*

'If your neighbor shaves, moisten your face.' (That is, prepare to be shaved in your turn.)

Used of a general calamity which afflicts people one after another. The proverb originated from the fact that at the barber's each one is shaved in his turn. H.

H. writes بَلْ أَنَّتِ.

Cf. Berg. under savonner; Fr. iii. 668; Bt. 10.

213. *ma byā'irīf tīth min il-battīh.*

'He doesn't know W from a watermelon.'

"*tīth* is a word imitative of the sound of laughter," Lane.

قالا طَبِيعًا طَبِيعًا 'they uttered a reiterated laughing,' Lane. But, as H. says, the word was probably chosen here with reference, not to its meaning, but to its sound, as it rhymes with battīh. Instead of *tīth* some say *tīj*. H. Notice that Nāṣir has written *tīj*.


214. *laḥm ta'lab.*

'Middling.' (Literally, 'fox's meat.')

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This is said in answer to an inquiry after one's health, and means 'not very well and not very ill.'

(subject of text)

215. jahdāk mā tirktūd witkūš ghair rizqak mā bithāš.

've however much you may run, and however eager you may be, you will only gain what has been predestined for you.' H.

(subject of text)

216. kull šī 'a baebu bišābīh šābu ṭjurm 'ud il-ḥatab bišābīh ijjābu.

'everything after its kind resembles its owners; even the stick of fire-wood resembles the one who brought it.'

(subject of text)
Arabic Proverbs and Proverbial Phrases.

H. writes "حَتْتَى لا جَرْمٌ لَا جَرْمٌ" (as Nāsir does in another place) = حَتْتَى لا جَرْمٌ. Its origin is "حَتْتَى لا جَرْمٌ" which is like "لا جَرْمٌ" the more widely known form.

Cf. Sp. 274; Berg, under resemblance; Burton, 53; Tant. p. 137; Kall. 876; Fr. ii. p. 735, No. 553; Mustaṭraf, p. 46, l. 12.

217. "الْحَنَّة نِسْحُ مَا الْحَنَّة نُشْتِي" id-dau.

' (Said the cocks): It's our business to crow, not to bring the dawn.'

At the beginning H. writes اَلْذَّبْرُ "نَذَّبْرُ", but says that some use نَذَّبْرُ.

218. "ثَيْفَةٌ لَا يُرَدْهَا بُلَايْقَ.

Let her perish, but Bulaiq shall not bring her back.'

According to H. the origin of this is that a certain man had a blooded mare which got loose and ran away. Now there happened to be a swift horse there, and some one advised him to mount it and overtake the mare. But there was something about that horse which he disliked, and he said: تُهْفَةٌ, etc., and his words became proverbial.

The saying is used of a disdainful refusal to accomplish one's purpose by means of one who is disliked. H.

H. writes this "ثَيْفَةٌ لَا يُرَدْهَا بُلَايْقَ = 'perish of hunger,'" Cuche; cf. also Dozy.—On Bulaiq cf. Fr. ii. p. 908, No. 21; Fr. iii. 2213; Mustaṭraf, p. 47, l. 19.

219. "كِلْمَةٌ لَّوْ زَرَعْنَاهَا مَا طَلَعَتِ.

' We sowed the word if, and it did not spring up.'

That is, it is useless for us to say "if such and such were true, such and such would result," and the like. H. It is used to express the idea expressed by our "if the dog hadn't stopped, he would be running now."

كلمة لَوْ زَرَعْنَاها مَا طَلَعَتِ

219. kilmit lau zarw'naha ma til'it.

' We sowed the word if, and it did not spring up.'

That is, it is useless for us to say "if such and such were true, such and such would result," and the like. H. It is used to express the idea expressed by our "if the dog hadn't stopped, he would be running now."
Another version is: *kilmit lau zara'na'ha til'it laakin* 'we sowed the word if, and it sprang up but.'—*lau* also means 'would that!'
Cf. Fr. i. p. 136, No. 429; Fr. ii. p. 681, No. 340; Vassalli, 507, 777; Tant. p. 133.

220. *beddāk tikdib ba'īd šhadāk beddāk tīṣduq qarrib šhadāk.*

'If you want to lie, remove your witnesses; if you want to tell the truth, bring your witnesses near.'
Cf. Soc. 456.

221. *muš kull ez-zelqāt zlaqyī.*

'All slips do not bring to one (literally, are not) zlaqyī.'

H. says that an old man gave him the following explanation: A man's foot once slipped and he fell, and found on the ground some pieces of *zlaqyī* which had fallen from the hand of the person whom he had jostled when he slipped; so he picked them up and ate them. Then he slipped a second time purposely, and jostled an irritable man who struck him a hard blow. Therefore one of those who knew of his first slip laughed at him, and said to him: *muš kull,* etc., i. e. 'all slips do not result in *zlaqyī*'; and his words became a proverb.

Used of one who succeeds once in a given course, and, arguing success therefrom, fails on a second occasion. H.

Variants: *muš kull il-ḥatrāt (ākīb) la'qat (la'qit) zlaqyī.* H. writes *zlaqyī* 'gâteau, beignet sucré au beurre,' Cuche.

222. *wiṣilt ṣhrwagyir il-ʾasīl.*

'You have reached the beehives.'
Used of one who is aiming at something which does not really offer what he wishes. H.

H. gives the first part of this saying, with the change of one word (he does not give the original word), as follows:

\[
\text{ذَبْحُ ...

A wasp alighted on the tail of a donkey; the latter said to him: You have reached the beehives.}
\]

Cf. Mustatraf, p. 44, 1. 7 ab imo.

223. \textit{min ṭalab iz-zaud waga‘ bin-naqs}.

'He who seeks too much falls into want.'

On \textit{zaud} 'surlaft, surplus,' cf. Dozy, s. v.

224. \textit{Allah il-mjir mnīl-ghanī 'l-mitjebbir wil-qaqir il-mitkebbir}.

'God protect us from the haughty rich man and the proud poor man' (literally, 'God is the protector,' etc.). H.

225. \textit{mīl šbāt mū ‘a kālaem ṭbāt}.

'N. is like February weather; no confidence is to be put in his words.'

As February weather is very changeable and cannot be depended on, so his words cannot be depended on. H.

\textit{ṭbāt} 'a thing with which one ties, binds, or makes fast.' Lane.

226. \textit{mīl mūlha u šems gādha wūjāh kālha}.

'It has brackish water, a burning sun, and sour faces.'
Said of a place which lacks three most important elements of comfort, as will be seen by comparing this phrase with Landberg, p. 294.

لا تأخذ العروة ولا بنت بيتها بيجيك عا طول الزمان
عوران ولا تأخذ العرجة ولا بنت بيتها بيجيك عا طول الزمان عرجن

227. là taḥud il-‘aurā u là bint bintha byīḥīk ‘a tāl iz-zāma‘,
‘ārīn u là taḥud il-‘aurjā u là bint bintha byīḥīk ‘a tāl iz-zāma‘
‘irjān.

‘Do not marry a one-eyed girl or her daughter’s daughter, else you will always have one-eyed children; and don’t marry a lame girl or her daughter’s daughter, else you will always have lame children.’

Nāṣir has written byīḥīk.

228. mitl ‘ażīmt il-ḥmār til-‘urs.

‘Like the donkey’s invitation to the wedding.’

Used of one who is invited to what seems to confer honor, but really involves rendering service and enduring toil. H.

In my notes stands the following addition to the above: ya il-ḥaṭab ya il-moi ‘either to fetch fire-wood or to fetch water.’

Cf. Soc. 289; Tant. p. 122.

229. kelb il-mir mir.

‘The emir’s dog is an emir.’

230. il-ḥakīm min kāḥītu wil-maqṭa‘ min ḥāṣītu.

‘The ruler is to be judged by his lieutenant and the piece of cloth by its edge.’
According to H. the meaning is that the power of the ruler is in his lieutenant, and the strength of a piece of cloth is in its edges, and the proverb is used of a man's power derived from the power of his family, friends, and those on whom he relies.

For كاخية see Dozy (in the last instance it is the Persian کاخه). Nöldeke.

231. bithauwwif il-baṭṭ mnīl-gharīq?
‘Can you make ducks afraid of drowning?’

مسك المخيط ومطة كل من عليه شيء يبسطه
232. msāk il-ḥaiṭ u māṭṭu kull min ‘alēh šī biḥāṭṭu.
‘Grasp the string and stretch it; whoever owes anything let him fetch it.’

This saying is used of an equal distribution of the expenses. H.

Some think that the words msāk il-ḥaiṭ u māṭṭu have no meaning, but are used merely to rhyme with the second part. H. This opinion, which H. declares to be جاوجا , seems to be correct. H. however gives an explanation about as follows: By مد الخيط is meant 'talk a great deal,' the imperative here expressing either a declaration or a reproach, and it is as if they said to the person who was explaining the expenses at great length: ‘There is no need of all this talk.’

H. writes imstāk instead of msāk. حئط means here 'pay.' H.—H. compares this saying with ’išrī ḥalabīyyī (see next number), and with كونوا أخوة وتحاسبوا بالحق.
Cf. Burton, 86.

233. ’išrī ḥalabīyyī taqq ḥanāk u ʃīrī moīyyī.
‘Aleppo sociability—gabble and a drink of water.’

 عشرة حلبية طق حنك وشرب ميبي
التصريف = الطق, and is a word of the common dialect. H. By ُتاقق ُل-حاناك the common people mean excessive or ill-arranged talk, or empty talk good only for taking up time and wasting it. H.—By ُشرب موياي is indicated that nothing is expended for catables.
H. says that Aleppo sociability is not of this sort; and says further
that the proverb, in its correct form, contains only the first two words
of this version. By it is meant the equal distribution of the expenses,
from the belief that when a party of Aleppo friends wish to eat together
each one pays his part.


234. ḥāl-‘abāyi ya mā qaṭṭā‘it firī.

‘How many fur cloaks this ‘abāyi has worn out!’

According to H. the meaning is that the ‘abāyi is more lasting
than the fur cloak, because the rich man often becomes poor and
loses his fur coat, while the poor man’s ‘abāyi remains, because
it is the least a man can attain to. The proverb is used to ex­
press the liability of riches to pass away, and further to urge men
to be contented. H.

fīrī for ṣa‘r of ṣa‘ra. H.

235. ya jebel ‘dī mā yḥizzāk rīh.

‘O lofty mountain, the wind shall not shake thee.’

Said of the powerful, well-balanced (σωφρόν) man. H.

236. šā ‘a bāl ‘Akkī min ḥādir ʾil-bahr.

‘What does Acre care for the roaring of the sea?’

Used of one who does not fear threats, or of one for whom they
are not feared. H.

Nāṣir has written ‘Akkā.

237. āyīta‘ id-ḥar bela sīyāh id-dīk.

‘Daylight comes without (the help of) the cock’s crow.’
Used of one who can be dispensed with, or who is not necessary for the attainment of one's wish. H.

H. writesُ يُبِطَلَِّ عَٰلِمٌ

Cf. Vassalli, 393.

جَعْلًا وَاهِلٍ بَيْتِهِ عُرُس

238. *Jeḥa ʾu ḍhli ṣētu ʿurs.*

'Jiha and the people of his house are a wedding in themselves.'

That is, Jiha and his wife and his children are able to get up a wedding. H. This is used of a company who are able to manage a matter without need of any one else. For example, if, after a great deal of snow has fallen in the courts of the houses, you learn that Z and the people of his house have removed the snow from their court, and some one then asks you who removed the snow from Z's court, you reply: *Jeḥa,* etc. H.

مَرْسُ كُلُ الْعَسْكَرِ بِيَقَاتِلِ

239. *muyš kull il-ṣ̱askar biqāṭil.*

'Not all the soldiers fight.'

مَرْسُ كُلُ صَابِعَكَ بِبَيْدِكَ سَوًا

240. *muyš kull sabīk biydiq sawa.*

'The fingers on your hands are not all equal.'

H. writes ِما كُلُّ أَصَابِيَّةُكَ سَوًا.

Cf. Tant. p. 125; Soc. 204; Kall. 231; Vassalli, 770.

مَتَلُ طَاهُوْنُ اَلْجَانِ قَرَقَعَةٌ وَخَشِيَّةٌ وَطَلُّكِنِ ما فَيَش

241. *muyl ṣ̱āḥān ʾij-jen garaq’a wi-lḥāš wi-thin mā ṣ̱iš.*

'Like the mill of the Jinn, clanking and clattering, but no flour.'

Used of one who talks but does not act. H.
H. writes this as follows:

\[\text{ميّش طَأْحَٰةٌ أَلِيمَن} ٌُّّ طَّلْخٌنُ\]

but says that the version given above (only with qarqa'a instead of qarqa'a) is used by some of the people of Lebanon.

Cf. No. 346; Fr. i. p. 282, No. 13; Soc. ZDMG. xxxvii. 208, No. 667; Durra, 31.

\[
\text{مِين} 
\text{تَبَشَّد مَعَ} 
\text{العُوَّس} 
\text{عَمَّة} 
\text{وَالشَّرِّطَة}
\]

242. \(\text{مِين} 
\text{بَيْشَد} 
\text{مَعَ} 
\text{عَلَّارَس} 
\text{عَمَّة} 
\text{وِمَلَّاسَة}
\)

'Who will bear witness for the bride? Her mother and the hair-dresser.'

Used of the worthlessness of a witness's evidence in favor of one whom he likes; used also of the beauty of the faith which relatives and friends have in each other. H.

H. says some of the common people say:

\[
\text{مَيْش} 
\text{ذَيْشَي} 
\text{مَعَ} 
\text{عَلَّارَس} 
\text{عَمَّة} 
\text{وَخَالَقَتَهَا} 
\text{وُسْمَتَ بَنَات} 
\text{مِن} 
\text{حُرَّتَهَا}
\]

'Who will come with the bride? Her mother, her mother's sister, and seven girls from her street (quarter).'

The following variant of this occurs in my notes: \(u\ seb'a \text{mīn} \text{ahl} \text{bāritha} \; \text{and seven of the people of her quarter.} \)

Cf. Fr. iii. 1544, 2948.

\[
\text{مَا} 
\text{فَيْه} 
\text{وَلا} 
\text{عَوْد} 
\text{الَا} 
\text{رَفِية} 
\text{دَخَان}
\]

243. \(mā \text{fi} \; u \; lā \; ʿād \; illa \; u \; fih \; duḥhān.
\)

'There is not a single piece of wood without smoke in it.'

That is, there is not a distinguished man without a defect or something which is offensive to others. H.

Another form of this is: \(mā \; fi \; u \; lā \; ʿād \; tā \; ilu \; duḥhān.
\)

Cf. Fr. iii. 2698; Soc. 92; Kall. 404; also, for meaning, Soc. 89-91; Vassallii, 419, 427-33.

\[
\text{العَادَة} 
\text{خَامِس} 
\text{طَبِيعَة}
\]

244. \(ūl-ʿādī \text{ bāmīs} \text{ṭabī'ā.
\)

'Habit is a fifth nature.'

Cf. Mustatraf, p. 35, l. 4 ab imo; Bt. 138, 448; Kall. 299, 300, 419.
245. ْبِئِتُ مِنْ عَنْكِبَةٍ كَثِيرٍ عَلَى الْبَيْمَةِ

‘A house of spider’s web is a great deal for one who dies.’

That is, is a great deal for man, because he passes away quickly.

The proverb is used to enjoin, or to express, contentment with a little of this world’s goods. H.

H. says that the common people call the spider’s web ‘انكباب.’ They also use this word for the spider itself: cf. Hartmann, Vokabular, under Spinne.

Cf. Berg. under araignée.

246. ْمِثْلُ الْقَرْطَةِ تَكْتَكُ بِلَا رَضَاٰعَةَ

‘Like the brooding hen, clucking without nursing.’

Said of one who talks but does not act, or who is unable to make good his pretenses. H.

According to H. قَرْطَةٍ is pronounced قَرْطَةٌ by the people of Damascus, Homs, etc., and قَرْطَةٍ by the people of Lebanon.—H. writes قَرْطَةٍ, which he defines as قَرْطَةٍ.

Cf. No. 241; Burton, 90.

247. ْقَالَوا لِلْقَرْدِ لَيْسَ وَجَهَهُ أَسْوَدَ قَالَ أَكْثَرُ مِنَ الْقَرْدُ مَا مُسْخَحَ اللَّهُ

‘They said to the monkey: Why is your face black? He replied: God transformed nothing more than he did the monkey.’

Used of a state of affairs which has become the worst possible. H.

The reference here is to the old story that the monkey was originally a man whom God transformed on account of his great wickedness. H.
H. gives only the last part, beginning with aktar, but says that the people of Lebanon add the first part.—H. writes masah, not masahu. 

٢٤٨. 

هَدَا ٌكَلَّامُهُ عَلَى بَلَدٍ مِّتْنَ قَبِيرَةَ الْفَلَحِمَ. 

‘This man’s words must be tared, like a weight of charcoal.’

This man’s words must be received with a grain of salt.

٢٤٩. 

يَا سَراَجِيَنَّ وَشَعَبَهُ يَا عَا العَمِ جَيْعَهُ. 

‘(He) either (lights) two lamps and a candle, or (sits) in darkness a week.’

Either all of one thing or all of another. Like No. 81. H.

Cf. Berg, under lampe; Nofal, p. 500.

٢٥٠. 

قُلْنَا لَكَ يَا حَارِرَةَ عَبَدَهُ بَنَخَنَتَهُ. 

‘We said to you, O priest: Baptize him; are you going to strangle him?’

Used of one who goes to excess. H.

H. writes جَمِّعُ.—Cf. qulnæ-läk ḥammən mä qulnæ-läk ḥṣigu ‘we said to you: Roast it; we did not say to you: Burn it.’


٢٥١. 

يَتِبَلَقُ اَلْيَةْ مَّا بَيِكَ مَا بَتَّرَعَهُ اَلْمَهَ. 

‘If the baby does not cry, his mother will not nurse him.’

Used in urging to exertion one who wishes something but who does not exert himself to attain it. H.

252. *milt-illi aslām iḍ-ḍuhr u ma‘at il-‘asr.*

'Like the man who became a Moslem at noon and died in the afternoon.'

Used of one who, turning from his own course to another, gains no benefit from it, and loses the benefits of the first course. H.

In my notes stands the following addition to the above: 'Īsā tbarra minnū u Māmmid na t'arraf fīh 'Jesus got rid of him, and Moḥammad did not become acquainted with him (because he was too late for the noon prayer and died before the afternoon prayer).’ H. gives this also, but writes ُمُحِصنَّ ما يُرَفَّو.

Cf. Burton, 151.

253. *ktir il-kūrūt qālit il-bārāt.*

'The man with many trades has few paras.'

254. *ya wāil min ka‘nit ‘illtu mertu.*

'Alas for the man whose affliction is his wife.'

Cf. *min ka‘nit ‘illtu mertu kān il-gabr ma‘wēh ‘the grave is the only refuge of him whose affliction is his wife.'—JālaJI J-ia JcXnJt H.

255. *il-byāhūd min millī ghair millī byiqa‘ bīllī ghair ‘illtu.*

'He who takes a wife from a sect not his own falls into an affliction not his own.'

Cf. Fr. iii, 2212; Burton, 145; Kall. 488.
Women's immorality and monks' wiles (are to be dreaded).'
Nāṣir adds to the above: ʿu zulm el-hukkām ‘and the injustice of rulers.’
Cf. Kall. 303.

257. afjar min nūriyyi mṭallqa jauzha.
‘More immoral than a gypsy woman who has divorced her husband.’

Nöldeke says: Die Zigeunerinnen gelten in der ganzen Welt als ‘liederliche Frauenzimmer’; also erst recht eine geschiedene. The form given above is the common one, but the original form was mṭallāqha jauzha ‘whose husband has divorced her’ (as, indeed, stands in one version in my notes.) H. Probably mṭallqa is for mṭal-lāqha in rapid pronunciation.—H. writes ʿājūrbā or ʿājūjba.
Cf. Fr. iii. 171.

258. afjar min hāri mahrūm ʿa qādī maʿzāl.
‘More vicious than an excommunicated priest and a deposed cadi.’

That is not abstemiousness, but the result of having little in the larder.’ H.

That is, N’s abstaining from such and such a thing results, not from his abstemiousness, but from his inability to obtain it, owing to the lack of money and the like. The saying is used in general of one who abstains, not because he will, but because he must. H.
Cf. mā hā ʿiffi min qillit mā fi bil-ʿiffi.

259. mā hā ʿiffi min qillit mā fi bil-ʿiffi.
‘That is not abstemiousness, but the result of having little in the larder.’ H.
Arabic Proverbs and Proverbial Phrases.


'We are in the same plight as the man who swallows a razor.'

If the man pulls the razor from his throat, it pains him, and if he swallows it with its handle, it pains him even more. H.

We are in a great dilemma.

H. begins the proverb with *mitl,* omitting the first two words, and adds 'as far as its handle.'—In my notes is the following addition: *inn bala‘nāh byijrāhna winn šilnāh byijrāhna* 'if we swallow it, it wounds us, and if we pull it out, it wounds us.'—Cf. *mitl is-sekrān inn sāllā ħārām winn ma sāllā ħārām* 'like the drunken man: if he prays, it's a sin, and if he doesn't pray, it's a sin.'

Cf. Soc. ZDMG. xxxvii. 220, No. 779.

261. *inn bazaqna lṭaḥt ‘a daqyna w-inn bazaqna ṭafīq ‘a šwārībna.*

'If we spit downwards, it gets on our beard; and if we spit upwards, it gets on our moustache.'

Said of one in a dilemma; much like the preceding.

Cf. Kall. 54-5.

262. *il-ḥawāt beddu kāṭb ħajjī.*

'Does madness need a certificate in order to be recognized (or established)'

H. writes *lāṭif mawāṭif mitl ḥail id-dawli,* but says that the form given above is used in Lebanon.—*lāṭif* = *al-ḥawāt* H.

263. *ma‘lūf mawgūf mitl ḥail id-dawli.*

'Well fed and standing idle, like the government horses.'

Cf. No. 191.
264. 'anza u lū tārīt.

'It is a goat, even if it does fly.'

Used when one obstinately defends a position shown to be indefensible; as if, for example, one should maintain that a distant black object was really a goat even after it had been seen to fly away.

Cf. Kall. 329; Fr. iii. 2175.

265. hādī ṭabbīt ṣāḥī.

'This is a mess of pebbles.'

Used of a hope which cannot be realized, so that he who expects to realize it is like him who expects to cook pebbles tender. It may also be used of what is attained after long waiting. H.

Cf. Landberg, 125; Bt. 632; Wetzstein, ZDMG. xi. 517.

266. ma btiḏkur Ya'qūb ʿillā taḥt ʿil-qāb?

'Do you never remember Jacob except when you are under affliction?'

Used of one who remembers his friend only when he is himself in trouble and needs the latter's help. H.

Cf. Landberg, Glossaire, s. v.—Variants of sīmi are bait and Saraf.—It is interesting to note that Nāṣir has written ʿṣīma,
evidently thinking that the word is written with ق, though pronounced with ی, which very often takes the place of ق in the common speech.

Cf. Fr. iii. 116; Ali, p. 85, No. 265; p. 87, No. 270.

268. یا بنتی یا بیتانتی یا مستر عویباتی
‘O my house, my dear little house, hider of my little failings.’
Applied to one in search of a quiet, retired life. H.
Cf. Fr. i. p. 203, No. 181.

269. ھؤدی چاچ و منانیهم دولاد
‘Those are hens, and their bills are made of steel.’
That is, they are weak and cowardly, all their strength and their boldness being in their mouths, because they are slanderers, backbiters, calumniators. H. This saying is used of those who are unable to provoke powerful enemies by slander, backbiting, and calumny. H.
Cf. گتی بیت انکو میت انل-اکدی ‘like the frogs, his strength lies in his throat.’—ہنک = احناک.

270. یا کیا بلا لّلہ حلق صار یوجعک راسک
‘Having been all your life without a turban, has your head now begun to ache?’
H. says that the origin of this saying was that a poor man passed many years without a turban, and, when he had procured enough to buy one, he went to the cloth-merchant to buy it. And when the merchant began to measure, the poor man said to him: Hurry, for my head aches without a turban. Some of those who knew his circumstances said to him: یا کیا بلکہ لئی, etc.
Used of one who has endured the want of a thing a long time, but becomes impatient when he is on the point of obtaining it. H.

For ġājīā I have in my notes also ġāja. Instead of ġājīā, kull ‘umrak is also used. H.—In my notes is the following version: mīl illī qaḍa ‘omru bla leffī sār waḥid yīkāyynū ᵃ ᵃ waḥid yliff ‘like the man who passed his life without a turban, (he was so impatient when the time came for him to have one that two men had to wait on him, of whom) one began to measure and one began to wrap (it around his head).’—

This word =  Hearth. Jāy Jāy.

الف كلمة تفضل ما بتسوی حطة الطبق

271. ʾālf kilimū tfaḍḍal mā btiswa ḥattīt iṭ-tabag.

‘A thousand Come-to-dinner’s are not equal to setting the food before us once.’

One act is better than a thousand promises.

حطة الطبق شيل الطبق حق الغنم مطرحة

272. ḥuṭṭ iṭ-tabag sīl iṭ-tabag ḥagg il-ghanam maṭraḥu.

‘Bring the tray, remove the tray, as much as you will, the price of the sheep remains the same.’

The origin of this, according to H., was that a Kurd once sold a fellah some sheep, and, when he went to the latter’s house to procure the pay for them, the latter made him put up at his house, and began to set food before him at the proper times, in the hope that he would be ashamed to ask for the money and would leave it. The Kurd, perceiving this, said: ḥuṭṭ iṭ-tabag, etc.

الله بدل تقضيه مرضه والبدلة ترعنه بيعة

273. illī beddāk tigḏīḥ mḏih wil-beddāk tīrḥnu bīru.

‘What you wish to accomplish at all do quickly, and sell what you are thinking of pawning.’ H.

Cf. Landberg, 3; Burton, 141; Vassalli, 155-6; Sand. 39.
Arabic Proverbs and Proverbial Phrases.

91

العاشق جهاد

274. ḥyār il-'aṭa yā āmīr ḥādir ḥādir.

'The choicest gift, O Emir, is the one which is given at once.'

H.—Another form is ḥādir ḥādir.

H.—Variants for ḥādir ḥādir are ḥārīr ḥārīr and 'ājīl 'ājīl.

Cf. Bt. 240; Nofal, p. 514.

البما مات عيبه ما فات

275. il-mā ṣāt 'aību mā ṣāt.

'As long as one is alive one is not secure from disaster or disgrace.'

A Syrian lad to whom I read this saying added: wa'llī 'indī bānāt lā y'alāyyir il-qāḥbāt.

لا تلوم الغابب تا يحضر

276. lā ṭūm il-ghāyib tā yēḥdar.

'Don’t blame the absentee till he comes.'

Like No. 174.

Cf. Burton, 67; Nofal, p. 530.

كلب متحمل قروش

277. kālīb ṭāḥamnāl ṣrāṣ.

'A dog laden with piasters.'

Said of a rich miser, or of a rich man who, on account of his niggardliness, lives like a dog. H.

Cf. Burton, 73.

جننية الكلب كلب متله

278. jnīyyit il-kālīb kālīn mittū.

'The blood-money for a dog is a dog like him.'
That is, a dog's death is sufficiently revenged by the delivering over as payment, or by the killing, of a similar dog. Both dogs are equally worthless.

Used of any two who, on being compared, are found to be equally base and ignoble. II.

دئة = جنحاء 'blood-money.' H.

Cf. for meaning Landberg, 36, 94.

الدنيا حكاك حككلي وبحككليك

279. id-dini hlaak hamir hikkilli w bhikkillak.

'The world resembles donkeys scratching each other (literally, is a scratching of donkeys): You scratch me and I'll scratch you.'

Cf. sellini u bsellik min hallaq layshi id-dik 'amuse me and I'll amuse you from now till the cock crows.' Variants: weddini bweedik.
—Cf. also ismid-li hatta hammad-lak 'lend me a hand, that I may help you load.'

Cf. Fr. ii. p. 8, No. 18; p. 356, No. 121; Scaliger, p. 118, No. 72; Vassalli, 374.

النسم الغلبة راح عا جهنم قال اللحطب الأخضر

280. kiber il-ghalabi râh 'a jhennim qâl il-haatâb ahdar.

'The busybody went to Hell and said: The fire-wood is green.'

Cf. Burton, 173; Fr. i. p. 494, No. 71; Soc. 332.

قيمه منت تجنسه RAM لابباري عند العرب

281. qimtu milq qimt il-m'mmari 'and il-'Arab.

'He is of as much value as a mason among the Bedouins.'

As the Bedouins live in tents, they have no need of masons, consequently a mason is of no value to them at all.
Arabic Proverbs and Proverbial Phrases.

282. ʾillī ʾilū ʿaʾin muš aʿma.
‘He who has only one eye is not blind.’

Used of one who has obtained only a part of what he wishes, or of one who has lost part and still retains part of something dear to him. H.

Somewhat like our “Half a loaf is better than no bread.”

Cf. for meaning Vassali, 62; Durra, 20.

283. qālū lid-dīb beddāna nraʾik il-ghanam sār yībkī qālālū laiš btībkī gal-thum āḥ lau bīsiḥh hāl-mnaṃ.
‘They said to the wolf: We are going to let you herd the sheep. He began to weep. They said to him: Why do you weep? He replied: Oh, if this dream only would come true!’

H. gives the following form, though he says some of the people of Lebanon use the form given above:

That is, he wept for the truth of their words, because there was no truth in what they said. H.—In giving the first form, H. writes nraʾīk, as I have transliterated. Nāṣir has written nraʿīk.

284. qālū lid-dīb lá timšī waraʾ t-ghanam ghabriḥun biṭḏurr ʿainaʾik gal-thum ghabriḥun kuḥl bʿainēyyī.
‘They said to the wolf: Do not walk behind the sheep, their dust will hurt your eyes. He replied: Their dust is kuḥl to my eyes.’

Cf. Bt. 520.
205. *mnīl-qaddēḥā ṣwāi u mnīs-sawwānī ṣwāi.*

'A little from the steel and a little from the flint.'

The spark is produced by the flint and the steel together, and not by either of them separately; so this phrase is used of two causes each of which contributes to bring about trouble, such as quarrels, war, insurrection, and the like. For example, if two men have a quarrel, and both are more or less in the wrong, a common friend will say of their quarrel: *mnīl-qaddēḥā ṣwāi,* etc. H.

*qaddēḥa* means in the common dialect the steel, and not, as in classical Arabic, the flint. H. Cf. also Cuche.

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286. *qālā-lu lij-jemīl wān daintāk qāl šāḥhyyī.*

'They said to the camel: Where is your ear? He said: Here it is.'

šāḥhyyī  =  انتشع هيئة  = behold it (voici), the ḥyyī being the pronoun of the third person feminine. Cf. Mgr. David in *Journal Asiatique,* September-October, 1887, p. 195.—Nāṣir has written simply qālu.

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287. *māṣṣ il-qaṣāb ʿiqdī u ʿiqdī.*

'Sugar-cane is sucked joint by joint.'

This saying is used of rendering work easy or possible by going at it gradually. H.

H. compares with this the common saying طَلَحُ يُسْلِمُ كَرْجِيَ  وَدَرْجَةَ 'one must go up a ladder one rung at a time.'—سلم  means either 'ladder' or 'stairs': cf. Cuche, Hartmann, s. v.
There is not a scrap on the tennur but God sends a dog to it to lap it up.'

That is, every paltry or vile thing is sought for by one of its own kind. H.

That is, a piece of the dough which falls in the tennur from the loaf, and which the woman who is baking picks up and throws on the top of the tennur.—H. writes, instead of 

\[ \text{لَعْفَة} = \text{لَقَفَّة} \]

Cf. Mustaṭraf, p. 35, l. 17.

Were it not for Biskinta and es-Swair the world would be full of blessings.'

Biskinta and es-Swair are two villages on the western slope of Lebanon a little north of east from Beirūt.

'However much February scratches and kicks, the breath (scent) of summer is in it.'

Instead of \( \text{ضاخ} \), H. writes \( \text{ضَعَّ} \).—\( \text{ضاخ} \) means 'scratch, cut slightly': cf. Muḥīṭ and Dozy.

Cf. Kall. 205.

'Dough will not rise without leaven.'
J. R. Jewett,

For the attainment of one's ends the proper means must be used.

Cf. Sand. 50.

ADDITIONAL REMARKS.

I may here call attention to the fact that a few of these proverbs (nine or ten in all), together with a number of others, were published in transliteration in Proc. AOS. Oct. 1886 (Journal, vol. xiii., p. cxxix ff.).

Dr. Karl Vollers's Lehrbuch der Ägypto-arabischen Umgangssprache will be found valuable for a study of the Egyptian Arabic. I did not see a copy of this work till after this dissertation had begun to be put in type.